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Merrie England

The Age of Chivalry



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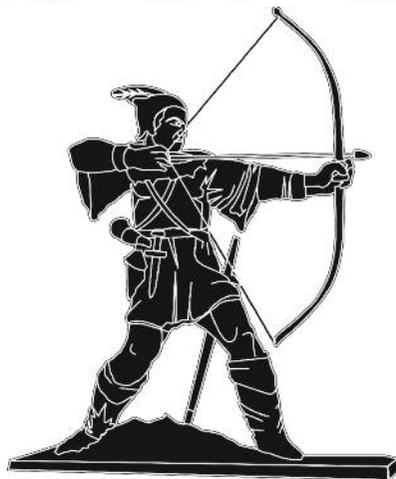
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Merrie England

THE AGE OF CHIVALRY



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| Author | Simon E. Phipp |
| Editing and Proofreading | Charles Green, Paolo Guccione and Pete Nash |
| Layout Design | Dario Corallo Mirko Pellicioni |
| Cover art | Tiziano Baracchi |
| Interior art | Dario Corallo, Nicolai Nickson, Miguel Santos |
| Maps | Colin Driver Dario Corallo |
| Special Thanks | Paolo Guccione, Mark Galeotti and Guy Dondlinger |

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Prologue

What is *Merrie England*? It is semi-historical in that it is set in the reigns of Henry II, Richard I and John I of England, but where historical accuracy conflicts with literary tradition, I have gone with the literary tradition. So, Robin Hood exists, Good King Richard and Bad King John were, of course, good and bad kings, regardless of the actual facts. Where I couldn't find the facts I have made things up.

Introduction

This book covers roleplaying in medieval Britain and Europe of the 12th and 13th Century, using the *Basic Roleplaying* rule system (BRP). It is a companion piece to *Stupor Mundi*, which is set during the 13th Century, but covers a different area of Europe. However, it is quite possible to use elements of *Merrie England* in *Stupor Mundi* and vice versa.

Why the Age of Chivalry?

During this period, Chivalry becomes more important, championed by many Kings and Queens, in particular Queen Eleanor of England. The Robber Barons of the Anarchy of Stephen and Matilda are making way for the more courtly and gentle nobles of song and chivalry is a prime cause of this.

Why Merrie England?

Throughout most of the reigns of Henry II, Richard I and John I, England was not involved in major wars with Wales, Scotland or Ireland, one of the few periods in Medieval English history where that was the case. The court was full of the stories of Chivalry and Courtly Love and the Knights and Barons held high ideals. Entertainers travelled the land and sang songs and ballads, many of which are still alive today in the songbooks of English Folk Music. The curse of the Black Death had not laid its deadly hand upon England and the land was not rent with warfare and bloodshed.

Scenario Hooks

Scattered throughout this supplement are small Scenario Hooks, ideas for scenarios in Boxes such as this one. These are meant to inspire GMs to write their own scenarios or for players to develop their PCs' characters. These hooks are not as detailed as cameos and certainly not as complete as a fully-fledged scenario but should be enough to spawn new ideas.



Ballads

♪ Medieval ballads are a constant source of inspiration for this period. Folk Songs bring alive the lives of simple peasants, nobles, magicians and fairies. Some quotes from medieval ballads and folk songs will be scattered throughout for added flavour. ♪

Optional Rules Used

In order to use *Merrie England* you will need a copy of the *Basic Roleplaying* rules, available from Chaosium Inc.

Basic Roleplaying has a number of optional rules, some of which are mutually incompatible. Listed below are the optional rules referenced, or recommended for use, in *Merrie England*. Games Masters are, of course, free to decide whether to use these optional rules or substitute alternate rules instead.

Characters & Character Creation

- Choosing Characteristic Values (page 16 of BRP)
- Higher Starting Characteristics (page 16 of BRP)
- Cultural Modifiers (page 38 of BRP)
- Non-Human Characters (page 335 of BRP)
- Point-based Character Creation (page 19 of BRP)
- Step Six (page 21)
- Increased Personal Skill Points (page 24 of BRP)
- Hit Points per Location (pages 20, 29 of BRP)
- Total Hit Points (page 30 of BRP)
- Fatigue Points (pages 20, 32 of BRP)
- Distinctive Features (pages 34-35 of BRP)
- Freeform Professions (page 41 of BRP)
- Aging and Inaction (page 183 of BRP)
- Characters with more than one power type (page 88 of BRP)

Skills

- Skill Category Bonuses (pages 20, 31, 48 of BRP)
- Complementary Skills (page 50 of BRP)
- Literacy (page 67 of BRP)
- Research Specialties (page 74 of BRP)
- Skill Ratings Over 100% (page 175 of BRP)

Powers

- Magic (page 89 of BRP)
- Mutations (page 102 of BRP)
- Psychic Abilities (page 111 of BRP)
- Sorcery (page 122 of BRP)

System

- Encumbrance (page 180 of BRP)
- Fate Points (page 176 of BRP)

Combat

- Initiative Rolls (page 188 of BRP)
- Melee Hit Location Table (page 190 of BRP)
- Attacks and Parries over 100% (page 198 of BRP)
- Dodging Missile Weapons (page 198 of BRP)
- Dying Blows (page 199 of BRP)
- Splitting Attack and Parry Skills (page 199 of BRP)
- Strike Ranks (page 199 of BRP)
- Damage and Hit Locations (pages 204-205 of BRP)
- Armour by Hit Locations (page 262 of BRP)

Miscellaneous

- Allegiance (page 315 of BRP)
- Personality Traits (page 294 of BRP)
- Creature Hit Location Table (pages 368-369 of BRP)

Timeline

MERRIE ENGLAND is a historical setting and many of the more famous events during the period have been combined into this timeline. There are many ways to use a Timeline. It can spawn scenarios and introduce famous personalities; it can drive events which ultimately influence the players; it can be used to give structure and purpose to a setting and campaign. However, many feel that a Timeline is restrictive and prevents the players from expressing themselves. History can always be overruled, and the Game Master should view historical events only as a guideline. Much fun can be had if the PCs change the course of history!

- | | | | |
|-------------|---|------------------|---|
| 1122 | Eleanor, Duchess of Aquitaine, is born | 1189 | Richard bans Jews from Coronation as a Crusader |
| 1137 | Eleanor marries Louis, King of France | 1189-1190 | Riots against Jews in London and York |
| 1145 | Eleanor and Louis embark on the Second Crusade | 1190 | Jews expelled from Bury St. Edmunds |
| 1147 | Prince Henry invades England to attack King Stephen I but fails | 1190 | Richard embarks on the Third Crusade, Eleanor rules England as Regent in his absence |
| 1152 | Eleanor divorces Louis | 1190 | Richard occupies Sicily, recognises Tancred as King, rescues his sister Joan |
| 1152 | Theobald V, Count of Blois, and Geoffrey VI of Anjou try to kidnap Eleanor to gain control of her lands | 1191 | Richard conquers Cyprus |
| 1152 | Prince Henry marries Eleanor of Aquitaine | 1191 | Richard marries Berengaria of Navarre, giving him Navarre as a fief, extending the Angevin Empire to beyond the Pyrenees |
| 1153 | Prince Henry invades England again and defeats Stephen I | 1192 | Richard settles with Saladin |
| 1154 | Stephen I dies and Henry II takes the throne | 1192 | Richard returns from the Crusade, was captured by Leopold of Austria and was handed over to Henry VI the Holy Roman Emperor |
| 1154 | Henry II made Overlord of Ireland | 1194 | England raises a ransom of 150,000 Marks |
| 1160 | Robin Hood born | 1194 | Richard returns to England |
| 1164 | Henry II sets out the Constitutions of Clarendon, restricting the powers and privileges of the Church and promoting Royal Laws over Church Law | 1194 | Jews are taxed extra, Ordinance of the Jewry |
| 1167 | Diarmat Mac Murchada driven from Leinster and asks Henry II for help. Richard de Clare, known as Strongbow, invades Ireland, restores him to power and becomes his heir | 1194 | Richard leaves for France to fight Philip II |
| 1170 | Thomas Beckett is murdered | 1199 | John I crowned King of England |
| 1171 | Henry II arrives in Ireland and makes himself Lord of Ireland | 1200-1203 | War between John I and his nephew Arthur, supported by Phillip II of France |
| 1172 | Synod of Cashel proclaims Roman Catholicism the only permitted religious practice in Ireland, sounding the death knell for the Celtic Church | 1200 | John kidnaps and marries Isabella of Angoulême |
| 1172 | The Compromise of Avranches absolves Henry of any guilt in Thomas Beckett's murder but he agrees that secular courts do not have jurisdiction over the clergy with the exception of high treason, highway robbery and arson | 1204 | Queen Eleanor dies |
| 1173 | Queen Eleanor is placed under house arrest for inciting her sons to rebel | 1205 | John and the Bishops elect different Archbishops of Canterbury, Pope Innocent III elects another one |
| 1173 | Thomas Beckett is made a Saint and a martyr | 1207 | England under Interdiction |
| 1174 | Henry's sons, Henry and Richard, rebel against him, William the Lion of Scotland invades, a Flemish armada sails for England | 1208 | Albigensian Crusade begins |
| 1174 | Henry II does penance for his treatment of Thomas Beckett | 1209 | John I excommunicated |
| 1174 | Henry's sons' rebellion fails, Henry defeats William the Lion and claims southern Scotland, the Flemish armada disperses in the Channel | 1210 | John invades Wales, then makes peace |
| 1182 | Princes Henry, Richard and Geoffrey fight each other for power in France | 1211 | Welsh Uprising, quickly put down |
| 1183 | Prince Henry dies and the brothers' war fizzles out | 1213 | John settles with the Pope and England becomes a Papal Feudal State |
| 1184 | Princes Geoffrey and John attack Prince Richard but are defeated and exiled | 1214 | John loses much of his territories in France following the Battle of Bouvines |
| 1185 | Prince John becomes John of Ireland | 1215 | Magna Carta signed (later declared invalid by Pope Innocent III) |
| 1188 | Richard the Lionheart becomes a Crusader | 1215 | Pope Innocent III makes Jews wear badges |
| 1189 | Richard the Lionheart and Philip Augustus of France invade Anjou and force Henry II to become a vassal of Philip | 1215 | King John loses the Crown Jewels in the Wash |
| 1189 | Richard the Lionheart crowned King of England | 1215 | Frederick Hohenstaufen becomes King of the Germans |
| | | 1215-1217 | First Barons' War |
| | | 1216 | Louis of France invades in support of Barons |
| | | 1216 | John I dies |
| | | 1216 | Henry III made King of England |
| | | 1217 | Magna Carta was reissued |
| | | 1218 | Jews in England to wear oblong white badge |
| | | 1220 | Henry III was crowned again, upon orders of the Pope |
| | | 1220 | Frederick Hohenstaufen, Stupor Mundi, becomes Holy Roman Emperor |
| | | 1221 | Joan of England, Henry's sister, marries Alexander II of Scotland |
| | | 1227 | End of the Regency, Henry III rules in his own right |
| | | 1234 | Jews expelled from Newcastle |
| | | 1235 | Jews expelled from Wycombe |
| | | 1235 | Isabella, daughter of King John and sister of Henry III marries Frederick II, Stupor Mundi |
| | | 1236 | Jews expelled from Southampton |
| | | 1242 | Jews expelled from Berkhamsted |
| | | 1244 | Jews expelled from Newbury |
| | | 1247 | Robin Hood dies |

Player Characters

WHAT do you want to do in *Merrie England*? Who do you want to be? Where have you come from? What do you believe? These are all very important questions that you, as a player, have to answer.

To make this easier, *Merrie England* has a number of Backgrounds from which you can build your player character. Each Background has a number of professions, religions and descriptions that will help you to define yourself. These are templates and are guidelines. Feel free to devise new Backgrounds and Professions for those places and people not covered below.

Do not think, that these are all the professions, religions or homelands that are available. Instead, speak to your Games Master about having a profession that is not from your background or that is unusual for your sex or religion. If Robin Hood can have a Saracen in his Merry Men then you can play a female warrior or a Jewish Knight.

Creating a Character

Basic Roleplaying has a ten-step character generation process. The same process is followed here.



Campaign Level

Merrie England uses the same campaign levels as *Basic Roleplaying* but uses slightly different values for some of the benefits gained, shown in the table below. Games Masters are free to use the standard *Basic Roleplaying* values if they prefer.

| | NORMAL | HEROIC | EPIC | SUPERHUMAN |
|-------------------------------------|--------|---------|--------|------------|
| Points-Based Characteristic Spend | 24 | 36 | 48 | 60 |
| 5-Year Age Professional Skill Bonus | 5 | 10 | 15 | 20 |
| Background Skill Pool | 40 | 60 | 80 | 100 |
| Professional Skill Pool | 250 | 325 | 400 | 500 |
| Skill Limit | 75% | 90% | 100% | N/A |
| Personality Package Bonus | 20 | 25 | 30 | 35 |
| Personal Skill Pool | INTx10 | INT x15 | INTx20 | INTx25 |

Step One (Name & Characteristics)

All human player characters roll 3D6 for STR, CON, POW, DEX and APP and 2D6+6 for INT and SIZ as per the standard BRP rules. If the Games Master wishes to have a higher-powered campaign then he can use the Higher Starting Characteristics option and roll 2D6+6 for all characteristics.

Merrie England does not use cultural modifiers, as all humans are similar.

Step Two (Powers)

For *Merrie England*, the most common Powers are Magic and Sorcery. However, some Player Characters might have access to Psychic Abilities, especially if they are Fairy-born, or possibly Mutations.

Step Three (Age)

The default age for characters is 17+1D6 years. However, some professions work best with a greater age and clerics may roll 17+2D6. Players may choose the age of their characters, if they prefer.

Rather than gaining professional skill points every 10 years, *Merrie England* recommends gaining half the points every 5 years.

Those who are fairy-born age slower than humans and only suffer ageing penalties every 20 years, not every 10 years.

Step Four (Characteristic Rolls)

Characteristic Rolls are as standard BRP.

Step Five (Derived Characteristics)

Derived Characteristics are calculated as in standard BRP. To better suit a fantasy setting, we will refer to Power Points as Mana in *Merrie England*, but there will be no difference in game mechanics.

Merrie England does not use the Sanity rules, so Sanity need not be recorded. All the examples and scenarios in this book will assume that you are using, instead, the optional rules for Skill Bonuses, Hit Points per Location and Fatigue Points.

Step Six (Personality)

We recommend using the Personality Bonus option described in *Basic Roleplaying*, as it allows you to better characterise your adventurer. The rules suggested here are slightly different from those presented in *Basic Roleplaying*. First of all, the bonuses given are not a fixed +20 but depend on your campaign level, as stated in the Campaign Level Table, in the Personality Package Bonus row. Secondly, the packages have been slightly redefined to better suit a medieval setting. The actual packages and skills are detailed in the table below. A randomization option has been included for those who do not have a definite idea of what kind of character they wish to create, but we recommend that you choose your character personality rather than roll.

| D6 | TYPE | SKILLS |
|----|--------------------------------|---|
| 1 | Physical force and brawn | Brawl, Climb, Dodge, Grapple, Insight, Jump, Ride, Sense, Stealth, Swim, Throw and any two Combat skills. |
| 2 | Technique, craft and expertise | Appraise, any three Craft skills, Disguise, Dodge, Fine Manipulation, First Aid, any one Knowledge skill, Navigate, Ride, Sleight of Hand, any one combat skill |
| 3 | Outsmart an opponent | Appraise, Bargain, Insight, any two Knowledge skills, Listen, Research, Sense, Spot, Stealth, any one Craft skill and any one Combat skill |
| 4 | Persuading other people | Appraise, Bargain, Command, any three Etiquette skills, Persuade, Insight, Perform, any one Language (Other), Language (Own), Status* and any one Combat skill |
| 5 | Music, song and dance | Appraise, Etiquette, any three Perform skills, Language (Other), Language (Own), Persuade, Sense, Status* and any one Combat skill (Own), Sense, Status and any one Combat skill |
| 6 | Occult and Magic | Appraise, Craft (Any), Fine Manipulation, First Aid, Insight, Knowledge (Lore or Folklore), Knowledge (Occult), two other Knowledge skills, Perform (Ritual), Research (Any), Teach, any one Combat skill |

* Gaining Status because of your Personality skill bonus cannot boost your Social Rank above the maximum permitted by your occupation.

Step Seven (Skills)

Merrie England has an extra level when generating a character, that of Background. Each character has a Background and this determines which professions are commonly available to characters. It also determines Language (Own) and Religion.

Characters should choose one of the following Backgrounds: Norman, Saxon, Jewish, Welsh, Cornish, Scot, Irish, Marshman, Norse, Fairy, Moor, Saracen and Cleric.

Merrie England has a Background Skill Bonus that can be spent on those skills listed in the character's Background. The amount of percentile points included in this bonus is detailed in the Campaign Level Table under the Background Skill Pool entry. The points are not added to each

background skill but must be split among them. Language (Own) is always considered a background skill. If your campaign uses a different Knowledge skill for nationalities and regions, Knowledge (Region) and Knowledge (Nationality) can be added to the background skills.

Once a background has been chosen, choose a relevant profession for the background. Not all professions are available for each background and not all professions from the BRP rulebook are available in a *Merrie England* campaign. Where a preferred profession does not appear, players and Games Masters may write new professions, using the guidelines given in the *Basic Roleplaying* rules.

Determine the size of the character's professional skill pool. This depends on the power level of the campaign, and is detailed in the Campaign Level Table under the Professional Skill Pool entry. The player may allocate points from their professional skill pool to any of the skills listed for the profession and background, to a maximum as described in the Campaign Level Table under the Skill Limit entry.

Characters have a personal skill pool dependent on the campaign level, as detailed in the Campaign Level Table under the Personal Skill Pool entry. As usual, these points must be split among the skills of your choice, but this time they can be spent on any skill, within reason and in consultation with the Games Master, up to the maximum determined by the campaign level.

Step Eight (Distinctive Features)

Determine height, weight and any distinctive features as per the normal BRP rules.

Step Nine (Possessions)

Roll your character's background money and profession money, then determine personal possessions. Determine current wealth depending on background, profession and status.

Your character's possessions are determined as explained on page 24 of *Basic Roleplaying*, not bought with initial money.

Step Ten (Name & Finish)

Determine the character's name, appearance and personality.

Status, Wealth and Class

Merrie England has different Wealth Levels and Social Classes than those in the *Basic Roleplaying* rules. Social class is, to a certain extent, simpler in *Merrie England*, having four classes - Peasant, Franklin/Yeoman, Clergy and Gentry. Each class can be further subdivided into Social Ranks, as shown below.

| PEASANT/SERF | FRANKLIN/YEOMAN |
|----------------------------|---------------------|
| • Slave | • Freeman |
| • Cottager | • Townsman |
| • Villein | • Merchant |
| CLERGY | GENTRY |
| • Lay Brother and Sister | • Lord of the Manor |
| • Monk, Nun and Friar | • Knight |
| • Deacon, Priest and Prior | • Noble |
| • Abbot, Abbess and Bishop | • Royal |
| • Archbishop | |
| • Pope | |

Both player characters and NPCs have the Status skill. This skill depends on the social rank of the character, according to the following table.

| STATUS | SOCIAL RANK | WEALTH RATING | WEALTH CAP |
|--------|--|---------------|------------|
| 01-20 | Slave | Destitute | Destitute |
| 21-30 | Cottager | Destitute | Poor |
| 31-40 | Villein | Poor | Poor |
| 41-50 | Freeman/Lay Brethren | Average | Average |
| 51-70 | Monk, Nun, Friar, Townsman | Average | Average |
| 71-75 | Deacon, Priest, Merchant, Lord of the Manor | Affluent | Wealthy |
| 76-80 | Knight | Affluent | Wealthy |
| 81-85 | Noble | Affluent | Wealthy |
| 86-90 | Bishop | Wealthy | Wealthy |
| 91-95 | Archbishop | Wealthy | Wealthy |
| 96-00 | Royalty, Pope | Wealthy | Wealthy |

All players must allocate points from their character's personal and professional skill point pool to the Status skill until it reaches the minimum for the Social Rank listed for the character's occupation. Failure to do so means that the character is disgraced: a disinherited noble, a craftsman dismissed by his former guild, and so on. A player can allocate more skill points than required to his or her character's status skill, but Status cannot be raised above the maximum for the character's Social Rank. If the character's profession lists no specific Social Rank for it, then the player can choose to allocate whatever points he or she wishes to Status, and the character's Social Rank is determined by its Status skill. The Gamemaster could and should limit the starting Status score of such characters to 50% or any other value suitable to the campaign.



Wealth Rating or Money?

Wealth Rating is an abstraction that many people do not like. However, keeping track of every penny is time-consuming and difficult. Which is better?

Merrie England is a gritty setting, in many ways, where money is important but where income is probably more important. Destitute and poor characters should probably keep track of how many pennies they have as that can quickly add up. Affluent and wealthy characters should keep a certain amount of money on them but rely on their Wealth Rating to arrange the buying and selling of goods.

Games Masters and Players should decide whether to use Wealth Rating or money in the game, but a mixture of both is probably the easiest way of doing things.

Income Table

| WEALTH RATING | I N C O M E | | | |
|---------------|-------------|-------------|---------|--------------|
| | DAILY | WEEKLY | MONTHLY | ANNUAL |
| Destitute | <1d | <1d | 1d | 1s |
| Poor | <1d | <4d | 1s 4d | 16s |
| Average | <2d | <1s | <4s | < £2 8s |
| Affluent | 3d - 2s | 1s 9d - 14s | 7s - £3 | £4 11s - £36 |
| Wealthy | >2s | >14s | >£3 | >£37 |

Backgrounds



Basic Roleplaying does not use Background in generating characters, preferring setting specific professions. However, *Merrie England* uses backgrounds based on the nationality or culture of the characters. A Background describes the place from which a character has come, it describes the professions available to the character and also has some skills that are not available through Profession.

Details of the backgrounds usable in *Merrie England* follow. Professions and Skills in italics are described in this book, while the others can be found in the *Basic Roleplaying* rules.

NORMAN

The Normans conquered England in the 11th Century and their descendants hold many positions in the nobility and land-owning gentry. Although the royal house of England was later called the Plantagenet, at this time the Kings of England do not refer to themselves as members of that dynasty and are simply known as Normans. Followers of Henry II and his sons often come from Anjou or Aquitaine, lands that were historically opposed to the Normans. In spite of this, *Merrie England* groups these together under the term "Norman".

| | |
|------------------------|---|
| Skills: | Etiquette (Norman), Language (English or Occitan), Perform (Play Lute), Ride (Horse), Status, Melee Weapon (Dagger) |
| Own Language: | French |
| Professions: | Alchemist, Courtier, Craftsman, Diplomat, Explorer, Knight, Leech, Lord, Mercenary, Merchant, <i>Minstrel</i> , <i>Monk/Nun</i> , Physician, Priest, Sailor, Soldier, Sorcerer, Spy, Templar, Troubadour, Town Guard, Wayte |
| Social Rank:: | Yeoman, Clergy, Gentry |
| Wealth Level: | Average, Affluent, Wealthy |
| Starting Money: | 4D6d + Profession's Money |

SAXON

The term Saxon describes those descended from the native English before the Normans invaded. In fact, these people are descended from Angles, Saxons and Danes but are normally lumped together in the single term "Saxon". Most Saxons are lowborn and struggle under the Norman Yoke, a combination of taxation and feudal law designed to keep the common people subservient and tame. However, some struggle against the Norman yoke from positions of power.

| | |
|------------------------|---|
| Skills: | Appraise, Etiquette (Saxon), Language (Norman), Riding, Melee Weapon (Dagger), Melee Weapon (Staff), Brawl |
| Own Language: | English |
| Professions: | Acrobat, Animal Trainer, Bard, Blacksmith, Craftsman, Explorer, Farmer, Fisherman, Herder, Hunter, Jester, Knight, Leech, Lord, Mercenary, Merchant, Militia, Minstrel, Monk/Nun, Physician, Priest, Sailor, Soldier, Sorcerer, Spy, Templar, Thief, Town Guard, Wayte, Witch, Woodsman |
| Social Rank: | Peasant, Yeoman, Clergy |
| Wealth Level: | Poor, Affluent |
| Starting Money: | 2D6d + Profession's Money |

JEWISH

Surely "Jewish" describes a follower of Judaism, a religion, not of a Homeland? Well, yes and no. In the time of *Merrie England*, a Jew is singled out as a foreigner, a worshipper of a different religion, a rich man and someone not to be trusted. This is enough to give Jews a separate Homeland with their own Backgrounds and Professions.

The starting professions for Jews may seem restrictive, but the number of professions open to a Jew at this time was limited.

| | |
|------------------------|---|
| Skills: | Appraise, Bargain, Etiquette (Jewish), Insight, Melee Weapon (Dagger), Drive (Cart), Sleight of Hand, Language (English), Art (Any), Craft (Any), Literacy (Hebrew) |
| Own Language: | Hebrew |
| Professions: | Alchemist, Collector, Craftsman, Demonologist, Enchanter, Merchant, Moneylender, Physician, Priest, Sorcerer, Spy |
| Social Rank: | Townsmen, Clergy |
| Wealth Level: | Affluent, Wealthy |
| Starting Money: | 4D6+12d + Double Profession's Money |

WELSH

The term Welsh describes those descended from the natives of Wales and, to a certain extent, some of those from Cumbria.

| | |
|------------------------|--|
| Skills: | Brawl, Craft (Any), Knowledge (Region), Language (English), Stealth, Ride (Horse), Melee Weapon (Dagger), Missile Weapon (Bow), Staff |
| Own Language: | Welsh or English |
| Professions: | Acrobat, Animal Trainer, Bard, Blacksmith, Craftsman, Explorer, Farmer, Fisherman, Herder, Hunter, Jester, Knight, Leech, Lord, Mercenary, Merchant, Militia, Minstrel, Monk/Nun, Physician, Priest, Ranger, Sailor, Soldier, Sorcerer, Spy, Thief, Town Guard, Wayte, Witch, Woodsman |
| Social Rank: | Peasant, Yeoman, Clergy |
| Wealth Level: | Poor, Average |
| Starting Money: | 1D6d + Profession's Money |

CORNISH

The term Cornish describes those descended from the natives of Cornwall.

Cornish Player Characters may take their starting profession from one of those described below.

| | |
|------------------------|---|
| Skills: | Appraise, Brawl, Craft (Any), Drive (Cart), Insight, Perform (Play instrument), Pilot (Ship), Melee Weapon (Dagger, Staff), Missile Weapon (Crossbow) |
| Own Language: | Cornish or English |
| Professions: | Acrobat, Animal Trainer, Bard, Blacksmith, Craftsman, Explorer, Farmer, Fisherman, Herder, Hunter, Jester, Knight, Leech, Lord, Mercenary, Merchant, Militia, Minstrel, Miner, Monk/Nun, Physician, Priest, Sailor, Soldier, Sorcerer, Spy, Thief, Town Guard, Wayte, Witch, Woodsman |
| Social Rank: | Peasant, Yeoman, Clergy |
| Wealth Level: | Poor, Average |
| Starting Money: | 2D6d + Profession's Money |

SCOT

The term Scot describes those from Scotland.

| | |
|------------------------|---|
| Skills: | Appraise, Brawl, Craft (Any), Drive (Cart), Insight, Language (English), Perform (Play Bagpipes), Pilot (Ship), Ride (Horse), Tracking, Stealth, Melee Weapon (Dagger, Staff), Missile Weapon (Crossbow) |
| Own Language: | Gaelic |
| Professions: | Acrobat, Animal Trainer, Bard, Blacksmith, Craftsman, Explorer, Farmer, Fisherman, Herder, Hunter, Jester, Knight, Leech, Lord, Mercenary, Merchant, Militia, Monk/Nun, Physician, Priest, Ranger, Sailor, Soldier, Sorcerer, Spy, Thief, Town Guard, Witch, Woodsman |
| Social Rank: | Peasant, Yeoman, Clergy |
| Wealth Level: | Poor, Average |
| Starting Money: | 2D6d + Profession's Money |

IRISH

The term Irish describes those descended from the natives of Ireland.

Irish Player Characters may take their starting profession from one of those described below.

| | |
|------------------------|---|
| Skills: | Brawl, Craft (Any), Drive (Cart), Gaming, Insight, Language (English or French), Perform (Sing), Persuade, Pilot (Ship), Ride (Horse), Tracking, Stealth, Melee Weapon (Club, Dagger) |
| Own Language: | Gaelic, French or English |
| Professions: | Acrobat, Animal Trainer, Bard, Blacksmith, Craftsman, Explorer, Farmer, Fisherman, Herder, Hunter, Jester, Knight, Leech, Lord, Mercenary, Merchant, Militia, Minstrel, Monk/Nun, Physician, Priest, Ranger, Sailor, Soldier, Sorcerer, Spy, Town Guard, Thief, Witch |
| Social Rank: | Peasant, Clergy |
| Wealth Level: | Poor, Average |
| Starting Money: | 1D6d + Profession's Money |

NORSE

The term Norse describes those descended from the Vikings. At the time of *Merrie England*, people from Shetland, the Orkneys, Isle of Mann and the Hebrides were of Norse ethnicity.

| | |
|------------------------|---|
| Skills: | Brawl, Craft (Any), Drive (Cart), Gaming, Insight, Language (Gaelic), Perform (Sing), Pilot (Ship), Tracking, Stealth, Melee Weapon (Axe, Dagger, Sword) |
| Own Language: | Norn |
| Professions: | Acrobat, Animal Trainer, Blacksmith, Craftsman, Explorer, Farmer, Fisherman, Herder, Hunter, Leech, Lord, Mercenary, Merchant, Militia, Monk/Nun, Physician, Priest, Ranger, Sailor, Soldier, Sorcerer, Spy, Thief, Witch |
| Social Rank: | Peasant, Clergy |
| Wealth Level: | Poor, Average |
| Starting Money: | 1D6d + Profession's Money |

MARSHMAN

The term Marshman describes those people who live and work in the marshlands of England. Normally, Marshmen are Saxons, but have a different Nationality because of their specialisation. Marshmen come from the Fenlands, the Broads of Norfolk or the Somerset Levels.

| | |
|------------------------|---|
| Skills: | Appraise, Brawl, Etiquette (Marshman), Language (Norman), Pilot (Boat), Missile Weapon (Bow), Melee Weapon (Staff) |
| Own Language: | English |
| Professions: | Acrobat, Animal Trainer, Bard, Blacksmith, Craftsman, Explorer, Farmer, Fisherman, Herder, Hunter, Jester, Knight, Leech, Lord, Mercenary, Merchant, Militia, Minstrel, Monk/Nun, Physician, Priest, Sailor, Soldier, Sorcerer, Spy, Templar, Thief, Town Guard, Wayte, Witch, Woodsman |
| Social Rank: | Peasant |
| Wealth Level: | Poor |
| Starting Money: | 1D6d + Profession's Money |

FAIRY

The term Fairy describes those who live in, or are descended from those who live in, Fair Elfland.

| | |
|------------------------|--|
| Skills: | Insight, Spot, Stealth, Language (English or French), Perform (Play Instrument, Seduction), Sleight of hand, Melee Weapon (Sword, Dagger, Spear), Missile Weapon (Bow) |
| Own Language: | Fairy, English or French |
| Professions: | Acrobat, Animal Trainer, Bard, Changeling, Craftsman, Collector, Dark Worshipper, Demonologist, Enchanter, Explorer, Hunter, Knight, Lord, Mercenary, Physician, Ranger, Soldier, Sorcerer, Spellsword, Spy, Trickster, Thief, Wizard, Witch, Wizard |
| Social Rank: | Yeoman, Gentry |
| Wealth Level: | Affluent, Wealthy |
| Starting Money: | 1D6x12d + Profession's Money |



Fairy Folk have a POWx5% chance of having a Psychic Ability from page 112 of *Basic Roleplaying* (two abilities on a Special success roll and three abilities on a Critical success roll). If the roll is 96-99 the character gains a Mutation, if a 100 then 2 Mutations are gained.

MOOR

A Moor comes from the Iberian Peninsula, what is now Spain and Portugal. Some Moors may still come from North Africa, but they are rare, until the Reconquista pushes the Moors out of Spain.

| | |
|------------------------|---|
| Skills: | Appraise, Art, Craft (Any), Etiquette (Arabic), Fine Manipulation, Insight, Language (Other), Literacy (Arabic), Perform (Play Instrument), Pilot (Boat), Drive (Cart), Spot, Ride (Horse), Sleight of Hand, Stealth, Tracking |
| Own Language: | Arabic |
| Professions: | Acrobat, Alchemist, Animal Trainer, Blacksmith, Collector, Craftsman, Explorer, Farmer, Fisherman, Herder, Hunter, Knight, Lord, Mercenary, Merchant, Militia, Physician, Priest, Sailor, Soldier, Sorcerer, Spy, Thief, Town Guard, Woodsman |
| Social Rank: | Yeoman, Clergy, Gentry |
| Wealth Level: | Average, Affluent, Wealthy |
| Starting Money: | 4D6d + Profession's Money |

CLERIC



Standing outside petty distinctions of nationality and race, the Cleric background covers those born into or raised by a clerical institution or church, rather than those who have recently come into a clerical role. A character from a Cleric Background is one who has been born to the church, perhaps his/her parents were churchmen, perhaps he/she was given to the church at an early age or perhaps he/she became a monk or nun out of choice. In any case, the character has always been part of the church.

It is possible that a character may have a clerical profession and not have a clerical background. A Norman may be made a bishop or abbot, for example. In this case, he would have the original Background but would split his experience between his original profession and his new one.

The Cleric background is slightly different depending on the cleric's religion. In *Merrie England*, the main religions are Christianity (Roman Catholicism), Judaism and Islam. Orthodox Christianity is slightly different but doesn't affect *Merrie England*. Skills associated with the Cleric background are detailed in the following tables.

CHRISTIAN CLERIC

Skills: *Bless, Craft (Any), Insight, Knowledge (Lore or Religion: Christianity), Language (Latin), Literacy (Latin), Perform (Sing), Persuade*

Own Language: As per nationality

Professions: Alchemist, Collector, Demonologist, Diplomat, Friar, Monk/Nun, Physician, Priest

Social Rank: Clergy

Wealth Level: Poor, Affluent, Wealthy

Starting Money: 1D6d + Profession's Money

JEWISH CLERIC

Skills: *Appraise, Bless, Craft (Any), Insight, Knowledge (Lore or Religion: Judaism), Language (Other), Literacy (Hebrew), Medicine, Perform (Sing), Persuade*

Own Language: Hebrew

Professions: Alchemist, Collector, Demonologist, Physician, Priest, Sorcerer

Social Rank: Clergy

Wealth Level: Affluent, Wealthy

Starting Money: 4D6+12d + Double Profession's Money

MUSLIM CLERIC

Skills: *Bless, Craft (Any), Insight, Knowledge (Lore or Religion: Islam), Language (Other), Literacy (Arabic), Medicine, Perform (Sing), Persuade*

Own Language: Arabic

Professions: Collector, Demonologist, Diplomat, Physician, Priest

Social Rank: Clergy

Wealth Level: Poor, Affluent, Wealthy

Starting Money: 3D6d + Profession's Money

SARACEN

A Saracen comes from the Near East. Saracen is a general term describing those of several cultures, but is fine for the purposes of *Merrie England*.

Skills: Appraise, Art, Craft (Any), Etiquette (Arabic), Falconry, Fine Manipulation, Insight, Language (Other), Literacy (Arabic), Perform (Play Instrument), Pilot (Boating), Drive (Cart), Spot, Ride (Horse or Camel), Sleight of Hand, Stealth, Tracking

Own Language: Arabic

Professions: Acrobat, Alchemist, Animal Trainer, Bard, Blacksmith, Collector, Craftsman, Explorer, Farmer, Fisherman, Healer, Herder, Hunter, Knight, Lord, Mercenary, Merchant, Militia, Minstrel, Physician, Priest, Ranger, Sailor, Soldier, Sorcerer, Spy, Thief, Town Guard, Woodsman

Social Rank: Yeoman, Clergy, Gentry

Wealth Level: Average, Affluent, Wealthy

Starting Money: 3D6d + Profession's Money

Professions

The following professions are used in *Merrie England*, new professions are in italics: Alchemist, Artist, Assassin, Beggar, *Changeling*, Craftsman, *Demonologist*, *Enchanter/Enchantress*, Entertainer, Explorer, Farmer, *Friar*, Gambler, *Healer*, Hunter, *Jester*, Labourer, *Leech*, *Knight*, Merchant, *Minstrel*, *Moneylender*, *Monk/Nun*, Noble, Priest, *Ranger*, Sailor, Scholar, Servant, Soldier, *Sorcerer*, Student, Teacher, *Templar*, Thief, *Town Guard*, *Trickster*, *Troubadour*, Warrior, Wizard

Merrie England has many professions not described in *Basic Roleplaying*. Medieval settings often have a different focus to that of generic fantasy settings and *Merrie England* is no different. For all professions not listed here consult the *Basic Roleplaying* rulebook.

Acrobat

Acrobats are skilled in tumbling and dance, skilled and exotic entertainers.

Skills: Art (Any), Disguise, Dodge, Fine Manipulation, Insight, Language (Other), Language (Own), Listen, Perform (Acrobatics), Persuade

Social Rank: Any

Wealth Level: **Social Rank:** Any

Starting Money: 1D3d

Alchemist

Alchemists transform the elements, making potions and developing their knowledge.

Skills: Appraise, Bargain, any Craft skill, Knowledge (Occult), Research (Books), Knowledge (Alchemy), Literacy (own)

Three of the following: Fine Manipulation, Insight, Language (other), Literacy (other), Status

Social Rank: Any

Wealth Level: Affluent or Wealthy, usually Wealthy

Starting Money: 4D6s

Animal Trainer

Animal Trainers tend the cattle and beasts of *Merrie England*.

Armies have specialist Animal Handlers who tend the mule trains, cattle and horses.

Skills: Craft (Animal Trainer), Drive (Cart), First Aid, Knowledge (Nature or Region), Ride

Five of the following: Bargain, Brawl, Craft (Any), First Aid, Knowledge (Survival), Listen, Spot, Track

Social Rank: Any

Wealth Level: Any

Starting Money: 1D3d

Artist

Making a living through the creation of art, whether by drawing, painting, sculpture, weaving or any other means of creative expression in a physical medium.

Skills: Any two Art skills, any Craft, Insight, any Knowledge skill, Language (Other), Language (Own), Listen, Research and Spot

Social Rank: Any

Wealth Level: Any, usually Poor or Average

Starting Money: 4D6d

Assassin

Professional killers, assassins normally belong to the Assassin Sect of the Holy Land, but Games Masters may allow Christian Assassins.

Skills: Dodge, Hide, Listen, Spot, Stealth,

Five of the following: Brawl, Disguise, Drive (Cart), Grapple, Fine Manipulation, Melee Weapon (Any), Missile Weapon (Any), Perform (Acrobatics), Ride, Throw, Track

Social Rank: Any

Wealth Level: Average or Affluent

Starting Money: 4D6d

Blacksmith

The blacksmith makes the ironwork for towns, villages and castles. One of the most admired professions in any village, the Smith is thought to have special knowledge of the Old Ways.

Skills: Appraise, Bargain, Craft (Blacksmith), Craft (Weaponsmith), Knowledge (Folklore), Repair (Mechanical), Spot, Status

Two of the following: Art (Any), Fine Manipulation, Melee Weapon (Hammer)

Social Rank: Yeoman

Wealth Level: Poor to Average, usually Average

Starting Money: 2D6d

Beggar

The poorest of the poor, beggars survive by begging for money, food and other necessities. Most large towns have a Beggars' Guild which regulates begging, sets out who can beg and how much they must pay the Guild.

Skills: Bargain, Brawl, Hide, Insight, Knowledge (Streetwise), Persuade

Four of the following: Listen, Persuade, Sleight of Hand, Spot, Stealth

Social Rank: Yeoman

Wealth Level: Destitute

Starting Money: 1D3d



Boatman

Plying their trade on the rivers, fens and marshes of *Merrie England*, boatmen carry cargo and people, providing a useful service.

Skills: Craft (Boatmaking), Dodge, Grapple, Knowledge (Lore or Region), Navigate, Pilot (Boat), Swim

Three of the following: Bargain, Climb, Language (Other), Listen, Repair (Mechanical), Spot

Social Rank: Any

Wealth Level: Poor or Average, usually Average

Starting Money: 2D6d

Craftsman

Working alone or as part of a company, craftsmen make the things of *Merrie England*. Each craft has its own Guild and craftsmen are expected to belong to the Guild. Some craftsmen have their own shop, others work with a Master or travel through the land as a Journeyman.

Skills: Appraise, Art (Any), Bargain, any two Craft skills, Spot, Research, Status

Two of the following: Brawl, Fine Manipulation, Etiquette (any), Perform (Dance)

Social Rank: Yeoman

Wealth Level: Poor to Average, usually Average

Starting Money: 2D6d

Changeling

Changelings are the children of the Fairy-folk who have been left in the place of stolen human children. A Changeling is somehow aware of his weird origin, but he may have little or no information about his or her real homeland, which is Fair Elf Land.

Skills: Bargain, Fast Talk, Hide, Insight, Language (Other), Persuade, Stealth

Four of the following: Brawl, Climb, Dodge, Fine Manipulation, Grapple, Jump, Language (Fairy), Listen, Perform (Evil Eye), Spot

Social Rank: Any

Wealth Level: Any

Starting Money: 1D6d

Changelings have a POWx5% chance of having a Psychic Ability from page 112

of *Basic Roleplaying* (two abilities on a Special success roll and three abilities on a Critical success roll). If the roll is 96-99 the character gains a Mutation, if a 100 then 2 Mutations are gained.

Collector

The possessor of a great deal of arcane lore and artefacts, the collector gathers new power and hoards the power he does have.

Skills: Evaluate, Insight, Knowledge (Lore or History), Knowledge (Occult or any Religion), Language (Own), Language (Other), Literacy (any) Research (Books), Research (Religious Texts), Status

Social Rank: Yeoman, Clergy, Gentry

Wealth Level: Any

Starting Money: 4D6d

Dark Worshipper

The character is a member of a secret cult, perhaps of demon worshippers, perhaps of Old Gods long forgotten.

Skills: Bless, Insight, Knowledge (Lore or History or Dark Cult), Knowledge (Occult), Language (Own), Language (Other), Literacy (Own), Literacy (Other), Perform (Ritual), Research (Books or Religious Texts)

Social Rank: All

Wealth Level: Any

Starting Money: 2D6d

Demonologist

Demonologists can, in theory, come from any background although only Jewish and Fairy have been specified here. Those from backgrounds with Catholic religious beliefs are normally either worshippers of demons or Catholic Priests who study demons in order to fight them. Those from Jewish or Muslim Homelands have access to the Works of Solomon and often find it easier to bind and command certain types of demon. Many Demonologists are foreigners and have brought their skills from the Holy Land or are Heretics, cut off from the Holy Mother Church.

Skills: Bless, Insight, Knowledge (Occult), Language (Own), Literacy (own), Research (Books), Research (Religious Texts), Knowledge (Demonology)

Two of the following: Language (other), Literacy (other), Knowledge (Lore or Religion), Knowledge (Lore or Religion)

Social Rank: Yeoman, Clergy, Gentry

Wealth Level: Any

Starting Money: 4D6d

Enchanter/Enchantress

The character has learned how to use his magical talent to bend others to his will. He is a charming creature and desires to rule and to exert influence over the powerful.

Skills: Bless, Insight, Language (Own), Language (Other), Literacy (own), Literacy (Other), Perform (Ritual), Research (Books), Knowledge (Lore or Religion), Knowledge (Occult)

Social Rank: Yeoman, Clergy, Gentry

Wealth Level: Any

Starting Money: 4D6d

Entertainer

Although there are specialised Minstrels and Troubadours, the general Entertainer profession covers those who make their money by entertaining the masses. Some do this in a single place but others travel the world.

Skills: Art (Any), Disguise, Fine Manipulation, Insight, Language (Other), Language (Own), Listen, any two Perform skills, Persuade

Social Rank: Any

Wealth Level: Any

Starting Money: 1D3d

Explorer

Although Christendom is well known, there are regions that are seldom visited by outsiders. Wales, Scotland, Ireland and Spain are not known by outsiders and the lands of the Holy Land, Africa and the East are open for exploration.

Skills: Climb, Language (Other), Language (Own), Research (Books), Spot

Five of the following: Knowledge (Lore, Survival), Drive (Cart), Navigate, Persuade, Pilot (Boat or Ship), Ride, Swim, Track

Social Rank: Any

Wealth Level: Affluent or Wealthy

Starting Money: 4D6d

Farmer



The foundation of *Merrie England* society, farmers produce the food that others rely on. Most young adventurers are just Farmers who got bored of their dull lifestyle.

Skills: Bargain, Craft (Any), Knowledge (Nature or Lore), Listen, Spot

Five of the following: Brawl, Drive (Cart), First Aid, Perform (Dance), Ride, Track, Throw

Social Rank: Yeoman

Wealth Level: Poor to Affluent, normally Average

Starting Money: 1D6d

Fisherman

Providing fish for good Catholics, Fishermen take fish from the Rivers and Seas around Britain and sometimes from further afield.

Skills: Bargain, Craft (Fisherman), Listen, Pilot (Boat or Ship), Spot, Swim

Four of the following: Brawl, Climb, First Aid, Knowledge (Coastal Region or Lore), Knowledge (Nature), Perform (Dance)

Social Rank: Yeoman

Wealth Level: Poor to Affluent, normally Average

Starting Money: 1D6d

Friar

Friars are wandering men of God, travelling around the country and doing good deeds.

Skills: Insight, Knowledge (Lore or History), Knowledge (Religion: Christianity), Language (Own), Perform (Ritual), Perform (Sing), Persuade, Knowledge (Liberal Arts)

Two of the following: Knowledge (Occult), Language (Other), Listen, Literacy (Own), Perform (Oratory), Teach

Social Rank: Clergy

Wealth Level: Destitute, Poor, usually Poor

Starting Money: 1D6d

Gambler

Travelling through the lands, gamblers make money by the laws of chance, often just staying one step ahead of the law.

Skills: Bargain, Brawl, Dodge, Gaming, Insight, Knowledge (Streetwise), Sleight of Hand, Perform (Oratory), Persuade, Spot

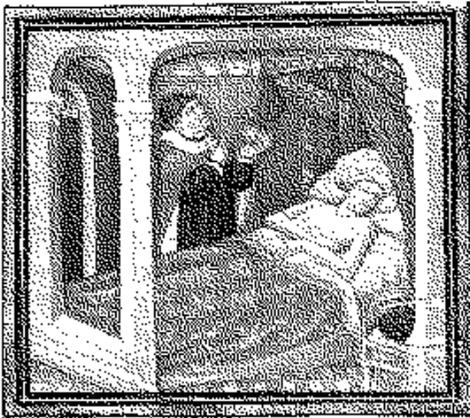
Social Rank: Any

Wealth Level: Poor to Affluent, usually Average

Starting Money: 2D6d

Healer

Dedicated to the healing of the wounded and sick, a healer may use his Medicine ability to make healing salves, poultices and other medicinal aids.



Skills: Craft (Apothecary), First Aid, Knowledge (Lore or Nature), Language (Own), Medicine, Insight, Language (Other), Persuade, Spot, Status

Social Rank: Any

Wealth Level: Any

Starting Money: 3D6d

Hermit

Hermits live in seclusion, far from society in forests, mountains or deserts, becoming closer to God. Some Hermits live by themselves, but some live in Hermitages, with like-minded men and women.

Skills: Bless, Craft (Any), Hide, Insight, Listen, Spot, Knowledge (Religion: Christianity), Knowledge (Lore or Nature), Persuade, plus one other.

Social Rank: Any

Wealth Level: Destitute

Starting Money: 1D3d

Hunter



Hunters live by tracking and killing the game beasts of the land. In *Merrie England*, Hunters are often outlaws, living off Royal Forests and avoiding Rangers and Foresters.

Skills: Climb, Hide, Listen, Navigate, Spot, Stealth, Track

Three of the following: Missile Weapon (Bow), Knowledge (Lore, Nature, Region, Survival), Melee Weapon (Spear), Language (Other), Ride

Social Rank: Yeoman

Wealth Level: Poor or Average

Starting Money: 1D6d

Jester

A jester is an entertainer, a clown, fool and juggler. Jesters often entertain at court but many travel around, living by their wits.

Skills: Fast Talk, Fine Manipulation, Insight, Perform (Acrobatics, Tell Jokes, Seduction), Disguise, Persuade, Perform (Seduction), Sleight of Hand

Four of the following: Art (Any), Gaming, Knowledge (Lore, Region), Etiquette (Court), Language (Any), Perform (Dance), Listen, Throw

Social Rank: Yeoman

Wealth Level: Poor, Average

Starting Money: 1D6d

Knight

The elite of the military forces, a Knight is a mounted warrior, chivalric and brave, noble and deadly.

Skills: Command, Dodge, Falconry, Melee Weapon (Lance), Melee Weapon (Sword), Ride (Horse), Status,

Three of the following: Etiquette (Chivalry), Knowledge (Lore, Heraldry), Language (Any), Perform (Dance, Play Instrument)

Social Rank: Gentry

Wealth Level: Average, Affluent, Wealthy

Starting Money: 1D6s

Knight Errant

The Knight Errant wanders the world in search of adventure. He participates in tournaments, challenges other knights, wins the heart of fair ladies and defeats giants and dragons. Although theoretically subservient to their liege lords, Knights Errant offer their services to the highest bidder.

Skills: Brawl, Dodge, Melee Weapon (Lance), Melee Weapon (Sword), Ride, Shield, Status

Three of the following: Etiquette (Chivalry), Knowledge (Lore, Region, Heraldry), Language (Any), Melee Weapon (Other), Perform (Dance, Play Instrument)

Social Rank: Gentry

Wealth Level: Poor to Affluent, usually Average

Starting Money: 1D6s

Knight Templar

A Templar is a member of the Crusading Orders, the Orders of the Reconquista, a Knight of the Temple of Solomon, Knights Hospitaller, Teutonic Knights or Knights of St Lazarus. Templars are the most zealous in the defence of Christendom and are at the forefront of the Crusades.

Skills: Dodge, First Aid, Knowledge (Lore or Religion: Christianity), Melee Weapon (Sword), Ride, Status

Four of the following: Bless, Brawl, Etiquette (Chivalry, Church), Literacy (Own), Medicine, Melee Weapon (Lance), Missile Weapon (Any), Perform (Oratory), Language (Latin), Language (Other)

Social Rank: Gentry

Wealth Level: Affluent to Wealthy, usually Affluent (this is a nominal wealth level as individual knights are Poor)

Starting Money: 1D6s

Leech

Named for their reliance upon the leech, a Leech is a type of medical professional that uses the disgusting creatures from which they are named to cure patients of any disease imaginable. Many Physicians look down upon Leeches, treating them as uneducated fools depending on ancient, superstitious practices, but the ability for a Leech to cure those around him leaves him with little fear that he will not always have patients seeking his care.

Skills: Fine Manipulation, First Aid, Knowledge (Lore or Nature), Knowledge (Streetwise), Persuade, Insight, Language (Other), Medicine, Spot, Status

Social Rank: Peasant, Yeoman, Clergy

Wealth Level: Poor, Average

Starting Money: 2D6d

Lord

A Lord is a ruler of men, one of the noble classes, perhaps a minor baron, a bishop or a mighty Duke or King.

Skills: Bargain, Command, Etiquette (Nobility), Falconry, Language (Own), Literacy, Perform (Intrigue), Status

Social Rank: Gentry

Wealth Level: Affluent, Wealthy

Starting Money: 2D6s

Man at Arms

Loyal to their Lords, men at arms are the trained soldiers, bodyguards and companions of Knights and Lords. Unlike soldiers, however, their loyalty is entirely to their Lord and they rarely leave their Lord's service.

Skills: Climb, Dodge, Etiquette (Nobility), First Aid, Melee Weapon (Any), Missile Weapon (Any)

Four of the following: Brawl, Command, Drive (Cart), Gaming, Grapple, Hide, Language (Any), Listen, Jump, Navigate, Ride, Spot, Stealth, Strategy, Throw

Social Rank: Peasant, Yeoman

Wealth Level: Poor, Average

Starting Money: 3D6d

Mason

Masons build the castles, cathedrals and town buildings of *Merrie England*. Many have been to the Holy Land, bringing back lost secrets of their craft.

Skills: Bargain, Craft (Mason), Knowledge (Lore or Group: Freemasonry), Knowledge (Liberal Arts), Research (Books), Literacy

Four of the following: Appraise, Art (Any), Craft (Any), Fine Manipulation, Spot, Status

Social Rank: Yeoman

Wealth Level: Average or Affluent, usually Average

Starting Money: 3D6d

Mercenary

The Kings of Christendom often hire professional trained soldiers to fight their wars. These are hardened mercenaries, loyal to their commander but capable of changing sides according to who pays the best.

Skills: Brawl, Climb, Dodge, First Aid, Melee Weapon (Any), Missile Weapon (Any)

Four of the following: Command, Drive (Cart), Gaming, Grapple, Hide, Language (Any), Listen, Jump, Navigate, Ride, Spot, Stealth, Strategy, Throw

Social Rank: Peasant, Yeoman

Wealth Level: Poor, Average

Starting Money: 3D6d

Merchant

Making their money by buying and selling, merchants drive the economic lifeblood of *Merrie England*. Many operate from shops and market stalls, others travel long distances between towns and villages. Merchants belong to a number of Merchant Guilds, allowing them to operate in a number of towns.

Skills: Appraise, Bargain, Craft (any), Knowledge (Accounting), Knowledge (Lore or Region), Language (Any), Literacy (Any), Persuade, Research, Status

Social Rank: Any

Wealth Level: Average to Wealthy, usually Affluent

Starting Money: 4D6s

Miner

Miners come from the Peak District, the Mendips, Cornwall and from Wales. They work beneath the ground and dig up metal ores and coal. In times of war, Miners are used to undermine fortifications, bringing sieges to a timely end.

Skills: Appraise, Bargain, Brawl, Craft (Carpenter), Craft (Mining), Fine Manipulation, Listen, Melee Weapon (Hammer or Pickaxe), Sense, Spot

Social Rank: Yeoman

Wealth Level: Poor to Average, usually Poor

Starting Money: 2D6d

Minstrel

A Minstrel is an entertainer, a player of music and singer of songs. He differs from a bard in that bards tell stories and a minstrel sings songs.

Skills: Insight, Perform (Any), Persuade, Disguise, Knowledge (Lore or Region), Language (Any)

Four of the following: Art (Any), Etiquette (Any), Fine Manipulation, Listen, Persuade, Sleight of Hand, Throw

Social Rank: Peasant, Yeoman

Wealth Level: Poor, Average, Affluent

Starting Money: 2D6d

Moneylender

The Moneylender has a very important part to play in the 12th Century for several reasons. First, the majority of the Christian kingdoms are engaged in extremely costly wars throughout the period. These wars cost money that needs to be raised through taxation, but in the meantime most monarchs go to moneylenders to raise funds. Second, the crusades have been ordered by the Pope and these are even more expensive to fund. Third, the ransom of King Richard must be paid and only the Moneylenders had the necessary wealth to raise the ransom. Most Moneylenders are Jewish at this time, although the Templars also use their immense wealth to lend money.

Skills: Appraise, Bargain, Knowledge (Accountancy), Knowledge (Lore or Politics), Knowledge (Streetwise), Language (Any), Literacy, Persuade, Status, any one other skill

Social Rank: Any

Wealth Level: Affluent to Wealthy, usually Wealthy

Starting Money: 4D6s

Monk/Nun

Many people live and work in Monasteries, Nunneries or Priors, devoting their lives to the service of God and the Catholic Church. Men become Monks and women become Nuns. They work the land, copy books and perform holy tasks.

Skills: Bless, Insight, Knowledge (Religion; Christianity), Language (Own), Craft (Any), Knowledge (Lore or Any)

Four of the following: Art (Any), Literacy, Language (Latin), Perform (Ritual), Persuade, Research, Status, Teach

Social Rank: Any

Wealth Level: Poor, Average

Starting Money: 1D6d

Noble

Born into wealth and the ruling class, nobles are the elite of society. However, this is no guarantee of current wealth, there are many younger sons of younger sons with very little money to their name.

Skills: Bargain, Command, Etiquette, Falconry, Language (Own), Language (Other), Literacy, Perform (Intrigue), Status

Social Rank: Gentry

Wealth Level: Any, usually Wealthy

Starting Money: 3D6s

Priest

Priests are clerics who normally have their own parishes. Unlike Monks and friars, Priests are salaried people, earning money from their profession.

Skills: Bless, Insight, Knowledge (Religion: Christianity), Language (Own), Perform (Ritual), Persuade

Four of the following: Knowledge (Lore or History), Knowledge (Occult), Knowledge (Liberal Arts), Language (Latin), Language (Other), Literacy, Perform (Oratory), Research (Religious Texts), Status, Teach

Social Rank: Any

Wealth Level: Poor to Affluent, usually Average

Starting Money: 3D6d

Ranger

A Ranger is at home in the wilderness, able to live off the land for months at a time, travelling through those lands between the safe towns of the Welsh Marches, Scottish Borders and the wastelands and bogs of Ireland.

Skills: Climb, Hide, Knowledge (Lore or Region), Listen, Navigate, Spot, Stealth, Track

Two of the following: Knowledge (Survival), Melee Weapon (Spear), Missile Weapon (Bow), Ride, Sense

Social Rank: Any

Wealth Level: Poor to Average, usually Poor

Starting Money: 1D6d

Sailor



Working on the fishing fleets bringing in cod, herring and mackerel for good Christians to eat on Fridays, travelling on merchant ships, ferrying pilgrims across the channel, working on pirate ships or serving in the King's Navy, sailors operate from many ports in England and the Angevin coast.

Skills: Climb, Craft (Any), Dodge, Grapple, Navigate, Pilot (Boat or Ship), Swim

Three of the following: Command, Jump, Language (Other), Listen, Spot

Social Rank: Any

Wealth Level: Poor or Average, usually Average

Starting Money: 2D6d

Servant

Nobles, merchants and the clergy have servants. Castles and taverns are full of servants.

Skills: Craft (Any), Etiquette (Any), Language (Own), Listen

Six of the following: Bargain, Drive, First Aid, Hide, Insight, Knowledge (Accountancy), Language (Other), Persuade, Stealth

Social Rank: Yeoman

Wealth Level: Poor or Average, usually Poor

Starting Money: 1D6d

Soldier

The Kings of *Merrie England* war with everyone and they need men to serve them. Soldiers are trained to kill, to fight battles and to serve their masters.

Skills: Brawl, Climb, Dodge, First Aid, Melee Weapon (Any), Missile Weapon (Any)
Four of the following: Command, Drive (Cart), Gaming, Grapple, Hide, Language (Any), Listen, Jump, Navigate, Ride, Spot, Stealth, Strategy, Throw
Social Rank: Peasant, Yeoman
Wealth Level: Poor, Average
Starting Money: 3D6d

Sorcerer / Wizard

The Sorcerer is somebody to be feared, a practitioner of the Magical Arts, Black Magic and all things foreign and alien. Sorcerers are thought to be evil and in the service of Satan, people whose souls are burned black and who will go to Hell when they die. Sorcerers can come from any Homeland, but the Jews have a particular reputation for Sorcery. With the advent of the Crusades and the mixing of cultures on journeys to the Holy Land and to Moorish Spain, many beliefs and ideas are trickling through to *Merrie England* and some of these will help Sorcerers.

Skills: Craft (Any), Insight, Knowledge (Occult), Knowledge (Any), Language (Other), Listen, Literacy (Any), Perform (Ritual), Persuade, Research (Books)
Social Rank: Yeoman, Clergy, Gentry
Wealth Level: Average to Wealthy, usually Affluent
Starting Money: 5D6d

Spellsword

A spellsword is a character who can use magic and martial skills to augment each other. A warrior mage, a spellsword travels from master to master, selling his skills to the highest bidder.

Skills: Insight, Knowledge (Occult), Language (Other), Listen, Melee Weapon (Any), Perform (Ritual), Persuade
Three of the following: Brawl, Climb, Craft (Any), Dodge, Hide, Listen, Jump, Knowledge (Lore or Region), Knowledge (Survival), Missile Weapon (Any), Research, Ride, Spot, Stealth, Swim, Track
Social Rank: Yeoman, Clergy, Gentry
Wealth Level: Average to Wealthy, usually Affluent
Starting Money: 4D6d

Spy

The intrigues of the peoples of *Merrie England* run deep. The Crowns of Europe are constantly fighting each other, Dukes and Earls jostle for power and the Church is flexing its muscles. These need people who can blend in, obtain information and sell it to their masters.

Skills: Dodge, Fast Talk, Hide, Listen, Research, Spot, Stealth
Three of the following: Art (Mapmaking), Brawl, Disguise, Etiquette (any), Grapple, Insight, Knowledge (Any), Language (Other), Language (Own), Navigate, Pilot (Boat or Ship), Ride, Swim, Throw, Track
Social Rank: Any
Wealth Level: Average, Affluent
Starting Money: 3D6s

Student

Not yet qualified, students are learning a trade or study at one of the new Universities, perhaps Oxford, Cambridge, Northampton or Paris.

Skills: Language (Any), Literacy (Any), Research (Books)
Seven of the following: Art (Any), Craft (Any), First Aid, Insight, Knowledge (Any), Listen, Medicine, Perform (Any), Persuade,
Social Rank: Yeoman, Clergy, Gentry
Wealth Level: Poor to Wealthy, usually Average
Starting Money: 1D6s

Teacher

Instructors of students, whether at a school or university,

Skills: Language (Latin), Language (Own), Literacy (Any), Persuade, Research (Books), Status, Teach
Three of the following: Art (Any), Craft (Any), First Aid, Insight, Knowledge (Any), Language (Other), Listen, Perform (Any), Persuade
Social Rank: Any
Wealth Level: Average or Affluent, usually Average
Starting Money: 1D6d

Thief

Whether a pickpocket, brigand, highwayman or outlaw, thieves steal from those around them. Unlike Robin Hood, they rarely give to the poor.

Skills: Dodge, Hide, Knowledge (Streetwise), Sleight of Hand, Stealth, Persuade
Four of the following: Appraise, Bargain, Brawl, Climb, Disguise, Fine Manipulation, Grapple, Insight, Listen, Jump, Melee Weapon (Dagger), Perform (Acrobatics), Persuade, Spot
Social Rank: Any
Wealth Level: Any
Starting Money: 3D6d

Town Guard

Paid to protect good townfolk, a Town Guard is a combination of soldier, militiaman and policeman. Most of the backgrounds of *Merrie England* have town guards.

Skills: Brawl, Dodge, First Aid, Insight, Knowledge (Streetwise), Melee Weapon (Any), Spot
Three of the following: Climb, Drive (Cart), Gaming, Grapple, Hide, Language (Any), Listen, Jump, Missile Weapon (Crossbow) Ride, Stealth, Throw
Social Rank: Peasant, Yeoman
Wealth Level: Poor, Average
Starting Money: 2D6d

Trickster

A mystic conman, the Trickster spreads ruin and destruction in his path, using his skills to fleece good men and women of their money and virtue.

Skills: Appraise, Disguise, Dodge, Hide, Insight, Persuade, Stealth
Three of the following: Bargain, Brawl, Climb, Fine Manipulation, Grapple, Listen, Jump, Perform (Acrobatics), Spot
Social Rank: Any
Wealth Level: Destitute, Poor, Average, usually Poor
Starting Money: 2D6d

Troubadour

The Troubadours are composers of courtly poems, normally in Occitan and often from southern France. French Troubadours are called Trouvères and sing in French. They differ from Minstrels in that they are usually noblemen or noblewomen and they compose and perform their own poems. Richard I composed several poems in his Occitan dialect and the Angevin Kings, and Queen Eleanor in particular, are patrons and supporters of Troubadours.

Skills: Art (Compose Poetry), Etiquette (Nobility), Etiquette (Court), Insight, Knowledge (Lore or Region), Perform (Act or Recite), Persuade

Three of the following: Art (Other), Disguise, Language (Other), Listen, Perform (Any), Status

Social Rank: Gentry

Wealth Level: Average, Affluent, Wealthy

Starting Money: 4D6d

Wayte

Waytes are a specialised kind of watchman/musician who watched at castle gates for fires or the approaching enemy, warning the populace by playing on high-pitched pipes, called shawms, hauteboys or Wayte-pipes, similar to oboes. Waytes also patrol the streets, keeping order and piping the hours. At other times, the Waytes accompany processions and parades, especially on Holy Days, and provide free concerts for the townsfolk.

Skills: Climb, Insight, Perform (Play Shawm, Pipes), Knowledge (Streetwise), Listen, Spot, Melee Weapon (Club), Art (Compose Music), Etiquette (Burgher), Persuade

Social Rank: Yeoman

Wealth Level: Average

Starting Money: 1D6d

Warrior

Specialising in individual combat, rather than the regimentation of soldiering, a warrior travels the land seeking a master who requires his expertise.

Skills: Brawl, Dodge, Grapple, Melee Weapon (Any), Missile Weapon (Any)

Five of the following: Climb, Hide, Listen, Jump, Language (Other), Ride, Spot, Stealth, Swim, Throw, Track

Social Rank: Any

Wealth Level: Destitute to Average, usually Poor

Starting Money: 1D6d

Witch

The witch is a magician of the oral tradition; rare is the witch that uses a grimoire. Witches claim that their tradition is the oldest path of magic, but other paths claim that witches stole their magic from more learned magicians. Whatever the truth witches do have capabilities other magicians do not; brewing potions, crafting talismans and working without a grimoire are all the province of the witch.

Skills: Craft (Apothecary), First Aid, Insight, Knowledge (Lore or Folklore), Medicine, Perform (Ritual)

Four of the following: Bargain, Fast Talk, Language (Other), Listen, Knowledge (Occult), Persuade, Sense, Spot

Social Rank: All

Wealth Level: Destitute to Affluent, usually Poor

Starting Money: 2D6d

Woodsmen

Woodsmen brave the dangers of the vast forest to hunt wild animals and other menaces or fell and burn trees to produce charcoal. Woodsmen are often granted a license by their lord to go about their business and Woodsmen often patrol the forests in order to stop poachers and unlicensed woodcutters.

Skills: Climb, Hide, Listen, Navigate, Spot, Stealth, Track

Three of the following: Insight, Knowledge (Lore or Region), Knowledge (Survival), Melee Weapon (Spear), Missile Weapon (Bow), Ride, Sense.

Social Rank: Any

Wealth Level: Destitute to Average, usually Poor

Starting Money: 1D6d

Skills

The following skills are used in *Merrie England*, skills that are not in the *Basic Roleplaying* rules are in italics: Appraise, Art (Various), Artillery (Various), Bargain, *Bless*, Brawl, Climb, Command, Craft (Various), Disguise, Dodge, Drive (Cart), Etiquette (Various), Fine Manipulation, *Falconry*, First Aid, Gaming, Grapple, Hide, Insight, Jump, Knowledge (Various), Language (Various), Listen, Literacy, Medicine, Melee Weapon (Various), Missile Weapon (Various), Navigate, Perform (Various), Persuade, *Piety (Various)*, Pilot (Various), Research, Ride (Various), Sense, Shield, Sleight of Hand, Spot, Status, Stealth, Strategy, Swim, Teach, Throw, Track.

Languages

Several languages are commonly spoken in *Merrie England*. The common people speak English, the nobility speak French, Jews speak Hebrew, the Scots and Irish speak Gaelic, Welsh speak Welsh and so on. To make communication easier, all non English-speaking backgrounds include Speak (English) or Speak (French) at a starting level, thus allowing PCs to speak to each other.

Many of the languages of *Merrie England* are similar and speakers of those languages can speak similar languages with a penalty.

Speakers of Can Speak These Languages With These Penalties

| | |
|------------|--|
| Any French | Norman French (-10%), Angevin French (-10%), French (-10%), Any Occitan (-30%) |
| Welsh | Cornish (-10%), Breton (-20%) |
| Cornish | Cumbric (-10%), Welsh (-10%), Breton (-20%) |
| Cumbric | Cornish (-10%), Welsh (-10%), Breton (-20%) |
| Breton | Welsh (-20%), Cornish (-20%), Cumbric (-20%), |
| Any Gaelic | Scots Gaelic (-10%), Irish Gaelic (-10%), Manx Gaelic (-10%) |
| Occitan | Catalan (-15%), French (-30%) |
| Norn | Norse (-10%), Manx Norse (-10%) |

So, a Scot can speak to an Irishman using Speak (Gaelic) at -10%, but does not incur the penalty when speaking to a fellow Scot.

Most nobles in *Merrie England* have Speak (French). The GM may decide that some speak Angevin French, others speak Norman French and others speak French as spoken in France. There is a slight difference between these dialects and the GM may choose to impose penalties accordingly.

Similarly, the Occitan dialects are close enough to be mutually intelligible, so speakers of Provençal can understand Gascon

speakers fairly well. The dialects of Occitan are Auvernhat, Gascon, Lemosin, Lengadocian, Poitevin, Provençal and Vivaro-Alpine and are spoken across southern France and northern Italy, from the mid-Atlantic coast to the Piedmont.

Skill Specialities

Many skills in *Basic Roleplaying* have specialities, however the specialities in the *Basic Roleplaying* rules are very generic and are not necessarily appropriate to a medieval setting or, specifically, to a *Merrie England* setting. Listed below are recommended specialities for skills.

Artillery

- **Siege Engine** - Games Masters might wish to split this up into Catapults, Arbalests and so on to reflect the different types of Siege Engine of the period

Craft

Following is a table of the available craft specialities available in *Merrie England*. Each Craft skill includes also knowledge of basic repair and maintenance of both the appropriate tools and of the manufactured goods (that is, a Mason knows how to repair both work mauls and stone structures, and so on).

- **Apothecaries**
- **Armourers**
- **Arrow Makers** (Fletchers)
- **Bakers**
- **Barbers** (surgeons and dentists)
- **Basketmakers**
- **Blacksmiths**
- **Bow Makers** (Bowyers)
- **Brass Workers** (Brasiers)
- **Brewers**
- **Butchers**
- **Candle Makers** (Chandlers)
- **Carpenters**
- **Clothworkers**
- **Cordwainers** (workers in fine leather)
- **Curriers** (dressers of tanned leather)
- **Cutlers**
- **Dyers**
- **Embroiderers** (Broderers)
- **Farriers** (Shoers of horses)
- **Fishmongers**
- **Girdlers** (Makers of girdles and belts)
- **Goldsmiths**
- **Loriners** (Makers of horse stirrups and harness)
- **Masons**
- **Merchants** (Mercers)
- **Needle Makers**
- **Painters**
- **Patten Makers** (Makers of wooden clogs)
- **Plasterers**
- **Plumbers**
- **Poulters**
- **Saddlers**
- **Salters**
- **Scriveners** (Scribes, writers of court letters and legal documents)
- **Shoemakers** (Cobblers)



- **Skinner**s
- **Tanners**
- **Upholsterers** (Upholders)
- **Vintners**
- **Weavers**
- **Wheelwrights**
- **Woolmen** (Winders and packers of wool)

Drive

- **Cart/Wagon** - The simple 4 wheeled cart or wagon is a staple of *Merrie England*
- **Chariot** - Chariots are rare but occasionally used by barbarians

Etiquette

- **Chivalry** - The character knows how to act in a chivalrous way and how knights, squires and pages are expected to act
- **Court** - The province of courtiers and the nobles of the court, this is essential when dealing with Princes, Kings and their families and retainers
- **[Religion]** - Possessors of this specialisation know how to behave when amongst followers of the specified religion, especially amongst the very faithful or zealous
- **[Nationality]** - This allows characters to behave properly amongst people of the specified nationality
- **Nobility** - The skill of negotiating around the noblemen and noblewomen of *Merrie England*

Knowledge

- **Accountancy** - The ability to handle accounting and logistics. This has to do with actual, practical figures and has nothing to do with mathematics.
- **Alchemy** - The art of transforming substances, Alchemy is taught from master to Student and is a rare and secretive art. This skill includes also knowledge of the basic maintenance and repair of alchemical equipment.
- **Demonology** - This shows knowledge of the entire field of demonology, of demons and angels and their powers and dominions
- **Lore** - As in *Basic Roleplaying*. In campaigns that focus mainly

on combat or adventure, you can use a generic Lore skill that subsumes every Knowledge specialization except Alchemy, Divination, Liberal Arts, Occult/Demonology, Streetwise and Survival. If you are using such a broad skill, you must give penalties for using it outside the character's original nationality, religion, geographic area or social group. You should also keep track of different regions, nationalities, religions and social classes the character has had contact with in order to determine whether he or she is experienced enough with foreign knowledge to skip the penalty. If your campaign focuses on knowledge and uses lots of Knowledge specialities, disregard this skill. In the background and profession lists, all specialities that are replaced by this skill if you want to use it are listed with an option to be replaced by Lore. If you use this option, no player should raise his or her Lore above 50% during character creation. We do not recommend mixing Lore and more general skills in the same campaign

- **Heraldry** - Knowledge of the coats of arms, symbols and other decorations used by noble families and organisations, as taught by the College of Heraldry. Knowledge of other areas may incur a penalty but Normans should know the heraldry of Britain, France, Flanders, Provence, Northern Spain and the Holy Land. You can subsume this speciality in the Lore skill if your campaign is not focused on knowledge, but remember that only knights, nobles or other specialists are likely to recognize someone's coats of arms.
- **History** - As in *Basic Roleplaying*. You can subsume this speciality in the Lore skill if your campaign is not focused on knowledge.
- **Law** - As in *Basic Roleplaying*. You can subsume this speciality in the Lore skill if your campaign is not focused on knowledge.
- **Liberal Arts** - The study of the Liberal sciences, these include Astronomy, Arithmetic, Geometry, Grammar, Logic, Music, Philosophy and Rhetoric. This is a scholar's field of expertise, and is not included in the general Lore skill if you use it.
- **[Nationality]** - This is used to show knowledge of the specified nationality
- **Nature** - This is the equivalent of the Natural History specialisation. You can subsume this speciality in the Lore skill if your campaign is not focused on knowledge.
- **Occult** - As in *Basic Roleplaying*. It usually includes the knowledge of The Black Arts, Sorcery as taught in Toledo and in

the south of France, but the latter can also be a separate skill. In a campaign that does not involve lots of Demon summonings, Demonology can be subsumed into this skill, too.

- **Politics** - As *Basic Roleplaying*. You can subsume this speciality in the Lore skill if your campaign is not focused on knowledge.
- **[Region]** - As in *Basic Roleplaying*. You can subsume this speciality in the Lore skill if your campaign is not focused on knowledge.
- **[Religion]** - As in *Basic Roleplaying*. You can subsume this speciality in the Lore skill if your campaign is not focused on knowledge.
- **Streetwise** - As in *Basic Roleplaying*.
- **Survival** - This is the skill of surviving in the wilds and wilderness.

Perform

- **Acrobatics** - The art of tumbling, gymnastics and balance is a favourite amongst tumblers and assassins
- **Act** - Mummers and Guilds put on plays and thieves and conmen take on different personas, so Act is fairly common in *Merrie England*. You can let bards and troubadours use this skill to recite epic poetry, or have Recite as a different speciality.
- **Dance** - Everyone dances in *Merrie England*, from commoners to nobles, although performing a strange dance will incur a penalty
- **Juggle** - Frowned on by the Church, juggling is normally performed by jesters
- **Oratory** - The preserve of commanders and the clergy, a good Orator can sway the hearts of his audience
- **Play (Game)** - The ability to play different games, this has different skills for each game, so Play Chess, Play Draughts and Play Cards are different skills
- **Play (Instrument)** - In itself a number of different skills, each instrument has its own skill
- **Ritual** - This allows the user to perform various religious blessings, curses and rituals, including the Evil Eye
- **Seduction** - The skill of seducing others, sexually or romantically. It may include also knowledge of the practices of carnal sex.
- **Sing** - As with Dance, everyone Sings in *Merrie England*, from musicians to choirs of monks and nuns
- **Torture** - The Inquisition and nobles often use torture to obtain information or to corroborate confessions

Pilot

- **Boat** - Many of the people of *Merrie England* use small boats to travel up and down the rivers of the land and through the fens and marches
- **Ship** - Merchants and traders sail ships from the many ports along the coast, ships patrol the Channel looking for pirates and the pirates themselves operate from the Channel Isles and from the Scottish Isles

Research

- **Books** - Benedictine monks, other clergy, demonologists and other scientists use Research (Books) to find information from the few libraries available. Because of the restricted nature of written knowledge at the time, any attempt to Research (Books) outside an organised library is considered Difficult.
- **Religious Texts** - Certain religious scholars can use Research (Religious Texts) to eke out new sacred Blessings from the texts for their own personal use or for the use of members of their sect or religious Order



Ride

- **Horse** - the horse is the staple riding beast in *Merrie England*, some clerics ride donkeys but can use the Ride (Horse) skill with no penalty. If you wish more realism, you can introduce separate specialities for Ride (Warhorse) and Ride (Pony), which may be used for donkeys and mules, too.
- **Camel** - Some Saracens ride camels in the Holy Land, but these strange creatures will not be seen in *Merrie England* itself
- **Elephant** - Even rarer than the camel, elephants are ridden in Asia and will only be encountered by explorers or well-travelled adventurers

Status

- **Reputation** - This measures the reputation and fame of a character. Even poor people of low status can have a fame and reputation that means they are known across the country.
- **Social Position** - *Merrie England* very conscious of social standing and position. This measures the social position of the character within the society of *Merrie England*.
- **Wealth** - High status does not necessarily mean that a character is wealthy, so *Merrie England* uses Status (Wealth) to measure how wealthy a character is.

New Skills

The standard skills used in BRP are not necessarily sufficient for a medieval game such as *Merrie England*. Here are a few skills that can be used to enhance the *Merrie England* experience.

Falconry



The skill of hunting with birds of prey, falconry is normally reserved for nobles. However, some peasants can raise and tame hawks and falcons for hunting and poaching. Falconry is loved as much by Islamic nobles and knights as by their Christian counterparts and many a hostile situation has been defused by comparing hunting birds.

Effects: Following are the results for different degrees of success for hunting with birds of prey:

| | |
|----------|--|
| FUMBLE | The hunting attempt is blown spectacularly. The quarry is missed and the hunting bird either flies off, never to return, or is injured, perhaps fatally. |
| FAILURE | The bird fails to catch the intended prey but suffers no ill effects. |
| SUCCESS | The bird catches the intended prey and returns it's corpse to the falconer's hand. |
| SPECIAL | The bird catches the intended prey and returns it alive but injured to the falconer's hand. |
| CRITICAL | The bird catches the intended prey and returns it alive but uninjured to the falconer's hand. |

Effects: Following are the results for different degrees of success for training birds of prey:

| | |
|----------|---|
| FUMBLE | The training attempt is blown spectacularly. The hunting bird either flies off, never to return, or is so traumatised that it can never be used as a hunting bird. |
| FAILURE | The bird is badly trained, but can be used to hunt with a -40% penalty to any Falconry attempt using the bird. |
| SUCCESS | The bird is trained successfully and can be used to hunt with no penalties or bonuses incurred. |
| SPECIAL | The bird is well trained and can be used to hunt, giving a bonus of +20% to any Falconry roll using the bird. |
| CRITICAL | The bird is very well trained and can be used to hunt, giving a bonus of +40% to any Falconry roll using the bird. At the games master's discretion, the bird may gain a special ability because of its excellent training. |

Setting Notes: Falconry is normally used in ancient or medieval settings. In modern or futuristic settings Falconry should be an extremely rare skill and trained hunting birds should be at a premium.

System Notes

- Using a nocturnal bird of prey makes all Falconry rolls *Difficult*.
- Birds do not normally attack large creatures, but a trained bird may be ordered to harry an opponent with a *Difficult* Falconry roll. A successful roll means the bird delays the opponent for 5 DEX ranks (or 3 Strike Ranks if this optional rule is used) per round of harrying, a special also deprives the opponent of one action per round, either an attack or a defense, and a critical prevents the opponent from performing any physical action in the round, except fleeing or trying to drive the bird away. While harrying an opponent, the bird cannot be normally targeted with missile fire and all close combat attacks made by the target to kill the bird or drive it off are *Difficult*.

Piety

Specialities: Each religion has its own Piety. It is possible for characters to have more than one Piety, but this is rare as it means that the character has not cast away his old beliefs. Certain areas of the world have more than one Piety specialities in effect at the same time, Medieval Russia for example, has Piety (Christianity) and Piety (Old Ways) as part of their system of dvoverie or Dual faith.

- Christianity
- Islam
- Judaism

Alphabetical Skill List

| Name | Base Chance | Category† | Notes |
|----------------------------|-------------|---------------|-----------------|
| Appraise | 15% | Mental | BRP page 50 |
| Art (various) | 05% | Manipulation | BRP page 50 |
| Artillery (Siege Engines) | 00% | Combat | BRP page 52 |
| Bargain | 05% | Communication | BRP page 52 |
| Brawl | 25% | Combat | BRP page 52 |
| Climb | 40% | Physical | BRP page 52 |
| Command | 05% | Communication | BRP page 53 |
| Craft (various) | 05% | Manipulation | BRP page 54 |
| Disguise | 01% | Communication | BRP page 55 |
| Dodge | DEX×2 | Physical | BRP page 55 |
| Drive (Carriage or Cart) | 20% | Physical | BRP page 55 |
| Etiquette (various) | 05% | Communication | BRP page 56 |
| Falconry | 00% | Manipulation | ** |
| Fine Manipulation | 05% | Manipulation | BRP page 57 |
| First Aid | INT×1 | Mental | BRP page 58 |
| Gaming | INT+POW | Mental | BRP page 60 |
| Grapple | 25% | Combat | BRP page 60 |
| Hide | 10% | Physical | BRP page 62 |
| Insight | 05% | Perception | BRP page 63 |
| Jump | 25% | Physical | BRP page 63 |
| Knowledge (various) | 00% | Mental | BRP page 64 |
| Knowledge (Accountancy) | 00% | Mental | BRP page 64 |
| Knowledge (Alchemy) | 00% | Mental | ** |
| Knowledge (Heraldry) | 00% | Mental | BRP page 64 *** |
| Knowledge (History) | 10% | Mental | BRP page 65 *** |
| Knowledge (Law) | 10% | Mental | BRP page 65 *** |
| Knowledge (Liberal Arts) | 00% | Mental | BRP page 65 * |
| Knowledge (Lore) | 05% | Mental | BRP page 64 * |
| Knowledge (Nationality) | 00% or 10% | Mental | BRP page 65 *** |
| Knowledge (Nature) | 10% | Mental | BRP page 64 *** |
| Knowledge (Politics) | 00% | Mental | BRP page 65 *** |
| Knowledge (Region) | 00% or 10% | Mental | BRP page 65 *** |
| Knowledge (Religion) | 00% or 10% | Mental | BRP page 65 *** |
| Knowledge (Streetwise) | 05% | Mental | BRP page 65 * |
| Knowledge (Survival) | 05% | Mental | BRP page 65 *** |
| Language (other) | 00% | Communication | BRP page 66 |
| Language (own) | INT×5 | Communication | BRP page 66 |
| Listen | 25% | Perception | BRP page 67 |
| Literacy (various) | 00% | Mental | BRP page 67 * |
| Medicine | 00% | Mental | BRP page 69 |
| Melee weapon (various) | per weapon | Combat | BRP page 69 |
| Missile weapon (various) | per weapon | Combat | BRP page 70 |
| Navigate | 10% | Perception | BRP page 70 |
| Perform (various) | 00% | Communication | BRP page 71 * |
| Perform (Dance) | 05% | Communication | BRP page 71 * |
| Perform (Sing) | 05% | Communication | BRP page 71 * |
| Persuade | 15% | Communication | BRP page 71 |
| Piety | 00% | - | ** |
| Pilot (Boat) | 00% | Physical | BRP page 72 |
| Pilot (Ship) | 00% | Physical | BRP page 72 |
| Research (Books) | 00% | Perception | BRP page 74 * |
| Research (Religious Texts) | 00% | Perception | BRP page 74 * |
| Ride (various) | 05% | Physical | BRP page 75 |
| Sense | 10% | Perception | BRP page 77 |
| Shield | Per shield | Combat | BRP page 77 |
| Sleight of Hand | 05% | Manipulation | BRP page 78 |
| Spot | 25% | Perception | BRP page 78 |
| Status | 15,00% | Communication | BRP page 79 |
| Stealth | 10% | Physical | BRP page 80 |
| Strategy | 01% | Mental | BRP page 80 |
| Swim | 25% | Physical | BRP page 81 |
| Teach | 10% | Communication | BRP page 82 |
| Throw | 25% | Physical | BRP page 83 |
| Track | 10% | Perception | BRP page 83 |

For ease of reference, an alphabetised list of all available skills in *Merrie England* follows. Each entry lists the skill name, its base chance, as well as any useful notes. To keep this rule set as close as possible to the original BRP, most skill names are exactly the same as in BRP. The base chance percentages have been changed from those in the BRP rulebook to reflect, when necessary, the peculiarities of the setting.



† If the Skill Category Bonuses option is used.

* This skill differs in name, application or base chance from the core BRP rules

** This skill is in addition to the list of skills from the core BRP rules

*** This skill is optional, and can be replaced by a more generic skill if you do not wish to use it in your campaign



Effects: Following are the results for different degrees of success:

| | |
|-----------------|--|
| FUMBLE | The attempt to be pious fails spectacularly. The character acts in a completely impious way and loses 1D6 Piety permanently. |
| FAILURE | The character is not pious, but does not necessarily act in an impious way. He/she does not gain any benefits from Piety. |
| SUCCESS | The character gains benefits from his/her Piety in the way expected. |
| SPECIAL | The character proves himself to be especially pious and gets a better benefit than expected. |
| CRITICAL | The character proves himself to be extremely pious and gains several extra benefits to that expected when using the skill. |

Setting Notes: Piety can be used in any religious setting

System Notes: Piety can be used in many imaginative ways, sometimes as a skill in its own right, or as a substitute for another skill. The actual effects of the Piety skill use depends on how the skill is being used at the time.

ROLE-PLAYING GUIDELINES

Merrie England is a Medieval setting and requires a slightly different mindset to that of standard Medieval Fantasy roleplaying.

Female Characters

In *Merrie England*, roleplaying female characters can be complex. On the one hand, women have a slightly subordinate place in society, on the other hand women have a very important place as leaders and warriors while their husbands are away on Crusade or at war.

Typical professions for female characters include Nuns, Merchants, Healers, Witches and Sorceresses. However, female characters can be Castellans, in charge of castles as defenders and attackers, with tactical knowledge and the ability to inspire their men. Female warriors are not unknown and some even fight as knights in disguise.

The Church blames women for Eve's sin of tempting Adam in the Garden of Eden. However, this is tempered by the Chivalric notion of the nobility of women. Women in *Merrie England* have a voice and their counsels are listened to by all but the most severe churchmen. Whether a female character is flirty and light or severe and dour, they have a role to play in the setting and in a game.

Jewish Characters

Seen by many as being foreigners and Unfaithful, Jewish characters are heavily penalised in *Merrie England*. Their standard professions are limited and certain professions and positions are forbidden to them. However, this does not mean that they are a second-class character in terms of roleplaying potential.

Jews are generally rich but are seldom listened to. They are often merchants, physicians, moneylenders or sorcerers. They can be valued for the exotic knowledge they have. A Jew character can be forthright in his/her opinions or can be humble, preferring not to draw attention to himself. Once a Jew character has proven his worth, he is a valued member of any party or organisation and is often a boon companion. Jew characters are rarely warriors, but can fight.

Muslim Characters

Muslims are the enemy in *Merrie England*, due to their occupation of the Holy Land, their conquest of Spain and their opposition to Christianity. However, they can still play a role in any *Merrie England* setting as player characters. Several Robin Hood TV series and films have figured a Muslim Merry Man, for example. Muslims are very civilised, in comparison with their Medieval Christian counterparts. They have knowledge of the Arts and Sciences that is unknown in the West. Muslim noblemen can be as chivalrous as Christian Knights.

Muslims should be roleplayed as mysterious, with strange beliefs and customs. They view western Christians as savage barbarians, as Infidels. Depending on their background, they may be outcasts, fleeing from an enemy or wicked master, or they may be adventurers, stranded in England, or hostages taken in the Crusades. Muslim characters can be challenging but interesting to play.

Religion and Magic

DURING THE PERIOD covered by *Merrie England*, the main religions in England are Christianity, as practised by the Roman Catholic Church, and to a lesser extent, Judaism. The ancient pagan deities are no longer worshipped, and although some magicians might still be able to contact them, players should be actively discouraged from trying to play pagans.

There are many religious tensions in *Merrie England*. The State and Church are at loggerheads, crusaders return from the Holy Lands with strange ideas in their heads, and new heresies are emerging all the time.

Piety

One thing that all of the major religions have in common is that they all expect their followers to be pious. The more pious the person, the holier they are. This adherence to the holy principles of a monotheistic religion is expressed in *Basic Roleplaying* with the Allegiance rules. For the sake of simplicity, from now on we will refer to Allegiance (Christianity), Allegiance (Judaism) or Allegiance (Islam) with the term Piety, but all the rules regarding Allegiance that are not superseded by this description are still in effect. The rules for Allegiance are found on page 315 of *Basic Roleplaying*.

A character who is raised in a monotheistic culture starts the game with a Piety score of 5%. If you are using skill category modifiers, treat Piety as a Mental skill. During character generation, clerical or devoutly religious characters may spend some of their free skill points on improving it, but the Gamemaster should limit the final Piety score a character can reach according to the power level he chose for his campaign.

Characters may use their Piety skill to act in accordance with the teachings of their religion. A knight on the crusades might have to make a Piety roll in order to resist the advances of a wanton hussy trying to seduce him; or a maiden might make a Piety roll to convince a brigand not to molest her, or to jump to her death from a window in order to thwart his advances.

The Piety skill can both increase and decrease, depending on the actions of a character. Characters will lose piety with every evil act they perform, contrary to their religion. Examples of such include, but are not limited to, rape, murder, theft, arson, treason, sodomy and adultery. On the other hand, certain acts may increase Piety such as giving alms to the poor, completing a pilgrimage, going on a Crusade, and performing exceptional good deeds. The usual Piety increase or decrease rolls should be between 1d3 and 1d10, and be the direct consequence of a character's action, be it good or bad. The Gamemaster can also allow characters to roll for Piety improvements with a skill increase check, under extremely rare circumstances, in which case the character's Piety skill will go up by 1d6 at the end of an adventure if he or she can succeed in a roll above his or her current Piety skill score.

A pious character may pray for a miracle to happen. If the Gamemaster allows your character to call for a miracle, follow the procedure for Divine Intervention on page 317 of *Basic Roleplaying* to check whether it is granted.

Miracles cannot be manifested at short notice. The petitioner must show devotion by praying for an extended period, or perform

an act of dedication such as a pilgrimage. The result of a successful miracle depends on the orthodoxy of the religion the worshipper subscribes to, and how high their Piety is. Usually if the miracle is granted, it will be something small and localised.

Common miracles include healing, multiplication of food, calling forth water, calming of beasts, fortuitous intercession of allies, and such like. Major miracles may occur when the Piety of the supplicant exceeds 100%, and involve more widespread and dramatic effects such as changing the weather, temporarily blinding an army, raising someone from the dead, raising or averting natural disasters such as floods and earthquakes, etc.

Piety and Psychic Combat

Piety can be useful to religious characters when they face hostile disembodied entities. Whenever a character is engaged in Psychic Combat with an entity with much more Mana, he or she can opt to use a Piety roll instead of the usual Resistance Table roll when trying to inflict Mana damage to the disembodied creature. The other creature uses a normal Resistance Table roll to attack the character, unless it is an Angel or other creature sent by Heaven, in which case it may use its Piety as well. The character has no use for his or her Piety to counter this roll, but can use the Spirit Block divine blessing to make things harder for the enemy.

Alternate Procedure for Miracles

If the Gamemaster wishes to avoid excess resorting to miracles or excess randomness in their granting, he or she can adopt this alternate procedure. In order to ask for a miracle, the petitioner must sacrifice 1d6 POW from his very soul and succeed in a Piety roll (remember that 96-00 is still a failure). The POW is lost whether the miracle is granted or not, and the effect obtained, determined by the Gamemaster, should still be proportionate to the petitioner's Piety.

Living Saints

A living saint is normally somebody whose Piety remains above 100%, and who has performed a major miracle before witnesses. Usually the formal acclamation is unofficial until canonised by the church, but this doesn't lessen the standing of the saint in the eyes of his followers.

Becoming a saint confers no special advantages, magical or otherwise, save that of being held in awe by those who witness his miracles. This status can be double edged, since it will make the character the focus of political and ecclesiastical attention, often bad. In such circumstances a living saint can fall from grace or be martyred.

Followers of Judaism and Islam can also become saints, although there is no church involved in their idolisation. Jewish and Muslim Saints are usually revered after their deaths and their shrines become pilgrimage sites.

Relics



All the major religions cherish relics, but the Catholic Church reveres them most of all. Relics are objects that have been touched with the power of the Saints. They can be clothing worn by holy people, items used by them or even parts of the saint's body. Each relic has a Piety score of its own that can be added to the Piety skill of anyone touching the relic or reliquary. A character can benefit from the Piety bonus granted by a single relic at a time, no matter how many of them he or she is holding.

Example: Simon the Simple is a monk who has gained the Little Finger of Saint Alban. He has a Piety of 36% and the Finger has a Piety of 15%, so his Piety effectively becomes 51% while wearing the relic, raising his chance of performing a miracle.

Some relics allow characters to sacrifice for unique Divine Blessings not normally granted by the religion in general. These are normally held in churches or monasteries and are closely guarded. Learning and regaining these blessings involves travelling to the relic itself and praying before it. Some people do this as part of pilgrimages; whilst others decide to take up residence near to the relic's resting place and remain close to its holy aura.

| TYPE OF RELIC | PIETY |
|---|-------|
| Item in permanent possession | +5% |
| Mortal remains of a saint | +10% |
| Item of mythical importance | +15% |
| Saint of local renown (St. Edmund) | +5% |
| Saint of national renown (St. Patrick) | +10% |
| Saint of global renown (St. Damien) | +15% |
| Apostle, Angel or Major Saint (St. Peter) | +20% |

Thus the Sword of St. Edmund would grant a Piety bonus of +5% (local renown 5%), holding the Bones of St. Peter would give +30% (mortal remains 10%, Major Saint 20%) due to their holiness and renown.

The above table is suitable for both Catholic and Orthodox Christians, although they started worshipping different saints starting with the 11th century, and a similar one can be devised for Muslims, although the latter are far less dependant than Christians on physical items of worship.

A Relic also provides 1 point of additional Mana per 5% Piety,

only usable when casting Blessings. This Mana is refreshed at dawn each day.

Many blessed items have a relic of the saints enclosed in them. Sword pommels and crucifixes are particularly fit for holding such items.

Icons

Icons are holy images painted by a very pious artist, usually a monk. The artistic representation of a Saint, if pictured with this specific purpose, can transfer part of the painter's faith into the heart of the beholder. Icons are the object of a special veneration in the Orthodox Church, where they usually replace relics. Such is the affection that Eastern Christians show to icons that some Byzantine Emperors decided to prohibit and destroy them, thus generating the religious movement called Iconoclasm, which was later declared an heresy.

In order to create an item, a holy person who knows the specific artistic skill of icon painting must spend several weeks in meditation while painting (generally one week per each full ten percentiles he has in his Piety skill), possibly fasting and remaining silent. When the painting is ready, the painter must make his Art (Icon Painting) roll. If the roll is a simple success, the icon is just a good work of holy art, although it might still have a minor detrimental effect on evil creatures like devils or vampires. If the roll is a Special success, then the Icon provides a Piety bonus equal to one twentieth of the painter's Piety (his chance for a critical success in a Piety roll). If the roll is a Critical success, then the Icon provides a Piety bonus equal to one fifth of the painter's Piety (his chance for a special success in a Piety roll).

Like a Relic, an Icon also provides 1 Mana per 5% Piety, only usable when casting Blessings. This Mana is refreshed at dawn each day.

As icons can be less convenient to carry than some small relics, most Orthodox monks will have to travel to a church or sanctuary in order to benefit from their presence. Nevertheless, small wooden icons may exist that are easy to carry around in a bag or pouch.

Blessings

By worshipping in a religion, it is possible to gain supernatural aid in the form of holy blessings. Blessings are a manifestation of the power of faith and God. They are normally learned by members of clerical professions as part of their duties to protect and guide those under their care. Blessings can also be gained by common folk who complete a pilgrimage or own a Relic.

In game terms, Blessings are simply Divine Magic spells. Most Blessings can be learned at any church or shrine of the clergyman's religion, while some Blessings require worshipping at a church or site dedicated to a given Saint, and unique Blessings are gained from pilgrimage sites or relics.

Learning Blessings

Each major religion has its own set of common Blessings, available at any shrine or church dedicated to that faith, which can be gained by the simple act of praying. Only clergymen may gain Blessings, that is to say, priests or deacons. Most normal people are not members of the clergy and are therefore considered only Lay members of the Church. This means they do not normally have access to Blessings. However, anyone possessing a Relic or Icon can use its

sanctity to Bless others, and is accordingly allowed to gain Blessings. Also, anyone taking part in a Crusade can learn some Blessings.

Different religions have different common Blessings, so Catholic Christians would offer dissimilar Blessings than those of Judaism or Islam, and even slightly divergent ones from Orthodox Christianity.

Some Blessings are unique and only available at churches dedicated to specific Saints, and some very special ones are granted only by relics of those Saints. To gain access to these involves a pilgrimage to the place where the Relic is kept. Once there, the clergyman may pray to the Saint to learn its Blessing.

Using Blessings

Blessings are cast like any other spells in *Basic Roleplaying*. No roll is required to invoke a blessing, unless the caster is in a particularly unholy place that could shake his faith, like Hell or a temple of a Dark God. In the latter case, the Gamemaster may require a Piety roll to check if the blessing is successfully invoked. The spell description specifies the blessing level for purposes of blocking or dispelling it with anti-magic powers, but each blessing costs only one Mana to invoke, which represents the act of channelling one's spiritual focus to God to attract His attention, unless the blessing is labelled as Powered. If the spell description specifies that a spell is Powered, then its actual level depends on the number of Mana spent when it is cast, which must be at least one. We recommend to prohibit or restrict usage of external Mana sources, except relics or icons, to power divine blessings, as this kind of supernatural power is intimately connected to the character's own soul. However, a clergyman can use Ritual Blessing to call on the faith of others in order to provide a larger spiritual support for his blessings or can use the Mana made available from relics or Icons to fuel the casting of Blessings.

In addition to being limited by his personal Mana pool, a character has a limited number of blessings that he can invoke in a given amount of time. This depends on his rank and position in the Church. Consult the following table:

CLERICAL POWER TABLE

| TITLE | BLESSINGS PER HOUR/ ENCOUNTER | BLESSINGS PER DAY | MANA | PIETY |
|------------------------|-------------------------------------|----------------------|-----------|-------|
| Normal Worshipper | 1 | 1 | 1-4 | 01-20 |
| Novice/Deacon | 2 | 1-3 | 1-8 | 21-40 |
| Friar/Priest/Knight | 3 | 4-6 | 1-12 | 41-60 |
| Abbot/Bishop/Commander | 4 | 7-9 | 1-16 | 61-80 |
| Venerable (Saint) | 5 | Unlimited | Unlimited | 81+ |

If not otherwise noted, each divine blessing lasts for one hour and can be cast on any target at a range equal to the believer's Piety in metres. Special duration spells last for a number of rounds equal to the caster's Piety, as noted in the spell description. Touch spells can be cast only on objects or beings that the caster is touching, possibly through their clothes, and Self spells can affect only the caster. The caster must be able to see or touch a target in order to invoke a blessing on it.

Games Masters may also choose to limit the Mana that may be used in casting a powered Blessing. If so, consult the Mana column on the Clerical Power table to know how many points the worshipper can spend on a single blessing.

Moreover, you can base the number of Blessings your clerical character can cast on the Piety skill rather than his formal rank in the Church. Consult the Piety column in the Clerical Power Table to know which Piety range corresponds to each clerical office.

Aura attacks

Some blessings allow the caster to impair or defeat his or her opponents with an aura attack. The procedure for aura attack is described on page 214 of the *Basic Roleplaying* rules. However, to make things more suited to priestly magic, which relies on Piety rather than intimidation, we recommend that you use the following variations to the standard procedure:

1. The aura attack affects all opponents who intend to attack the character who is performing it, with the limits imposed by the blessing used (for instance, it may work only on animals)
2. During the power phase, the character using the aura attack makes a Piety roll and records the result.
3. When an opponent affected by the aura attack wishes to attack the character, it must first make an opposed Idea roll against the Piety roll made by the character: if the opponent wins, then it can attack normally; if the roll is tied, then the opponent cannot attack; if the character wins, then the opponent suffers the results described for a fumble in resisting an aura attack on p. 211 of the *Basic Roleplaying* rules.

Ritual Blessing

A clergyman usually invokes God's blessing during a communal ritual where he is the leader and his congregation expresses its own faith in a worship service. To use the ritual blessing procedure, the leading clergyman performs a worship service, which can be rather long and require some particular props like incense or liturgy clothing. To determine whether the ritual is inspiring enough for the congregation, the clergyman must make a roll under his or her Perform (Ritual) skill. If this roll is attempted on a religious holiday, the skill roll is considered Easy. If this roll is a success then each character who is taking part in the ritual and has a Piety score of one or more, including the officiant, can provide a single Mana point to use for a Powered blessing that will be cast at the end of the ritual. Whether the roll is a success or not, the clergyman cannot attempt another ritual blessing for one week or until the next religious holiday.

Ritual blessing can be used only with powered spells. The officiant can choose to delay the activation of the blessing until the time he wishes, but the target - or targets - upon which the blessing will be activated is fixed and must be present during the ritual. Thus, a Templar knight may pray for health or protection during a ceremony and keep a pre-fuelled Heal Wound or Armour of Faith ready to cast on himself, but this will not work on anyone else than himself. Or a Priest can use the Ritual Blessing procedure to invoke protection from Evil Powers beforehand on a party prior to embarking on a dangerous expedition, thus keeping a very powerful Soul Shield or Dismiss Magic ready to activate on the entire party. The number of people in the target group cannot exceed the number of Mana invested in the blessing. When the blessing is activated, it will be powered by the Mana provided during the ritual: the caster cannot add more Mana, and need not spend even the single Mana point normally required for Divine Blessings. The pre-powered blessing counts as a normal casting, thus the caster must not have lost access to the blessing and must not have reached his or her daily or hourly casting limit when it is activated. The clergyman can keep this blessing ready to activate for a number of hours equal to his or her Piety.

Holiness

While Piety determines how many blessings a character can invoke during an adventure, the number of divine spells a clergyman can know depend on his status within his church and on his adherence to the principles of his religion. This is expressed in game terms as Personal Holiness.

Several factors affect a character's Holiness.

- Each Vow taken increases Holiness by 1
- Performing a Pilgrimage increases Holiness, the amount of the increase depends on the pilgrimage being taken
- A character's position in the Church can increase Holiness (via the Lead Congregation Vow)
- The possession of one or more Relics increases Holiness by 1
- The possession of one or more Icons increases Holiness by 1
- Each Vow broken or not kept reduces Holiness by 1
- Breaking a Pilgrimage, or committing a mortal sin on a Pilgrimage, negates the Holiness bonus gained from the Pilgrimage
- Leaving a Crusade negates the Holiness bonus gained by being on the Crusade

In order to emphasize good roleplaying, we recommend that the Gamemaster limits the total Holiness a character can gain to his or her Piety skill divided by five, so that a clergyman who takes lots of Vows but has only a formal adherence to the principles of the Faith or is secretly an impious sinner is correctly penalized. Relics and Icons effectively increase a character's Piety, thus increasing the Holiness limit accordingly, another good reason for searching for these holy items.

However, the mere fact of being a Church leader, even if your character - like many historical clergymen - is hardly an icon of virtue, should be able to generate some Holiness. This is represented by the Vow of Lead Congregation that, unlike other vows, is not connected to a character's behaviour but to his or her rank in the Church hierarchy. We recommend that the Holiness provided by such a vow be granted freely even to an impious character, as it represents the faith of his flock, rather than his or her own. Please note that this also links the clergyman's ability to invoke Blessings to his ability to gain and keep the trust of his subjects, and can provide interesting opportunities in game: how will the good people of a town react to the fact that the PCs have exposed their bishop as an heretic? Will he lose his divine powers when they send legates to the Pope asking for his removal?

Different religions gain Holiness in different ways. Games Masters may, of course, decide to allow all religions access to all types of Holiness.

HOLINESS PER RELIGION TABLE

| RELIGION | WAYS OF INCREASING HOLINESS | |
|---------------------|-----------------------------|---------------------|
| | MAJOR | MINOR |
| Catholic Christians | Vows, Pilgrimages, Rank | Relics, Icons, |
| Orthodox Christians | Vows, Icons, Rank | Relics, Pilgrimages |
| Cathars | Scriptures, Mysticism, Rank | Pilgrimages |
| Sunni Muslims | Scriptures, Rank | Pilgrimages |
| Shia Muslims | Scriptures, Pilgrimages | Rank |
| Sufi Muslims | Mysticism, Pilgrimages | Scriptures |
| Jews | Scriptures, Rank | |
| Kabbalistic Jews | Mysticism, Scriptures | Rank |

Vows

Holiness may be gained through Vows that the character must take to increase his or her closeness to Transcendence. For every Vow taken, a character gains a given amount of Holiness. A character can only learn a number of Divine Blessings (not Blessing levels) equal to his or her Holiness, and if Holiness decreases he or she loses the ability to invoke one or more Blessings of the Gamemaster's choice.

Vows, however, are not mere game artefacts and represent a strict discipline to which the clergyman must adhere or difficult quests, usually pilgrimages or Crusades, that he must accept to undertake. Only the most holy men can devote the totality of their minds and souls to Transcendence, whereas the common worshipper is usually limited to a fraction of his essence. Breaking a Vow results in immediate loss of Piety and a temporary or even, at the Gamemaster's option, permanent reduction of Holiness.

The Holiness table shows the main vows that characters can take, the Holiness that they provide and the clergyman positions that usually allow a character to take that kind of vow.

HOLINESS PER VOW TABLE

| VOW NAME | HOLINESS | TAKEN BY | EXPLANATION |
|------------------------------|----------|--|---|
| Chastity, Poverty, Obedience | 3 | Friar, Monk, Templar | The standard vows for friars and nuns, they are taken all together and may include more restrictions prescribed by the Rule of one's Order. |
| Celibacy | 1 | Priest | Forbids marriage, not casual sex (which is nevertheless regarded as fornication). A friar who becomes also a priest cannot take this vow. |
| Ritual fasting | 1 | All | Should be practised at least once per week, and have some influence on the character (make Stamina rolls Difficult) |
| Pilgrimage | 1 | All | See the appropriate chapter. Some pilgrimages take several months and touch several locations and so may provide more than one point of Holiness |
| Pilgrimage to Holy Land | 2 | All | Visiting the Holy Sepulchre. Cannot be performed while on a Crusade. |
| The Hajj | 3 | Muslim | Pilgrimage to Mecca is one of the fundamental duties of Muslims |
| Crusade or Jihad | 3 | All | Declaring a Crusade against the Infidels (not necessarily Muslims) or promising to fight in it. This bonus is temporary and ends with the Crusade. |
| Permanent Crusade | 1 | Templar | Garrisoning a land that is constantly at war with the Infidels. This vow is subsumed in the Crusade vow if a real crusade is declared. |
| Tend to the Sick | 1 | Friar, Templar | Treat the wounded and sick, no matter who they are or what their ailments are |
| Lead congregation | varies | Friar, Monk, Deacon, Priest, Templar, Bishop | See the secondary table below. This vow cannot be broken, as it represents the character's hierarchical position in the Church. However, the character can be removed from office or excommunicated, which has the same effect of breaking the vow. |



Monks, Priors and Abbots also include their female equivalents. Positions in italics mark the fact that a character should take that particular vow upon reaching that position. Thus, friars, nuns, monks and knight-friars should take the three monastic vows as soon as they enter their order, deacons should take the Lead Congregation upon being ordained and take the vow of celibacy upon attaining priesthood. Exceptions may exist.

Note that where Templar is stated, Game Masters may substitute any member of a military religious order, such as the Teutonic Knights, Hospitallers or any of the Spanish Orders of the Reconquista. Only Archbishops and the Pope can declare a Crusade, while in Islam almost all high-ranking clergymen can declare a Jihad. Note that if one of these clergymen declares a Crusade or Jihad and nobody goes to fight it - or the Crusaders do not reach the battlefield, something that actually happened in history - the Holiness is not gained but lost! The Holiness gained by fighting in a Crusade is temporary, and will fade after the Crusading army is dissolved, forcing the Crusaders to lose some of their divine magic. However, if a character is a member of a permanent Crusading Order and he is stationed in a land that is at war with the Infidels, such as the Holy Land, Iberia or Livonia, he can retain one Holiness point from Crusading even when there is no active Crusade declared.

In religious terms the fact of leading a congregation should be a burden rather than an honour, although the converse is usually true. Nevertheless, taking this responsibility upon oneself is considered a Vow in game terms. Deacons and Priests acquire the congregation Vow immediately, as their position is that of spiritual leaders of the laymen, while friars and knight-friars only take this Vow when they are put in charge of an abbey or convent, or a fortress in the case of Templars. The Holiness that this Vow grants is better evaluated calculating the number of "souls" in the clergyman's flock, but for the sake of simplicity it can also be tied to the character's ecclesiastical rank. The Congregation Table gives the appropriate Holiness values for both calculation methods. Please note that clergymen who are not in charge of a congregation but help the person who is receive the same benefits decreased by one point. Thus, members of the Papal curia or Papal legates receive a Holiness bonus of 5 points in the same way as do Archbishops.

In *Merrie England*, the King of England is consecrated, anointed and swears an oath to govern the people. This is the equivalent of the Vow "Serve Congregation" and gives the King of England access to up to 6 Blessings, just for being the King. His Queen gains Holiness 4, due to her position as the King's wife.

HOLINESS PER CONGREGATION TABLE

| CONGREGATION SIZE | RANK | HOLINESS BONUS |
|-------------------|--|----------------|
| 01-99 | Deacon, Templar Commander, Mullah, Mufti | 1 |
| 100-999 | Abbot, Templar Grand Master, Ayatollah, Sheikh | 2 |
| 1000-9999 | Priest, Perfected, Rabbi, Imam | 3 |
| 10000-99999 | Bishop, Presbyter of the Jews, Chief Rabbi, Grand Muftis | 4 |
| 100000-999999 | Archbishop | 5 |
| 1 million+ | Pope | 6 |

Blessings From the Scriptures

Jews, Muslims and minor sects such as the Waldensians and Cathars can learn unique Blessings from studying Holy Scriptures instead of taking Vows or using Relics and Icons. Learning a Blessing from a Holy Scripture requires the sage to study the texts for a long time, perhaps several weeks or months, and then attempt a Research (Religious Texts) roll. A critical means that the priest or sage has found a unique Blessing in the text. Specials, Normal Successes, Failures and fumbles have no effect.

Example of Holy Scriptures

- Catholics might have Knowledge (Old Testament), Knowledge (New Testament), Knowledge (Apocrypha), Knowledge (Life of [Saint]) or Knowledge (Teachings of the Church),
- Jews might have Knowledge (Torah) or Knowledge (Talmud)
- Islamic Sages might have Knowledge (Koran), Knowledge (Hadiths), Knowledge (Sunnah) and Knowledge (Sirah)

The Torah is the Old Testament, the Talmud are Commentaries on Sacred Texts, Hadith are Commentaries on Sacred Texts, Sunnah are the Ways and Deeds of Mohammed and the Sirah covers the life of Mohammed.

Games masters may prefer to simply have Knowledge (Religious Texts) rather than having multiple skills, but the mechanism for learning Blessings from the Scriptures is the same.

Mysticism

Many religious practices have an element of mysticism, the study of the divine through experience, intuition, instinct or insight. Sufi Islam, Shia Islam, Kabbalistic Judaism and Catharism all have elements of mysticism.

In game terms, a mystic has Knowledge ([Mysticism]), a skill that connects the mystic to the divine. Some mystics may use their Knowledge ([Mysticism]) to gain specific Blessings, as described above, but these Blessings are gained through direct experience of the divine rather than through the study of sacred scriptures. Others use their Knowledge ([Mysticism]) skill to gain miraculous aid, in the same way as using Piety, using their Piety to augment their chances of success.

Some say that a mystic who uses his magical powers has fallen from the way and is a failed mystic. That may well be true. However, in *Merrie England* we make no distinction between a mystic and a failed mystic and leave theologians to discuss the difference.

Divine Blessings

Most Blessings with a duration last for an hour. At the Games Master's discretion, it may be possible to learn other spells as Blessings. If this is allowed, then these Blessings also last for one hour and may be Powered, depending on the spell description.

ARMOUR OF FAITH

Self, 1 hour, Powered, Restricted

Turns the recipient's faith into magical armour that will protect him or her from any kind of damage. The caster must spend a number of Mana that will constitute a pool of damage points that the spell will block. The total size of the point pool cannot exceed the target's Piety. Each time the target is hit, magical and mundane armour is first subtracted and then the blessing absorbs the remaining damage. The points of damage soaked by the blessing are subtracted from the point pool. If the pool contains fewer points than the rolled amount, the blessing will block only as many points of damage as there are points left in the pool. The soaking effect is negated by critical hits.

AURA OF HOLINESS

Self, 1 hour, Restricted

Special spell

This spell makes all Charisma rolls Easy and allows the caster to make aura attacks (See p. 214 of the *Basic Roleplaying* rules) to prevent opponents to harm him or her in battle. If this spell is used during a social contest and the caster's opponents are affected by the Aura attack, they are considered to have lost the contest.

BANISH (DEMON)

Instant, Ranged

Christian and Muslim demonologists can learn the following Blessing to send demons back to Hell.

This ritual allows the caster to dismiss a demon of the specified type. The caster must overcome the demon's Demonic Nature with his Piety in an Opposed Roll. Success means the demon is sent back to the infernal planes from whence it came. Failure means the demon remains, but the Demonologist may try to Banish it again, assuming he survives.

If the demonologist knows the demon's True Name, he can increase the success level of his roll by one step, turning a failure into a success, a success into a special success and a special success into a critical.

BLESS

Touch, 1 hour, Powered

Items blessed with this spell provide a bonus of +10% to skills that requires their use. Thus blessed surgery instruments will allow a +10% to First Aid rolls, a blessed altar or chapel will grant a 10% bonus to Perform (Ritual), and a blessed sword will grant +10% to attack and parry rolls. The caster can bless one item or one square meter of terrain per Mana used. A Blessed weapon does at least one point of damage to creatures immune to normal weapons, even if the weapon is not under the effect of other weapon magic. Blessed holy symbols or holy water have detrimental effects on undead or otherworld creatures like vampires, and Blessed soil can prevent their passage. Blessing an item or an area can have other effects that are relevant in game terms, but these are best left to the gamemaster.

COMMAND ANIMAL

Ranged, Special duration, Level 2, Restricted



Allows the caster to force his or her will upon a mundane animal. This Blessing does not require the invoker to overcome the POW of the beast on the resistance table, but it will automatically fail if the beast's Idea roll percentile is equal or higher than the caster's Piety. The caster must be able to express its commands to the creature by either having a great familiarity with it or by having previously cast the Speak with Animals spell. The beast is under the caster's control, up to the limits of its own self-preservation, for a total time equal to the caster's Piety in combat rounds. This spell does not affect supernatural creatures like beasts native to the land of the Fey, Hell Hounds or the like.

Some Saints grant limited forms of this blessing that allow to Command only one species of animals.

DISMISS MAGIC

Ranged, Instant, Powered

Cancels one level of Magic or Sorcery or other kinds of magic per Mana spent. If the magic spell to be dismissed has more levels that can be cancelled, then it will remain in place if it is a fixed level spell, or lose that many levels if it is a variable level spell – possibly becoming unable to affect its intended target. This blessing can dismiss more than one spell if it is cast on a target that is affected by multiple spells and it has enough Mana backing it to eliminate several or all of them. This blessing can affect more than one target at a time, whether living being, spirit or item. The Mana in the blessing are split among the targets and the caster must specify how many of them he or she is using against each single target (not target spell). Spells are dismissed beginning with the largest that can be affected by the Dismiss Magic, unless the caster specifies one spell, that he must be able to "see" or guess, as the intended target.

ENDURE HARDSHIP

Ranged, Special duration, Powered

This blessing allows a target to survive in exceptional conditions for a certain time. The targets can remain without food for a number of days equal to the caster's Piety, without water for a number of hours equal to the caster's Piety, and without air for a number of minutes equal to the caster's Piety. The blessing can affect one target per Mana spent. The caster must remain in prayer, and in the company of the targets, for the whole duration of the blessing effect. He or she cannot invoke other blessings in the meanwhile, although he can travel and communicate with the spell targets. At the end of the blessing duration, the targets will become fatigued and must resume normal breathing, drinking and eating in a reasonable time, or they will begin to suffer the detrimental effect of air, water or food deprivation.



EXORCISM

Ranged, 1 hour

Allows the caster to initiate Psychic Combat with a being that is possessing the target. No matter the difference in power, the possessing being will be forced to fight, and if it loses it must abandon the possessed body. If, however, the possessing entity wins, it can seize control of the caster's own body instead.

FEAR

Ranged, Special duration, Restricted

Inspires awe into an enemy, rendering it unable to attack. The caster need not overcome the target's POW on the resistance table, but a target can be affected by this spell only if its Luck roll percentile is lower than the caster's Piety, or else the spell will automatically fail. While affected, the target will lose confidence in his ability to win and possibly flee. If cornered or already engaged in combat, it will fight, but it will be unable to fire ranged weapons or cast offensive magic, and all of its attack rolls will become *Difficult*.

GIFT OF LANGUAGES

Self, 1 hour

The caster becomes temporarily able to speak any foreign language as if he was a native speaker. The character's proficiency in the language is equal to his or her Piety. The ability to read or write is not affected by this blessing.

HEAL BODY

Touch, Instant, Restricted

This blessing instantly heals all physical damage suffered by the target. The effects of all disabling wounds suffered during the last ten rounds (including maiming or severance of limbs but excluding death) are also cancelled. This spell cannot cure disease or poison, but if cast on the exact round that poison damage takes effect it can save a poisoned character's life.

HEAL WOUND

Touch, Instant, Powered

Heals one point of damage per Mana spent. Each casting of this spell can affect only one wound or one hit location if the optional hit location rule is used. This spell can counter the effect of a Major Wound or the maiming of a limb if applied within ten rounds, and if the wound damage is totally healed by the spell. In order to reattach a severed limb, the spell must be cast within ten rounds, and followed by a successful First Aid roll.

HOLY WAR

Self, Special duration, Level 3

The caster becomes unbelievably heroic in combat for a number of combat rounds equal to his Piety. He can no longer defend himself in any way, but all of his close combat weapon skills are doubled. This may allow him to attack multiple targets in combat. In addition to this, he suffers no negative consequences from exertion, fatigue or encumbrance. He automatically passes any Stamina rolls, no matter the penalties, and poison always has minimal effect on him. He cannot be rendered unconscious and is immune to any magic that affects morale or muddles thought. Other consequences of damage, including loss of limbs and death through hit point loss, still affect him. The target is still able to tell a friend from a foe.

HEAVENLY ASSISTANCE

Ranged, 1 hour

The recipient's score in a selected skill temporarily becomes equal to his Piety. The character must have a skill of at least 1% in the skill for the blessing to work. This blessing cannot be applied to weapon, language or knowledge skills, or to Status.

PRODIGIOUS FEAT

Self, 1 round

The recipient can substitute his Piety score for the percentile chance of one single Resistance or Characteristic roll he must make. The blessing must be invoked in the same combat round the roll is made. A feat that would normally be Impossible, like lifting a boulder of SIZ 50, cannot be attempted by means of this blessing, but any roll with a chance of at least 1% can be affected.

PROTECTION FROM ANIMALS

Ranged, 1 hour

The target cannot be attacked by herbivorous animals or small carnivores who cannot feed on him, like poisonous snakes or spiders. Hungry beasts of preys who would normally consider him a potential prey are subject to an Aura attack and cannot attack if they target him or her in combat. This spell does not affect supernatural creatures like beasts native to the land of the Fey, Hell Hounds or the like.

PROTECTION FROM DISEASE

Ranged, 1 hour

The target becomes temporarily immune from disease. If he has already been infected, this blessing will not cure him or her, and Restore Health must be used.

PROTECTION FROM POISON

Ranged, 1 hour

The target becomes temporarily immune from poison. If he has already been poisoned when the blessing is invoked but the poison has not yet taken effect, then he or she will suffer only minimal damage from the poison.

RESTORE HEALTH

Touch, Instant, Powered, Restricted

The caster can cure one mundane disease that affects the target or restore one point to a characteristic which has been permanently drained from the target by a major wound or another hostile effect. The effects of this blessing are not automatic: the caster's chance of success is equal to the number of Mana spent, and cannot exceed his or her Piety in any case.

SENSE MALICE

Ranged, Instant

This spell reveals if the target is consciously willing to hurt the caster. General hostility that will not result in violence will be perceived as a slight sense of unease that cannot be told from the rightful outrage caused by, say, opposing the target's point of view in a public debate. The spell can also reveal if the target is lying, if cast within ten seconds of a statement being uttered by the target, but this effect requires that the target's Idea roll percentile be lower than the caster's Piety, or the information provided will be misleading. The Gamemaster must not tell the caster whether he succeeded or not in detecting lies, nor will the target know that the blessing has been used.

SOUL SHIELD

Ranged, 1 hour, Powered

Provides the targets with defence from hostile spells. Soul Shield will block one level of offensive spells per Mana spent in powering the blessing. Even if the defence is overcome by an offensive spell, it will remain in place. If the offensive spell effect depends on the number of levels the spell has and the spell overcomes the Soul Shield, the effect is nevertheless reduced by the Mana invested in the Soul Shield. This blessing can affect more than one target at a time: the Mana in the blessing is split among the targets and the caster must specify how much of it he or she is using on each recipient.

SOUL SIGHT

Ranged, 1 hour

Allows the target to see the POW aura of living beings, and the Mana of magical or enchanted artefacts. The recipient will be able to tell whether the creatures he or she is seeing have the natural POW aura of a living being or the artificial aura of magic constructs - like undead. The target will be able to determine the approximate size of the aura for each living or enchanted item he sees. This spell allows the recipient to fight in the dark at no penalty by targeting the opponent's aura.

SPIRIT BLOCK

Ranged, 1 hour

Gives the target an advantage in Psychic Combat by making all resistance rolls made by his or her opponents Difficult. Rolls made by the target are unaffected by this spell.

SPEAK WITH ANIMALS

Ranged, 1 hour, Restricted

Allows the target to speak with friendly animals. The beasts must be able to vocalize - this spell will not work on fish, lizards or butterflies but it will affect crickets or frogs - and be friendly or neutral to the caster. If it is not willing to help him or her, then a Command Animal may be necessary to force it to talk. At the Gamemaster's option the caster can, however, attempt to use a communication skill like Persuade on a non-cooperating beast.

SPEAR BLESSING

Touch, 1 hour or for the duration of a battle, Restricted

This spell doubles the damage done by a spear or other weapon that is religiously significant to the caster. The damage dice are rolled twice and the result is added up, while any damage bonus is rolled normally. The wielder's damage bonus is not affected. The weapon damage is capable of affecting creatures only vulnerable to magic, though in this case the damage bonus should not be added.



SWORD BLESSING

Touch, 1 hour or for the duration of a battle, Restricted

This spell doubles the damage done by a sword or other weapon that is religiously significant to the caster. The damage dice are rolled twice and the result is added up, while any damage bonus is rolled normally. A Christian can only cast it on a cross-shaped sword, while a Muslim is restricted to a crescent-shaped scimitar. The wielder's damage bonus is not affected. The weapon damage is capable of affecting creatures only vulnerable to magic, though in this case the damage bonus should not be added.

Pilgrimage



During the period of *Merrie England*, pilgrimages are very important. Pilgrims travel to many different holy sites and pray at the churches and shrines along the way. Doing so increases their Piety, forgives their sins and blesses and heals them. Many sites have become important pilgrimage destinations and their monks have grown rich on the proceeds.

Pilgrimage Sites

The major Christian pilgrimage destinations at the time are: Jerusalem, Rome, Thomas Beckett's Shrine in Canterbury, St Olaf's tomb in Nidros, Norway, and St James' tomb in Compostella, northern Spain. The major Muslim pilgrimage destinations are Mecca, in Arabia, and the tombs of the martyrs in the Middle East.

The main pilgrimage Sites in England and Wales are:

- **Walsingham** - The site of a vision of Mary, this was one of the most important sites in England
- **The Shrine of Thomas Beckett at Canterbury Cathedral** - After Thomas was martyred, miracles were recorded at his tomb and he was made a saint, his tomb became the most important pilgrimage site in England
- **Glastonbury** - Joseph of Arimathea settled here soon after the death of Christ and the tree of thorns and nearby church are

important sites for pilgrims

- **Lindisfarne** - The tomb of St Cuthbert is the destination of many pilgrimages for those hoping for miracles
- **St Albans** - The relics of St Alban were found following a vision and moved to the monastery here in 1177 and many pilgrimages come to the first Saint of England
- **York** - Edward the Confessor's shrine is the resting place of the English Saint-King and the site of many a miracle
- **Holywell** - In North Wales, the site of St Winefride's Well is a major source of healing

Rome has Seven Pilgrim Churches, at which pilgrims can obtain Indulgences:

- San Giovanni in Laterano
- San Pietro in Vaticano
- San Paolo Outside the Walls
- Santa Maria Maggiore
- San Lorenzo Outside the Walls
- Santa Croce in Gerusalemme
- San Sebastiano Outside the Walls

Greater Pilgrimages:

These four pilgrimages are reckoned to be the most important:

- Tomb of the Apostles (Rome)
- Tomb of Santiago de Compostella (Spain)
- Relics of the Three Kings (Cologne)
- St Thomas Beckett (Canterbury)

Pilgrimage Routes

Most pilgrims travel along well-established routes, allowing a semblance of safety and the chance to visit many pilgrimage sites along the way. The most common of these wind through Europe to the tomb of St James in Compostelle.

- Aix-la-Chapelle - Amiem - Paris - Tours - Puente la Reina - Burgoa - Leon Logroño - Astorga - Compostelle
- Vezelay - Puente la Reina - Burgoa - Leon Logroño - Astorga - Compostelle
- Einseideln - Geneve - Puente la Reina - Burgoa - Leon Logroño - Astorga - Compostelle
- Arles - Saint Gilles - Toulouse - Puente la Reina - Burgoa - Leon Logroño - Astorga - Compostelle
- Seville - Merida - Cacerres - Palsencia - Slamanca - Zamora - Astorga - Compostelle
- Arles - Turin - Parma - Lucques - Rome

Reasons for a Pilgrimage

The main reasons for undergoing a pilgrimage were for Penance, Blessing and Healing.

A sinner who has confessed can be made to go on a pilgrimage as penance for his sin. Completion of the pilgrimage means that the sin is wiped clean.

Sometimes a pilgrim feels the need of a blessing, perhaps to bless an endeavour or to work a miracle. Blessings are sometimes the result of a pilgrimage.

Some pilgrimage sites are known for their healing abilities. Holywell in Wales can cure all manner of illnesses, for example.

The Pilgrim

A pilgrim has certain obligations before he even begin a pilgrimage. Pilgrims must clear their debts, settle arguments, apologise to anyone whom they had offended and have to make a vow before a priest that he will complete the pilgrimage or die

trying. Failure to do so often brought excommunication. Only once these acts had been completed can the pilgrim don his uniform.

Pilgrims tend to wear a common uniform to add to their holiness and identify themselves, helping them on their pilgrimage. The uniform usually consisted of the following:

- Broad-brimmed hat - to cover the head and for protection from the elements
- Mantelet - a long cloak that doubled as a sleeping bag or blanket
- Scrip - a soft pouch made of leather that contained whatever money the pilgrim had and any letters or documents necessary for the pilgrimage
- Slavein - a long tunic, often blessed by a priest before the pilgrim had set off
- Staff - made of strong wood with a metal tip, this was invaluable as both a walking aid and also a means of defending the pilgrim against attackers en route.

Custom means that pilgrims are entitled to free food and a roof over their heads. The Church takes in pilgrims at monasteries but there are often too many to cater for, so hospices have been built between them. On some pilgrimage routes, these hospices are merely a day's walk apart, offering shelter all along the way.

Special laws allow pilgrims free passage across borders and through lands, but this does not always guarantee safety. Bandits prey on pilgrims, even though the penalties for doing so are severe. Many hide along the route, ambushing lone pilgrims or those who journey in small parties. Others disguise themselves as pilgrims and befriend others, walking with them, before robbing them in the wilds.

Pilgrimage sites sell badges that pilgrims can take home with them to prove they had reached the holy destination. Many also produce pamphlets stating the miracles which had happened at their sites and advertising services provided. Many pilgrims have guides that map the pilgrimage routes and detail the best places to stay.

Game Effects

Pilgrimages are, in themselves, excellent ways of developing characters, introducing plotlines and imparting a medieval flavour to a *Merrie England* game. But those who complete a pilgrimage should be provided with benefits for the great efforts they have undertaken.

A bonus to Piety should be given, depending on the length and difficulty of the journey. The following table assumes the pilgrimage starts within *Merrie England*.

| PILGRIMAGE TYPE | BONUS TO PIETY |
|--|----------------|
| Within England | +1D6% |
| To mainland Europe | +2D6% |
| To the Holy Lands | +3D6% |
| Completed one of the Greater Pilgrimages | +1D10% |
| Completed all of the Greater Pilgrimages | +1D10% |

After increases have been factored in, the character should then roll against his current Piety. If he rolls a critical he may gain two benefits from the following list. A success allows one benefit. A failure gains no benefits and a fumble causes the pilgrim to be cursed.

- Learn a Blessing from the Holy Site
- Be fully healed of all injuries and diseases, save for missing limbs
- Be purged of a sin (regaining any Piety that was lost due to committing the sin)
- Remove a divine curse
- Learn a Special Ability
- Request a miracle (such as curing my family back home, prove my innocence, etc)

If the character had previously vowed to make the pilgrimage, then his Holiness can increase by the appropriate amount for the Vow.

Conversion



Conversion is the process of renouncing one's own faith and taking up another. This normally works with Pagans, Jews and Muslims becoming Christians, but it can equally well work the other way around, especially if marrying somebody of another faith. Christians are sometimes forced to become Muslims if their land is conquered by the Moors, and the process is reversed if the land is reconquered by Christian princes, as it happened in the Iberian peninsula.

For most common folk, conversion makes little difference, save for any social stigma of changing their religion. When a clergyman converts to another faith, he must take the appropriate Vows for his new religion. This may mean that for a considerable period of time, he will remain more knowledgeable at invoking Blessings from his previous denomination.

The clergyman does not automatically lose access to the Blessings from his former faith, as long as the two religions remain compatible (for instance, Orthodox and Catholic Christianity) and the character keeps his Vows. Dual worship of this kind, if discovered, is considered heresy, and punishable according to the tenets of whichever faith discovered the crime. Usually this means death.

Those using Holy Scriptures may retain the blessings they have gained from the Books they have studied. Some scholars may try and incorporate this knowledge in their new faith, but this is dangerous and may also be considered heresy. For example, a Jewish Sect may gain specialist spells from study of the Torah, but a scholar with Knowledge (Torah) who converts to Catholic Christianity may retain his knowledge of the Torah and hence be able to derive those blessings from the Old Testament.

Magic



Many people use magic, sometimes to ward off evil, sometimes to gain benefits, sometimes to cause harm to others. There are several types of magic that are common to the main religions of *Merrie England* and these are described below.

Amulets and Talismans

Many medieval people use and wear talismans, small magical objects that provide protection against evil.

In *Basic Roleplaying* terms, an amulet or talisman provides a 1D6 bonus, 2D6 if made with a special roll or 3D6 if made with a critical roll, to a skill in a certain specific situation. So a talisman against being seduced would give a 1D6 bonus to Piety when resisting the advances of a succubus. A magician with Craft (Amulet), Craft (Talisman) or Craft ([Talisman]) may make a talisman by first preparing the talisman then attempting the Craft (Talisman) roll. It costs 1 POW to make a talisman.

There are many ways to prepare talismans. Muslims, Jews and Christians write specific verses onto paper and put it in a locket. Sometimes verses or words from another sacred text are used, so a Muslim might use Hebrew symbols or a Christian might write in Aramaic. Many talismans do not contain sacred verses but are instead made from specific materials, perhaps a stone with a hole in it or a piece of coloured glass. Some talismans must be made in a certain way to have a desired effect, others are more forgiving.

Folk Magic

Despite the monotheism of Islam, Judaism and Christianity and the forbidden nature of magic, there are some traditions left over from the past. Each area of the known world has its own tradition of old magic. Generally, such magic takes the form of *Basic Roleplaying* Sorcery or Magic. Games Masters and players may decide what magic is available in each area.

Some examples of Folk Magic include that practised by Morris Dancers and Masons.

Folk Magic is frowned on by the major religions, but is still practised. Generally, clerics turn a blind eye to minor uses of Folk Magic but become far harsher when this magic threatens to become a religion or heresy in itself and then practitioners are stamped out with medieval ferocity.

Sorcery

Sorcery is the preserve of the Black Magician, the practitioner of forbidden and dark arts. Some sorcery is learnt from Djinn, other sorcery is learnt from teachers and other sorcerers, yet others are learnt from grimoires that have lain hidden for centuries. Sorcery uses the same rules as normal *Basic Roleplaying* sorcery. Games Masters and players must work together to determine which spells are available.

Special Magic

Each of the main religions of *Merrie England* has its own special magics. Muslims have Barakh and Sihr; Jews have Kefitzat Haderech. These are described in the chapters covering those specific religions.

Religious Truth

Merrie England is a Medieval setting with several monotheistic religions competing for influence alongside many more minor pagan religions. Unlike truly oentheistic settings, these have conflicting beliefs and principles. This is fine when a character only interacts with one religion, but what happens when religions clash? How is the Truth known then?

When religions clash, the powerful and pious of each religion meet in a series of contests. These contests can be as simple as a missionary preaching to the pagans or heathens or can be a complex series of Quests against the other religion. The participants engage in struggles, contests and magical duels, each pitting their own faith against the faith of their opponents. Some win and some lose, but the overall result is determined by the relative success of the two sides.

Such a clash rarely results in a complete victory. Rather, the challenging religion forces its Truth on the other in some way. So, Islam forced its idea of Heaven and Hell onto the Afterlife, dividing the original Afterlife even further, by challenging the Christian Faith.

Where can we see this in effect? Several Sufi Saints have become part of Hinduism and Sikhism, the result of a challenge between Islam and Hinduism, or Sikhism and Islam. The Jewish Kabbalists influence the philosophical thought of Christendom, influencing both Christian and Islamic ideas of the Afterlife. The pagan goddess Brigid became Saint Brigitte, which can be seen as a victory for her cult or for Christianity.

How does this affect a *Merrie England* game? Well, if the Player Characters have the chance to influence other religions, they might want to instigate a clash of religions. Sometimes, NPCs will instigate such a clash, forcing Player Characters to act to defend their religion. Games Masters may play this out however they wish or may choose to ignore this completely. *Merrie England* does not provide special rules to simulate such a clash of religions and Games Masters are encouraged to devise their own rules as they see fit.

Magical Science

Education

Many towns have schools, sometimes attached to churches but often independent. Pupils are taught to read and write, to speak Latin and French and the arts and sciences. Not all schools are enlightened places and beatings are often used, both as corporal punishment and as incentives to learn, in fact Abelard used to beat Heloise as a cover to hide their romance and for form's sake (See Heloise and Abelard in the Star Crossed Lovers section). Both boys and girls attend schools, but boys are more often educated and girls more often taught at home.

Colleges

Many people continue their studies after they have left school. The major college towns include Oxford, Cambridge, Northampton and London. At this time, these colleges were appendages of clerical institutions or were collections of masters who taught students. Colleges in Oxford and Cambridge were founded in 1096 and 1209 respectively. Many of the universities are collections of independent colleges at this time and there are rivalries between them. In 1167, foreign students are expelled from the University of Paris and many settle in Oxford. The colleges of Cambridge are founded after some academics from Oxford had a falling out and decamped to the nearby town of Cambridge. The colleges of Northampton grow at this time and, in fact, the University of Northampton has its charter revoked in 1265 because it is seen as a threat to the University of Oxford.

There are many tensions in education at this time. Students are seen as boozing, rude, lazy youths, no change there, then, and there are many riots involving fighting students and townsfolk. Clerics have a stranglehold over education and there is tension between clerical and secular masters. Many graduates have to pay extra fees for licences to teach anywhere but their own colleges, until the Holy Roman Emperor and Pope both issue decrees allowing Masters to teach in any college. Even the subjects taught are under pressure, with ideas flooding in from the East and threatening to overpower the traditional students.

Sciences

Science in *Merrie England* is studied enthusiastically. However, Science is not the same as that taught today. The Liberal Sciences, or Liberal Arts, are taught as they have always been, teaching Grammar, Rhetoric, Logic, Geometry, Arithmetic, Music and Astronomy. These subjects have been taught for centuries, but new knowledge and techniques have come from the translation of manuscripts from Muslim Spain, both of new material and of the classics. Whereas the Reformation sees major advances in all these sciences, the period of *Merrie England* sees some limited advances. Regardless of how they are named in this chapter, treat all Sciences as specialities of the Knowledge skill, and not of the Science skill.

There are, however, some sciences in which magic plays a part. These sciences have both a mundane application and also a spiritual or magical one. Magic can be used to enhance these sciences and also as a central part of the study of the sciences. However, it is quite possible to study these subjects without recourse to magic.

Alchemy



The art of transformation, Alchemy covers the creation of potions, the transmutation of mundane substances and the transfiguration of the soul. Thus Alchemy has both material and spiritual properties.

The science of Alchemy has always been concerned with two different areas, one physical the other spiritual. The physical side of alchemy concerns the transformation of physical substances. The spiritual side of alchemy, however, is concerned with the transformation of the soul and is related to mysticism, esotericism and Hermeticism.

Spiritual Alchemists believe that they can transform their souls and bodies to become immortal. As lead can be turned into gold, so can mortal flesh become immortal and the soul can become transcendent and magically powerful. Such transformation can be achieved through diet, exercise, magical training and spiritual exercises. Many alchemists believe that Adam and Eve were first created together and then separated, becoming two people, so the pure human form is a hermaphrodite, comprising male and female parts together. Such beliefs are, of course, frowned upon by the Church and alchemists tend not to be very vocal in their beliefs.

Alchemists can be assisted in their endeavours by magic. There are many spells that allow the transformation of substances or people. The Shapechange spells allow people to take on different forms, a transformative effect that is akin to alchemy. Other alchemists have Transform (Substance) to (Substance) spells, sometimes gained through demonic studies, sometimes passed down through a family line or through a line of alchemists and sometimes developed by years of magical study.

Equipment

Alchemists in *Merrie England* do not have access to such sophisticated equipment as those of later periods. Rich Alchemists may have various containers and vessels, but poor ones would have mortar and pestle, clay pots and iron braziers. Alchemists from the Islamic world would have substantially better equipment and knowledge.

Making Potions

To make a Potion, an alchemist must have the Recipe, without that he is merely mixing substances with no effect. Recipes may be passed down from father to son, mother to daughter, master to student or may be bought or stolen. An alchemist may hold as many recipes in his head as he has INT, but many alchemists know more than this, so they write their Recipes down in books, often resorting to secret codes that nobody else can understand. It takes an hour for an alchemist to read a Recipe well enough to be able to make a Potion.

Once an alchemist has the necessary ingredients, he must make a Knowledge (Alchemy) roll. A success means he has made the Potion, a special means he has made a superior Potion and a critical means he has made an excellent Potion. Failing the roll means the alchemist has spoiled the Potion and fumbling the roll means that a mishap has occurred and the Potion may be spoiled, changed into something else or simply become poisonous, at the Games Master's discretion.

Enhanced Potions

Making a Potion with a special or critical roll means the alchemist has made an enhanced Potion. He may improve the potion somewhat by adding some special effects to the Potion. A special allows him to add 1 effect and a critical 2 effects. Sample effects are given below, but a player and Games Master may wish to invent different effects for their potions.

Improved Potency - The Potion has a greater Strength than normal, increasing the die rolled by one level, boosting a 1D3 to a 1D4, a 1D4 to a 1D6, a 1D6 to a 1D8 and so on.

Improved Rating - The alchemist may boost the Potion's rating by his Knowledge (Alchemy)'s chance of rolling a Special.

Improved Duration - The Potion's effects last for longer than normal, add half again to its duration.

Improved Shelf Life - The Potion lasts for half as long again before it spoils.

Undetectable - The Potion cannot be detected when placed into food or drink

Potions

Alchemists make Potions, Balms and Poisons as well as any number of special concoctions, but we refer to all these as Potions, for simplicity. Each Potion has an Ability, Rating and Effect. So, a Healing Potion might be described as Healing (ability), 60% (rating) - Doubles the Rate of Healing (effect). To see if the potion works, a successful roll must be made against its Rating. A successful roll means the Potion has its normal effect, a special means it has double the effect and a critical means it has triple the effect. The Ratings given below are examples only, not all Minor Healing Potions are at 60% and not all Elixirs of Life are at 40%. Some alchemists will have the ability to produce more consistent potions and a special or critical success in making a potion is likely to increase the Rating or the Effect.

Example: Honoria is a nun who has made some Healing Salves (Heal Wound 1D6 75%). She meets a young man who has been beset by brigands and is sorely wounded, so she quickly undoes his shirt and rubs the salve over his wound. The salve has a 75% chance of working and her player rolls 12, a special, so the Salve heals 2D6 HPs of damage immediately.

Another example: a wizard has made some Willsapping Potion (Sap Will 10, 50%) and slips it into the drink of a young man he has just met. When the man drinks the potion, the wizard's player rolls the Sap Will 50% and rolls 02, a critical, so the potion attacks the man's POW with its strength of 10x3=30, successfully sapping his will and allowing the wizard to cast a Dominate spell on him.



Medicinal Potions

These aid the processes of Healing. Some potions increase the rate of healing, others help cure poisons or diseases and others prevent infections and clean wounds. Generally, magical Healing Potions have a greater effect than mundane ones, but many Alchemists can brew magical potions as easily as mundane ones.

Acids and Alkalis

Islamic Alchemists know of both acids and alkalis. The *aqua regia* is a mixture of nitric and hydrochloric acid and can dissolve even the noble element of gold.

Greek Fire

This may well be different from the classical Greek Fire, but Islamic Alchemists know how to refine bitumen to make a tarry substance that can be used with siege engines to throw sticky, burning balls of fire at their opponents. Many alchemists have tried to crack the secret of Greek Fire, but few manage it.

Alcohol

Islamic Alchemists commonly distil alcohol. It is used for many purposes, chiefly as a base for other potions. Alcohol is also important in the manufacture of perfumes, a commodity that is far more common in the Muslim world than the Christian one.

Black Powder

Islamic Alchemists know of many of the properties of gunpowder during the time of *Merrie England*, although they have not yet harnessed its power for military purposes. They can make crude rockets, but it is not for a couple of generations that gunpowder will be used in hand cannons, and artillery.

Homunculus

Some Alchemists know the secret of creating a homunculus, an artificial little man who acts as a servant. The methods of making such a homunculus vary. One method is to take mandrake, formed from the sperm of a hanged man, and feed it milk, honey and sometimes blood until it turns into a homunculus. Another involves taking an egg laid by a black hen, piercing the shell and replacing some of the egg white with human sperm, then sealing it up and burying it in dung until a small man emerges after a month or so.

Soap and Perfume

Islamic Alchemists are expert at making soap and perfumes. They have mastered the use of alkalis to make soap and distilled alcohol to make perfume. In a society where everyone is dirty, perfumes are especially important and good fragrances are very expensive. Muslims and Jews are generally cleaner than most Christians and ironically this sometimes counts against them in the eyes of most common folk.

Other Potion Makers

Alchemists are not the only people who can make potions, although they are the ones who have made this into a Science. Herbalists, Doctors, Apothecaries and Witches are known for their potions. However, as they are not Alchemists, they would not use the Knowledge (Alchemy) skill, instead they would have Knowledge (Herbalist), Knowledge (Doctor), Knowledge (Apothecary), Knowledge (Witch) or simply Craft (Potions), and those skills would allow the making of potions relevant to the profession concerned. So, a doctor would not be able to make Love Potions and a local witch would not be able to make certain healing remedies.

Local traditions are important to those who make potions. Knowledge is passed down from father to son, from mother to daughter or from master to apprentice. This means that practitioners often have specialised knowledge or can make potions that are not available elsewhere, made using a family recipe or a secret technique. It also means that not every practitioner knows how to make every common potion.

SAMPLE POTIONS

Players and Games Masters should work out the properties of magical and mundane potions in their own campaigns. However, here are some examples of Alchemical Potions that can be used in any campaign.

HEALING POTIONS

| | |
|-----------------------------|--|
| Minor Healing Potion | Healing 60% (Doubles the rate of natural healing) |
| Major Healing Potion | Heal Wound 40% (Cures 1D6 Hit Points of damage immediately, a special success cures 2D6 Hit Points) |
| Antiseptic Potion | Cleanse Wound 75% (Prevents a wound from becoming infected) |
| Curing Potion | Purge Poison 55% (Match the Purge Poison rating against the Poison's Potency with victory stopping the poison from doing more harm and a critical purging all ill effects) |
| Panacea | Cure All Diseases 65% (Cures all diseases afflicting the drinker. Alchemists search tirelessly for this potion and only a few stumble across its formula.) |
| Elixir of Life | Restore Youth 40% (When consumed, a successful roll means the drinker is made youthful again, the effects of ageing are reversed and a youthful vigour and vitality is restored. Ageing begins immediately, however, so the drinker must continually search for the Elixir to remain youthful) |

MAGICAL POTIONS

| | |
|--------------------|--|
| Love Potion | Burn With Love 80% (When rolled, this makes the consumer fall in love with the first person he/she sees, or with a named person. This may fade with time, in which case the effectiveness of the potion drops by 5 per week until it reaches 0% in which case the potion has no further effect, but the consumer may still be in love) |
|--------------------|--|

| | |
|------------------------------|--|
| Aphrodisiac | Increase Libido 60% (This increases both sexual desire and sexual performance. In game terms it has little effect, but in story terms it can be quite potent) |
| Shape Changing Potion | Change Into (Form) 50% (This is tied into the transformative nature of alchemy and changes the shape of the drinker into the desired form for a certain period of time.) |

CHEMICAL POTIONS

| | |
|---------------------|--|
| Acid | Burn Metal 90% (When rolled, this will burn through any metal but gold and silver, doing 1D6 APs damage, 2D6 on a special result) |
| Greek Fire | Burn 120% (This will do 2D6 damage per round to anyone it touches and cannot be extinguished, generally causing the destruction of the location) |
| Black Powder | Explode 90% (Black Powder can be made to explode, causing 6D6 damage to all within 1 metre, 3D6 to all within 3metres and 1D6 to all within 5metres, not blocked by armour. Black Powder is a secret known to some Islamic alchemists and has been used in the Holy Land against the Crusaders and in Al-Andalus against the Reconquistadors.) |

MUNDANE POTIONS

| | |
|------------------|---|
| Cosmetics | Make Beautiful 90% (A successful application increases APP by 1D3 until the cosmetic is cleaned off or becomes useless) |
| Soaps | Clean 95% (A successful use cleans dirt from the person using the soap. This seems quite normal to modern eyes, but in the time of Merrie England this is viewed as almost a magical substance) |
| Perfumes | Improve Smell 80% (This makes the recipient smell pleasant, in game terms this adds 1D3 APP while the perfume is in effect) |

Astrology

The study of the celestial bodies and their influence on earthly matters, Astrology is a science that has been taught for millennia. Unlike Astronomy, which is involved in the movements and properties of the celestial bodies, Astrology is more concerned with where the bodies were at certain times and how they affect the fortunes of people of this world.

Certain magicians may seek favours and knowledge from demons and angels. Many of these have power over the heavens and can teach knowledge of Astrology.

Knowledge (Astrology)

This covers the practice of Astrology and allows an Astrologist to make predictions concerning a person, organisation or country, or simply to foretell the future or uncover knowledge about the person. An Astrologer must study the heavens as they were at the time of the person's birth and the heavens as they will be in the future. He must make a Knowledge (Astrology) roll in order to make a prediction, with the results depending on the level of success.

| | |
|-----------------|---|
| CRITICAL | The Astrologer makes a prediction regarding the events concerned, but the person requesting the reading gains 3 Prediction Points |
| SPECIAL | The Astrologer makes a prediction regarding the events concerned, but the person requesting the reading gains 2 Prediction Points |
| SUCCESS | The Astrologer makes a prediction regarding the events concerned, but the person requesting the reading gains 1 Prediction Point |
| FAILURE | The Astrologer cannot make a true prediction |
| FUMBLE | The Astrologer makes a false prediction that he believes is true |

An Astrologer may attempt to make more than one Prediction in a single reading, but each extra attempt comes with a cumulative -10% penalty to the Knowledge (Astrology) roll. Once the roll has been failed, the Astrologer cannot make any more predictions in that reading.

For each successful Prediction, the Astrologer must make an Idea roll. If the roll is failed the Games Master gives the Prediction in the form of a riddle or similarly obscure way, perhaps a series of images or disconnected words, otherwise the Prediction is more specific, with a special or critical roll giving even more specific information.

An Astrologer incurs penalties depending on the level of knowledge he has about the person being read.

- Date of birth not exactly known:** -20% Penalty
- Place of birth not exactly known:** -20% Penalty
- Exact time of birth known:** +10% Bonus
- Predicting Astrologer's own Future:** the roll is Difficult.

Astrology and Fate Points

Each Prediction made by an Astrologer gives the person being read a number of Prediction Points that can be used to influence his future according to the Prediction made. These Prediction Points can be used as Fate Points as explained on page 176 of the *Basic Roleplaying* core rulebook, providing the equivalent of 1 Power Point for every 10% of the Astrologer's Knowledge (Astrology) skill. The character may use his own Mana to boost the effect of the Fate Points so used, potentially producing a very strong effect.

Which usages of Fate Points are allowed among the ones described on page 176 of *Basic Roleplaying* is left to the Gamemaster, but the situation in which Fate is applied must be somehow related to the original Prediction. Basically, the Fate Points should be used so that the Prediction comes true!

Unfavourable Predictions

Not all Predictions are favourable to the person being read. Sometimes, the Astrologer sees things that will cause harm to the person. This can be handled in different ways.

- The Games Master may give Prediction Points that can be used to try and alter the predicted future, actively acting against the prediction as the character has foreknowledge of any future problems.
- The Games Master may use the Prediction Points as Fate Points against the character concerned, in order to make the Prediction come true.

Astrology Example

Sir Richard of Malpasse hires an astrologer, Malik, to advise him on a military campaign upon which he wishes to embark. Malik has INT 17 and Knowledge (Astrology) 70%, but he knows that Sir Richard was born at cockcrow in his ancestral castle on the Feast day of St Alban in the first year of King Henry II's reign, so he has a +10% bonus, taking his chance of success to 80%.

Malik rolls a 60, making a Prediction, and attempts an Idea roll at 85%, and rolls 12, a special success, so the Prediction is fairly exact and easy to understand. Emboldened by this, Malik attempts to continue the reading, making more Predictions. His second attempt has a -10% Penalty, bringing his skill to 70% and he rolls a 12 (a special) with an Idea roll of 30, his third attempt is at 60% and he rolls 55 but rolls 90 on his Idea roll, his fourth attempt is at 50% but he rolls a 60, preventing any further attempts. Malik has made 3 Predictions with the following results:

- **Prediction 1 "Don't ride into Leicester Town":** 1 Prediction Point (7 free Power Points)
- **Prediction 2 "Fight in the Sunshine":** 2 Prediction Points (7 free Power Points each)
- **Prediction 3 "Honour the Cobbler":** 1 Prediction Point (7 free Power Points)

Sir Richard embarks on his campaign against some unruly knights in Leicestershire. He encounters the forces of Sir Royston two days before the feast day of St Crispin, patron saint of cobblers, so uses the Prediction Point from his third Prediction to delay the battle to St Crispin's day, adding 12 Power Points of his own to ensure the delay works (adding an element to the story costs 10 or more Power Points). Having prayed to St Crispin, Sir Richard is given a 20% bonus towards the outcome of the battle, but Sir Royston has a sorcerer who summons up a storm to hide his troops. Sir Richard uses one of his Prediction Points from Prediction 2 and spends another 14 Power Points, giving him 21 Power Points to counter the sorcerer's storm and St Crispin parts the clouds, shining light onto the battlefield and Sir Richard takes the day. Feeling victorious, Sir Richard rides towards Leicester town, but remembers the first Prediction, so he makes Sir Royston ride with Sir Richard's shield and beneath his banner, and a crossbowman loyal to Sir Royston shoots his lord with a poisoned bolt, killing him and saving Sir Richard's life.



Astrological Charts

ASTROLOGICAL CHART ENCHANTMENT

An Astrologer can use enchantment to create an Astrological Chart that can aid him in making predictions about a particular person or organisation. If the Astrologer succeeds in rolling his Knowledge (Astrology) and Knowledge (Enchanting) skills then he succeeds in making an Astrological Chart. Each point of POW used to create the Chart allows the Astrologer to make an extra prediction without the usual -10% penalty.

Example: Sir Richard de Malpasse is very pleased with the outcome of his campaign in Leicestershire and hires Malik as his personal astrologer to advise him on his intended rise to fame and fortune and commands him to make a reading. Malik decides to create an Astrological Chart for Sir Richard as he intends to make many readings in the future. He has Knowledge (Enchanting) 60% and Knowledge (Astrology) 70%. He rolls a 30 and enchants the Chart with 3 POW. When he uses the Chart to make a reading for Sir Richard, Malik can attempt to make 4 predictions at 70% rather than one at 70%, one at 60%, one at 50% and one at 40%.



ASTROLOGICAL HOUSES AND PLANETS

The different Astrological Houses and Planets are associated with different elements, metals and body parts. This means that Astrology has an influence over Alchemy and medicine, with doctors famed for studying Astrological charts to determine the

causes and treatments of illnesses. The seven Liberal Sciences (or Arts) are themselves associated with the planets, showing how important Astrology is to the study of science.

| HOUSE | SIGN | MOTTO | PLANET | ELEMENT | BODY PARTS |
|-------|-------------|------------|---------|---------|--|
| 1st | Aries | Life | Mars | Fire | Head, face, brain, eyes |
| 2nd | Taurus | Wealth | Venus | Earth | Throat, neck, thyroid gland, vocal tract |
| 3rd | Gemini | Brothers | Mercury | Air | Arms, lungs, shoulders, hands, nervous system, brain |
| 4th | Cancer | Parent | Moon | Water | Chest, breasts, stomach, alimentary canal |
| 5th | Leo | Children | Sun | Fire | Heart, chest, spine, spinal column, upper back |
| 6th | Virgo | Health | Mercury | Earth | Digestive system, intestines, spleen, nervous system |
| 7th | Libra | Spouse | Venus | Air | Kidneys, skin, lumbar region, buttocks |
| 8th | Scorpio | Death | Mars | Water | Reproductive system, sexual organs, bowels, excretory system |
| 9th | Sagittarius | Journeys | Jupiter | Fire | Hips, thighs, liver, sciatic nerve |
| 10th | Capricorn | Kingdom | Saturn | Earth | Knees, joints, skeletal system |
| 11th | Aquarius | Friendship | Saturn | Air | Ankles, calves, circulatory system |
| 12th | Pisces | Prison | Jupiter | Water | Feet, toes, lymphatic system, adipose tissue |

| PLANET | METAL | SCIENCE | BODY PARTS |
|---------|---------|-------------------------|--|
| Sun | Gold | Music | Heart, spine, and general vitality |
| Moon | Silver | Grammar | Stomach, digestive system, female organs, lymphatic system |
| Mercury | Mercury | Dialectic | Brain, central nervous system, thyroid gland, five senses, hands |
| Venus | Copper | Rhetoric | Throat, kidneys, thymus gland, sense of touch, ovaries |
| Mars | Iron | Arithmetic | Muscles, head, adrenal glands, senses of smell and taste |
| Jupiter | Tin | Geometry | Liver, thighs, feet, growth, pituitary gland |
| Saturn | Lead | Astrology/ Astronomy | Skin, hair, teeth, bones, the body's defences, spleen |

Some Astrologers know of specific spells that can call on the powers of certain houses or planets to boost areas governed by those houses or planets. The individual effects of such spells should be determined by the Games Master.

Divination

The art of divining the future, Divination, like Astrology, is practiced in many different forms at the time of *Merrie England*. However, these forms of divination are not as powerful nor as well developed as Astrology, so the benefits are reduced.

Each branch of Divination has its own associated Science skill, for example Knowledge (Palmistry) or Knowledge (Pyromancy). Success in this skill gives the person for whom the divination is being performed one Prediction and 1 Prediction Point to be used with that prediction, 2 Prediction Points on a special and 3 Prediction Points on a critical. Divination does not allow the diviner to perform further predictions in the way that Astrology can.

Cheirromancy (Divination from Palms)

Practitioners of the art of Cheirromancy, or Palmistry, believe that they can foretell the future, or past, of a person simply by reading the signs on the person's palm. Different areas of the palm and fingers relate to different elements and different planets, with the creases of the palm binding them together and linking them in different ways.

Palmistry is practised by witches and wise women, by gypsies and Jews, by sorcerers and magicians. Although not condemned by the Church, it is seen as a form of superstition and is not encouraged.

Practitioners of Cheirromancy may well be able to use magic to boost their skill. However, *Merrie England* has not described such spells. Enterprising players or Games Masters are free to devise their own spells to boost the powers of Cheirromancy and to call forth the powers of the ancient Gods and Goddesses to help them in their readings.

Geomancy (Divination from the Earth)

Practitioners of geomancy draw dots in sand or in the earth, at random, then interpret them by drawing lines in the sand and discerning geomantic figures and patterns. Intimately associated with both Astrology and the Elements, Geomancy allows those with Knowledge (Astrology) to augment Knowledge (Geomancy) by 1/5th of the Knowledge (Astrology) skill.

Pyromancy (Divination from Fire)

Some magicians can divine the future by seeing visions in the flames of a fire or by interpreting those flames. Pyromancy is seen as more heretical than palmistry and is actively discouraged by the Church. However, there are many magicians who practise Pyromancy.

Geomancy

The art of gaining magic from the earth, Geomancy is practised by magicians in *Merrie England*. Masons have a magical tradition that goes back to the building of Solomon's Temple and much of their magical art has recently been discovered on trips to the Holy Land in the Crusades.

There are several different magical practices associated with Geomancy. For the purposes of *Merrie England*, the most important are the study of Leylines and of Sacred Architecture.

LEYLINES

The land of *Merrie England* is filled with places of magical and spiritual power, some ancient and some modern. Many churches were built on the holy sites of ancient cults; many barrows and mounds are the remnants of ancient magical landscapes. Linking these sites are magical lines of power, the veins and arteries of the earth, allowing earth magic to

flow across the land.

Those with the Knowledge (Leylines) skill can interpret and make use of these lines of power. Success in the skill allows the user to identify and recognise a Leyline and, perhaps, to extrapolate the Leyline to find other structures on the line. A critical success allows the user to draw power from the Leyline, immediately gaining 1D6 Mana.

It is possible to build a structure on a Leyline, allowing the builder to charge the building with magical energy. Some buildings are constructed at the junction of two or more Leylines, allowing the building to draw on the ancient energy. Magicians often live on Leylines, as do the fairies of Fair Elf Land. However, some churches are also built of Leylines and at their junctions, allowing them to exploit the ancient pagan magic and turn it into sacred Christian magic.

SACRED ARCHITECTURE

Many masons are employed to build churches, chapels and cathedrals. Building such structures is slightly different to building structures such as castles, guild houses or city walls in that religious buildings contain within themselves some magical power. It is the mason's job to harness that power and make it available to those who worship in the building.

Most cathedrals and churches are built according to some standard rules. They are cross-shaped, representing the crucifix, have aisles, a nave, an apse, often a sanctuary and transepts making the arms of the cross. Rood screens separate the altars and crucifix from the congregation and the act of preparing the host and blessing the bread and wine is hidden from the sight of profane eyes. Masons have to know these rules and must interpret them in different ways to avoid all churches looking alike. They also fill churches and cathedrals with gargoyles, imps, fantastic creatures and many strange things that some might think of as non-Christian, for many return to *Merrie England* with strange new ideas from the Holy Land.

In game terms, a mason with Knowledge (Sacred Architecture) can construct a religious building in such a way that it contains magical power (Mana). A normal success provides 1 die, a special success 2 dice and a critical success provides 3 dice, where a chapel provides D4s, an abbey or priory provides D6s, a church provides D8s and a cathedral provides D10s. So, Martin the Mason is building a church and uses his Knowledge (Sacred Architecture) 67%, rolling 06, a critical; the church provides 3D8 Mana to the priest when performing rituals or magical blessings within the church.

Demonology

Demonology is the belief in demons or the study of demons or of beliefs about demons. Those who practice Demonology are called Demonologists. In *Merrie England*, Demonologists are considered evil and often hide away in the countryside, within strong castles or behind the walls of monasteries. Many different types of people may have some powers over demons, but only the Demonologist is a specialist in dealing with demons. The Demonologist profession is described in Chapter 2.

Demonologists learn spells to control and interact with demons and have special abilities that allow them to interact with demons.

Demons

There are many types of demons. Some are the remnants of older religions, almost forgotten but still contactable by powerful demonologists. Some are the servants of evil deities, able to be summoned to wreak havoc on the world. Others are powerful evil beings, trying to impose their will on the world and open the gates to Hell. Many Christian Clerics call any pagan deity, demigod or spirit a demon, but this is not

strictly true.

Some Demonologists can summon angels as well as demons.

Many demonologists are not worshippers of demons but instead worship the demon's enemy cults. These Demonologists study demons so they can dismiss them or recognise the signs of demonic cults. Such demonologists, however, can become seduced by the demons they study and can be turned into worshippers of demons.

Demons and Angels in *Merric England* normally belong to the Jewish/Christian/Islamic tradition. Islamic magicians can also summon Djinn. Conjurers can summon up spirits and some magicians may summon the servants of the Old Gods. Most Demonologists will only summon minor demons as the Demon Lords and Nobles of Hell are too powerful to trifle with, but there are a very few who believe they are powerful enough to summon even those to do their bidding.

Demonologists learn the Knowledge (Demonology) Skill that allows them to know about all kinds of demons and demonic powers.

Demons have a Demonic Nature skill that represents their strength, power and very nature. When a Demonologist tries to influence a demon, he must overcome the demon's Demonic Nature with his Knowledge (Demonology) or Piety skill in a Contested Roll. Angels have Angelic Nature, but this works in the same way.

Knowledge (Demonology) - This covers the general study of, classification of and knowledge of demons of all types. Success in this skill identifies a demon and its properties. A critical identifies any secret powers of the demon or even tells the Demonologist the Demon's True Name.

New Magic Spells

Demonologists may learn magic spells to summon, command and dismiss demons. Although all spell variants work in the same way, each Demon type has its own version of the spells, which will not work on other breeds of demonic beings. If the Gamemaster wishes, in order to limit the amount of skills required to practice Demonology, all the spells related to a particular kind of Demon may be cast with the same skill, although they must still be learned and memorized separately. To further simplify the process in a campaign that relies on Demonology but not much on Magic, the Gamemaster may simply use the Knowledge Demonology skill as a replacement for the individual spell skills.

DOMINATE (DEMON)

Range: 100 metres

Duration: 10 combat rounds per Level

Cost: 3 Mana per Level

This spell allows the caster to gain control over a demonic creature of a given breed. The magician must overcome the Demon's Demonic Nature with his Demonology) in an Opposed Roll. If the demonologist knows the demon's True Name, he can increase the success level of his Opposed Roll by one step, turning a failure into a success, a success into a special success and so on.

If the demon fails to resist, it must obey the commands of the caster for the duration of the spell, as per the Control spell described on page 95 of *Basic Roleplaying*. The regular Control spell does not work on demonic or angelic creatures.

DISMISS (DEMON)

Range: 100 metres

Duration: Instant

Cost: 1 Mana

This ritual allows the caster to dismiss a demon of the specified type. The caster must overcome the demon's Demonic Nature with his Knowledge (Demonology) in an Opposed Roll. Success means the demon is sent back to the infernal planes from whence it came. Failure means the demon remains, but the Demonologist may try to Dismiss it again, assuming he survives.

If the demonologist knows the demon's True Name, he can increase the success level of his Opposed Roll by one step, turning a failure into a success, a success into a special success and so on.

INVOKE (DEMON)

Range: unlimited

Duration: special

Cost: 1 POW

A Demonologist with an existing Demonic Pact, whether Major or Minor, may use this spell to call on the power of the demon. This costs 1 POW, which is consumed by the demon itself but does not add to the Demon's POW. When thus Invoked, the Demon will aid the Demonologist in a task suitable to the Demon's abilities.

For example, Innocentus is a Demonologist with a Minor Demonic Pact with the Demonic Prince Sitri and wishes to find out who is his rival's wife's lover. Sitri has the power of Reveal (Women's Secrets) and listens to Lady Roberta's dreams as she sleeps, reporting back to Innocentus the fact that the Lady Roberta has, in fact, two lovers, the troubadour Alaric and her husband's brother Robin. Innocentus smiles and wonders how best to use this information.

MINOR DEMONIC PACT (DEMON)

Range: unlimited

Duration: permanent

Cost: 1D6 POW

This spell establishes a link between the Demonologist and a particular demon, specified in the Minor Demonic Pact. The Demonologist gives the demon part of his soul, costing him 1D6 POW and increasing the demon's POW by the same amount. The Demonologist may learn any skills that the Demon can teach, or can increase such skills by the Demonologist's POW+INT. If the demon is associated with a spell, the Demonologist may learn the spell from the demon. However, there are costs associated with such a Pact. The Demonologist must follow any taboos or geases set by the demon and is forever associated with the demon. A Demonologist may have several Minor Demonic Pacts with several different types of demon, as long as the demons are not mutually incompatible.

MAJOR DEMONIC PACT (DEMON)

Range: unlimited

Duration: permanent

Cost: 1 POW

This establishes a link between the Demonologist and a particular demon, specified in the Major Demonic Pact. The Demonologist loses 1 POW permanently as the Demon tastes his soul, but does not give more POW to the Demon, instead at the instant of his death, the Demon will appear and claim his soul, dragging it to whatever portion of Hell it controls. This result may be opposed by whatever abilities the Demonologist has, but the Demonologist rarely succeeds in overcoming his demon. The Demonologist will be given an immediate increase of 90%



in any skill controlled by the Demon and may instantly learn any spells that the demon can grant. A Demonologist may not have more than one Major Demonic Pact, but he may have a Major Demonic Pact and one or more Minor Demonic Pacts.

SUMMON (DEMON)

Range: 20 metres

Duration: special

Cost: 1 Mana per POW of the Demon

This description covers an entire group of spells, each one relating to the summoning of a different type of Demon. So, Summon Baalzebub and Summon Dybbuk are two different spells. A summoning is a ritual event that involves the preparation of a room or special place. The Summoner typically inscribes magical symbols on the ground or prepares the room in order to contain and weaken the summoned being. The actual summoning requires the use of meditation, incense and incantations to open a gateway to the Heavenly, Infernal or magical realms. Each creature to be summoned has its own requirements for it to be summoned. Normally, this involves some kind of sacrifice, whether that of a living creature, a person of some kind, a substance or treasure or a virtue depends entirely on the creature. Magical energy must be expended to summon a creature; typically this is a number of Mana Points greater than or equal to the POW of the creature summoned. Most Demonologists will know the POW range of the creature summoned and will know how much Mana is required. If they lack such knowledge then a successful Knowledge (Demonology) will impart the information.

A successful summoning summons the desired creature. A critical success summons it for half the Mana cost and gives the Summoner a +20% bonus in dealing with the creature. A failure means the creature has not been summoned and all the Mana has been lost. A fumble means the creature has either not been summoned and there is a backlash against the Summoner, or the creature has been summoned and is angry and not constrained by the Summoner's preparations, and an angry unrestrained demon is not something to trifle with.

The Summoning Process

Many Demonologists never summon Demons, for to do so would be madness. They prefer to deal with Demons through Demonic Pacts and scholarly study. However, there are some crazed or powerful magicians who summon demons and some powerful clerics who summon angels or djinns to do their bidding.

The process of summoning any being from other magical realms is similar, regardless of the being that is summoned. This process may be used to summon Angels, Demons, Djinns, Spirits and Elementals.

The Summoner must have an appropriate Summon spell or appropriate magical ability or magical item in order to summon an otherworldly being. Attempts to summon otherworldly beings without such a skill are doomed to failure, unless the Summoner is very lucky indeed.

Summoning otherworldly beings is a secretive process, one that should not be observed by casual outsiders. Hence, it is normally performed in a secret, well-established place set aside for such an act. This is called the Summoning Room, even though it may well not be a room but a sacred grove, blasted heath or other open area.

The Summoning Room must be large enough to accommodate the Summoner, his supporters, the paraphernalia used in the summoning and the being to be summoned. It normally has a large space in the middle of the room, a flat surface for drawing runes, diagrams, summoning circles and other signs and sigils necessary for the summoning. Summoning Rooms often contain braziers for burning of incense and other ritual items.

Summoning Demons often require the sacrifice of a person, perhaps a virgin female or a young man, perhaps a slave or a servant of God, if the wrong person is sacrificed the demon may appear and be very angry, prepared to strike out at the magician who has insulted him.

Once all the necessary conditions have been met, the Summoner attempts an Opposed Roll, matching his Knowledge (Demonology) skill against the Being's Demonic Nature skill. If the roll succeeds then the Summoner loses the required number of Mana Points and the otherworldly being is summoned.

A malignant summoned entity, such as a Demon, will never act favourably towards their Summoner, and must be bribed with offerings or coerced with the Dominate spell. A benevolent summoned being must obey one single, unambiguous command without question. This command must be phrased very carefully as the being must take the command literally and obey it to the letter. Otherworldly beings take great pleasure in twisting commands. Otherworldly beings cannot be commanded to perform tasks that are diametrically opposed to their nature, nor can such beings that are not martial in nature be commanded to fight, unless the being wishes to help in a certain way.

A being's services are limited to a day or the duration of the task, whichever is shorter. To force it to perform the task for longer periods requires a Contested Influence versus Demonic Nature roll together with the sacrifice of the same number of Mana Points as was required in the original ritual. A success retains the being's services for another day, a special retains its services for a week and a critical retains it until the task is completed, a failure means that the being returns to its normal plane and a fumble means that a Backlash has occurred.

SUMMONING BACKLASH TABLE

| 1D100 | BACKLASH EFFECT |
|-------|---|
| 01-40 | The summoning has failed normally with no further effects. |
| 41-60 | The magician is rendered unconscious for 1D6 hours. |
| 61-80 | The magician is driven temporarily insane for 1D6 hours. |
| 81-88 | The magician loses all Mana for 1D6 days. |
| 89-90 | The magician is reduced to a drooling idiot for 1D6 weeks. |
| 91-92 | The magician gains a permanent insanity, such as paranoia or other condition. |
| 93-94 | The magician loses 1D6 POW permanently. |
| 95-96 | The magician loses 1D6 INT permanently. |
| 97-98 | The magician loses 1D6x5% from his Knowledge (Demonology) skill permanently. |
| 99 | The magician's soul is ripped from his body and cast into the being's normal realm. |
| 100 | The magician's soul is consumed by the demon and destroyed. |

Binding Otherworldly Beings

Powerful magicians may choose to bind the Otherworldly Being to their service. This is dangerous but the results can be very useful to the magician. Normally, beings are bound to a place or to an item. Angels and Demons may be required to guard a special place from intruders. Djinnns may be bound into magical rings, amulets or special vessels (like oil lamps!). Spirits may be bound into amulets, fetishes or talismans.

The object or area must be magically prepared before the binding attempt. It must be inscribed with runes and sigils. The object or place must be invigorated by the permanent sacrifice of a point of POW to make it a magical item. This POW must come from a magician, although not necessarily the magician doing the binding.

The Binding attempt must take place instead of the normal command given the being after the summoning procedure. In essence, the Summoner commands the Being to be bound. Binding takes the POW of the Being divided by three, rounded up, hours to perform. Each hour the

Example of a Summoning and Binding



Kadar bin Jari, a Muslim sorcerer, wants to summon a Hourie, one of the maidens of heaven, to be his servant. He has prepared his bedchamber and dressing room with robes of silk and soft cushions for the Hourie to lie on, and satin slippers for her to wear. The slippers have been embroidered with quotations from the Koran and with excerpts from the Words of Solomon and the walls of his house have been painted with similar quotations. Kadar sacrifices a point of POW to invigorate the slippers and another to invigorate his house.

Next, Kadar prepares for the summoning. He burns incense and recites from the Koran and the Words of Solomon, in order to meditate. He bathes in perfumed water and trims his beard, making himself presentable. He strips naked and begins the summoning chant.

A Hourie has a POW of 4D6, so Kadar expects to lose up to 24 Power Points, but he has prepared carefully and has 30 Power Points stored in bowls of holy water in a circle around him. He has the Summon Hourie spell and Knowledge (Demonology) 65% and the Hourie has Angelic Nature 60%. Kadar rolls 45 against the Hourie's 30, both successes but his roll is higher so he succeeds and a beautiful Hourie of POW 14 appears on the silken sheets, costing Kadar 14 Power Points.

Kadar attempts to bind the Hourie. His Knowledge (Demonology) is 65%, so he must match that against the Hourie's Angelic Nature of 60%, 5 times (14 divided by 3 rounded up). Each hour he throws a silken rope around the Hourie and binds it as little closer as it struggles against him. He succeeds in each roll, binding it closer and closer until, with the final roll, he triumphantly puts the enchanted slippers on her feet and gains a new slave.

Because he enchanted the slippers and the house, he can summon forth the Hourie and she can move around the house like a normal slave girl. Each time Kadar summons the Hourie it costs him one Mana, but that is a small price to pay for such a delightful handmaiden.

magician must match his Knowledge (Demonology) against the Being's Demonic Nature, with the usual advantage if the magician knows the entity's True Name. If any of the magician's rolls are unsuccessful then the binding attempt fails, the being returns to its normal plane and the magician rolls on the Backlash table. If the roll is a fumble then the Being may take its revenge on the unfortunate magician in whatever way it sees fit, as well as the magician rolling on the Backlash Table.

Once bound, the Otherworldly Being becomes the magician's

servant, obeying its master. Bringing the being forth from an item costs 1 Mana and the being must obey the wishes of its master, including returning to the item. Losing a binding means the magician loses the powers of the Otherworldly Being. Anyone lucky, or unlucky, enough to find such an item may command the being that dwells within to perform one task within its power, at which time it is released from the Binding. It is possible to force the Being to the new master's will, but that requires a series of Contested Rolls as in the original Binding, but using half of the Being's Demonic Nature skill.

Enchanting

The science of making enchantments is one that is taught in secret, for the Church regards this as heretical. However, there are a few exceptions as the making of relics and icons is a form of Enchanting that is tacitly accepted.

Characters making enchantments use the Knowledge (Enchanting) skill. This skill is taught by enchanters and magicians and is available to most magic-using professions.

Making Enchantments

The process of making enchantments is a simple one. The magician must know a spell that allows him to make an enchantment, or must have the knowledge in another form. He prepares the materials he needs to make the enchantment; normally this requires the item to be enchanted and any materials that serve to empower the enchantment. The enchanter then attempts to make a Knowledge (Enchanting) roll, adjusted by the difficulty rating of the enchantment and loses the POW as explained in the enchantment description. The result depends on the level of success of the Knowledge (Enchanting) roll:

- **Critical** - The enchantment is excellent, works better than expected and costs half the normal POW cost, with a minimum of 1 POW
- **Special** - The enchantment is a success, works better than expected and costs 1 less POW than expected, with a minimum of 1 POW
- **Normal Success** - The enchantment is a success and will work as expected
- **Failure** - The enchantment is a failure, it does not work and costs the enchanter 1 POW
- **Fumble** - The enchantment is an absolute failure, it costs the enchanter the full POW cost but the enchantment does not work

Enchantment Effects

Not every enchantment can be used in the same way. Some enchantments have special effects incorporated into them. Each effect costs an extra point of POW and must be stated when the enchantment is made. Effects may not be added to an existing enchantment.

Some sample effects are given below, but Games Masters and players should feel free to create new effects.

User Condition - The enchantment may only be used by certain named people or groups of people, each person or group counts as a new effect. So, a magical ring might be used by the Enchanter himself, by anyone descended from Walt the Furious, by any Cathar, by ginger-haired women or by the Pope.

Usage Condition - The enchantment may only be used under certain specified conditions, each condition is a new effect. So, a magical sword's powers might be used against dragons, on a full moon, underground or by an honest man. Where the condition is vague the Games Master must

rule as to whether it is valid or not. For example, a ring that glows when held by a heretic might not work if the heretic is undeclared or unknown, otherwise it becomes too powerful for the setting.

Automatic Effect - The enchantment has an effect that happens automatically under certain conditions. The effect must be fuelled by the magical item itself. So a magical lamp might glow when held, using a Light spell, or a magical horn might sound itself.

ManaStorage - The enchantment can store Mana that can be used to cast spells. A normal success provides 1 Mana per point of POW spent, a special 2 Mana per point of POW, a critical 3 Mana per point of POW.

Area Effect - The enchantment covers an area, either a square of side 1 metre per point of POW spent or a circle of radius 1 metre per point of POW spent. This is commonly used to bind a demon or to set a warding of some kind.

Spells

Although an enchanter knows Knowledge (Enchanting) this does not mean that he can make enchantments. Games Masters might allow simple enchantments to be created without knowledge of a spell, but more complex enchantments should require the knowledge of spells.

Enchantments can be made with Magic, Sorcery and even Psionic powers. An individual enchantment could well be made via a Magic spell, a Sorcery spell or a Blessing, each would describe the enchantment differently but the enchanting process is the same.

Sample Enchantments

Merrie England has some common enchantments that are widely available. It also has rare enchantments that are only available to certain groups of people.

IMPROVE (PROPERTY)

POW Cost: 1 plus 1 per level of improvement

The magician can make an enchanted item that is better than normal. So, a sword might do more damage, a piece of armour might have more Armour Points and an arm might have more Hit Points. Each Improve (Property) is a separate effect and must be paid for separately. So, a sword which does + 4 damage costs 5 POW to make, a helmet with an extra 3 Armour Points costs 4 POW and a bow that has + 30% to hit costs 7 POW (1 per 5% plus 1).

PERMANENT SPELL

POW Cost: 1 plus 2 per level of Spell made permanent

The magician can make an enchanted item that has a spell permanently cast. This costs POW equivalent to the normal Mana cost of the spell plus one and the magician loses knowledge of the spell involved. So, creating a ring that indicates the nearest Muslim would involve casting a Perception 1 spell, has a cost of 3 POW and the loss of the Perception spell.

SPELL STORE

POW Cost: 1 plus 1 per spell stored

The magician can store spells in an item. Spells stored in an item do not count against the INT of the character and can be used by whoever picks up that item, depending on any conditions attached to the enchantment. On a critical, special, success or fumble the magician loses the spell and must relearn it, but on a failure he retains knowledge of the spell.

Medicine

Of all the sciences, medicine is the most influenced by magic. Many Christian Saints grant Blessings that are healing in nature. Folk Magic traditions also grant healing magic. Holy Men, mystics and magicians can all make Amulets, enchanted items that protect against illness and that cure diseases. Some illnesses are thought to have been sent by God as a punishment for sins committed, so the treatment may well involve a pilgrimage and repentance.

Merrie England uses the Knowledge (Medicine) rather than the *Basic Roleplaying* Medicine skill. In game effects, these are the same skill, but *Merrie England* classifies it as a Science, indicating its rarity and academic nature.

Four Humours

Western medicine at this time is dominated by the theory of the Four Humours. Everyone has four Humours, or fluids, produced by specific organs, and all physical illnesses are caused by imbalances in these Humours. Treatment, therefore, is geared towards rebalancing the Humours, perhaps by bleeding through the use of leeches or by diet or the taking of medicines.

The four Humours are shown in the table below.

| HUMOUR | TEMPER | ORGAN | ELEMENT |
|-------------|-------------|--------------|---------|
| Black Bile | Melancholic | Spleen | Earth |
| Yellow Bile | Choleric | Gall Bladder | Fire |
| Phlegm | Phlegmatic | Lungs | Water |
| Blood | Sanguine | Head | Air |

Hospitals

Many monasteries have small hospitals for the treatment of the sick. Lepers are housed in special buildings that provide treatment as well as quarantining them from the outside world. The Knights of St John of Jerusalem, or Knights Hospitaller, build and maintain many large hospitals for the treatment and protection of pilgrims, first in the Holy land then in Western Europe. All of these religious hospitals have a large religious component to their treatment, with confession and purgation common.

Almshouses

Built by merchants, noblemen or noblewomen, almshouses are buildings, or collections of buildings, where the poor, sick or needy are cared for. They normally allow the elderly or infirm to live rent-free in small houses, cared for by monks, nuns or lay people. Some almshouses function as hospitals and some hospitals function as almshouses, but the two are not always found together.

Universal Remedy

Some doctors in the East can make a Theriac, or universal medicine, that can be used as a salve or consumed to cure all manner of illnesses. Such doctors are closely connected to alchemists and, indeed, one of

the aims of alchemy is the discovery of a panacea, or universal treatment.

Astrology

Many doctors consult astrological tables when deciding the course of treatment of an illness. In *Basic Roleplaying* terms, a doctor's Astrology skill can be used to boost the chance of success of a treatment by 1/5th of the Astrology skill. An astrologer who makes a prediction on whether a person will get well again can provide a Prediction Point that can be used in the treatment of the disease.

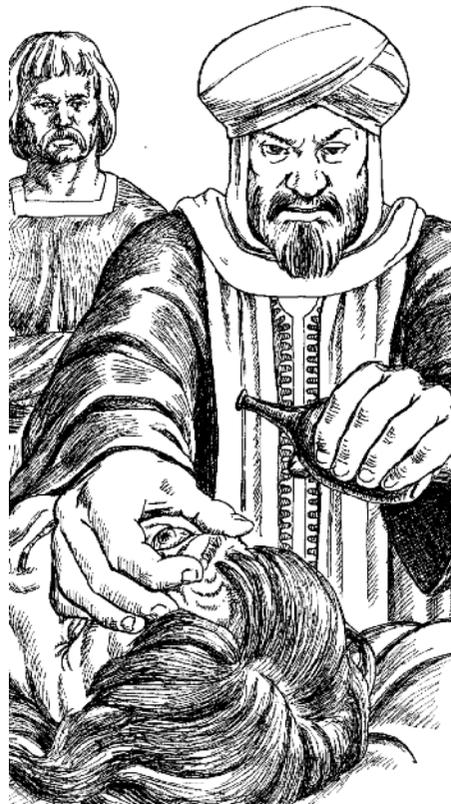
Folk Healers

There are several types of folk healers active at the time of *Merrie England*. These form loose societies, with knowledge being passed down amongst related families or from father to son or mother to daughter.

Cunning Folk

These are travelling wise men and wise women who know of many charms that can be used for many purposes:

- **Healing** - Cunning Folk are expert in the use of potions and folk magic as well as knowing many healing charms
- **Protection Against Witchcraft** - Cunning Folk have charms to detect witchcraft, provide protection against witches and to counter witchcraft
- **Property Loss** - Cunning Folk have charms that can find lost property and even identify thieves who have stolen it
- **Treasure Hunting** - The charms of Cunning Folk can find hidden treasure, for a price
- **Fortune Telling** - Cunning Folk can foretell the future using a variety of means
 - **Love Magic** - Love spells and potions are used by Cuning Folk to cause love between two people and thei fortune telling often helps identify future spouses



Cunning Folk can use a variety of means to heal others. They have healing charms and potions, knowledge of folk remedies, can counter witchcraft that causes illness and can tell the fortune of sick people. In game terms, they have access to Knowledge (Cunning Folk) that can be used for most of the above functions, they also have access to various charms and spells.

Girdle-Measurers

These people can tell whether fairies have put somebody under a spell. They do this by measuring changes in the afflicted person's belt or girdle. Having identified fairy influence, the Girdle Measurer can attempt to break that influence using his or her Knowledge (Girdle-Measuring) skill.

This can only be used to cure illnesses caused by the Fairy Folk, but it can be used to cure any such illnesses, possibly allowing them to cure many types of illnesses or curses.

Major Religions

The Catholic Church

The coverage of Christianity here is purely for the *Basic Roleplaying* game and should not be taken to be an actual interpretation of real-life Christianity. All religions covered in *Merrie England* are game constructs and have nothing to do with actual real world religions. No offence is intended in describing the religions of Medieval Fantasy, nor should be taken.

The Catholic Church is the dominant religious force in *Merrie England*. The Monasteries and Religious Orders are extremely wealthy, owning vast lands and controlling several trades, not least the wool trade. Throughout this period the Church struggles to impose its supremacy over the kings of England.

The Roman Catholic Church is not a monolithic organisation. It is formed of many different organisations, some formal and others very informal. In game terms, many of the different structures in the Roman Catholic Church can be described as being the equivalent of cults or sects, which is no reflection on the different structures themselves, simply a terminology used within the game.

The Role of the Church

The Church is the prevailing power in Medieval Europe. Many Bishops and Archbishops are drawn from the nobility and treat their ecclesiastical domains as their own personal fiefdoms. Not only powerful, the Catholic Church is incredibly wealthy. Many noblemen take Holy Orders and donate their lands to the faith. In addition, the monasteries are full of workers who toil for little reward. These hard working estates produce wool, leather and other commodities that fill the Church's coffers. Not for nothing are the clergy portrayed as fat and slothful in the tales of Robin Hood.

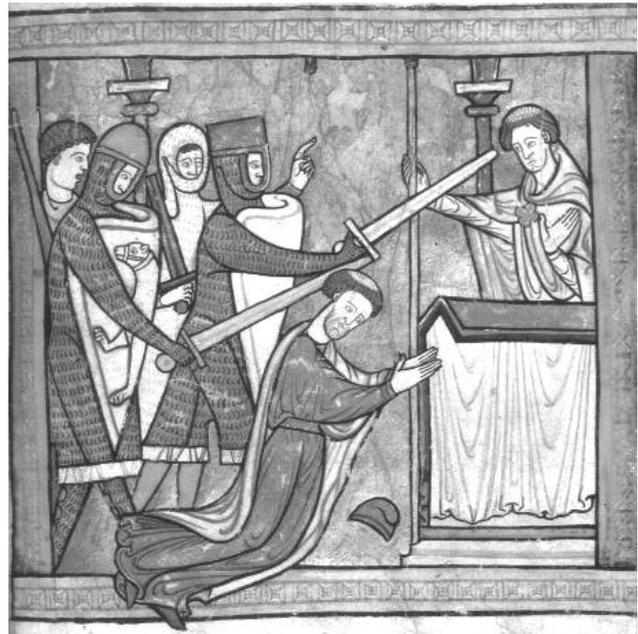
But despite their wealth and authority, the Church is viewed as morally bankrupt. The clergy of the time are not like those of today's Church. Many were forced to take Holy Orders when they were already married. Others take concubines or other comfort-women and thus celibacy is not regarded highly. Several attempts have been made to combat this trait, with the issue of Papal Bulls, and Archbishops touring the country preaching against concubinage. When King John quarrels with the Church, one of his acts is to arrest all the concubines, housekeepers and other women of the clergy in order to hold them to ransom and, of course, these ransoms were very quickly paid.

Church and State

The Church and State often clash in *Merrie England*. Henry II wanted to appoint his own bishops and eventually caused the martyrdom of Thomas Beckett. King John was personally excommunicated and for several years England was under Interdict, meaning that only certain rites could be performed, people were buried in unhallowed ground, confessions were unheard. In retaliation, priests and other clergy were banished and their assets seized by the Crown.

What caused this unhappy situation? First of all, the Crown

Religious Troubles



Both of the following historical events are perfect for scenarios.

In 1139, the Second Lateran Council forbade the clergy from being married or from having concubines. This wasn't the first time that relationships with the clergy had been banned, but was the latest in a series of pronouncements against clerical marriage or concubinage. As this was enforced it caused tension between those clergymen who followed the commands and those who wanted to hold on to their wives and lovers.

Later on Henry II wanted to be able to appoint his own bishops without being dictated to by the Pope. This caused tensions with the Pope and with his hitherto close friend and confidant, Thomas Beckett archbishop of Canterbury and Lord Chancellor. Ultimately the king rashly comments "Will no one rid me of this turbulent priest?" which leads to a murder performed in Canterbury Cathedral.

reserved the right to choose and approve all appointments of Bishops and Archbishops, something which allowed the Crown to take payment for such appointments and to favour the friends and relatives of the reigning King. Next, the Church was extremely wealthy and its wealth could be used as power bases for ambitious noblemen. Finally, the various Popes wanted to exercise their power over the monarchs of Europe and demonstrated their power by interfering in marriages, affairs of state, appointments of clergy and all manner of other matters.

With such diametrically opposed preconceptions of authority, it is unsurprising that the period became so turbulent. However, despite the best efforts of the kings of *Merrie England*, the Catholic Church maintained a stranglehold on some rights and privileges.

Excommunication

One of the strongest threats of the Church is that of excommunication. This is a purely secular power, which bans the excommunicated victim from attending church, receiving sacraments and holding ecclesiastical office. Although this seems of little consequence in today's society, such pronouncements required other Catholics to shun the excommunicated person, who would then lack both social and spiritual communion; a harsh punishment for someone of sincere piety.

Formal acts of public excommunication are performed in a ceremony where a bell is rung, the Book of Gospels is closed, and a candle snuffed out, wherefrom the phrase "to condemn with bell, book and candle" comes.

Sanctuary

Those accused of crimes may claim Sanctuary in a church or an abbey. This usually involves entering the church, ringing a bell, sitting on a certain chair, holding a certain ring or doorknocker, or touching the high altar and claiming Sanctuary. The criminal has to confess his sins, surrender his weapons and put himself under the command of the priest or abbot.

Some churches possess a sanctuary area marked by crosses and all a seeker has to do is to enter this area and claim sanctuary. Only twenty two churches have this right and these included those of Battle Abbey, Beverley, Colchester, Durham, Hexham, Norwich, Ripon, Wells, Winchester Cathedral, Westminster Abbey, and York Minster.

Claiming Sanctuary grants a forty-day period of reprieve, after which you must decide whether to surrender to the authorities and stand trial, or to confess your crime and be sent into exile, never to return without the permission of the King.

Those confessing crimes have to do so publically at the gates of the church. They must give all their wealth to the Church and their property to the Crown, after which the Coroner will direct them to a nearby port from which they must flee England. En-route to the port they carry a cross-staff and walk barefoot and bareheaded. While carrying the cross, they are under the protection of the church, and in theory, immune to prosecution or arrest. Anyone choosing exile who then returns without permission is liable to be excommunicated by the church and executed for returning illegally.

Those who refuse to make a choice are denied food and drink, until they're starved into making a choice.

It is the threat of excommunication that stops secular authorities from entering a church and taking a sanctuary claimant. As noted previously, the threat is severe, as excommunicates are severely limited in what they can and cannot do. Church leaders and priests are also very powerful figures in their own right, able to call on Noble relations and higher ranks of clergymen, and hence not to be trifled with. This combination means that those who have claimed sanctuary are normally quite safe for the forty-day period.



Hermits and Hermitages

Holy men and women have always sought solitude in order to be away from the sins and temptations of the normal world and to meditate and work towards goodness. Britain had a very strong hermit tradition, from the early church throughout the periods of the Celtic Church and the Roman Church and into the times of *Merrie England*.

The Fens and the Somerset Levels are traditional sites for hermits, as the seclusion of these wildernesses are contrasted by the bounty of fish and fowl available. Many of the Fenland Abbeys were built on the sites of hermit cells, for example Croyland Abbey is built on the site of St Gulthac's cell after a promise by Æthelbald, later king of Mercia, who St Gulthac prophesied would one day be king.

Other hermits live in caves in the hills and mountains. Wales and Cornwall were particularly popular in the Sixth Century and many Irish, Welsh and Breton hermits came here to become Saints venerated in their local areas. Many a wise man can be found living in caves in *Merrie England*, some are hermits and have a strong connection to the divine, others are simply madmen living away from civilisation.

Anchorites/Anchoresses - Hermits who live in small cells attached to the sides of churches. Anchorites enter their cell and are bricked up by the attending bishop. They then live their lives in prayerful contemplation, with their meals provided by well-wishers and their waste removed in a chamberpot. Anchorites never leave their cell and lead contemplative, silent lives, or that is the theory. In practice, however, they are more likely to be found gossiping with local men and women through the window, or squint, in their cell or becoming drunk on wine and beer.

Hermitage - Strangely, a Hermitage is a monastery for many hermits who live together. This is not as odd as it seems, for each hermit lives in a small cell and spends time in quiet contemplation, eating and praying alone, but brought food and drink by a lay brother or sister, while remaining separate from the other hermits. This makes it easier to care for the hermit and makes for a safer life.

Tree-Trunks - Many hermits live in hollowed out tree trunks. When trees are struck by lightning they often split and can be hollowed out by natural rot or by man. Such hollows are ideal cells for hermits and Simon Stock, later head of the Carmelites, is such a hermit alive at the time of *Merrie England*.

The Cults of the Saints

The Saints are venerated in *Merrie England* by devout worshippers, although they are rarely organised in specific cults. Many Churches have smaller chapels dedicated to individual saints. In game terms, worshippers may gain Blessings at chapels and churches dedicated to the Saint from which the Blessing comes.

Saints are those very holy people who have either been officially given the title of Saint by the Church or who have had miracles performed in their name and have been venerated by people without official recognition. Saints are intercessors and act as go-betweenes between men and God. They carry prayers to God and ask for miracles. Some Saints require certain rules for their worshippers, others ask for very little.

Each Saint grants one, or occasionally two, Blessings to worshippers. These Blessings are normally linked to the miracles performed by the Saint in life or to the miracles attributed to the Saint in death.

Patron Saints

Many organisations have Patron Saints, in other words a Saint who has a specific interest in the organisation concerned. Members of such organisations may gain magic from their Patron Saint as if they were members of the Saint's cult. Characters can also choose a Patron Saint, as a result of some miraculous deed. Those who devote themselves to a Patron Saint in such a way can undertake a pilgrimage to a chapel containing one of his Relics, or a Holy Site where he performed a miracle. Completing such a pilgrimage will enable the worshipper the chance to pray for one of the Saint's Blessings.

SAINT ALBAN



The first British martyr was beheaded by the Romans when he put on a priest's habit, allowing the priest to escape as he was himself captured.

Feast Day: 22nd June

Spread: Local, mainly the South of England

Blessings: Part Waters

SAINT ROBERT OF BURY

In 1181, a boy was murdered in Bury St Edmunds. Like Saint William of Norwich, his death was blamed on the Jews, leading to an attack on the Jewish community in 1190 leaving 57 dead and the eventual expulsion of Jews from Bury St Edmunds.

SAINT WILLIAM OF NORWICH

In 1144, a 12-year-old boy was murdered in Norwich. A group of Jews were arrested but could not be tried as they were under the King's jurisdiction. Soon afterwards, locals experienced a number of miracles near to where his body had been found and attributed them to William.

Although William was never canonised, his martyr-cult continued for a couple of centuries.

Feast Day: 26th March

Spread: Norwich, Lynn and East Anglia

Blessings:

SAINT WILLIAM OF PERTH

Born in Perth, William was a baker and a holy servant of the Church. He is said to have given every tenth loaf to the poor and found an abandoned child at Mass who he raised as his own son. Together they set off to Canterbury on pilgrimage and reached Rochester where his adopted son led him to a dark alley and slit his throat in 1201. A mad woman found the body and put a garland of honeysuckle on his head and then on her own and her madness disappeared. She told the local monks and they buried him in Rochester Cathedral. Although he is canonised in 1256, Saint William's cult is accepted by the locals and his shrine is the destination of pilgrims, particularly those seeking cures for madness.

Feast Day: 23rd May

Spread: Rochester, Perth

Blessings: Cure Madness

SAINT WILLIAM OF YORK

Born the illegitimate son of a nobleman and Emma, King Stephen's half-sister, William's career in the Church was dogged by politics, due to his support of Stephen. He became Archbishop of York twice, having been deposed following arguments by St Bernard. Eventually, he was poisoned by his rivals in 1154 and became a martyr.

Feast Day: 8th June

Spread: York

Blessings:

Cornish Saints

The Cornish are almost a people apart, not English and not Welsh. They have a number of Saints in common with the Welsh and the Bretons, in fact when the Normans brought Bretons with them in their invasion force, many settled in Cornwall and Wales, bringing the worship of their Saints and venerating them alongside the native Cornish Saints

Minor Saints

Catholic Christianity at this time venerated the Saints in small cults. In *Merrie England*, these cults can sometimes grant special Blessings that mimic the Saint's life and deeds.

The most popular Saints venerated in *Merrie England* are listed below.

SAINT MARY, QUEEN OF HEAVEN

Mary, as Queen of Heaven, is a favourite among Bishops and Kings.

Blessings: Aura of Holiness



Since he was of woman born,
God saved women;
And he was born a man
To save men.

SAINT MARY THE VIRGIN, MOTHER OF GOD

The mother of Christ has a special place in the Catholic Church and is especially venerated in Merrie England.

Blessings: Heal Body

SAINT GEORGE THE DRAGON-SLAYER AND PATRON SAINT OF ENGLAND

A military Saint and a martyr, Saint George is popular amongst the military Orders and amongst Knights.

Blessings: Sword Blessing, Spear Blessing

SAINT MICHAEL THE ARCHANGEL

Saint Michael is venerated for casting down Satan. His churches are often found on hilltops and on the sites of earlier pagan temples.

Blessings: Armour of Faith, Sword Blessing

SAINT ALBAN

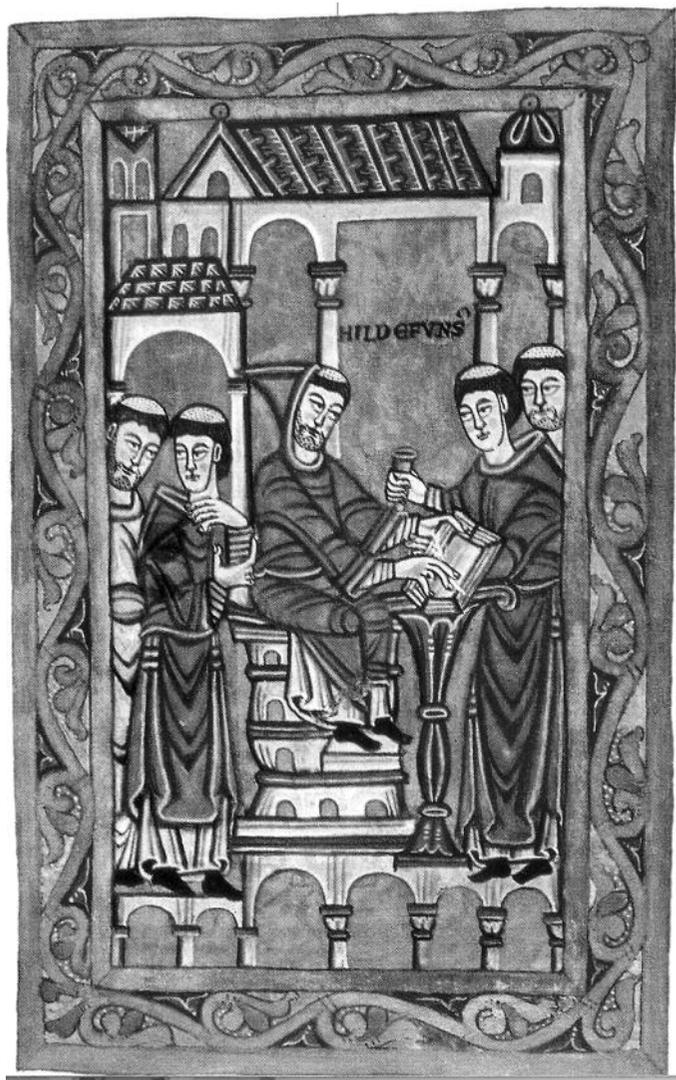
The first martyr born in Britain, St Alban is mainly venerated in the South of England.

Blessings: Heal Body

SAINT THOMAS BECKETT

A martyr who struggled with his onetime friend Henry II, Thomas Beckett's shrine is the foremost pilgrimage site in England.

Blessings: Command Nightingale, Aura of Holiness

Orders of the Church

The Catholic Church has many servants who are organised into Religious Orders. These communities consist of laity and clergy working and worshipping together, and obeying the rules of the Order. The main Catholic Orders active in *Merrie England* are the Augustinians, Benedictines, Carthusians, Cistercians, Knights Hospitaller or Knights of St John, Knights Templar and the Teutonic Knights.

All members of an Order gain the Knowledge (Specific Order) skill.

The clearest of the structures of the Roman Catholic Church are

the Monastic Orders. These are collections of monks and nuns who live together, apart from the world, following rigid and severe rules to purify themselves and serve the greater people.

CARMELITES

Founded in 1155 at Mount Carmel in the Holy Land, the Carmelites are a religious order dedicated to the Virgin Mary. The Order is made up of friars, cloistered nuns and lay brothers and sisters. The friars and nuns are hermits, living isolated lives together. Although the Carmelites only come to England in 1240, they are present at Mount Carmel before that.

Vows: Poverty, Toil, Silence and Abstinence

Skills: Knowledge (Carmelite Order)

GILBERTINES

Founded in 1130 by Saint Gilbert in Sempringham, Lincolnshire, the Gilbertine Order is unique in that it is a purely English Order and has both males and females living together, albeit in different buildings. Lay brothers are used to do the heavy manual work, especially working the fields, and lay sisters carry out daily chores, freeing the nuns to perform spiritual tasks.

Dress: Black Cassock, white hood and scapular

Vows: Chastity, Obedience, Poverty

Skills: Knowledge (Gilbertine Order)

The Nun of Watton

The Gilbertine Order allows nuns and monks to live in the same buildings. Watton Abbey was founded in 1150 and was a mix of canons regular, lay brothers, nuns and lay sisters. A young woman joined the abbey soon after it was founded, struck up a friendship with one of the lay brothers and fell pregnant.

The nuns were outraged by this assault on their chastity. They threatened to beat the nun to death or flay her alive, but relented. Instead they dressed a monk in a nun's habit and persuaded him to complete an assignation with the offending brother. When he fell into their trap, the unfortunate brother was taken to the nuns where they forced the nun to castrate her lover.

Afterwards, the nun repented and was miraculously relieved of her pregnancy, then lived as a chaste nun until her death.

AUGUSTINIANS

The Augustinians are orders of friars and nuns who follow the Rule of St Augustine. Whilst the different Augustinian Orders were consolidated into one Order in 1256, the individual Orders existed well before then. Some Augustinian Orders are comprised of hermits, others are mendicant friars and the remainder are enclosed or contemplative nuns. Members of the Augustinians can be friars, monks and nuns, abbots and abbesses and priors and prioresses.

Vows: Chastity, Obedience, Poverty

Skills: Knowledge (Augustinian Order)

BENEDICTINES

The Benedictines are an Order of monks and nuns who follow the strict Rule of St Benedict. They swear to remain in the same monastery and obedience to their superiors. They are the most numerous of the Monastic Orders of Merrie England. Members of the Benedictines can be friars, monks and nuns, abbots and abbesses and priors and prioresses.

Vows: Chastity, Obedience, Poverty
Skills: Knowledge (Benedictine Order)

CARTHUSIANS

The Carthusian Monasteries, or Charterhouses are Priors containing collections of hermits who live solitary, contemplative lives together. Henry II founds Witham Priory in Somerset in 1178, the first Charterhouse in England, as penance for the murder of Thomas Beckett.

Members of the Carthusians can be monks and nuns, priors and prioresses. Charterhouses contain numerous small hermitages where a monk or nun lives alone, only joining the others for mass or for walks in the countryside where they are permitted to speak.

Vows: Chastity, Obedience, Poverty
Skills: Knowledge (Carthusian Order)

CISTERCIANS

The Cistercians were reformed from the Benedictines and prize manual labour and austerity, although they are technological innovators and expert at selling their produce. They follow the Charter of Charity rather than a Rule. Cistercians wear white habits to differentiate themselves from the Benedictines. Members of the Cistercians can be friars, monks, abbots and priors.

Vows: Chastity, Obedience, Poverty
Skills: Knowledge (Cistercian Order)

CLUNIAN ORDER

The Cluniac Order consists of many Priors, each of which owes allegiance to the Abbot of Cluny, in Burgundy. Cluny was founded by a Duke of Aquitaine and the Cluniac Priors found favour under the Angevin Kings and so spread across Merrie England. Cluniac Priors, Prioresses and Priests must travel to Cluny Abbey in France to be consecrated, thus keeping authority with the mother abbey. Members of the Cluniac Order can be monks, nuns, priors and prioresses.

Vows: Chastity, Obedience, Poverty
Skills: Knowledge (Cluniac Order)

THE ORDER OF THE HOLY SEPULCHRE OF JERUSALEM

Founded in 1099, the Order of the Holy Sepulchre of Jerusalem is the oldest of the Military Orders and its members guard the Holy Sepulchre and other sacred sites of Jerusalem.

Vows: Chastity, Obedience, Poverty
Skills: Knowledge (Order of the Sepulchre of Jerusalem)

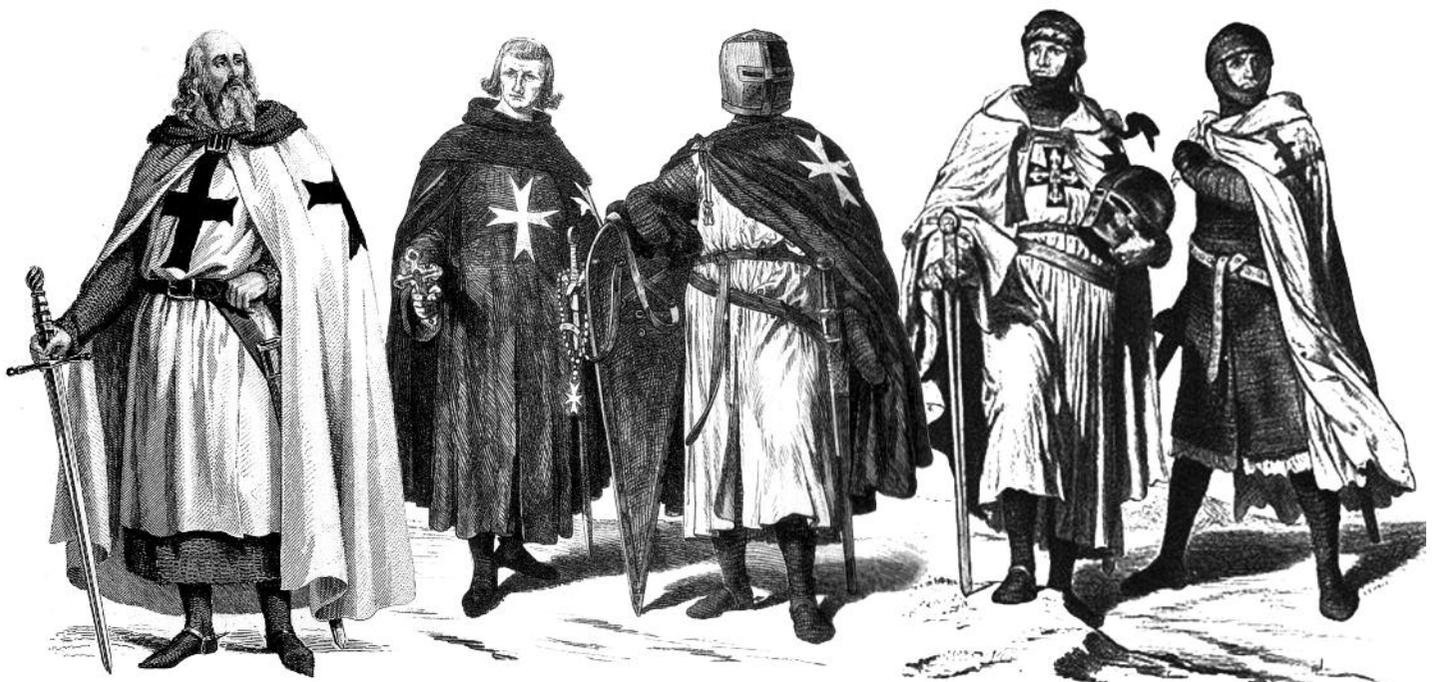
KNIGHTS HOSPITALER

The Knights of St John of Jerusalem were founded to both guard and treat the sick of the Hospital in Jerusalem. Its members are split into four groups, Knights, Priests, Brothers and Donatists. Knights war against the Infidel and protect pilgrims. Priests provide spiritual guidance and support. Brothers care for and nurse the sick and, in times of war, serve as soldiers. Donatists provide manual labour and perform menial tasks.

Based at the hospital of St John the Baptist in Jerusalem, the Knights Hospitallers are an increasingly powerful military Order of knightly monks. In many parts of Outremer they outnumber and are more important than the Knights Templar. They have many castles and provide protection to pilgrims, riding out with caravans and making raids on bandits. They control some ports and have ships that take pilgrims to and from Outremer.

The Grand Master heads the Order but is not always a Knight. The Hospitallers divide their possessions into Priors, made up of Balliwicks which are in turn divided into Commanderies. Like the Templars, the Hospitallers receive lands and possessions as bequests by rich noblemen and are immune from paying tithes, making them rich, but not as rich as the Templars.

Being military orders, the Hospitallers and Templars have much in common, but are rivals in many ways. They both exist to protect pilgrims, hold lands and castles in Outremer, have knightly members and follow rigid rules. However, they are rivals in many ways. They both try to attract bequests from wealthy noblemen, need new knights



to join them, raise tithes from pilgrims and fight the Infidels. Sometimes this is friendly rivalry, however it often turns into petty squabbling or, at times, outright hostility with Grand Masters actively working against each other. They are never at war, for their codes forbid them to fight other Christians, but they can stand aside and refuse to assist each other. By the mid 12th Century it was almost impossible to get them to fight side by side in battle, except under extreme circumstances.

The Hospitals of the Hospitallers are generally clean and well run. This gives a +10% to any healing rolls whilst being treated at the Hospital.

Vows: Chastity, Obedience, Poverty. Knights can also take the Permanent Crusade vow.

Skills: Knowledge (Hospitaller Order)

Dress: Knights wear a black surcoat with a white cross. In 1248, they change to a red surcoat with a white cross. Many wear the eight-pointed Cross of St John rather than the normal cruciform. Priests and Brothers wear a black cloak with a white cross.

Donatists wear a black cloak with half a white cross.

Knight Professions: Knight, Knight Templar, Noble

Priest Professions: Alchemist, Friar, Priest

Brother Professions: Craftsman, Healer, Leech, Monk/Nun, Soldier

Donatist Professions: Craftsman, Labourer, Sailor, Servant, Soldier

KNIGHTS TEMPLAR

The Poor Fellow-Soldiers of Christ and of the Temple of Solomon are also known as the Knights Templar, or simply Templars, and were founded to protect the pilgrims travelling to the Holy Land. The Templars are a forbidding military Order, whose Noble members give their possessions and holdings to the Order, making it very wealthy indeed. The Templars build castles, instigate banking techniques and allow credit notes to be carried and claimed in far away places.

The Templars were granted immunity to taxes and tithes by the Pope and were given the right to take rents. They came up with the ingenious idea of charging rent on loans, adding the rent to the amount loaned. In this way, they became the most powerful banking and moneylending organisation in the medieval world. Templar banking became so important that the Templars eventually acted as the King of France's Treasury, but that is in the future.

Templar Banking Innovations

The Templars have an immense amount of resources and wealth and use them to revolutionise the medieval financial world, introducing innovations that would outlast them.

Moneylending - The Templars loan money, charging rent on the loan, thus avoiding charges of usury

Credit Notes - A traveller would deposit an amount with the local Templars who issue a Credit Note for that amount, minus the rent paid. The traveller would then cash in the Credit Note at his destination, with no need to carry large amounts of money.

Credit Receipts - Similar to Credit Notes, a traveller deposits money and is issued a Note, but he incurs expenses on his journey, eating, drinking, lodging and hiring bodyguards, each being funded by the Templars and each deducted from the Note until the Note is redeemed at which the traveller either receives the balance or is presented with a bill to pay.

Power of Attorney - Nobles embarking on the Crusades often give their lands to the Templars on a temporary basis, for the duration of the Crusade.

The Popes

There were many Popes during the time of Merrie England, beginning with the only Englishman to become Pope and ending with the most powerful Pope of the period.

Pope Adrian IV (1100-1159, 1154-1159) - He was the only Englishman to become Pope, he declared that Ireland belonged to the English Crown and quarrelled with the Holy Roman Emperor Frederick Barbarossa.

Pope Alexander III (1100-1181, 1159-1181) - He was forced into exile from Rome twice but returned each time. He sent missionaries to the Baltic, called the Third Lateran Council, quarrelled with the Holy Roman Emperor Frederick Barbarossa, quarrelled with Henry II over the appointment of bishops and the murder of Thomas Beckett, excommunicated William I of Scotland and was opposed by a series of antipopes.

Pope Lucius III (1097-1185, 1181-1185) - He quarrelled with the Holy Roman Emperor Frederick Barbarossa and was exiled from Rome.

Pope Urban III (1185-1187) - He quarrelled with Holy Roman Emperor Frederick Barbarossa.

Pope Gregory VIII (1100-1187, 1187) - He ordered the Third Crusade, but died before he could see it started.

Pope Clement III (1130-1191, 1187-1191) - He made peace with the Holy Roman Emperor Frederick Barbarossa and made the Church of Scotland independent from the Archbishop of York.

Pope Celestine III (1106-1198, 1191-1198) - He crowned Henry VI Holy Roman Emperor then excommunicated him for illegally imprisoning Richard Lionheart. He confirmed the statutes of the Teutonic Order of Knights.

Pope Innocent III (1161-1216, 1198-1216) - Interfered in affairs of state in England, appointed bishops without consulting the King, declared the Magna Carta invalid and ordered the Fourth Crusade and the Albigensian Crusade.

The Anti-Popes

Not only were there many Popes during this time, there were many Anti-Popes. An Anti-Pope is a cleric who has been elected in opposition to the current Pope. At the time of Merrie England the Anti-Popes had various degrees of success and backing. Some Anti-Popes were supported by the Holy Roman Emperor and hence had a great deal of power. In terms of magical power, an Anti-Pope is the equivalent of a Pope.

Anti-Pope Victor IV (1159-1164) - Supported by the Holy Roman Emperor Frederick Barbarossa, Victor IV was elected after the death of Pope Adrian IV. Petty and Parsimonious, but eloquent and refined, he was sent to support Conrad of Germany to become Emperor, but quarrelled with his co-legate and supported Barbarossa instead.

Anti-Pope Paschal III (1164-1168) - Elected by the same cardinals who had elected Victor IV, and seated in Viterbo in northern Italy, Paschal prevented Pope Alexander from returning to Rome. Paschal III canonised the Emperor Charlemagne in 1165, but this, together with everything that Paschal III had done, was reversed by the Third Lateran Council of 1179.

Anti-Pope Callixtus III (1168-1178) - Based in Viterbo and supported by Barbarossa, Callixtus III was a supporter of Antipope Victor IV but had limited support, acting as a bargaining piece in the struggle between Barbarossa and Pope Alexander III. In 1178, Barbarossa accepted Pope Alexander III and Callixtus III resigned his position, bringing to the end this series of Anti-Popes.

Anti-Pope Innocent III (1179-1180) - Elected by opponents of Alexander III, Innocent III came from a powerful Lombard family, but was betrayed by his supporters after Alexander bribed them.

In order to transport pilgrims, goods, horses and weapons across the Mediterranean, the Templars built up a navy. To defend these ships, they also built a fleet of warships and many a pirate dreads seeing the skull and crossbones on a red flag bearing down on them. Even though Templars are famous for their heavy cavalry, their navy allows them to include sailors in their ranks.

The Templars are also involved in massive building projects. In Outremer they build castles and ports and in the west they build castles, preceptories and stronghouses. They have innovated here, also, by taking some techniques from the East and combining them with western ideas to build stunning castles with rounded towers and multiple concentric walls. In order to build these, the Templars make use of many masons. Some of these masons carry with them knowledge passed down through the ages, of Solomon's Temple and have joined with the Templars to share that knowledge with the successors of Solomon's secrets. Games Masters may allow Templars to access much of the magic available to Freemasons to reflect this shared knowledge.

The Templars are divided into three groups, the Knights, Sergeants and Clergy. Knights are noble-born aristocrats, who are the heavy cavalry of the Order, mounted on chargers and in full armour. Sergeants are those of lower birth, acting as light cavalry. Chaplains are ordained priests who serve with the Templars.

Organisation: The Templars are led by their Grand Master, a knight elected by a council of Templar Knights, with 12 knights to assist him. Each country with a large Templar presence is led by a Master, subservient to the Grand Master. Each Templar headquarters is called a Preceptory and is led by a Preceptor, normally but not always a knight. These Preceptories are normally well-fortified buildings or complexes, if not always castles. Templar castles are led by a Castellan, who is always a knight, and are manned by Knights and Sergeants.

Many join the Templars for life, often when they have retired from normal knightly or noble duties. However, some join for fixed terms of 7 or 14 years, the murderers of Thomas Beckett were sentenced to 14 years service in the Templars. Noblemen and Knights who join the Templars usually give their possessions and lands to the Order, thus providing a means to support themselves and enriching the Order.

Vows: Poverty, Chastity, Obedience, Permanent Crusade
Skills: Knowledge (Templar Order)

Dress: Knights wear a white surcoat with a red cross and a white mantle; Sergeants wear a black tunic with a red cross and a brown or black mantle. Chaplains wear a white tunic with a black mantle.

Knight Professions: Knight, Knight Templar, Noble

Sergeant Professions: Craftsman, Moneylender, Sailor, Servant, Soldier

Chaplain Professions: Alchemist, Craftsman, Friar, Moneylender, Monk, Noble, Physician, Priest. Games Masters may also allow the following professions to Templars where the Templars have a darker magical tradition Demonologist, Enchanter/Enchantress, Sorcerer, Wizard.

TEUTONIC KNIGHTS

Similar in function to the Hospitallers and Templars, the Teutonic Knights are a military Order whose members guard pilgrims and care for the sick. At the time of Merrie England, the Teutonic Knights are present in the Holy Land and build several castles there. Members of the Teutonic Knights can be soldiers, knights and Templars.

The Teutonic Knights are covered in more detail in the Alephtar Games supplement Crusaders of the Amber Coast.

Vows: Poverty, Chastity, Obedience, Permanent Crusade
Skills: Knowledge (Teutonic Order)

ORDER OF ST LAZARUS

Founded in the 12th Century, as an offshoot of the Order of Saint John of Jerusalem, the Military and Hospitaller Order of St Lazarus of Jerusalem is a Hospitaller Order dedicated to the treatment of leprosy. It maintains a number of Lazar Houses across the Holy Land and Europe.

The Order of St Lazarus has a military side, as any member of the Hospitallers, Templars or Teutonic Knights who contract leprosy are automatically transferred to this Order. Many of these knights are fanatical fighters, preferring death to the slow death of leprosy. They train others to fight and take the field in battle.

Lepers treated by the Order generally remain with the Order and become serving members, so there are Leper Knights, Leper Priests, Leper Brothers and Leper Donatists.

Vows: Chastity, Obedience, Poverty. Knights can also take the Permanent Crusade vow.

Skills: Knowledge (Order of St Lazarus)

Dress: Knights wear a black surcoat with a green cross. Many wear the eight-pointed Cross of St John rather than the normal cruciform. Priests and Brothers wear a black cloak with a green cross. Donatists wear a black cloak with half a green cross.

Knight Professions: Knight, Knight Templar, Noble

Priest Professions: Alchemist, Friar, Priest

Brother Professions: Craftsman, Healer, Leech, Monk/Nun, Soldier

Donatist Professions: Craftsman, Labourer, Sailor, Servant, Soldier

ORDER OF ST THOMAS

When Richard I and Philip II capture Acre, the Order of The Hospitallers of St Thomas of Canterbury at Acre is founded. At this time, it is a medical order, caring for the sick, the wounded and burying fallen knights. During the Fifth Crusade, 1217-1221, the Order becomes militarised and joins the other military Orders fighting the Saracens.

Vows: Poverty, Chastity, Obedience

Priest Professions: Alchemist, Friar, Priest

Skills: Knowledge (Order of St Thomas)

Brother Professions: Craftsman, Healer, Leech, Monk/Nun

Donatist Professions: Craftsman, Labourer, Servant

FRIARS, MONKS AND NUNS

Friars belong to religious orders that solely depend on the charity of others for their livelihood. The main order of friars active in Merrie England are the Carmelites, or White Friars, although they really only settle in England in the 1240s. The Dominicans, or Black Friars, are preachers founded in 1216. The Franciscans, or Grey Friars, are founded in 1209. The Trinitarians are founded in 1193 and worked to pay the ransom of Christian Captives, so were very busy in the times of the Robber Barons and Crusades. Friars do not hide themselves away from the world and are often well travelled. Although officially at the mercy of charity, Friars in the time of Merrie England are notoriously well fed and often like the pleasures of the flesh.

Monks belong to religious orders that hide themselves away in separate communities. There are many orders of Monks in Merrie England, as previously described. They are the Benedictines, Cistercians, Carthusians and the Cluniac Order.

Nuns are female monks, women who have taken monastic vows. They generally belong to the Benedictine and Cistercian Orders and live in abbeys, cloistered away from the outside world, and especially from men. Many women became nuns following a divorce or love affair that ends badly. Some are forced to take the Veil after their husbands or relatives committed some act of treason or became outlaws.

Abbeys are buildings containing members of a monastic order, led by an



Abbott or Abbess. They are often large complexes of buildings, sometimes fortified and usually encompassing workshops, small farms and other means of supporting themselves. In the Benedictine and Cistercian Abbeys, the rule of the Abbot or Abbess is Law and all the monks and nuns are sworn to absolute obedience.

Priories are smaller religious communities, led by a Prior or Prioress and normally serving a nearby abbey. Most priories are Simple Priories, which meant that the Priory is a dependency of an Abbey. Conventual Priories are independent and do not owe allegiance to an abbey. Cluniac Priories or Abbeys can be found at Barnstaple, Castle Acre, Wenlock, Lewes (St Pancras Priory), Prittlewell (Essex), Lenton (Nottingham), Bermondsey, Thetford, Pontefract and Montacute. There were three Nunneries, at Delapré Abbey (Northampton), St Andrews Abbey (Northampton) and Arthington Priory. The three independent abbeys are at Reading, Faversham and Glastonbury.

Philosophers

The Christian philosophers of the age usually became saints. The following are those who are alive at the time of *Merrie England* but who are destined to become saints after their death.

Several holy men of the Catholic Church lived during the time of *Merrie England*. They went on to become Saints, but it is quite possible for characters in *Merrie England* to actually meet them.

SAINT DOMINIC OF OSMA (1170-1221)

Born in Castille, Dominic founds the Dominican Order (Friars Preachers), devoted to prayer, penance, preaching and poverty in 1215.

SAINT FRANCIS OF ASSISI (1181-1226)

Born in Italy, Francis was a follower of troubadours and lover of fashion, the son of a merchant. After fighting in several wars, Francis founds the Franciscan Order (Friars Minor) in 1209, devoted to poverty and preaching, and the Order of Poor Ladies (Poor Clares) in 1211.

SAINT THOMAS BECKETT (1118-1170)

A well-educated man, Thomas Beckett was a courtier and a friend and advisor of Henry II. He became Lord Chancellor in 1155 and Archbishop of Canterbury in 1162, which precipitates a power struggle with the king, leading to his martyrdom by knights acting on the orders of Henry II in 1170 at Canterbury Cathedral.

SAINT HUGH OF LINCOLN (1135-1200)

Born on the borders of France and Savoy, Hugh accompanied his father into a priory in 1143 and becomes prior of the Charterhouse of Witham in Somerset in 1179. Henry II takes a shine to him and he becomes Bishop of Lincoln in 1186. Hugh is an educated man and acts as a diplomat for Henry, Richard and John, travelling to France on many occasions. He is known as a protector of the poor and of Jews, putting down several revolts against the Jews at the start of Richard the Lionheart's reign. Hugh heals the sick and is accompanied by the Swan of Stowe wherever he goes, even guarding him when he is asleep.

SAINT GODRIC OF FINCHALE (1065-1170)

Formerly a pedlar, merchant and sailor, Godric had a vision of St Cuthbert and became a holy man. After many pilgrimages he became a hermit and lived as an anchorite in Finchale. After his death, he is recognised as a saint by the common folk but is never officially canonised. Godric loves animals and his cult is animal-focussed.

SAINT GILBERT OF SEMPRINGHAM (1083 - 1190)

The son of an Anglo-Norman landowner, Gilbert went to Paris to study theology and later became a clerk and a priest before succeeding his father. He founded a nunnery in 1131 when seven women asked to study at his school. Gilbert allowed nuns and monks to live in the same religious house, although not together, and used his inherited wealth to expand the Gilbertine Order.

Gilbert is canonised in 1202 and has a Feast Day of 4th February.

SAINT AILRED OF RIEVAULX (1110 - 1167)

A noted historian, Ailred wrote many works concerning spirituality and histories of the Church and of famous figures. He becomes abbot of Rievaulx, an Abbey in Yorkshire, in 1147 and stays there until his death, expanding the abbey to 600 monks and making many journeys to other Cistercian houses. He wrote about chastity for the married and widowed, virginity for the unmarried and yet was attracted to young men, something that he seems to have regretted. He also wrote an account of the Nun of Watton, whose pregnancy occurred while he was alive.

SAINT ODO OF CANTERBURY (D1200)

A friend of Thomas Beckett, Odo was Abbot of Battle from 1175. He was an ardent theologian and preached in Latin, French and English and wrote on the Old Testament.

SAINT ROBERT OF KNARESBOROUGH (1160 - 1218)

Robert Fleur is the son of the mayor of York but is a hermit who lives in a cave by the river Nidd in Knaresborough. Many pilgrims come to his cave to seek spiritual guidance and to be healed. Even King John has visited him.

SAINT ROBERT OF NEWMINSTER (1100 - 1159)

One of the founders of the Cistercians, Robert studied at the University of Paris and joined Fountains Abbey in Yorkshire. He founded a number of monasteries and went to France to defend himself against scurrilous accusations where St Bernard gave him his miraculous healing belt. On the day of his death, his close friend St Godric saw a vision of him ascending to heaven.

SAINT SIMON STOCK (1165 - 1265)

Simon is a hermit who lives in a tree trunk. He becomes Prior-General of the Carmelites in 1245 and has a vision of the Virgin Mary holding a brown scapular and saying that whosoever dies wearing it would be saved.

SAINT WALTHEOF (1095 - 1159)

Waltheof is a nobleman, the son of the First Earl of Northampton

and Huntingdon, stepson of David I of Scotland. He was nominated in 1140 for the position of Archbishop of York, but he was seen as being too close to King David and Empress Maud. He became abbot of Melrose Abbey, a Cistercian house in Northamptonshire, and stayed there until his death, refusing other offers of bishoprics. His successor refuses to accept his possible saintliness and block pilgrimages to his tomb, and it isn't until his resignation in 1170 that Walthoef's tomb is opened and his body is found to be fresh and undecayed 12 years after his death.

Heresies

Many sects are active during these times, but several of these have beliefs that were so far from the teachings of the Catholic Church that they are declared heresies.

AMALRICIANS

Following the teachings of Amalric of Bena, a philosopher and professor at the University of Paris, the Amalricians come into being at the end of the 12th Century. Amalric teaches that God is All and everything is contained within God, that every Christian is a member of the Body of Christ and needs to believe this to achieve salvation and that those who continue in the love of God cannot sin for they are acting according to the will of God. His teachings are condemned by the University in 1204 and he appeals to Pope Innocent III who upholds the condemnation and orders him to Paris to recant his views, which breaks his will and he dies in 1207. However, ten of his followers are burned outside the gates of Paris in 1210 and Amalric's body is dug up when he is excommunicated and his bones are burned and the ashes scattered to the winds, but his movement lives on.

Amalricians have the following beliefs, much of which is heretical and subject to condemnation.

- God is All and everything is contained within God
- Even Evil itself comes from God, belongs to God and shows His omnipotence
- Every Christian is a member of the Body of Christ and needs to believe this to achieve salvation
- Those who continue in the love of God cannot sin for they are acting according to the will of God
- Those who recognise that God works in everything, they live in his ways and do his works are already in Heaven, so there is no Afterlife of Heaven and this life is all there is
- Hell is ignorance and therefore Hell is with everyone
- Like the Joachimites, the Amalricians also believe in the Three Ages, that Abraham embodied the Age of the Father, Christ embodied the Age of the Son and that Amalric embodies the Age of the Holy Ghost

Following the Fourth Lateran Council in 1215, Amalric's teachings are declared heretical and the movement is suppressed. It never really recovers from the burnings and peters out, only to reemerge as the Brethren of the Free Spirit in the 14th Century, having absorbed many Cathar and Waldensian ideas.

Ways to Holiness: Mysticism, Scriptures, Vows

ARNOLDISTS

Arnold of Brescia preached poverty, renounced ownership of property and promoted the cause of the common man. He taught that priests who owned property could not administer the sacraments and denied the authority of the Church. He was exiled from Italy and sought refuge in Paris but returned to his homeland where he supported the peasants who had revolted in Rome and declared a

Republic. Arnold forced the Pope to flee Rome from 1145 to 1148 and was excommunicated in 1148.

Like the Waldensians and later Franciscans, Arnoldists preach poverty and are a clear reaction to the rich and corrupt church of the time. However, they also reject the authority of the Church and the right of property-owning priests to administer the sacraments. They can be found in the north of Italy, the south of France and in southern Germany.

Ways to Holiness: Vows, Scriptures

BEGHARDS AND BEGUINES

Around 1170, a priest of Liege called Lambert le Begue sets up a religious organisation known as the Beguines and preaches against simony (paying for holy office), the ordination of sons of priests and certain customs in the sacrament, baptism and the performing of Mass. His teachings are declared heretical, so he returns to Liege, under the protection of the Prince-Bishop there, and declares support for the Anti-Pope Callistus III, dying in Liege in 1177.

The Beguines are an organisation of women who live in religious communities, but are not actually nuns. Most live on the outskirts of towns where they live together, feed the poor and treat the sick. They do not take vows, do not renounce the property, can wed and bear children and could return to the normal world. They do not live by asking for alms but instead perform manual labour to support themselves. As a novitiate, each lived with the Grand Mistress, who is the head of the Order in that place, but could live in her own house once she has been fully accepted. They live by no monastic Rule, although some take on the Third Order of St Francis later on. Many Beguines accept any woman, no matter her condition, and in the times of the Crusades and of civil war there are many single women, widows, raped virgins and simply women fleeing from a bad life to fill these communities.

The Beguines quickly become mystics, turning to begging to support themselves while following their mystical paths. They influence the thoughts of the people of the Low Countries with their simplicity, humility and deeds.

In the middle of the 13th Century, the Beghards form in parallel to the Beguines, but accepting men instead of women. These generally come from the Weavers Guild, for such is the importance of that Guild in the Low Countries, but also include fullers, dyers and other guildsmen. The Beghards help the worn out workingman to achieve his place in society without being a burden to others and to enhance the spiritual well being of these men.

Although declared heretics, the Beguines, and later the Beghards, are not persecuted by the Inquisition or the Church because they are under the protection of the Prince-Bishop of Liege. However, those travelling to other towns outside the Low Countries, especially to France, are in danger of being declared as heretics and being burned at the stake.

Ways to Holiness: Mysticism, Vows, Seclusion

BOGOMILS

The Bogomils originated in Bulgaria but soon spread to the Byzantine Empire, throughout the Balkans, into Russia and into Italy and France. They are a simple sect that teaches that priests are not necessary and that man can be taught by his fellow man. Traces of earlier teachings can be found in its doctrines, so it has some beliefs similar to the Cathars, for example.

The congregation are called The Elect and hold their prayers in each other's houses, not in churches or cathedrals. They draw their teachers from the Elect and do not have ordained ministers, simply

teachers. Any of the Elect could achieve the perfection of Christ and become a Christ or Chuist. Each congregation has 12 apostles who are the spiritual leaders of the group. The Elect dress in robes such as those worn by friars and are active missionaries, spreading their teachings far and wide. Their magical powers include healing the sick and exorcising demons and evil spirits.

They believe that Christ is the Son of God through Grace, not through birth and say that he was a normal man before he became perfected. Bogomils believe that the Eucharist is not physically transformed into the body and blood of Christ, that the crucifix, relics and icons are idols and the veneration of them or of saints is idolatry. They do not accept monks or monasteries, nor do they fast nor do they accept the sacraments. Since they believe the earth to be the creation of Satan, they do not believe in the excessive pursuit of pleasure, nor are they ascetics.

Bogomils believe that God had two sons, Satanail and Michael, the elder of whom rebelled against God and was cast out and created the lower heavens and the earth. Satanail tried to create man but failed, so he asked God for the Holy Spirit and created Adam who was allowed to work the ground on the condition that he sold himself and his posterity to Satanail. Jesus was Michael in the shape of a man and was made Elect after baptism in the Jordan, received the Holy Spirit from Michael in the shape of a dove and broke the covenant between Adam and Satanail, becoming the Archangel Michael and transforming Satanail into Satan. After many machinations, Satan engineered the crucifixion and became the leader and founder of the Orthodox Church.

The Bogomils have some non-canonical scriptures including an Epistle to the Laodiceans, and have a number of exchanges between Christ and a Disciple in which they expound their beliefs. They accept some of the works of the New Testament, including the Gospels and many of the Epistles, but reject many more.

The Church regards them as dangerous because they reject everything the Church teaches. They do not pay taxes, do not work as serfs, do not accept the Lordship of others, do not fight for the state and reject everything that was socially created and hence is the work of Satan. In short, they are dangerous revolutionaries.

Ways to Holiness: Mysticism, Scriptures, Rank



A HERETIC'S CONFESSION

AFTER MY HUSBAND'S DEATH, I went to confess to Pierre, the priest at Saint John's. He kissed me and said he liked me more than any other woman, visiting me several times, asking me to give myself to him. He said that the sin is the same for a woman with whoever she has intercourse and that it is an even greater sin with her husband because they do not think they are sinning but are aware when with another. Priests say that marriage was instituted by God, being the first sacrament instituted by God between Adam and Eve, and that there is no sin between them. He asked "If God instituted marriage between Adam and Eve, why did he not save them from sin?" meaning that God had not created Adam and Eve and did not institute marriage between them.

The Church preaches many lies and I was influenced and gave myself to him. We had intercourse often, every night for two years, spending three nights at my house and three nights at his. He wanted intercourse on Christmas night and he said that the sin was no greater that night than any other and celebrated mass the day after. He celebrated mass often after intercourse and without confession and said that God knows the sin before it is committed and is the only one able to absolve it so only confession to God is required.

He had a bed made up in the church and I asked him "How can we have intercourse in such a place?" to which he replied, "It won't hurt St John!"

He gave me a small pouch on a string containing a herb that would prevent me from becoming with child and made me wear it between my breasts while we had intercourse. always put it on in such a way when he wanted to have intercourse and it remained around my neck until he got up. I asked him to leave me this herb and he would not because he feared that I would have intercourse with another man if he did so.

He said that the Church forbade incest because several brothers having a pretty sister would fight amongst themselves to possess her. But incest is not wrong because the people of Adam's time slept with their brothers and sisters. The sin is that between man and woman and is the same regardless of who is the man and who is the woman. He said that if his brothers had married his sisters then they would have kept their dowries and his family would not have been ruined. He still had me, even though his brother had raped me in their castle while my husband lived.

He said that it is forbidden to swear in order to reveal the truth or to swear to tell truth or falsehood as swearing is a deadly sin, no matter what the Church teaches.

Children died without being baptized are sent to a dark place where they don't suffer any pain but don't receive any good and will be delivered at Judgement Day. All people will be saved through Christ's mercy on that day so nobody will die.

The souls of men and women who had not been good Christians enter the bodies of other men or women nine times. If among these nine bodies they cannot find a good Christian, their soul is damned. If they find the body of a good Christian their soul is saved.

What is the purpose of Hell if everyone will be saved? No human soul has entered Hell since Christ completed the Harrowing of Hell, nor will any in the future. Hell is the place of demons and only demons will be tormented in Hell. Even Jews, Saracens and heretics, if they implore His mercy, will be granted a place in Paradise by God. Mary and the other saints will pray to Christ and He will save all people at the Day of Judgement.

God made spirits and all that can neither become corrupt nor be destroyed, because God's works remain for ever. But all the bodies we see and feel, that is the sky and the earth and what we can find on them, except spirits, have been made by the devil. The fact that all these things are subject to corruption proves that they have been made by the devil since he cannot create anything stable and solid.

CATHARS (ALBIGENSIANS)

The Cathars are a sect found mainly in the South of France, especially in Provence, and the Occitan-speaking areas of North Italy. They are Gnostic and dualistic, believing that there are two Gods, one of Power and one of Love. The God of Power created the world and is of matter, the God of Love is the spiritual God worshipped by the Cathars. They do not accept Christ as being divine, the Crucifix as a symbol or the Trinity. They also reject the idea of an afterlife and believe that Hell is in this world not the next.

They call themselves the Good Men, Good Women or Good Christians, yet are known as Cathars or Albigensians by outsiders. Cathars preach that all men are equal, that priests are evil and do not accept the sacraments and offices of the church. They have their own sacred texts, including the Apocryphon of John, The Gospel of the Secret Supper and The Book of Two Principles.

Cathars believe that everyone has a spark of divine light, or spirit, within them, trapped within their flesh. They tried to release their divine spirit from the confines of the flesh by a process of transformation. They oppose the dogma and structures of the church, breaking themselves free of the religious chains that bind them. They also believe that those who fail to break free of their bonds will be reincarnated into another body where the struggle will continue.

Cathars are split into two levels, the *Credentes* (Believers) are the normal members and the *Perfecti* (Perfects) are the perfected, more holy minority, perhaps only numbering a few thousand in total. The *Perfecti* are ascetic, giving all their worldly goods to the community, dressing in a belted black or blue robe, and dedicating their lives to the pursuit of purity, prayer, charity and preaching. *Credentes* are admitted into the *Perfecti* with a ceremonial rite that involves the laying on of hands and the transferring of the authority that had been passed down from the time of Christ.

Cathars should not eat meat or dairy products, should not kill or swear oaths. Oaths are seen as binding the Cathars into the world and putting them in the power of the God of Power. Sexual intercourse is seen as another way of binding to the flesh and is frowned upon. The *Perfecti* are celibate, even to the point of divorcing when they achieve that rank. The *Credentes*, however, are not celibate but procreation is frowned upon and many of the *Credentes* are accused of practising sodomy, abortion and all manner of perversions. Cathars also reject marriage as another way of binding them to flesh, so prefer loose concubinage and short-lived relationships. They condemn war and capital punishment, so the south of France is a relaxed and friendly place.

Many of the nobility of Occitania, consisting of Aquitaine, Languedoc and Provence, sympathise with and often support the Cathars. The Cathar doctrine of Love is something that the Courtly Love of Queen Eleanor could understand, especially the idea of pure love without sex. Until the Albigensian Crusade, Cathars are welcomed and not persecuted in the area.

Many Cathars joined the Knights Templar when that organisation accepted a Cathar as Grand Master. Others joined the courts of Queen Eleanor and her daughter, Marie of Champagne.

Ways to Holiness: Scriptures, Mysticism, Rank

HUMILIATI

Supposedly founded by a number of Lombard nobles, exiled by Emperor Henry V, who humiliated themselves before him, promising to live penitential lives in return for returning home, the Humiliati are group of laymen in Lombardy and the surrounding areas.

The Order of the Humiliati is actually an Order of laymen supported by the Pope and accepting a modified Rule of St Benedict. However, the heretical Humiliati are only very loosely associated with this Order and have spread further than the confines of the Order's monasteries.

In 1178 a group of Humiliati ask the Pope for permission for laymen

to carry on their normal lives, living with their families but under the Rule of St Benedict. The Pope grants this, but on the condition that they do not preach or hold gatherings. When they refuse, he excommunicates them and thus is born the Humiliati heresy, related to but distinct from the official Order.

The Humiliati wear simple clothing of the same colour, something unusual in the multicoloured world of the Middle Ages. They are laymen who live in the world, having wives and families, but who live simple lives. Their heresy is in their preaching and holding of meetings, not necessarily in their beliefs. The Waldensians and Humiliati are linked in several ways and many crossed over, due to the simple natures of both lives, although the Humiliati do not have the Dualistic beliefs of the Waldensians. In fact, the Pope sets up a third House of the Humiliati with the express intention to bring back the Waldensians into the arms of Mother Church.

Ways to Holiness: Scriptures, Mysticism

JOACHIMITES

The Joachimites arise late in the 12th Century and follow the teachings of Joachim of Fiore, an abbot and a philosopher who writes about the Book of Revelations, amongst other things. Many see him as a prophet, predicting the world order in years to come. Joachim dies in 1200, but some of his teachings are condemned in the Fourth Lateran Council of 1215.

Joachim teaches that there are three Ages of Man, the Age of the Father, the Age of the Son and the Age of the Holy Spirit. The Age of the Father is that of the Old Testament, the Age of the Son is that of Christianity and the Age of the Holy Spirit is that which is to come, where the Gospel will be fulfilled, replacing the organised church with a perfect one using the newly revealed Eternal Gospel. His followers believe that this will come about in 1260, ushered in by a Franciscan Pope and opposed by an Anti Christ. When their favourite, Pope Celestine V, resigns and dies in the dungeons of his successor, many Joachimites declare the Popes to be Anti-Christ, that the church is the Whore of Babylon and that Joachim's writings are the precursor to the Eternal Gospel, things that the established church and Popes do not like.

However, this is in the future, and at the time of *Merrie England*, the Joachimites await the revelation of the Eternal Gospel and the destruction of the church, expecting it to be replaced by a full and perfect church. More and more catholic clergy are becoming uncomfortable with these ideas, especially the casting down of the church, and are starting to move against the Joachimites.

Ways to Holiness: Scriptures, Mysticism

WALDENSIANS

Founded by Peter Waldo as he preached in around 1177 in Lyon, the Waldensians taught of poverty as a virtue. Waldo had been refused permission to preach by the local clergy and the bishop of Lyons, but appealed to the Pope. Although the pope had sympathy with his teachings, he forbade him from preaching without local permission. Waldo is excommunicated in the early 1180s and his followers are called heretics after 1184 for having contempt for ecclesiastical power and that they taught and preached without divine inspiration and without the permission and control of the clergy. They are found in and around Lyon and in Piedmont, protected by the Counts of Savoy.

Among the Waldensians are the Perfect, the higher echelons of the movement. They take vows of Poverty and Chastity as the life of an itinerant preacher is no life for married folk. Those who are married and who want to join the Perfect must dissolve their union first. The Perfect are divided into Deacons, Priests and Bishops. The Bishops, or Majors, elected by a council of Deacons and Priests, are ordained by a ceremony

of laying on of hands and their duties include preaching and administering the sacraments of penance, the Eucharist and Holy Orders. Priests can hear confession and can preach. Deacons, or Minors, assist Priests and Bishops in their duties. The General Convention, or General Chapter, consists of all the Perfect and decides on the election of Deacons, Priests and Bishops, allows for the admission of new members and the expulsion of unworthy ones and generally controls the situation of the sect.

The Perfect do not carry out manual labour, being dedicated to preaching. Instead, this function is carried out by the Friends, members of the sect who live in the world, marry, own property and carry out other secular duties.

Waldensians are not dualists and believe that there is but one God. However they do have heretical beliefs, namely:

- Oaths are forbidden by the scriptures
- The state may not administer capital punishment
- Laymen may administer and consecrate the sacrament
- Anybody has the right to preach, regardless of sex, age or standing in the church
- The Roman Catholic Church is not the church of Christ
- Obedience to an unworthy priest is not mandatory nor is required

Perfecti take vows of Poverty and Chastity, which seems to be at odds with their prescription against taking oaths. However, an oath is the swearing or promise to do something with an associated penalty for not performing the act whereas a vow is merely the promise to do something. This may seem to be a semantic point, but such semantics are what heresy is built upon.

Ways to Holiness: Scriptures, Mysticism, Rank

The Inquisition

The Inquisition is probably the most infamous arm of the Church. Created around 1184, after the papal Bull *Ad Abolendam*, the Inquisition is charged with the suppression of heresy. It gains strength following the Albigensian Crusade and is very successful in stamping out widespread heretical movements.

The Inquisition has several stages; Investigation, Trial and Punishment. After 1252, Torture was officially sanctioned and required, but it would not be unreasonable to have Inquisitor-Torturers before then. In fact, how can there be a medieval Roleplaying game with an Inquisition that has no torturers?

At the time of *Merrie England*, the Inquisition is an Episcopal Inquisition, i.e. one led by local Bishops. In this form it is fairly haphazard and is only really as powerful as the local bishop who leads it. In areas where the bishops are sympathetic to those declared heretic, the Inquisition will not be as fierce or as effective as it is in areas where the bishops are fervently against heresy.

In the 1230s, the Inquisition becomes a Papal Inquisition, led by the Pope and with permanently appointed officials. It fills its ranks with Dominicans, from the newly created Order, as well as from other Orders. These new priests are professional, trained and devout. Their methods can be harsh and cruel, but they get results.

Although started for idealistic religious reasons, the Inquisition has not always been purer than pure. One of the results of heresy is that the heretic's lands and property become the property of the Church. Sometimes, this means that the lands are then given to soldiers and knights fighting heresy, as is the case in the Albigensian Crusade. However, the Church is a greedy one and sometimes rich landowners are accused of heresy in order to gain control of their wealth. Although many

Inquisitors are from the Dominican Order, they are not immune to greed and they sometimes control vast estates gained from the possession of heretics.

INVESTIGATION

When the Inquisition arrives at a town, it gathers the townspeople together in the market place and asks them to denounce themselves or denounce others. Those who denounce themselves do so in return for a reduced punishment. Inquisitors can also investigate and interrogate people without them being formally accused.

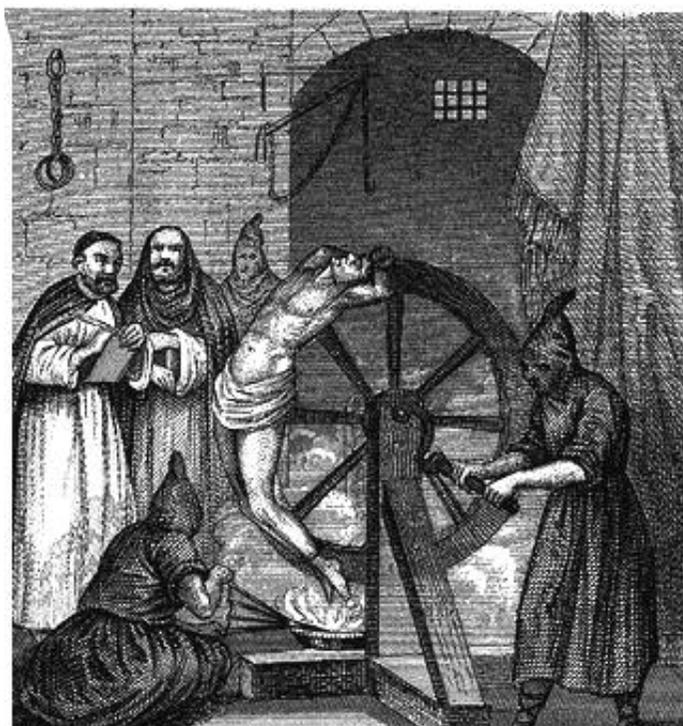
TRIAL

Once enough evidence has been gathered, a trial can begin. However, these trials favour the Inquisitors and are heavily loaded against the accused. Inquisitors are highly trained eloquent men and can lead the accused to incriminate themselves. The accused cannot face or question their accusers. Criminals can be asked to testify, as could excommunicates, heretics and people of bad character. The accused are asked for a list of people who have "mortal hatred" of them and if the accusers are on that list then the accused would be freed and the accuser faces life imprisonment. Some accused are kept in prison for years while evidence is gathered and are threatened with torture.

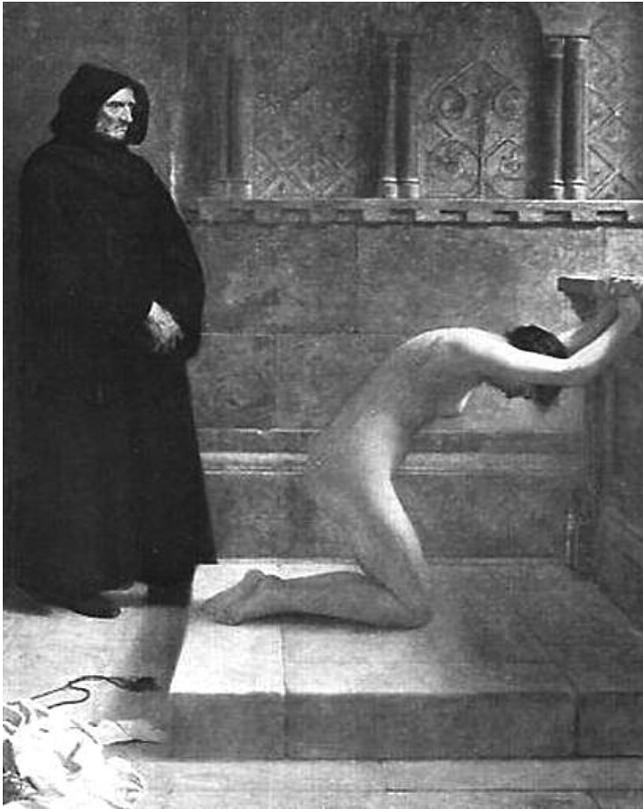
PUNISHMENT

Although the Inquisition has a reputation for being harsh, the punishments it metes out vary considerably. First offenders that recant and confess their sins are sentenced to a long pilgrimage. Other punishments include wearing a yellow cross, confiscation of property, banishment, excommunication or long term imprisonment. Only those unrepentant repeat offenders are executed. These are seen as failures of the Inquisition whose job it is to save souls, not to damn them to Hell as heretics. Execution is by burning at the stake, with the heretic's property being seized by the state or by the church.

Those heretics who confess and are accepted back into the Church are in a very difficult position. If they backslide then they can be accused of



Konrad von Marburg



A keen participant in the Albigensian Crusade, Konrad of Marburg is part of the Inquisition and brings many Cathars to justice. After the Crusade, he is sent to Germany to be the confessor of Elisabeth of Hungary who is regularly beaten and punished by Kinrad to the point of dying and becoming Saint Elisabeth.

After this, Konrad is given the task of rooting out heretics in Germany, with the special charge of ignoring standard church rules, and has many people burned at the stake. He is very keen and has the reputation of always believing an accusation. News of his entering an area is enough to cause panic and make many flee from possible contact with this sadistic man.

In 1233, Konrad accuses Henry II, Count of Sayn, of taking part in satanic orgies, but Henry appeals to an assembly of bishops and is declared innocent. Konrad cannot accept this verdict and demands that it be reversed. Having failed, he returns to Marburg but is killed by knights loyal to Henry. So ends a tyrant and one of the first Inquisitors.

Arnaut Catalan

A troubadour active in Provence, Catalonia and Castile, Arnaut wrote many songs, several of which are dedicated to the Countess of Provence.

Arnaut came from Toulouse and probably had dealings with many Cathars as a young man. However, this does not seem to have softened his attitude to them for, although a troubadour and a champion of courtly love and chivalry, Arnaut is also a Dominican Inquisitor who pursues Cathars with a vengeance. In 1234, Arnaut is almost killed by a mob in Albi because of his severe persecution of Cathars. In fact, Inquisitors of this period are often attacked by mobs or by knights sympathetic to those persecuted by the Inquisition.

heresy, and that is almost certainly a death sentence. For many who hide their heretical beliefs, it is very difficult to keep those beliefs secret or to stop believing. Sometimes, the slightest things give them away, perhaps a different interpretation of scriptures, perhaps the eating of meat on a Friday or not swearing an oath, all are worthy of being accused of being an unrepentant heretic.

Converts are also in a dangerous situation, in the same way as confessed heretics. Converts who keep to their old beliefs can be accused of heresy. So, Jews and Muslims who convert but continue to obey their dietary laws are in danger of being accused, many Inquisitors look for signs such as not eating pork or not seeing smoke from their homes on Saturdays as indicators of the accused's real beliefs.

OFFICERS OF THE INQUISITION

When the Inquisition is reformed as a Papal Inquisition, its head is the Grand Inquisitor or Inquisitor General and is responsible only to the Pope. Before this, the local Bishops are the head of the Inquisition, although Games masters should feel free to have an Inquisitor general in their games.

Beneath the Inquisitor General are the Inquisitors themselves. These are clerics who have been given the task of seeking out and prosecuting heretics. Inquisitors report directly to their Bishops or to the Inquisitor General and are independent of the local clergy, something that makes them seem arrogant and which does not endear them to normal clerics.

Although not a formal officer of the Inquisition, the position of Torturer is a special one. Priests and other clerics are, of course, forbidden to torture and to shed blood. However, they are not forbidden to oversee others in torturing those accused of heresy. Torturers are expert in the application of pain in order to extract confessions and always confess their sins before and after the torture to maintain the cleanliness and purity of their soul.

Clerks are important to the Inquisition as they record the confessions of the heretics. These confessions are stored in the Inquisition's offices, either at the Bishop's cathedral or at the Inquisition's headquarters. All records are, of course, in Latin even if the confessions are in another language, thus enabling anyone in Christendom to read and learn from the confession.

THE INQUISITION AND TORTURE

As stated earlier, torture was only officially condoned in 1252, but where's the fun in that? Games masters may play that the Inquisition uses torture at the time of *Merrie England* and there is a great deal of evidence that this is the case.

Medieval torture is varied and effective, quite gruesome and unpleasant. The most common forms of torture used by the Inquisition are detailed below. Of course, the Inquisition is constrained as to what types of torture it can order in that priests cannot shed blood and that sexual torture, such as rape and mutilation, is completely forbidden. However, that merely leaves the many other forms of torture to fall back on.

In game terms, a torturer must attempt a Perform Torture roll, with the following results:

- Critical** The victim answers all of the torturer's questions truthfully
- Special** The victim answers two of the torturer's questions truthfully
- Success** The victim answers one of the torturer's questions truthfully
- Failure** The victim does not tell the torturer what he wants to know, but may well be damaged by the torture.
- Fumble** The victim dies from the pain and damage inflicted by the torture, without telling the torturer what he wants to know.

The Judas Chair - A simple form of torture in which a naked person is suspended in the air on a chair above a pyramidal spike, then is lowered so that the spike penetrates the anus or vagina. The person is then suspended in that position for hours at a time, perhaps pressing lightly on the spike, perhaps being repeatedly dropped onto the spike or rocked while on the spike, perhaps simply unable to move. This can stretch, rip or tear the vagina or anus, causing discomfort and embarrassment. In game terms, this causes 1 HP of damage to the abdomen per hour of torture, or 1 per drop or rocking, armour does not protect.

The Iron Chair - As its name suggests, this is a chair made of iron, but one covered in spikes, especially on the arms, the seat, backrest and leg rests. The accused would be forced to sit in the chair, sometimes with brass weights upon their arms and legs, until the spikes penetrated their skin. Occasionally, hot coals would be placed beneath the chair in order to burn the buttocks and legs. Sometimes the chair would be pushed near to a blazing fire. This is often used on somebody else with the accused simply watching the torture, knowing that it would soon be meant for the accused, a prospect that often elicits a confession. In game terms, this causes 1D3 damage to all affected hit locations per hour that this torture is used.

The Rack - A simple device where the accused is strapped into a wooden frame with arms and legs chained to movable bars. The bars would then be rotated, causing the arms and legs to be stretched, eventually dislocating the limbs. If continued, the limbs could be torn off, a prospect that would cause the shedding of blood, so this was rarely done during torture performed by the Inquisition. In game terms, this causes 1D6 damage to each limb per rotation of the rack, armour does not protect.

The Boot - Another simple method of torture is to put the boot into a wooden boot and drive wedges between the outside and inside layers of the boot, forcing it to crush and dislocate bones in the foot. Sometimes, boiling water or oil is poured into the boot to further cause pain. In game terms, crushing the foot does 1D6 damage, but boiling water or oil causes another 1D6 damage.

The Heretic's Fork - This is an iron rod with a sharp fork at both ends and a leather strap in the middle. The fork is tied to the accused with the strap, so that the two forks touch the throat and chest. The accused is then left for hours at a time, unable to fall asleep for fear that the fork would pierce the chest or the throat. Although this could shed blood, the bloodshed is caused by the heretic himself, not by the torturer, so that is all right. In game terms, this does 1D6 damage to the head and chest.

Knee-Splitter - Two wooden blocks are placed each side of the knee and connected by a large screw. As the screw is tightened, the blocks slowly and painfully crush and destroy the knee. In game terms, each rotation of the screw does 1D6 damage to the leg.

Strappado - The accused is tied with his hands behind his back, then is suspended by his wrists from a beam. This exerts a painful pressure on the arms, often dislocating them. Sometimes, weights are applied to the feet in order to intensify the pain, or the accused is lifted to the top of the beam and then dropped, the sudden jolt causing pain and dislocation. In game terms, this does 1D6 damage to each arm per hour and 1D6 damage to each arm if the body is dropped, armour does not protect against this damage.

Tablilla - Another simple torture device where the toes are encased with a block of wood drilled with holes for each toe. Wedges are then driven in to the toes causing the bones of the toe to shatter and causing excruciating pain but, thankfully for the priests watching, no blood loss. In game terms, this does 1D2 damage to the leg each blow.

Wooden Horse - This consists of a triangular horse set on a frame, with the apex uppermost. The accused is placed astride the horse with weights suspended on his ankles, causing his genitals to be pressed against the triangular tip of the horse. Used for long periods of time, this causes intense pain and possible damage to the genitals and to the groin. In game terms, this does 1 point of damage to the abdomen for each hour.

THE INQUISITION AND MERRIE ENGLAND

While the Inquisition is active at the time covered by *Merrie England*, it is not commonly found within England itself. During the Albigensian Crusade, the Inquisition is active in the South of France, including those Angevin areas adjacent to Cathar lands. Since many of these are held by Noble families in England, there is nothing to stop the Inquisition from visiting the green and pleasant lands in search of more Cathar heresy...

THE SPANISH INQUISITION

Actually created in 1478, the Spanish Inquisition replaces the Medieval or Papal Inquisition, which had grown tired and weak by that time. It is given the task to root out those converts who relapsed into their old ways or who never really took to Catholicism or Christianity. Many Jews and Muslims are forced to convert or die when their cities were taken by the Reconquista and hence were not the most devout of Christians. Some pay lip service to their baptism and Christianity and retain many of their old beliefs. Jews are expelled from Spain and then Portugal in 1492 and 1497 respectively and many undergo baptism in order to stay in the country. Many Muslims had been forcibly baptised and were under the same restrictions as the converted Jews. The Spanish Inquisition also acts against Protestants, who are officially heretics at that time. However, there were never many Protestants in Spain, as opposed to France, for example, and there were correspondingly fewer Protestant victims of the Spanish Inquisition.

The Spanish Inquisition also acts against books and literature, maintaining indexes of proscribed or banned books. These books are destroyed, normally by burning, as if the books themselves were heretics. The Inquisition does not limit itself to heresy or censorship, penalising those who committed Witchcraft, Blasphemy, Bigamy, Sodomy and Freemasonry.

Many a peaceful village will be disrupted as a horde of soldiers and priests descend searching for heretics. After all, nobody expects the Spanish Inquisition.

Magic for Christian Believers

AMULETS AND TALISMANS

The Roman Catholic Church at the time of *Merrie England* has a mixed view on the use of amulets and talismans. On the one hand they are seen as being magical and hence forbidden, yet on the other hand they can be seen as being extensions of the power of God and hence allowed.

Crucifixes are the most obvious talisman for Christians and provide protection against many things. A properly blessed crucifix acts as a talisman against all kinds of evil spirit and demon. Holy water is also used as a talisman, especially when kept in a small vial, and protects against evil and dark forces. Blessed sacramental bread is holy because it is the body of Christ and is a powerful talisman against evil, while it is still fresh. Medals of the Saints act as talismans but normally protect against those powers over which the saint has dominion, so St Christopher medallions protect travellers and St Benedict medals protect against Satan. Scapulars, special robes worn by members of religious orders or small rectangular pieces of cloth work with a band around the neck and shoulders, act as talismans as do rosaries. Icons are used as talismans, more often in the Eastern Churches. The relics of Saints act as talismans, providing a talismanic bonus

to the wielder of the relic.

Although most people in *Merrie England* do not possess them, Bibles are recognised as having talismanic powers. Properly inscribed and blessed bibles and other sacred texts can act as talismans against demons and evil spirits.

Adder Stones - Also called Hag Stones, Witch Stones, Serpents Eggs and Serpent Stones, these are glassy stones with naturally occurring holes through them. They are used against the Evil Eye, to prevent nightmares, to cure whooping cough and to cure snakebite. They provide a talismanic bonus against these effects.

FOLK MAGIC

Different areas of the Catholic Church have different varieties of Folk Magic, depending on their religious and pagan past.

At the time of *Merrie England*, the following regions have their own folk magic:

Fenlands - Dark magic based on the waters and their spirits

Southern England - Magic based on the old Saxon deities

Cornwall, Cumberland and Wales - Magic based on the Romano-Celtic deities

Northern England and Scottish Lowlands - Magic based on Saxon and Norse deities

Scottish Highlands - Magic based on the old Celtic Deities

Western Isles and Isle of Mann - Magic based on the old Celtic and Norse deities

Ireland - Magic based on the old Irish Celtic deities

There are many charms known to the wise men and women of *Merrie England*. These often predate Christianity but have survived relatively intact.

Nine Herbs Charm - Used to treat poison and infection, this involves the preparation of a salve made of nine herbs and the singing of the charm three times while putting the salve into the ears, mouth and over the wound. Anyone using this charm has a POWx5% chance of curing the poison or infection.

With Faerstice - A charm to combat a stabling pain, this is used with the application of a salve and calms on the powers of the Elves to cure the pain. Anyone using this charm has a POWx5% chance of curing a stabbing pain.

Cockle Bread - A love charm, designed to attract men. A young woman can press dough against her private parts, then bake the dough in the shape formed and give it to the object of their affections. This gives them a POWx5% chance of attracting their beau.

Hands of Glory - The dried and pickled hand of a hanged man, Hands of Glory have several powers. They can be used to magically open locked doors; if used as a wick they give a light which only the holder can see; a candle made from beeswax, sesame oil and fat from the hanged man placed in a Hand of Glory causes anyone to whom it is presented to become motionless.

SORCERY

The Benedictines study sorcery as part of their investigations into the powers of the Enemy. This sometimes leads to corruption, with Benedictine monks becoming active sorcerers themselves. Some Templars are said to dabble in the Dark Arts, but this is not a proven fact.

Islam



The coverage of Islam here is purely for the *Basic Roleplaying* game and should not be taken to be an actual interpretation of real-life Islam. All religions covered in *Merrie England* are game constructs and have nothing to do with actual real world religions. No offence is intended in describing the religions of Medieval Fantasy, nor should be taken.

At the time of *Merrie England*, Islam is an expanding, active religion. It has stalled in the West, with the Iberian Moors slowly being pushed back by the Reconquista. In the Holy Land, the Saracens are a continual danger to Jerusalem and the Crusaders. Further East, Islam is heading into Central Asia, but that is way beyond the scope of *Merrie England*.

Although seen as an enemy religion in *Merrie England*, medieval Islam is far more tolerant and civilised than, say, the Catholic Church. Jews and Christians are tolerated in Iberia, the Holy Land, although subject to special taxes and special rules. The Law Codes are no more brutal than the law codes of *Merrie England*, although many crusaders would disagree. Communal Baths are common and cleanliness is prized both as a religious virtue and a social one, with perfumes and soaps readily available. Scholars are prized in medieval Islam, with many colleges and universities and philosophers working in science, philosophy and religion.

Muslims

In *Merrie England*, Muslims are the enemy. This is not a comment on the religion of Islam, just a fact regarding the 12th and 13th Centuries. A Muslim in *Merrie England* had better have a good reason to be around; otherwise he may well find his head on a spike decorating the Saracen's Head Inn.

However, having said this, there are instances in film and TV where Muslims have appeared in the time period, Robin Hood has had a Saracen companion in two TV Series, for instance. Such Muslims would need to have the protection and loyalty of a strong band or a powerful patron in order to survive. This is not meant to be prejudiced in any way, but at the time of *Merrie England*, Muslims were even more hated than Jews.

Muslims are typically encountered outside *Merrie England*. Moorish Spain still has a number of Muslim kingdoms, but they are gradually being pushed back by the Reconquista. North Africa is Muslim as are a number of islands in the Mediterranean. Muslims control Egypt and much of the Near East, hemming in the Crusader Kingdoms. To the East, Muslims control Persia and Arabia. Very few of the citizens of *Merrie England* will have need to travel further than these areas, so as far as they know, Muslims control the edges of the southern and eastern world.

Those Muslims that are encountered in *Merrie England* would probably be merchants, scholars, magicians, alchemists, healers or assassins.

Merchants are not bound by religion or ideology - they are merely driven by profit and will generally do business with anyone. Most Muslim merchants trade using intermediaries in a Christian land, but some rich or desperate merchants may have to make the trip themselves.

Scholars may wish to spread their knowledge, want to learn new things or have a need to study with Christian or Jewish scholars. They may have come uninvited or perhaps have letters of safe conduct from a learned man.

Magicians may be researching new spells or powers; alternatively they may well have been hired by a Baron or Abbot to use their magic in nefarious ways. Perhaps a Muslim magician is in *Merrie England* looking for revenge or locating the grimoire for a particular demon.

Alchemists could be studying under the alchemists of England. However, given the superiority of Muslim alchemists of this time, it is more likely that they have come to teach their skills. Perhaps they want to sell the secrets of black powder or Greek Fire? Or maybe someone has stolen their secrets and they want them back. Possibly they are searching for some special ingredients that they have heard can only be found in *Merrie England*.

Muslim Healers are well known for their skills. They have access to ancient Greek and Roman traditions as well as those of India, China and Arabia; and practise surgery more advanced than anything known in Christendom. Perhaps they have been called to heal a sick nobleman, or have come to find a relative who has mysteriously gone missing after travelling to *Merrie England*.

Assassins belong to a sect of Islam that trains elite, fanatic killers. One may have been sent to England to track down and kill a hated crusader, or has been hired by a noble to kill his rival, maybe even a Jewish moneylender who is financing the Crusades. Perhaps an assassin has targeted one of the PCs by mistake.

Muslims are by and large more civilised than their Christian brethren. They are normally literate and knowledgeable about their sacred texts. They have better hygiene, better manners and were more polite. Many know more than one language and are well educated. None of these traits endear them much to the typical *Merrie Englander* who believe that the only good Saracen was a dead Saracen.

In many ways, Islam is the religion of the enemy in *Merrie England*. The Saracens have retaken most of the Holy Lands, Spain is full of Moors and the Muslim Turks are closing in on Byzantium. This does not mean that Islam is in any way an enemy of Christianity, just that it was perceived as such during the time.

Islam, to a certain extent, is a scholarly religion. Most Muslims of the time are literate and can read Arabic. They spend much of their time studying the Koran, the paramount Islamic Holy Book. As with Judaism, Muslims may use their knowledge of sacred texts to discover new Blessings. Some Islamic sects venerate particular Holy Scriptures over others, teaching the hidden unique Blessings and moral lessons within them.

Islam has many different clerical positions, in the same way that Catholicism has. The more common ones are:

Mullah - Islamic cleric, the leader of a local mosque

Mufti/Ayatollah - Islamic scholar, an interpreter and expounder of Islamic law

Sheikh - Islamic elder, often holds a position in a mosque

Imam - Islamic cleric, usually the leader of a mosque

Muslim Characters

Muslims in *Merrie England* have the Saracen or Moor nationality. Those characters travelling to the Holy Land or through the Near East may well encounter Muslims of Turkish or Kurdish nationality, and those travelling further afield will enter the Muslim lands of Arabia or Persia.

Islamic Sects



There are different sects in medieval Islam. Although many see the religion as a monolithic whole, nothing could be further from the truth. At the time of *Merrie England*, Islam was split into different sects and movements, many of which are active in one form or another today.

The first major split is between Sunni and Shia Islam. Put crudely, Shia Muslims believe Islam should be governed by the Imams, descended from Mohammed's family, but Sunnis believe that the religious leaders should be able to trace their lineage back to the Caliphs who followed Mohammed. The third major movement is that of Sufism, or Islamic mysticism. However, there are many sects that are counted as Sunni, Shia or Sufi and some that are outside these broad categories.

All Islamic sects follow the teachings of the Koran, various Hadiths and Sunnahs, and their own traditions and teachings. Different sects follow different collections of Hadiths and Sunnahs, and some Hadiths and Sunnahs are common amongst a number of sects but are rejected by other sects. All of these count as sacred scriptures amongst the Islamic Sects and each sect can gain special Blessings from the study of their own Hadiths and Sunnahs.

SUNNI SECTS

Sunni Islam has four main schools of law, the Hanafi, Maliki, Shafi and Hanbali and three main schools of theology, the Maturidi, Ash'ari and Athari.

HANAFI

The Hanafi School is the oldest of the four major schools of Islamic Sunni Law, and the most liberal. It has its centre in Iraq, where many Companions of Mohammed settled. Hanafi Islam has certain dietary restrictions, for example the eating of certain parts of shellfish is forbidden but the consumption of certain non-wine alcoholic drinks is not.

MALIKI

Another of the four main Schools of Islamic Sunni Law, the Maliki are found in North Africa, Arabia and Islamic Iberia, and follow the teachings of the 8th Century Imam Malik ibn Anas. They put the Sunnah of Medina higher than many of the Hadiths and look to the Koran, then the Medina Sunnah then other Hadiths when making judgements. Their prayers are slightly different than those of other Sunnis.

SHAFI

Founded by Imam ash-Shafi'i, Shafi Islam is another of the four schools of Islamic Sunni Law and is found in the Holy Land and Kurdistan.

HANBALI

Founded by the students of Imam Ahmad bin Hanbal, Hanbali is one of the four schools of Islamic Sunni law and is found mainly in Arabia. It takes its law from the Koran and Sunnah, verdicts of the Companions, hadiths and finally deduction.

MATURIDI

Following the teachings of Abu Mansur Al Maturidi, this theological school believes that belief does not increase or decrease, but piety increases and decreases. They also believe that man knows what is good and evil and does not need divine aid to know what is a sin. Non-Muslims who do not believe in God are destined for Hell because the existence of God is self-evident. Maturidi are strong amongst the Hanafi.

ASH'ARI

Founded by Abu al-Hasan al-Ash'ari, the Ash'ari believe that both piety and belief increase and decrease and that man needs divine guidance to know what is a sin and what is not. Man is not capable of comprehending God and cannot create anything himself, even though he had free will.

ATHARI

Many of the Hanbali follow the theology of the Athari. They follow textual interpretation and do not speculate on theological matters.

MU'TAZILI

The Mu'tazili follow Muslim and the non-Muslim philosophies of Aristotelianism and Neoplatonism and apply faith to all three.

SHIA SECTS

Shia Islam is dominated by the followers of the Twelvers. However, there are some smaller sects of Shia Islam who are important at the time of *Merrie England*.

Imam Ali is the First Imam, the Fourth Caliph, recognised by the Sunni, and all the Sufi sects trace their lineages to Mohammed through him. He was martyred and is buried at Imam Ali Mosque in Najaf Iraq, a major pilgrimage site for the Shia.

Imam Husayn, grandson of Mohammed was martyred at the battle of Karbala and is buried in the Imam Husayn Mosque in Karbala, Iraq, which is a major Shia pilgrimage site around the festival of Ashura.

Unlike mainstream Sunni, Shia Muslims venerate Saints. Their Saints are the Imams who sacrificed themselves as martyrs and pilgrimage to one of their tombs allows access to special Blessings.

TWELVERS

These believe in the teachings of the Twelve Imams, divinely appointed leaders of Islam. They are strong in Persia, Iraq and the Holy Land. They accept Imam Ali, Mohammed's cousin and son-in-law, as the first Imam and recognise the Imams that followed him. They believe in the Fourteen Infallibles (the Twelvers, Mohammed and Fatima, Mohammed's daughter) and that Imam Muhammad al-Mahdi, the last of the Twelve, is still alive and in hiding.

ISMA'ILI

The Ismaili believe that Ismail ibn Jafar was made an Imam rather than Mus al-Kazim as accepted by the Twelvers. The Fatimid Dynasty, which ends in 1171, who rule North Africa, Egypt, Sicily, Malta and parts of the Holy Land are Ismailis, so this sect is very important during the times of *Merrie England*. The Ismaili have an esoteric belief that the Koran can be interpreted in two ways, the apparent way and the hidden way. They believe that the number Seven is an important mystical number and that some verses in the Koran can be interpreted numerologically. They have Dai, or missionaries, who spread the word of Ismailism, and Pir, or Saints, who can be honoured after their death.

NIZARI

An offshoot of the Ismaili, the Nizari are found in Iraq, Persia and the Holy Land, but as rebels against the Fatimids, they live in fortified cities. When threatened by external forces, the Nizari send their best soldiers, known as the Feyadeen, to assassinate or warn the leaders of their enemies. The Nizari are also known as Hashashin or Assassins and their warriors are hired to attack Saladin and also to warn him off attacking them. Richard the Lionheart is thought to have hired them to kill Conrad de Montferrat, a claimant to the throne of Jerusalem and opponent of Richard's vassal. These assassins sometimes left daggers on their victim's pillows as a warning, or refused to flee after an assassination to show they had no fear or shame. Sometimes, assassins are given a drug that gave them the appearance of having died, then when they woke up they were served by virgins in a garden flowing with wine, making them believe that they are in Paradise.

THE DRUZE

Founded in 1014 by Hamza ibn 'Ali ibn Ahmad as an offshoot of the Ismailis, the Druze incorporate ideas from Greek philosophy and Gnosticism. They are found throughout the Holy Land and are very active during the Crusades, acting as spies for the Muslim commanders and also fighting against the Crusaders. The Druze believe in reincarnation and believe that their leaders are regularly reincarnated into their communities, they also believe in esoteric knowledge of the Scriptures and hold many hidden secrets, they do not eat pork, drink alcohol, do not accept polygamy, forbid marriage to non-Druze and believe that rituals are symbolic and that they are free to observe them or not. They are split into two groups, the Ignorant are the majority who do not have access to scriptures and have a secular role, and the Knowledgeable Initiates who have access to the hidden and secret knowledge. Some Druze say that they are Muslim, or Christian or neither, depending on who is asking, as they have a tradition of concealing their true beliefs.

ZAYDI

The Zaydi follow Imam Zayd ibn Ali who is not counted as one of the Twelve. They are found in Persia and the Yemen and believe that any descendant of Ali can become an Imam simply by asserting and fighting for his right rather than being divinely ordained.

SUFI SECTS

The Sufis are followers of a mystic Islamic path. There are Sunni and Shia Sufis and each Sufi Order normally follows one of those two. Sufis wish to rid themselves of anything that would cause them to defy God, so they are concerned with cleansing and purifying themselves. They have an outer law, corresponding to actions, and an inner law corresponding to the heart.

Sufism is particularly concerned with the relationship between Master and Student, with seekers of wisdom searching for a teacher who could reveal to them the mysteries of Islam. Genuine teachers can recite a lineage going back to Mohammed and will be strict in their adherence to the law. Disciples often live with their teachers for many years, acting as servants and students.

Sufis break down their egos and beliefs, using breath control and meditative techniques. They turn away from the world, from sin, from relationships and satanic impulses. Many worship through singing, dance, trances, music, incense, mediation and ecstasy.

The non-violent, mystical and loving nature of Sufism seems especially liked by the Hindus of the time and many of the Sufi Orders spread to India during the time covered by *Merrie England*. Enterprising player characters may well be able to travel to exotic India with one of the Sufi Saints.

CHISHTI ORDER

Founded by Abu Ishaq Shami, the Chisti Order emphasises love, tolerance and openness. It emphasises obedience to the Sheik or Pir, renunciation of the material world, distancing themselves from worldly powers, supporting the poor, serving humanity, respect for other traditions, disapproval of showy magic and dependence on the Creator not Creation. Devotees seclude themselves for 40 days at a time, barely speaking, spending their time fasting, praying and meditating. They enter into ecstatic trances when listening to music. The Chisti Order is found in Afghanistan and has recently been taken into India by Moinuddin Chisti, around 1150.

QADIRIYYAH ORDER

Founded in the 12th Century by Abdul-Qadir Gilani, the Qadiriyyah Order might be important to *Merrie England* because the school is just being established.

RIFA'I ORDER

Also founded in the 12th century, this time by Ahmed ar-Rifa'i in 1136 in Iraq, the Rifa'I Order is being founded and expanded at the time of *Merrie England*.

SUHRAWARDIYYA ORDER

Founded in Iraq by Abu al-Najib al-Suhrawardi, this Sunni Sufi Order is in the process of being created during the time of *Merrie England*. The founder's nephew, Abu Hafs Umar al-Suhrawardi, gained many followers and Sayyed Jalaluddin Bukhari is responsible for spreading the Order's influence to India.

YASAVIYYA ORDER

The first Turkic-language Sufi Order, this is founded in Bukhara in the 12th Century by Khoja Akhmet Yassawi and spreads quickly through the Turkic lands of Central Asia. It has many shamanistic practices and appeals to the nomads of the steppes.

OTHER SECTS

KHARIJITES

Separate from both Sunni and Shia, the Kharijites can be found in northern Africa, especially around the Atlas mountains. They split from mainstream Islam in the 7th Century and were seen as a people who had split from the rest of Islam. They believe that disagreements can only be decided in battle, where God's Will prevails, rather than through arbitration where man's will prevails. They also believe that any unrepentant sinner is an unbeliever and has left the Islamic fold and that obedience to a Caliph is binding, unless the Caliph deviates from Islamic principles in which case he can be confronted, deposed or even killed.

AZRAQI

The Azraqi are an even more extreme Kharijite sect that believes that all other Muslims are unbelievers and can be killed. New initiates must swear an oath and slit the throat of a captive. They practise the art of religious murder of men, women and children and believe that lands occupied by other Muslims is a place from which they are exiled but can raid, steal and murder at will.

Islamic Pilgrimages

Pilgrimage is important in Islam, as it is in Christianity. However, different sects treat pilgrimages in different ways.

All Islamic pilgrimages increase Holiness. However, a pilgrimage may also absolve sin, heal the sick or may allow a miracle to be performed, at the Games Master's discretion. Generally, Islamic pilgrimages are as powerful as Christian ones and the benefits should be similar.

THE HAJJ

The most important pilgrimage for Muslims is the Hajj, or pilgrimage to Mecca. This is the Fifth Pillar of Islam and is a requirement for all Muslims, who must perform the Hajj once in their lifetime, if they can afford to. The Hajj is performed between the 7th and 13th day of Dhu al-Hijjah, the twelfth month of the Islamic calendar.

Pilgrims on the Hajj must first enter the sacred state of Ihram, by ritually cleansing themselves and wearing sacred white clothing. Whilst in Ihram, pilgrims must not tie knots or wear stitched clothing except for a money belt, sandals must allow the heel and ankle to be exposed, no scents must be worn on the body or clothing and any clothing that is befouled with excrement or dirt must be changed otherwise the Hajj may be invalidated. Pilgrims may not engage in sexual intercourse, cut their nails, trim their hair or beard, smoke, shave, swear, kill animals, eat meat, quarrel, fight or swear oaths. Men must not look at women and women must dress and behave modestly.

Pilgrims on the Hajj must perform a series of rituals in a week-long ceremony, commemorating the acts of Ibrahim (Abraham) and his wife Hajar (Hagar). They must walk seven times anti-clockwise around the Kaabah, kiss the Black Stone that lies at the corner of the Kaabah, run seven times between the hills of Al-Safa and Al-Marwah, drink from the Zamzam Well, stand vigil on the plains of Mount Arafat and ritually throw stones at the Devil. Finally, they shave their heads, perform an animal sacrifice and celebrate the festival of Eid al-Adha.

Performing the Hajj allows the Pilgrim to increase Holiness by 3.

UMRAH

Pilgrims may visit Mecca at other times and perform the same rituals, in a pilgrimage called an Umrah. Performing the Umrah

does not count as a Hajj and Umrah pilgrims are still expected to perform a Hajj during their lifetime.

Performing the Umrah allows the Pilgrim to increase Holiness by 2.

SHIA PILGRIMAGES

The main Shia pilgrimage is to the Shrine of Imam Hussein in Karbala, especially on the Holy Day of Ashura. If this pilgrimage is performed on other days it increases Holiness by 1, but if performed on Ashura it increases Holiness by 2. Performing the rituals of Ashura at other locations allows sins to be cleansed by self-flagellation with whips, flails and chains, the blood shed washing the sins away as the devotees mourn the fact that they were born too late to fight at Karbala. The Blessings so gained remain for a year unless the Ashura pilgrimage or self-flagellation is repeated, in which case the Blessings remain until the year that the ritual is not repeated, in which case the pilgrimage must be repeated.

Shia pilgrims perform pilgrimages to other sacred sites, to the Tombs of the Martyrs, the Tombs of the Imams, Tombs of the Companions of Mohammed and the Companions of the Imams and Tombs to the relatives of Mohammed.

These pilgrimages increase Holiness by 1.

SUFI PILGRIMAGES

Many Sufis perform pilgrimages to the tombs of saints and scholars. Sufis revere the founders of their Orders as well as the founders of other schools and important Muslims.

A pilgrimage to a site sacred to Sufis allows the Sufi to increase Holiness by 1.

Pilgrimage Sites

SITES IN IRAQ

Tomb of Salman the Persian and Jabir ibn 'Abdullah al-Ansari

- Two Companions of Mohammed are buried here in al-Mada'in, Iraq

Al Kadhimiyya Mosque in Baghdad, Iraq

- This contains the tombs of the Seventh and Ninth Imams.

Al Askari Mosque in Samarra, Iraq

- Contains the tombs of the Tenth and Eleventh Imams and from where the Twelfth Imam disappeared from view.

Imam Ali Mosque

- Situated in Najaf, Iraq, this contains the tombs of Imam Ali, Adam and Noah.

Imam Hussein Shrine (Karbala)

- A mosque on the burial site of Imam Hussein ibn Ali, this holy site is in Karbala in Iraq.

Al-Abbas Mosque (Karbala)

- Across from the Imam Hussein Shrine, this is the burial place of Abbas ibn Ali.

Tomb of Maytham at-Tammar (Kufa)

- A slave freed by Imam Ali, Maytham was an Islamic preacher and martyr.

Tomb of Kumayl ibn Ziyad (Kufa)

- A Companion of both Mohammed and Imam Ali, Kumayl is buried here.

Masjid al-Hannaanah (Kufa)

- Contains some of the skin of Imam Hussein which the victors of Karbala ripped from his corpse.

The House of Ali (Kufa)

- This is where Imam Ali once lived.

SITES IN THE HOLY LAND

Masjid Al-Aqsa - The third holiest site in Islam, located in Jerusalem, this is where Mohammed ascended into Heaven and where Muslims turned to pray before Mecca was chosen. Access to the site causes problems between the Christians, Jews and Muslims of Jerusalem.

Cave of the Patriarchs - Located in Hebron, this contains the burial sites of Adam and Eve, Abraham and Sarah, Isaac and Rebekah and Jacob and Leah. It is also the resting place for Esau's head, Joseph and his twelve sons.

Nabi Musa - The burial place of Moses, this is the most important pilgrimage site in Palestine. Bedouin use the Fire Rocks of the area to make amulets and for sacred burning, as these oil-rich shales burn quite easily.

Nabi Rubin - The tomb of Reuben, son of Jacob and founder of the Reubenite tribe of Israel, this is a place of trade between Crusaders and Muslims, and a fair is held here in 1184.

Nabi Samwil - The Tomb of Samuel, this is near Jerusalem and a Crusader Castle was built on the hill upon which the Tomb is built in the 12th Century and a Crusader Church over the tomb in 1157.

Nabi Shoab - The burial place of the Muslim Prophet Shoab, Jethro in the Bible, this is a Druze pilgrimage site. Before Saladin's battle with the Crusaders at Hittin, he had a vision which said that he would achieve victory if after the battle he rode his horse westwards and would find the tomb of Shoab where it stopped. The Druze, to whom Jethro/Shoab is particularly sacred, build a tomb on the site.

Masjid al-Nuqtah - This Mosque, In Aleppo, has a stone where Imam Hussein's head was placed, while being taken to Damascus

Great Mosque of Aleppo - Contains the remains of Zechariah, father of John the Baptist.

Nabi Habeel Mosque - Contains the grave of Abel ibn Adam, the first murder victim.

Tomb of Ammar ibn Yasir and Uwais al-Qarni - These Companions of Mohammed and Imam Ali are buried here in ar-Raqqah

Sayyidah Zaynab Mosque (Damascus) - The burial place of Zaynab, Mohammed's granddaughter.

Sayyidah Ruqayya Mosque (Damascus) - This contains the tomb of Fatima, the youngest daughter of Hussein ibn Ali

Bab Saghir Cemetery (Damascus) - Contains many of Mohammed's relatives.

Umayyad Mosque (Damascus) - Contains the head of John the Baptist, and sites related to the Battle of Karbala.

Salera Hill (Damascus) - The footprint of Imam Ali, a sermon written by Imam Ali on stone using his finger and several tombs are found here.

SITES IN PERSIA

Fatima al-Masumeh Shrine - Situated in Qom, Iran, is the burial place of Fatima al-Masumeh, a Shia Saint and Hadith narrator.

Imam Ridha Shrine - In Masshad, Iran, this is the tomb of Imam Ridha, the eighth Twelver Imam.

SITES IN ARABIA

Masjid al-Haram (Mecca) - The most sacred site of Islam, this is in Mecca and surrounds the Kaaba, the place to which all Muslims turn to pray.

Cave of Hira (Mecca) - The place where the Angel Gabriel, or Jibreel, appeared to Mohammed and gave him his first revelations.

Masjid-an-Nabawi (Medina) - The second holiest site in Islam, this mosque is in Medina and is the site of Mohammed's house.

Masjid al-Quba (Medina) - The first Islamic Mosque ever built, Mohammed placed the first stones on his journey to Medina.

Jannatul Baqi (Medina) - A cemetery containing the graves of many Shia Imams as well as other important early Muslims.

Jannatul Mu'alla (Medina) - Another cemetery, this contains the graves of many of Mohammed's ancestors and relatives and is revered by Shias in particular.

Philosophers

At the time of *Merrie England* there are many Islamic philosophers practising their art. They are knowledgeable in religion and also in the arts, sciences, in medicine and in poetry. Especially notable are the Sufi Philosophers, for the 12th Century is a particularly rich time for Sufism with many Sufi Orders being founded and many Sufi leaders living at this time.

SUNNI PHILOSOPHERS

Averroes (1126 - 1198) - Abu 'l-Walid Muhammad ibn Ahmad ibn Rushd, better known just as Ibn Rushd, and in European literature as Averroes, was born in Cordoba in Al-Andalus and dies in Marrakesh in Morocco. He is made Qadi, or Judge, of Seville in 1160 and makes many judgements in Seville, Cordoba and Morocco. He wrote books on all manner of subjects, including Islamic Logic, Philosophy and Theology, Medicine, Mathematics, Astronomy, Grammar, Sharia and Islamic Law. He comments on, and defends, Aristotelian Philosophy and is a physician, writing treatises on the works of Galen and Avicenna and producing an encyclopedia of medicine.

SUFI PHILOSOPHERS

Qutbuddin Bakhtiar Kaki (1173-1235) - Head of the Chisti Order in India, he spreads the order to Delhi. He is a miracle-worker, defends the use of amulets and spreads the use of music in the Chisti Order's practices, citing its use in Hinduism. He is revered as a Sufi Saint after his death.

Fariduddin Ganjshakar (1173-1266) - Born in the Punjab, he is descended from the kings of Khorasan, Kabul and Ghazna. He is a member of the Chisti Order and is the spiritual advisor to the King of India and has developed the Punjab language as a literary and poetic language, writing many poems and hymns. He is revered as a Saint after his death and his shrine becomes a major pilgrimage site, not just for Sufis but also for Sikhs.

Abdul-Qadir Gilani (1077-1166) - Born in the Persian province of Gilan during the month of Ramadan, he is noted as refraining from suckling as an infant during the day during Ramadan. He is educated in Baghdad, returning there to preach in his fifties and founds the Qadiriyyah Order. He influenced Nur ad-Din, Saladin and Saladin's general Ibn Qudamash who conquers Jerusalem.

Ahmed ar-Rifa'i (1118-1181) - Founder of the Rifa'i Sufi Order, he was born in Iraq and memorised the Quran by the age of seven. He is a dervish and a studier of dervish sciences. He is a master preacher, converting thousands at a time.

Abu Hassan ash-Shadhili (1196-1258) - Born in Morocco, he studies in Fes and travels to North Africa and the Levant seeking the foremost Saint of the time. He founds the Shadhili Sufi Order and enterprising characters could become part of that founding. He concentrates on repetition of the name of Allah and constant invocations of petitions to Allah.

Abdeslam ibn Mchich Alami (1140-1227) - A Sufi Saint during the Almohad Dynasty, he was born near Tangier and studied in North Africa. He is the spiritual guide of Abu Hassan ash-Shadhili and influenced his founding of the Shadhili Order.

Abu al-Najib al-Suhrawardi (1097-1168) - He is a Persian Sufi who founded the Suhrawardiyya Order which is expanded by his nephew Abu Hafs Umar al-Suhrawardi.

Abu Hafs Umar al-Suhrawardi (1144-1234) - Born in Persia, he spreads the Suhrawardiyya Order founded by his uncle. He has an active life, renouncing seclusion and maintaining close contacts with the authorities. He is an ambassador to Bukhara and Konya.

Sayyed Jalaluddin Bukhari (1192-1291) - Born in Bukhara, he moves to the Punjab and promotes the Suhrawardiyya Order there,

converting many of the Punjabi tribes. He meets Genghis Khan and tries to convert him to Islam, but is ordered to be burned alive, however the flames turn to roses and Genghis Khan gives his daughter in marriage. He is a miracle worker whose descendants founded many dynasties under the Mongols.

Shahab al-Din Suhrawardi (1155-1191) - Born in Kurdistan, he founds a new school of philosophy called Illuminism that incorporates Zoroastrian and Platonic ideas, being the renaissance of ancient Iranian wisdom. He is executed in Aleppo on the orders of al-Malik al-Zahir, son of Saladin, for teaching heresy. He teaches that people have two souls, one residing in heaven and one residing in the body, wanting to be reunited with the other. When saints and gnostics die, their souls are reunited and ascend above the angelic world to join the Supreme Light.

Lal Shahbaz Qalandar (1177-1274) - Born in Afghanistan to a dervish, he is a member of the Suhrawardiyya Order and speaks many languages. He is celibate and is regarded by Hindus as a reincarnation of Bharthari, an early hero, yogi and ruler of Ujjain. He is a miracle worker, turning himself into a falcon and creating springs. The fakirs of Sehwan sent him a bowl full to the brim with milk, indicating that there was no room for further learning, but he sent it back with a flower floating on the top.

Khoja Akhmet Yassawi (1093-1166) - Born on the Kazakh Steppe, he founds the Yasaviyya Order, which is the first Turkic-speaking order. He is a poet who composes in the Turkic language. He spreads Islam throughout the Turkic Steppes.

Magic for Muslim Believers

According to the Koran, magic is forbidden to Muslims. However, this does not stop Muslims from practising the magical arts.

In *Merrie England*, devout Muslims can gain Blessings, but as these are sacred miracles they do not count as being magic.

There are several types of magic practised by Muslims in *Merrie England*. Muslim sorcerers can summon and bind Djinn, thanks to their knowledge of the teachings of Solomon. Some Muslim magicians can use phrases from the religious texts to control people and events, manifesting as a way of learning Magic from the BRP rulebook.

AMULETS AND TALISMANS

The main Amulet used by Muslims is the Tawiz, small locket containing verses from the Koran or other sacred texts. Some Tawiz contain the names of Allah and his attributes, others contain sacred verses and each one is specially crafted to achieve a specific goal. Some Tawiz are not worn but are cast to the elements, some buried within the earth, others thrown to the air, consigned to the fire or cast on the waters. Such elemental Tawiz are a form of magic used against others rather than as protection.

The Nazar are amulets protecting against the Evil Eye and take the form of a flattened bead of coloured glass with concentric circles made of different colours, normally dark blue/black, white, light blue and dark blue. Hands of Fatima, are hand-shaped amulets that ward off the Evil Eye.

FOLK MAGIC

Despite the monotheism of Islam and the forbidden nature of magic, there are some traditions left over from the pre-Islamic past. Each area of the Muslim world has its own tradition of old magic. Generally, such magic takes the form of *Basic Roleplaying* Sorcery or Magic. Games Masters and players may decide what magic is available in each area.

SPECIAL MAGIC

BARAKAH

The Sufi believe that people, animals and objects all have Barakah, or sacred power. Sometimes Barakah is transmitted between people through the transmission of bodily fluids, through kissing, sharing bread or sexual intercourse. In *Basic Roleplaying* terms, Barakah relates to Piety, but Piety that can be lost or gained. Once Barakah is awakened in a person, that person's Piety becomes fluid and can flow from that person into another, from a sacred object into the person or from sacred objects into shrines. Characters must make a Piety roll if placed in a situation where Barakah can be gained or lost, if the roll is made then the character gains or loses 1D6 Piety depending on the situation, with a sharing of Piety resulting in the person with the highest Piety losing Piety to the other. Piety is usually gained when dealing with sacred objects or shrines, however, and Sufis know that this is a way of gaining Piety.

Awaken Barakah (Special Ability):

To gain this ability, Sufis must have Piety 80% and Knowledge (Mysticism) 80%, then must meditate on the nature of piety and belief, rolling a Critical success every 1D6 months. Normally, a Sufi mystic will meditate until he has awoken his Barakah, which might take several years. A Sufi who has awakened Barakah finds his Piety made fluid as described above.

SIHR

The act of changing the nature of a person or object, Sihr is banned by the Koran. However, many Muslims use Sihr. Muslim magicians believe that Sihr is gained through the use of spirits or Djinn. Each letter in the Koran is inspired by Allah and has its own Djinn servant, a powerful magician may bend these Djinn to his own will and force them to work magic simply by using phrases and words from the Koran in certain ways. Evil magicians force the Djinn to do their bidding, whereas good magicians use their holiness to beseech Allah to help them.

In *Basic Roleplaying* terms, a magician with knowledge of the Sihr can learn and cast Magic spells. Individual Games Masters must decide which spells are available to which school of magic.

Muslim Scenario Hooks

- Find a Muslim healer to cure your liege lord's cataracts
- Protect a treacherous Baron from an imaginative and cunning Assassin
- Escort and protect a harmless old Muslim scholar to Canterbury
- Prevent a young maiden from being sacrificed by a Muslim sorcerer
- Locate a priceless string of pearls stolen from a Muslim merchant
- Discover the plot of a Muslim alchemist before he blows up the Royal Court with black powder

Judaism



The coverage of Judaism here is purely for the *Basic Roleplaying* game and should not be taken to be an actual interpretation of real-life Judaism. All religions covered in *Merrie England* are game constructs and have nothing to do with actual real world religions. No offence is intended in describing the religions of Medieval Fantasy, nor should be taken.

Medieval Judaism is nowhere near as fragmented as Christianity or Islam. However, there are different movements with different rites and customs. Amongst the Jews, custom is very important as that dictates how Jews live, who they can marry, what they call their children and all manner of other facets of their life.

At the time of *Merrie England*, there are many Jews in England. Known as a people apart, practitioners of Judaism are generally considered as foreigners. The religion of the Jews is often practiced in secrecy because of the persecution that the Jews endured, and this led to accusations of witchcraft and devil-worship.

Judaism is taught by Rabbis, who are the equivalent of *Basic Roleplaying* priests. Jewish men are the equivalent of Deacons and Jewish women are the equivalent of the Laity.

Jewish men have the Bless skill and can pray for Blessings as normal. They also know Knowledge (Torah) and Knowledge (Talmud) and can gain specific Blessings through their study of the scriptures. Some Jewish sects pass on this knowledge to their members.

Jewish Philosophers and Sorcerers may cast special magic using the letters of the Hebrew Alphabet and various combinations of words taken from the Sacred Texts. Some of these allow the use of Sorcery, but using ceremonial paraphernalia incorporating glyphs and sigils.

Jews

Jews have a very special place in *Merrie England*. They are organised into the Community of Jewry and governed by special laws and rules. Jews are considered the property of the Crown and can, in theory, own no property themselves. The Crown is the heir to all Jews, so any Jew who dies leaves their entire estate, including Credit Notes, to the Crown. Only the Crown may judge Jews, so they are exempt from the normal legal process, but instead are subject to the whims of the monarch.

Jews settle in many towns of *Merrie England*, notably London,

York, Lincoln, Bury St Edmunds and Lynn, later King's Lynn. The Jewish communities are, to a large extent, insular with Jews only marrying Jews and marriage to gentiles being forbidden by Jewish law.

In 1199, King John I created the office of Presbyter of the Jews and installed Jacob of London as the first Presbyter. This was a combination of a secular and religious position, with the holder being the head of the Jewish religion in England as well as being an advisor to the Jewish Exchequer. The Presbyter of the Jews was elected by the Jewish clergy of the time, under licence from the Crown, the Jewish religion at this time being independent and self-governed.

Many Jews in *Merrie England* are moneylenders, as the Catholic Church forbids Catholics from practising Usury, the lending of money with interest; whereas the Jewish Tradition only prohibits the lending of money with interest to other Jews. With the incessant warfare and crusades bleeding the country dry, money is in constant short supply and the services of Jewish moneylenders have allowed them to become very wealthy. The Jews are the first to be taxed when raising money for Richard the Lionheart's ransom and the Crown often turns to them for finance.

Jews follow Judaism as their religion. Some follow different sects, but at the time of *Merrie England*, most Jews are Orthodox and worship in the same way. However, there are other traditions in Judaism at this time. Jewish mystics are developing their beliefs into what will later become the Kabala. There is also some crossover between Judaism and Christianity, with some Jewish hymns and tunes being taken by Christians. However, Judaism is seen as a foreign religion, one tainted by the murder of Christ, and is not acceptable to most people. There are financial, legal, religious and social reasons to convert and many Jews do so, becoming good Christians and model citizens. However, even then their actions are still regarded with suspicion. Their diets are checked to make sure they eat pork, as are their actions on the Sabbath to ensure they aren't following Jewish traditions of not working on a Saturday. Although in Spain the Inquisition investigates converted Jews and punishes those who still retain their Jewish traditions as heretics, things are not quite as bad in *Merrie England*.

The Community of the Jews

Jews tend to band together at the time of *Merrie England*, both for social and practical reasons. Other people shun them as foreigners and aliens, the slayers of Christ. So they gather for safety in small townships where everyone knows each other. Socially, they keep themselves to themselves, visiting each other's homes and worshipping in their own synagogues. Jews are technically under the protection of the Crown and govern themselves.

Jews are not allowed to join Guilds, not being Christian, so they have to be self sufficient in those tasks that were normally performed by members of the trade. They are wealthy and own large houses. Many Jews wear unostentatious clothes of good quality, but are well enough dressed to be noticeable.

Anti-Semitism

In *Merrie England*, Jews are definitely second-class citizens. They are discriminated against by law, by the church and by society in general. So, players with Jewish characters could have a hard time of it. However since this is a roleplaying game, how Jews are treated should be tailored to the ethics and challenges the players desire.

The Game Master may decide that the actual historical setting is

more important than real-life sensibilities and thus discriminate against Jewish characters in keeping with the times. In this case, there will be penalties against any Jew who has a relationship with a Gentile (non-Jewish) partner, difficulties concerning diet, and significant issues with attitudes of NPCs.

Jews are not trusted and keep themselves to themselves. They're restricted in the professions they can practice and in their personal wealth. Considered wealthy they are heavily taxed, more so than Christians, and often forced to pay extra levies. In addition since they cannot become guild members, they are prevented from holding many of the connected offices. At the very least, Jewish PCs will have penalties on their Persuade rolls when dealing with non-Jews.

Such a path will be a considerable test for a player, but can be very satisfying in the long term if their character rises above the discrimination, and perhaps achieves a position of authority where many of the tribulations and laws against Jews can be overthrown.

On the other hand, the GM may decide that even though there was discrimination at the time, he does not want to portray it in his campaign. In these enlightened times, this is a completely acceptable path to take. However, it does risk missing out on the roleplaying opportunities and moral dilemmas that such prejudice can offer.

One possible solution would be where a character hides his faith, acting as a Christian in society, whilst continuing his Jew traditions in secret. This would avoid the penalties and discrimination normally suffered, and give the character some extra depth due to his guilty feelings and fears of discovery.

Sects in Judaism

ASHKENAZIM

The Jews of medieval France and Germany settled in the area during the Holy Roman Empire of Charlemagne, although some had settled in Marseilles and the south of France before the birth of Christ. They prospered and became wealthy, working as moneylenders and merchants. The Normans brought them to England after the Conquest, so the Jews of *Merrie England* see themselves as kin to those in France and Germany. Strictly speaking, the Jews of the area at this time do not refer to themselves as Ashkenazi, but it is a common and descriptive term and it is easier to use than Franco-German Jews.

KABBALAH

A form of esoteric, mystical Judaism, study of the Kabbalah has progressed during the time of *Merrie England*. Kabbalah has a long history, being based on early mystical traditions, but many of its principles have been formulated during the *Merrie England* period. The Zohar, a collection of commentaries, is an important work of the Kabbalah and was written in the 13th Century but is probably based on a number of works and traditions that exist in the 12th Century. The Bahir is published in 1176, in the middle of the *Merrie England* period, in Provence, an area very close to Queen Eleanor's Aquitaine and which shares a common Occitan language and is ruled by Ermengarde who champions the idea of Courtly Love as much as Eleanor does. An important Kabbalist school is found in Narbonne, Provence.

KARAISM

A Jewish sect that has existed for centuries, the Karaites do not accept the authority of the Oral Law or Talmud, relying instead on the Old Testament or Tanakh. There are many Karaites in the Iberian

Peninsula, so many that some rabbis caused them to be expelled from Jewish communities. Karaites can be found in many other Jewish communities, such as those of the Khazars and Ashkenazim.

Uniquely amongst Jews at this time, the Karaites trace descent through the male line not the female line, so the son of a Karaite man is a Jew. This can cause friction with other Jewish sects, especially when a Karaite marries a gentile.

Karaite scholars and philosophers are important at this time because of the counter-arguments and commentaries that Jewish scholars from other sects put forward against Karaite philosophies and teachings. The 12th Century is a hotbed of Jewish scholarly discussion, argument and development with many of the leading scholars extending the religious knowledge of the time.

KHAZARS

Converts to Judaism in the 8th or 9th Centuries, the Khazars controlled a large kingdom on the steppes, covering the lands around and to the north of the Caspian Sea. They were conquered by the Kievan Rus in the 11th Century but even though they are no longer a kingdom they still retain their religion.

Most of the Jews of the steppes, of southern Rus and of the Caucasus are of Khazar descent. As they are far away from *Merrie England*, the Khazars do not play a large role in our story, but Khazar Jews visit Toledo during the mid 12th Century, so the Khazars are still making their presence known at this time.

MIZRAHIM

The Eastern Jews, the Mizrahim make up the majority of Jews in the Holy Land and Near East. They speak many languages, including Aramaic, Kurdish and Persian as well as mixtures of different languages. Descended from those Jews who lived outside of Judea and Israel and who were not affected by the Jewish Diaspora, many Mizrahim see themselves as the original Jews.

Most of the Mizrahim live in the Holy Land or in the Near East, under Christian or Muslim rulers. Many speak and write in Arabic as well as in Hebrew and Aramaic and many religious texts are written in Aramaic and Arabic at the time of *Merrie England*.

SEPHARDIM

The Jews of the Iberian Peninsula are in an odd position. On the one hand they are a minority within a Muslim world, but on the other hand they have a large degree of religious and social freedom. Many Sephardim speak Ladino, a language related to Castilian Spanish and Portuguese, and many write using Arabic script. The Sephardim have their own rites and their own rituals, distinct from other forms of Jewry.

Many Spanish towns have large Jewish populations, in particular Toledo, Córdoba, and Granada. Some towns are inhabited mainly by Jews and many were founded by Jews, including Ocaña, Guadalajara, Benrago, and Almazan. Large Jewish communities exist in Castile, Aranda, Ávila, Calahorra, Carrion de Los Condes, Cuellar, Herrera, Medina, Segovia, Soria, and Villalon. Christian Spain, Aragon and Catalonia, has large Jewish populations, especially in Girona, Barcelona, Tarragona, Valencia and Palma de Mallorca.

Jews have been in the Iberian Peninsula since before the birth of Christ. They were protected from persecution for many centuries, but when the Visigoths became Christian the persecution started and many fled to North Africa and later accompanied the Islamic armies of the Moors in a war of liberation against the Christian oppressors. For centuries, the Sephardim have lived in harmony with the Muslim overlords, paying extra taxes and living within the restrictions of



being non-Muslims, but thriving nonetheless. However, in recent times the Almohad dynasty have taken control of much of the south and of North Africa, they are a fundamental dynasty and have tried to force Jews to convert or die. Because of this, many of the Sephardim have moved to more tolerant Muslim lands or the Christian North. Many of the persecuted Jews of the Muslim South now look to the liberating Christian kingdoms to free them from the Muslim oppressors and have been granted autonomy in their towns and communities.

The Sephardim are accomplished scholars, many being highly educated. Many of the finest Jewish minds of the era come from the Sephardim and the Iberian Jews have many physicians, philosophers, scientists, alchemists and sorcerers.

Philosophers

ABRAHAM IBN DAUD (1110-1180)

Born in Toledo, Abraham ibn Daud is a philosopher and writer, concentrating on Aristotelian philosophy. He writes extensively on philosophy, theology, the nature of prophecy and predestination.

MAIMONIDES (1135-1204)

Born in Cordoba in Al-Andalus as Moshe ben Maimon, Maimonides is arguably the most important and influential Jewish philosopher of the age. He is a rabbi, physician and philosopher and writes and teaches extensively. When the Almohades invade, they give Jews a choice - convert to Islam, become exiles or die. Maimonides and his family choose exile and travel through Al-Andalus, Northern Africa and the Holy Land, eventually settling in Egypt. He is involved in raising ransoms for captured Jews,

negotiates with the Crusaders and becomes the Nagid, or head, of the Jews of Egypt. He is court physician to Grand Visier Alfadil and then to Saladin. He formulates the Principles of Faith that are still used by many Jews today, composes a new code of Jewish Law, writes on Theology, Astrology and medicine.

ABRAHAM IBN EZRA (1089-1167)

Born in Tudela in Navarre under the Muslim Emirs of Zaragoza, he moved to Cordoba and Granada in his later life. He is well travelled, leaving Spain before 1140 to escape the Almohade persecution, and travels to North Africa, Egypt, the Holy Land, Italy, Provence, France, England, Narbonne and Aragon. He writes in Hebrew on philosophy, theology, grammar, astrology, astronomy and mathematics. He spreads the study of Judaism through all the communities he visits, engaging Jewish scholars in debate everywhere he goes.

ABRAHAM BEN DAVID (1125-1198)

A Provençal Rabbi, Abraham is the father of Kabbalah. He lives in Posquières and founds a Talmudic school. He is a wealthy man and is thrown in jail by the lord of Posquières, but is helped by Roger II of Carcassonne, who is friendly to the Jews. He opposes the teachings of Maimonides, believing that he introduces classical ideas into Judaism. He develops the idea of the Sephirot and the Tree of Life, two core Kabbalist principles. His son Isaac the Blind carries on his work and travellers to Provence can meet both of these philosophers.

ISAAC THE BLIND (1160-1235)

Born in Provence, Isaac is the foremost Kabbalistic scholar of the age, being the author of the Book of the Bahir, an important Kabbalist Scripture. He is an important mystic and writes on the Serifot and their origins in the Ayn Sof, or Divine Being, MahShavah, or Divine Thought, and their manifestations.

AZRIEL BEN MENAHEM (1160-1238)

A student of Isaac the Blind, Azriel is a Kabbalistic scholar and mystic based in Girona in Catalonia, an important Kabbalist school. He writes on the Sefirot, mystical interpretation of the Jewish liturgy, Jewish Oral Law and incorporates the teachings and philosophy of Gabirol into Kabbalism. He teaches that Divine Will comes first from Ayn Sof, before Divine Thought.

Magic for Jewish Believers

Some Jews practise magic during the time of *Merrie England*. In this, they are not alone - a few Christians and Muslims also practised magic. However, Jewish magic is different. One type of Jewish magic involves the use of quotations from the Torah to make spells. Another type allows the Jewish magician to create guardian beasts, such as golems, to protect the community. However, Jewish magicians normally practise secretly as they can be accused of witchcraft, demonology or heresy if discovered. One way in which Jewish magicians reveal their craft was in the Blood Libel cases of the medieval period. Here, Jews are falsely accused of sacrificing Christian children and using their blood in rituals, the accusations generally whip up anti-Semitic feeling to such a point where riots occur and many Jews were killed. Whether such events actually happened or not is really beside the point here, there are accounts of them happening and that is enough to make them realistic scenarios for *Merrie England*.

KEFITZAT HADERECH

The magical ability to jump from one place to another, this is a form of teleportation granted to holy men. Normally, misuse of the Kefitzat Haderech results in it being taken away by God, so a holy man may use it to steal gold from the Emperor as long as he uses the gold to help poor Jews.

The magician may instantly transport himself and anything he is holding to another place, with a successful Piety check. Unlike other forms of Teleport, the user need not have knowledge of the place he is travelling to. Kefitzat Haderech can only be used to perform good deeds and failure prevents it from being used again that day. If he uses it for evil, the magician loses the Blessing. Kefitzat Haderech is only available to the holiest of Jews, and there may well be other prerequisites before the ability is granted.

AMULETS AND TALISMANS

Jews have many types of amulet and talisman. Most Jewish amulets are abstract, not depicting idols. They are made of many different materials and have many different designs.

The Hand of Miriam is the equivalent to the Islamic Khamsa and is a hand-shaped amulet with a painted eye on the palm that is used to ward off the evil eye. Sometimes instead of an eye, the hands contain verses or prayers. The wearing of coral necklaces, red thread or fox tails also helped protect against the Evil Eye.

Other amulets include the Tallis, or prayer-shawl, and kimiyah, or angel-text, made of the names of angels written on parchment and stored in silver boxes worn about the person. Amulets depicting Solomon or the Angel Raphael are especially effective against the demon Abyzou who causes miscarriages. Tefillin are small wooden boxes painted black and containing words from the Torah, worn during morning prayers and they have to be made in a certain way to be effective. Mezuzah are parchments containing the Shema Israel, a Jewish prayer, and must be fixed to the doorway of a newly occupied dwelling to guard the house against misfortune and to prevent demons and evil spirits from entering the dwelling. Demon Bowls are bowls inscribed with verses and placed upside down beneath doorways in order to trap demons trying to enter houses.

Some Jews use number-squares as talismans, grids of numbers where each line and each column add up to the same number. These are seen as having magical properties by association with both the letters associated with each number and the astrological implications of different sequences of numbers. Kabbalists in particular use number squares to hide their own magic.

Many amulets are inscribed with acronyms and ciphers whose use is to hide the literal words and phrases, substituting them with equally powerful but hidden ones. The Jewish traditions have numerous instances of ciphers, letter substitution and numerology that hide and guard mystical knowledge.

Jewish Dilemmas

- Penniless you borrow heavily from a Jew moneylender, now the interest is due
- Your liege lord converts to Judaism, how strong is your loyalty?
- Whilst lodging in a Jewish family's house, an anti-Semitic riot starts in town
- On his deathbed your father confesses in front of witnesses he was a Jew
- You discover your closest companion has been serial-murdering Jews
- You fall in love with the most beautiful, clever, wealthy and devoted woman in Merrie England, eventually it surfaces that she is Jewish

FOLK MAGIC

There are many traditions in Jewish society and these provide rich sources of Folk Magic to Jews. Many Jews can learn Magic from these sources, using the normal *Basic Roleplaying* rules. Kabbalist scholars may learn other magic than Blessings from their studies and the mystical insights that they provide.

SORCERY



Jews have a reputation for using sorcery in *Merrie England* that perhaps is not justified. However, Sorcerer is one of the standard professions for Jewish character generation in *Merrie England*.

Jewish sorcery is divided into three main categories. The first is that which entails the performance of an act that results in a discernible and real effect, such as punishable by death. The second is the performance of an act that results in the illusion of an effect, that is forbidden but does not incur the death penalty. The third type of sorcery is that which uses the Laws of Creation, in other words the names of God and the Angels, that is expressly allowed.

Jewish sorcery is like the sorcery of other religions, but has more emphasis on enchantments. Jewish sorcerers are especially skilled at making enchantments and have an automatic +10% bonus when making any enchantment.

Jewish sorcerers are also skilled in the use of rituals, perhaps more so than any other type of sorcerer. They have access to many rituals, derived from the Torah, the Talmud and other traditions. Jews can use the ritual of the Crucifixion, for instance, to wipe away the sins of another; the story of Abraham and Isaac as a basis for the sacrifice of a child and the Slaughter of the Innocents to justify killing a number of children in order to kill one specific child.

One typical method of Jewish sorcery is the making of wax or clay effigies, which they use to cause harm to the person depicted by sticking pins into the image. If the effigy is burned then the person depicted should surely fall ill and die.

Many Jewish sorcerers have access to traditions and knowledge that go back for at least 2000 years. Solomon commanded demons and built the first Jewish Temple, so his knowledge has power over demons and building. Jewish mystics know the names and powers of angels and demons. The Talmud contains commentaries that have been lost to Christians and these contain spells and magical rites.

Nobles, Knights and the Crown

IN MERRIE ENGLAND the nobility are very powerful. Factions and ambitious Barons have brought the country to civil war and their strength is only now being tamed. When Henry II came to the throne he insisted that the Barons and other nobles swore allegiance and fealty personally, thus making him their direct Liege Lord. Under the Feudal System, nobles owed allegiance primarily to their Liege Lord, which meant that powerful nobles could command lesser nobles to side with them in disputes and even follow them into war.

Upstart Nobles

Henry II, Richard I and John I all moved against the nobility at some stage. They ordered many castles to be pulled down, thus reducing the power of the Barons. This may be the source of Robin Hood's grievance when Loxley is destroyed or seized.

Norman or Saxon?

Most nobles of Merrie England are of Norman or Saxon extraction. The ranking nobility are generally Norman and the lower nobility either Norman or Saxon. Wales and Scotland have a mixture of Norman and local nobles. Most nobles speak French and many have relatives from the Angevin Empire in France or even come from the continent themselves.

There is some resentment from the Saxons toward their Norman overlords, and some disdain from the Normans to the Saxons, whom they consider to be little more than peasants. Saxon nobles are usually mixed up in the numerous rebellions and petty squabbles, whereas Norman nobles are often involved in taking land away from the Saxon nobles.

A further complication is the fact that the Angevin Kings, Henry II, Richard I and John I, are not Norman and definitely not Saxon. Henry II was raised in Anjou, in France, and his house were rivals to the Normans for many years. His sons were raised in the South of France where they speak the languages of the area first and French second. Although these Angevin Kings are descended from Normans, they have brought in many noblemen and noblewomen from the lands in the south of France, something that upsets many of the Norman aristocracy.

Other noblemen come from Brittany or Flanders, so they are not Norman, Saxon nor Angevin. With the many marriages between noble families, the origin of a family is less important than where the family lives and who it serves. So, Normans live alongside Angevins and French and many think of themselves as being from England, if not actually English.

However, one thing is certain: the Kings of England at the time of Merrie England are not English. They do not speak English and,

with the exception of John, do not spend most of their time in England. Ignore the films and TV series where the King of England speaks of how English he is and rallies the English against the French; those are better for later periods. At the time of Merrie England, the noblemen are normally not English and have much more in common with their cousins in France than the rest of the English yeomanry.

Feudalism



The defining nature of Merrie England is that of Feudalism.

Essentially, Feudalism is a society where everyone serves a temporal master. The King is the head of the Feudal tree, owning most of the land of Merrie England. Beneath him are the Barons who hold land from the King and swear fealty to him. Lands granted to a vassal by a liege lord are called fiefs. Some lands are held of their own right and are called demesne lands, which are important because they cannot be withdrawn by the King and do not require a grant to be inherited. Beneath the Barons are the minor Lords, and beneath them are the Knights and Lords of the Manor who swear to the minor Lords. Finally, beneath the Knights and Lords of the Manor are the peasants who swear loyalty to the Lord of the Manor.

Becoming a vassal requires a commendation ceremony in which the vassal pays homage to his liege lord and takes an oath

of fealty where the vassal swears to support the liege lord. The bond of Fealty is a delicate and complex one. At its simplest it means that the vassal owes fealty and loyalty to the liege. At its most complex it leaves a web of relationships that is difficult to understand and even more difficult to manoeuvre through. Vassals have certain duties to their lieges. They must pay taxes and tithes to the liege, they must muster to arms if the liege goes to war, they must provide counsel when asked, they must ask the liege for permission to marry and for permission for their sons and daughters to marry. The liege lord has similar duties. He must defend his vassals, protecting them in times of war. He is responsible for his vassals and can sometimes be held accountable for their actions.

When a vassal and his liege lord come to blows then there will be ramifications. A liege lord has a duty to punish any vassals who raise arms against him. The usual way of doing this is by laying waste to the vassal's lands. The liege lord will burn the fields, destroy any stored crops, burn down villages, salt wells and generally make the land unproductive.

The laws of land holding are very complex. A vassal has the right to grant part of his lands as fiefs to vassals of his own. These vassals have feudal duties to their liege lord, who is not necessarily the owner of the lands from the Crown. Vassals who grant their own lands to other vassals sometimes accept money in lieu of feudal responsibilities which causes problems for the liege lord who may find it difficult to command his vassals to carry out their



feudal duties.

A vassal who dies without heirs or who commits a felony and has forfeited his land rights causes the lands that he holds to be in escheat. This means that the lands revert to the Crown for a year and a day after which they revert to the lord who granted the land to the vassal. At the time of Merrie England, this is not generally seen as a major source of Crown income, but becomes more important during the reign of Henry III, the last king of Merrie England. The Crown can appoint escheators whose job is to manage those lands held in escheat and to settle disputes over those lands. Quite often lands can be seized as escheat lands so that the Crown can benefit from the revenue while any disputes are settled; sometimes such disputes can be stretched out to maximise any income.

Another problem is the practice of giving lands to the Church. Normally, when land is given to another, when that person dies the land reverts to the liege lord who can then grant the land to his vassal's heirs or to someone else entirely. Quite properly, this reversion of land and the subsequent granting to a vassal is taxable and the Crown takes it due. However, when a vassal grants the land to the Church there is a problem. The Church does not die and has no heirs, so the land is permanently in its possession without the chance of taxation. The Church can then grant the lands to vassals who are obliged to serve the Church rather than some remote Lord, especially after the person who granted the lands to the Church has died. In 1290, this problem is solved when a statute, *Quia Emptores*, is passed that gives the new vassals the same legal and feudal obligations as the original liege lord, thus preventing some of these issues. However, at the time of Merrie England this causes a number of problems and disputes.

Another problem in the feudal system is the problem of having two masters. A Lord can easily hold land from two or more Kings. Many of the Normans in Merrie England have family links to France, and many hold lands in France from the French and Catalan Kings. Normally this is not a problem, as they must pay taxation based on the lands they hold from each King and pay each their proper dues. However, what happens when the two kings go to war, as often happens in the time of Merrie England? There are two possible results, the Lord can side with one king against the other or can sit out the conflict and refuse to assist either king. The former lays the Lord open to the laying waste of his lands by the wronged king or to the withdrawal of land rights. Where land rights are withdrawn, the Lord is often compensated by new grants from the king to whom he was loyal. However, a Lord who withdraws support from both kings may well find himself in trouble with both of them. So, there is a risk in accepting lands from more than one monarch, or even from more than one Lord.

The issue of land-owning bishops is also a problem. Many bishops come from the nobility, being relatives of the King or of his most powerful Lords and, as such, many own lands. Some bishops give their lands to the Church, but this is rare as many bishops have families and are often married with children of their own and want to provide lands to their heirs. Bishops who own land have feudal rights of their own. However, they also have feudal rights as bishops and these can be incompatible, giving rise to the issue of having two masters. Some bishops, such as the Palatine Bishops of County Durham, own lands as Bishops and have feudal duties in addition to those that came with their own lands and rank. These Palatine Bishops are very powerful as they answer only to the Archbishop and to the Pope. In the case of the Bishops of Durham, this makes the Archbishop of York potentially powerful as their liege lord, and is one reason why many kings try to put their own man in that exalted position.

Knights

Knights are a social class of their own, mounted noble warriors whose heavy cavalry form the backbone of the armies of Merrie England. Promotion to knighthood requires being dubbed by another knight, often in combat or following a brave deed, and once elevated the new knight may use the Honorific Sir.

A knight is well trained, being an expert horseman, soldier and courtier. He should be well equipped, having a charger or large warhorse, a full suit of armour which must comprise of at least a helm and chainmail, a lance, a sword, a shield, and other weapons depending on his culture and nationality.

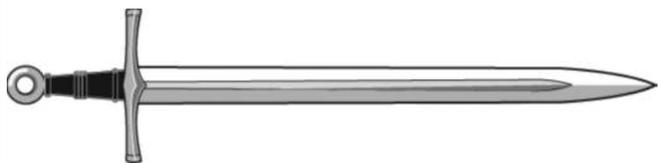
The training of a knight is long and arduous. He starts as a page, a boy who acts as a servant, looking after a knight's horse and equipment. Whilst fulfilling his duties as a page, he learns humility, the value of service and general tasks. Once he has reached a certain age, normally about thirteen, a page becomes a squire. As a squire, he learns more about warfare, how to ride, and how to fight on horseback and on foot. He still serves a knight and looks after the knight's possessions, although he could himself be served by a page. Once a squire has proven himself in combat, and has shown himself to be courteous and true, he can then be dubbed a knight. During times of war squires are often dubbed knight before a battle or on the battlefield.

When a squire is to be knighted formally, rather than on the field of battle, he must first be bathed, normally by the knight that he serves, and dressed in white. He then fasts, confesses his sins and performs an overnight Vigil staying awake in a Church or Chapel praying to God. Finally, he kneels before his master and is dubbed a knight. Later, only the Monarch is given the power to create new knights, but at the time of Merrie England any knight can create other knights.

Knights are expected to be excellent riders, possess fearsome martial prowess and be courageous in battle. Most serve feudal Lords and form the main part of his Lord's military commitments. However, some become Errant Knights, not following a master but instead travelling the country righting wrongs and doing good deeds.

At the time of Merrie England, knights are also beginning to be expected to follow the codes of Chivalry. Yet, most have failed to embrace the Chivalric traits thus far, remaining discourteous bores and often abusing the hospitality of those they encounter, ravishing maidens and pillaging the land.

Knights Scenario Hooks



- Become squired to a knight who later is revealed as a fraud
- An immoral knight kidnaps your family and demands ransom
- Participate in a tourney held between Christian and Muslim knights
- Be approached by your liege lord's wife who wishes to engage in Courtly Love
- During your vigil to become a knight, a demon appears to tempt or battle you
- The knight who dubbed you is declared a traitor and must be hunted down

Chivalry

To the Robber Barons of the anarchy under King Stephen, the idea of chivalry was a non-starter. After all, what was the point of giving quarter to a foe? It was the Angevin kings who promoted the idea of Chivalry in an attempt to reign, pacify and civilise the nobility. But Islamic cultures also uphold the ethical concepts of chivalry, often outdoing Christian knights in chivalric deeds. In fact, the Islamic influence on Provence and Aquitaine following the Moorish occupation of those lands probably had a role in shaping the ideals of Chivalry and Courtly Love.

Chivalry is a set of social and moral guidelines determining how a knight should live his life, how warfare and combat should be carried out, and what acts are considered noble or dishonourable. It can be broken down into three distinct sections:

DUTIES TO COUNTRYMEN

- Virtues - Truth, Honour, Generosity, Courtesy, Mercy, Justice, Valour
- Service - The duties that a vassal must perform for his Lord and the services a Lord must perform for his vassals

DUTIES TO GOD

- Virtues - Defending your faith against the evils of foreign worship
- Service - Obeying God above the wishes of a temporal or feudal master
- Faith - Remain faithful to God and his holy scriptures

DUTIES TO WOMEN

- Virtues - Being gentle and gracious to women
- Service - To serve a woman and protect her
- Love - the idea of Courtly Love

Many Knights take a vow of Chivalry which can count as a Vow for the purposes of gaining Blessings.

Knights are supposed to strive for all these ideals, but often find that pursuing some principles cause them to come into conflict with others. This gives rise to excellent scenarios based around a moral conflict over which ideal a Player Character should uphold.

In game terms, Knights have the Etiquette (Chivalry) skill that allows them to know what things are chivalrous and to act in a chivalrous manner.

The Tourney

Most noblemen are also warriors, being trained as knights and skilled in combat. Many wish to prove their mettle, thus skirmishes between nobles are not uncommon. During times of war, each noble gathers his Liegemen and presents himself to his Liege Lord. In times of peace, however, the knights have to be able to keep their skills honed and ready. One way of doing this is to take part in a Tourney or Tournament.

ARRANGING A TOURNEY

Tourneys are very well organised and must follow a standard plan. A Lord, the Appellant, calls upon the King of Arms, an official concerned with the bearing of arms and heraldry, of his country and asks him to travel to another Lord, the Defendant, and request that he would be so kind as to face this Lord in a tourney. The King of Arms takes a ceremonial sword between the two Lords. The Appellant Lord chooses eight knights and squires of whom the Defendant Lord must choose four judges. These judges must be



knowledgeable and skilled, well travelled and noble, respected by all the participants. Those judges choose the date and place of the Tourney, then the King of Arms, or his menservants, must cry the tourney around the land. The King of Arms must cry the tourney himself to the King, the Lords Appellant and Defendant and to the Captains of the Tourney.

During the Crying of the Tourney, all noblemen of the land and those of other lands, who are not banished nor enemies of the King, are invited to the Tourney. Those who accept may take a small token, a shield emblazoned with the arms of the four judges, and may enter the Tourney.

The phrasing of the request and acceptance is interesting.

The King of Arms goes to the Defendant Lord and says " Very noble and powerful prince and redoubted lord, the very noble and powerful prince and my redoubted lord the <Lord's Name>, your cousin, has sent me to you on account of the great chivalry and prowess that he knows is in your very noble person. In all love and friendship, and not out of any ill will, he wishes to hold a tourney and bouhort of arms before ladies and damsels; and to signify this he sends you this sword, which is appropriate for this."

The Defendant Lord, if he accepts, says, "I accept not out of ill will, but to please my cousin, and to amuse the ladies".

So, one of the main reasons for a Tourney is to please the damsels and ladies, presumably the sight of young fit men fighting holds as great a fascination in the Tourneys of Merrie England as it does today in the boxing ring.

Several benefits are said to be gained by taking part in a Tourney. These are:

- Everyone will know which men are of ancient nobility, by the way they bear arms and crests
- Those who behave dishonourably will be chastised so that they will behave better in future
- Everyone taking up the sword will get excellent weapons practise
- Perhaps some young knight or squire, by doing well, will get mercy, grace, or an increase of love from a lady or mistress

ASSEMBLING FOR THE TOURNEY

Knights taking part in a Tourney normally gather several days beforehand, in a pre-arranged spot, in order to register. They must present their coats of arms and list their noble forbears and valorous deeds and achievements.

There are rules about what a knight has to wear to a Tourney, what armour is permitted, what weapons are allowed and so on. Each knight must wear padding to ensure that the blows are not fatal, and must use special swords too wide to pass through a visor and hollowed out so as not to be heavy enough to cause serious injuries. Maces should be lighter than usual and must have hand guards to protect knights. These weapons must be checked before the Tourney to ensure that injuries are kept to a minimum. In game terms, weapons used in a Tourney do half damage.

Participants in a Tourney must abide by the rules of combat, which generally means no stabbing attacks, no attacking below the belt, no fighting where fighting is not permitted, and no attacking someone whose helm has fallen off before he has put it back on again. Tourneys are meant as combat practice and a bit of fun for the ladies, not arenas where well-trained knights are slaughtered.

Tourneys are generally held on a Monday or Tuesday, never on a Friday or Sunday, and never during Lent. The Tourney is set in an open area a few miles wide between two settlements used as lodgings for the participating knights, one for each of the Appellant and Defendant Lord, and any knight staying in one settlement has chosen which side he will fight for. Sometimes viewing stands are erected for spectators outside one of the settlements.

The Lords and Barons enter the Tourney town or site on destriers, with their knights, squires, pages and heralds in a veritable parade, with minstrels and trumpeters moving ahead, everyone displaying their coats of arms on pennants.

RULES AND PUNISHMENTS

Tourneys have very rigid rules, as everyone knows their place and should know their duty. Infringements are dealt with by corporal punishment, where the offenders are beaten with stocks or with swords and maces. Sometimes the offender is then placed on his horse with the saddle girth cut and facing backwards, whereupon he is led away out of the Tourney in disgrace.

Tourney Encounters

- The Penniless Knight who when defeated, ransoms himself to a year of service
- The Vengeful Rich Noble who resents being ransomed
- The Clumsy Noble who's accidental death causes a blood feud
- The Cowardly Lord who fears injury and seeks protection
- The Arrogant Baron who boastfully belittles his conquered opponents
- The Dishonest Noble who claims he wasn't captured and reneges on his ransom

Offences that merit punishment include:

- Speaking ill of ladies (Punished by a beating until the offender cries out for mercy and promises never to speak ill of ladies again)
- Breaking a promise, especially if a matter of honour (Punished with a beating and then being sat on a horse, as above, and led from the Tourney)
- Usury, lending money and charging interest (Punished with a beating and then being sat on a horse, as above, and led from the Tourney)
- Marrying a wife who is a commoner and not a noble (Punished with a beating and must wait with the heralds until the Tourney is over, in which case he may leave on a horse, as above, and led from the Tourney)
- Breaking the rules of combat of the Tourney (Punished with losing horse, weapons and armour and being expelled from the Tourney)
- Entering the Tourney when not a gentleman and without being a nobleman (Punished with a beating but only a symbolic one by the Princes gathered there and with the flats of the blades of swords, after which he may take a coat of arms and be treated as a gentleman thereafter. This is the way that an unknown knight may enter a Tourney without proving noble descent.)

Once again, speaking ill of ladies is considered a major infraction of the rules, but not one that merits expulsion from the Tourney.

The ladies of the Tourney may select a Champion, or Knight of Honour, who must bear a veil on his lance. If anyone is beaten too severely, this Champion may touch his crest with the veil and the beating must stop, for that man is put under the protection of the ladies and may not be touched for the duration of the Tourney.

TYPES OF COMPETITION

There are several types of competition held at a Tourney. The most obvious to modern day observers is jousting at the Lists, where knights charge at each other and try to knock opponents from their horses. However, there are other forms of competition. The Grand Meleé is the highlight of the Tourney and involves a mock battle between the forces of the Lords Appellant and Defendant. Participants can challenge each other to mock duels to determine who is the better fighter. The most handsome men can vie to be the Ladies' Champion, and who knows where that might lead.

During the evening before the tourney proper, knights test their skills in individual jousts. The next morning a formal parade is followed by more jousting.

JOUSTING AT THE LISTS

The archetypical contest of arms, jousting at the lists is actually a very minor part of a tournament, simply because charging other knights is not a valuable method of warfare. However, it has entered the psyche of our view of medieval life and hence is covered here in some detail.

In a joust, two knights ride at each other, each armed with a blunted lance and shield. The aim of the joust is to unhorse the opposing knight, knocking him off his horse. If both knights are unhorsed, the joust then takes the form of combat between the two knights until one is knocked prone, whereupon the victorious knight puts his sword to the prone knight's throat and asks him to yield. Not yielding in such a position is a grave offence against honour and merits expulsion from the Tourney so most knights simply yield.

Victory in the joust means the capture of the defeated knight's weapons, armour and horse, a valuable source of income for knights, for the defeated knight may well offer to buy back his belongings at a fair price.

JOUSTING RESULTS MATRIX

| Lance Roll | Ride/Joust Roll | Result |
|------------|-----------------------------|---|
| Critical | Critical | No effect, both knights remain on their horses |
| Critical | Special | Attacking knight does normal damage, defending knight's armour protects, shield takes 2 points of damage |
| Critical | Success | Attacking knight does special damage, defending knight's armour protects, shield takes 4 points of damage |
| Critical | Failure | Attacking knight does critical damage, defending knight's armour does not protect |
| Critical | Fumble | Attacking knight does critical damage, defending knight's armour does not protect and the defending knight falls from his horse |
| Special | Critical | The attacking knight's lance takes a point of damage |
| Special | Special | No effect, both knights remain on their horses |
| Special | Success | Attacking knight does normal damage, defending knight's armour protects, shield takes 2 points of damage |
| Special | Failure | Attacking knight does special damage, defending knight's armour protects |
| Special | Fumble | Attacking knight does special damage, defending knight's armour protects and the defending knight falls from his horse |
| Success | Critical | The attacking knight's lance shatters, the defending knight's shield takes 2 points of damage |
| Success | Special | The attacking knight's lance takes a point of damage |
| Success | Success | No effect, both knights remain on their horses |
| Success | Failure | Attacking knight does normal damage, defending knight's armour protects |
| Success | Fumble | The defending knight falls from his horse |
| Failure | Critical | The attacking knight's lance shatters |
| Failure | Special, Success or Failure | No effect, both knights remain on their horses |
| Failure | Fumble | The defending knight falls from his horse |
| Fumble | Any result but fumble | The attacking knight falls from his horse |
| Fumble | Fumble | Both knights fall from their horses |

Jousts use normal BRP combat rules, but in a slightly modified way because of the highly structured format of the joust. DEX strike ranks and Statements of Intent are not used, for each knight is armed with a similar weapon and, to a certain extent, dexterity and size are not important factors. Each knight may attempt to make a Lance attack roll, but his lance attack may not exceed his Ride Horse skill, and may defend with his Ride Horse skill (or his Joust skill if the Games Master prefers to use the Joust skill), with the results being matched against the Jousting Results Matrix below.

Each knight's lance does 1D5 + his horse's damage bonus. Since these lances are blunted, they do a crushing attack on a special rather than an impaling attack. This has several effects. First, the horse's damage bonus is increased by one level for that attack. Secondly, the defending knight must make a Stamina roll or be Stunned for 1D3 rounds. Being Stunned means the knight must make a Ride Horse roll each round that he is Stunned, or fall from his horse. Normally, it takes several rounds to reach the ends of the lists, whirl around and attack again, so the other effects of being Stunned do not have any effect on the Joust.

Each knight has a limited number of lances, normally three, but this can be increased by prior agreement. If a knight loses each of his lances because they have shattered, then he forfeits the Joust unless the opposing knight decides to dismount and fight him in single combat.

When in single combat, either because both knights have been unhorsed or because one knight has lost all his lances and the other has decided to fight him, combat is by the normal BRP rules. However, swords and spears are blunted and so will do Crushing damage rather than Bleeding or Impaling damage on a special. All weapons do half damage due to their blunted nature and the fact that they are so light. This means that combat will take longer than normal and lasts until one knight has fallen to the ground. Such combats should be chivalrous in nature, so a knight who loses his weapon or shield should be allowed to retrieve it, and a knight who slips rather than being knocked to the ground should be allowed to regain his footing.

THE GRAND MELEE

The main event of the day is the grand meleé. Participants enter the field with their valets and foot servants. Princes may have 4 valets, Lords 3, Knights 2 and other gentlemen 1. These valets are mounted, wear brigandine armour and carry short lances to be used to protect their gentlemen if he is sorely pressed. Foot servants wear leather armour and carry short blunt spears with which they can protect a gentleman who has fallen.

The knights form up in their two sides and begin with a series of massed charges. These eventually degenerate into meleé where small groups or individual knights fight each other, seeking to capture their opponents for ransom. Indeed, ransoming is a prime method of earning or losing wealth, but can lead to ferocious combats resulting in accidental injuries and even death.

The grand meleé finishes when either the knights retire exhausted, or the sun sets, usually leaving a swathe of destruction over the countryside between the settlements.

Tourneys are very popular in France, where they were invented by an Angevin nobleman, but have spread to England, Scotland, Spain, Germany and even Poland. Henry II of England banned Tourneys in England both to weaken the nobles and to avoid the conflict and public disorder that they generated, although he allowed them in his French lands. His sons Richard and John allow Tourneys under strict conditions, but only under licence and in certain locations.

Droit de Seigneur

The "Right of the Lord" refers to the rights conferred on the Feudal Lord through his position. Feudal Lords have many rights and many abuse those rights.

One of those rights is said to be the right of "First Night" where a Feudal Lord could take a virgin to bed on her marriage night and deflower her. This was probably never a Feudal right, but from a Fantasy RPG viewpoint, the Droit de Seigneur is too good an idea to not include. The very fact that such a right could have existed could give rise to many role-playing situations.

In Merrie England, the Droit de Seigneur exists and can be practised. In the event that a maiden from a Feudal Lord's estate marries, the Feudal Lord can claim his right of First Night. After the ceremony, the husband takes his wife to the Lord's house or castle and leaves her there until the morning. The Lord will join her in his bedchamber and have sexual intercourse with her in front of one or more witnesses. The witnesses often leave the couple alone after the deed, allowing the Lord to take more advantage of the situation, but ideally the woman would leave the bedchamber and retire to another room for the rest of the night.

Droit de Seigneur Cameo Characters



- The Wronged Maiden, crying because she has been ravished by the Lord
- The Vengeful Husband wants to take revenge on the Lord for deflowering his wife
- The Lusty Husband deflowers his wife before the wedding night and deprives the Lord of his right
- The Vengeful Maiden prevents the Lord from deflowering her in the most physical of ways or throws herself to her death from the bedroom window
- The Reluctant Lord who is expected to do his duty but doesn't really want to

Marriage, Divorce and Blood

At the time of Merrie England, marriage and divorce amongst nobles are handled differently than they are today.

Marriage

Marriage amongst nobles is very rarely concerned with love. Most marriages are arranged by the King, powerful Dukes and Counts, or the heads of noble families. Sisters and daughters of noblemen can be married off as political acts, to repay debts, to make an ally or simply for a high price. Many noblewomen bring a dowry of lands or money, lands are more important than money as the noblewoman retains her rights over the lands and can effectively add them to the Lord's Demesne.

Guardians can marry their wards to the highest bidder and often exercise this right. Where a guardian is not closely related to his ward, he can marry her, even against her will. Of course, the Church insists that marriage is consensual, but there are many ways to force consent. Child marriage is common, especially when the child is an heir or heiress, with girls in their early teens being married off to powerful noblemen after the deaths of their spouses, something that must have filled the young bride with dread. Sometimes, young girls are betrothed to young boys, or even older boys or young men, at an early age, with the marriage happening once they hit puberty.

Marriage by abduction is common, especially when a rich heiress is concerned. A powerful nobleman will ride in to an heiress' estates with his companions and abduct the heiress, carrying her off to his stronghold. There, he will persuade her to marry him, usually by force or the threat of beatings and ravishment. Once she has agreed, he will summon a priest to perform the ceremony then take her to his marriage bed. After this, the heiress will be seen as a less valuable commodity, having been ravished by the nobleman. If she becomes pregnant and has a child it becomes more difficult to have the marriage annulled.

One of the most important reasons for marriage amongst the nobles of Merrie England is to produce heirs. Inheritance rights and laws differ from country to country, but a couple with no children can expect their lands to pass to a relative and nobody wants that. Although sex outside marriage is forbidden by the



Church, sex within marriage is encouraged if it is for procreation. However, procreation is a tricky business. Having too many children means that inheritance is unclear and can give rise to rivalry, feuding and warfare between brothers, as happens with King Henry and his children. Having too few children, however, means that the heir could die young, as often happens, leaving the noble couple childless. Having too many daughters means the couple must find good matches and dowries for them or must commit them to nunneries. Nobles quite often cease marital relations after the birth of several children, partly due to the dangers of repeated childbirth and partly due to the expectation that the wife has done her duty and doesn't need to continue. Many noblemen take mistresses, concubines, or take advantage of serving girls, chambermaids and unlucky women encountered in the fields or in the forest. Many noblewomen take lovers while their husbands are on campaign or away looking after their scattered lands, and there is no shortage of wandering minstrels and troubadours willing and able to assume that responsibility.



♪ *THE Highlandmen hae a' come down,
They've a' come down almost,
They've stowen away the bonny lass,
The Lady of Arngosk.*

*They hae put on her petticoat,
Likewise her silken gown;
The Highland man he drew his sword,
Said, Follow me ye's come.*

*Behind her back they've tied her hands,
An then they set her on;
'I winna gang wi you,' she said,*

'Nor any Highland loon.' ♪

Divorce

Although the Catholic Church expects marriage to be for life, many of the clergy are realists and will allow marriages to be ended under certain circumstances.

A childless marriage can be terminated on the grounds of the wife's barrenness. A marriage that only results in daughters can be similarly terminated. Marriages between closely related people can be terminated and nobles often marry relatives confident in the knowledge that they can end the marriage in the future if so desired. Adultery is a valid reason for ending a marriage and there are many opportunities in Merrie England - noblemen are often off Crusade, fighting in campaigns, visiting their vast estates or simply more interested in their squires and fellow comrades. Noblewomen are left at home or brutalised by their husbands and seek solace in the arms of visiting minstrels and troubadours. Many marriages are purely political and the husband and wife have no love for each other. Some noblewomen take revenge on philandering husbands by messing around themselves.

Blood

The Catholic Church has always had rules on who could and could not marry. At the time of Merrie England, marriage between sixth cousins could be questioned and were grounds for divorce. However, the Fourth Lateran Council of 1215 amends this to marriage between third cousins. The term for the closeness of spouses is consanguinity.

What does this mean in practice?

First cousins are descended from a common grandparent; second cousins from a common great grandparent; and third cousins through a common great-great grandparent, with sixth cousins being descended from a common great-great-great-great grandparent. From a practical point of view, count back the generations, with grandparents counting as one, if the two parties are descended from someone with a count of 6, or 3 after the Fourth Lateran Council, then the relationship needs to be allowed by a bishop or archbishop. Even if a marriage is allowed, it can be annulled at a later date if either party request it, or if an archbishop or the pope orders it.

This is a major problem in Merrie England. Nobles are expected to marry nobles and it is very rare for a commoner to become a nobleman. A commoner can be knighted in battle or can participate in a tournament and be counted a gentleman, but this is unusual. Many of the Norman families have inter-married for many years and many are descended from the Norman Dukes. The web of marriages between nobles in Europe is incredibly convoluted and most nobles are related to most other nobles. Finding a match that can be made without being challenged is a major job and many a blind eye is turned in order to cement relationships. Characters who make a Knowledge (Heraldry) roll may be able to tell if two people are a suitable match from a genealogical point of view. Those making a Special or Critical roll may be able to find a way around any difficulties that allows the marriage to take place.

Nobles from the Iberian countries have an even more difficult task, for they have vowed not to marry anyone with Islamic or Moorish blood. Many of the minor nobles married the daughters of Moorish noblemen, mingling the races, and many of the daughters of the European nobles married the sons of Moorish noblemen. What this means for those Iberian families that want to remain unsullied by Moorish blood is that they must check for consanguinity as well as checking the family trees for Moorish ancestors. The stock of available women satisfying both these demands is small, so many Iberian noblemen look outside Iberia for their wives. Those Iberian noblewomen who satisfy these requirements are immensely proud of their status and happily show the veins at their wrists which show through the pale skin and appear blue, hence the term "Blue Blood".

Courtly Love

Queen Eleanor is famous for promoting the ideas of Chivalry and Courtly Love. Indeed, her court of Poitiers is a veritable Camelot. These ideas are spread by the troubadours and minstrels across the Angevin realm and soon reached England where they have been embraced by the nobles. Indeed Queen Eleanor's actions are partly responsible for transforming the nobility from a bunch of feuding robber Barons to a chivalric collection of knights.

Courtly Love is the, sometimes secret, expression of love and admiration between noblemen and noblewomen. It has elements of desire, lust, eroticism and chastity. Courtly Love is very often unrequited or unconsummated, allowing a noblewoman to feel the fires of romance without the dangers of becoming pregnant or of bringing shame upon her family. However, it often develops into an actual physical affair, but in doing so change its nature, cheapening the ideal. Marriage is sometimes the natural conclusion of Courtly Love, but is not the objective.



The Courts of Love

Although Eleanor of Aquitaine is the main force behind Courtly Love in Merrie England, many more exist in southern Europe. Queen Eleanor holds court at Poitiers; her daughters, Marie of France, Countess of Champagne, and Eleanor of England, Queen of Castille hold court at Troyes and Burgos; Ermengarde of Narbonne holds court at Narbonne. These four women are pivotal to the causes of Chivalry and Courtly Love. Troubadours, minstrels and sages are welcome at each of their courts. Some of the greatest poets are patronised by these Queens and many ideas from Islamic Spain, and the Cathars pass through these courts where they are transformed and spread far and wide. They speak a language that is related to those spoken in northern Spain, southern France and northern Italy, and in which much courtly poetry is written.

From the nobleman's point of view, Courtly Love means trying to Impress a beautiful noblewoman, acting in an honourable and chivalrous way, being courageous, proving himself worthy of her and accepting her independence and free will.

From the noblewoman's point of view, Courtly Love means being available to be courted by one or more handsome noblemen, showing interest and attention to them, having secret and illicit liaisons, exchanging tokens of their love and bestowing favours on knights at tourneys.

Courtly Love applies equally to single and married noblewomen, whom often remain at home while their husbands or fathers go off crusading, raiding, participating in tourneys or attending matters of court. It is often a very lonely existence and women lighten their situation by accepting court from a handsome, young nobleman. Quite often this nobleman is a member of her household, perhaps a young knight, a troubadour or a visiting relation of her husband or guardian. Whilst she may see this as an opportunity to increase her power and influence, he may regard it as a chance to further his cause with a powerful and influential sponsor. That aside, they can both safely satisfy their emotional needs for love, companionship and illicit desire without the dangers of an actual physical affair. Quite often, the courtship will continue when the noblewoman's husband or ward returns, adding an extra frisson to the relationship.

The stages of Courtly Love are:

- Attraction to the lady, usually via meaningful glances
- Worship of the lady from afar
- Declaration of passionate devotion
- Virtuous rejection by the lady
- Renewed wooing with oaths of virtue and eternal fealty
- Moans of approaching death from unsatisfied desire (and other physical manifestations of lovesickness)
- Heroic deeds of valour which win the lady's heart
- Consummation of the secret love
- Endless adventures and subterfuges avoiding detection

In an age when heiresses are routinely abducted and married against their will; when nobles can buy guardianship of a noblewoman and marry her to the highest bidder; when widows can be forcibly married off; when marriages are usually arranged between young noblewomen to far older noblemen; when feudal Lords can exercise their *droit de seigneur* to take the maidenhood of a bride on her wedding night; and when noblemen have mistresses and use servants as bedwarmers, the idea of Courtly Love is a way of softening the harsh, often loveless lives of the noblewomen of Merrie England.

STAR-CROSSED LOVERS

Several pairs of lovers are held up as examples of Courtly Love. Some of these are fictional, others are real, but all are celebrated in song, poetry and prose. Minstrels and Troubadours sing of their exploits and tell of their doomed love, making the hearts of noblewomen flutter.

TRISTAN AND ISOLDE

The story of the Cornish Knight Tristan and Isolde, an Irish Princess and the intended wife of King Mark of Cornwall, is a staple of the minstrels and troubadours. Set around the time of King Arthur, this story is a favourite amongst the Bretons, Welsh and Cornish, and is gaining in popularity in England and the Angevin lands.

Tristan travels to Ireland to bring back Isolde as a wife for his king, but on the voyage back they drink a love potion that makes them fall madly in love with each other. Their affair lasts after



Isolde's marriage to King Mark until they are betrayed by Tristan's uncle. Depending on the story, Tristan is wounded and needs Isolde to heal him, but is tricked into believing that she has refused, so he dies of grief, leaving Isolde also to die of grief, falling on his corpse. Another version has the lovers condemned to death but escaping, hiding in the forest of Morrois, until their discovery by Mark, who forgives them, staying with Isolde and leaving Tristan to marry Isolde of the White Hands, a Breton princess.

The troubadours like this story because it tells of a doomed love, caused by magic and therefore not the fault of the lovers. Although it is a physical love, it is held up as an example of the principles of Courtly Love.

LANCELOT AND GUINEVERE

Part of the revival of the stories of King Arthur, the tale of Lancelot and Guinevere is becoming widely known throughout Merrie England. Passed down for years amongst the Welsh, Cornish and Bretons, these tales have been written down and elaborated on recently to celebrate the Norman victories over the Saxons.

Lancelot rescues Guinevere after she is abducted from Arthur's court, but falls in love with her. They pursue an adulterous affair even though Lancelot is Arthur's best friend and the noblest and purest knight of Camelot. The affair is important as it weakens Arthur, as a cuckolded King is a shamed King, weakens Lancelot as he is no longer the purest knight of Camelot, and weakens Guinevere as she is racked with guilt. Eventually, the affair is discovered and Lancelot leaves Camelot in disgrace, Guinevere retires to a nunnery and Arthur is left to fight his nephew Mordred without Lancelot's help. When Arthur is killed, Lancelot retires to a hermitage and he and Guinevere do penance for their sins until their deaths.

Troubadours love doomed lovers and Lancelot and Guinevere fit this model. It also warns of the consequences of adulterous affairs, and serves as an example for the Queens of England.

HELOISE AND ABELARD

Unlike the other star-crossed lovers, the story of Heloise and Abelard took place in recent times, just before the time of Merrie England. Heloise was a brilliant young woman, a scholar, knowing Latin, Greek and Hebrew, and known as having intelligence and insight. Her guardian and uncle, Fulbert, engaged as a tutor an equally brilliant scholar and philosopher, Peter Abelard, who had made his name as a logician and a debater. The two quickly fell in

love, with Abelard seducing her and embarking on a physical relationship, producing a son names Astrolabus. The two secretly married, even though that might affect Abelard's career as a scholar, but when Heloise denied the marriage after Fulbert announced it, Fulbert decided to take revenge. In the middle of the night, his men entered Abelard's house, held him down and castrated him. His attackers were brought to trial and the man who had castrated Abelard was himself castrated, a punishment that the medieval folk would have heartily approved of. Heloise was locked in a nunnery and eventually became a prioress. Abelard became a monk but was so annoying that he was forced to leave several monasteries, becoming a hermit but was pursued by students, eventually founding a college. Heloise became Abbess of the Oratory of the Paraclete, which Abelard had established, and the two were reunited, but now more like brother and sister than husband and wife.

What made their story famous was the fact that Abelard and Heloise exchanged letters describing their affair in explicit detail. This both scandalised and titillated polite society and the troubadours picked up on their relationship. Theirs was a relationship based on love, not politics, on desire, not duty, one doomed to a tragic end with the lovers separated in a brutal fashion, only for them to be reunited first through love letters then in person.

Heraldry

Battles are very confusing places, full of knights and soldiers wearing similar armour. It is very difficult to tell them apart. To counter this, knights and soldiers wear coats of arms to identify themselves. These coats of arms are badges that show the knight's status as a gentleman and a nobleman.

Nobility is a precious thing, not to be squandered by marriage to commoners. Many organisations only allow entry to those who have



several generations of noble ancestors, so being able to prove one's nobility can be very important.

The science of Heraldry codifies and categorises these coats of arms, under the watchful eye of the Heralds. Heralds are a profession whose job is to control the coats of arms of nobles, to arrange and settle matters of honour and to regulate and record the nobility. They officiate at tournaments, oversee battles, arrange treaties and truces and facilitate prisoner exchanges.

The science of Heraldry is governed by a few simple rules, but the interactions between those rules are complex and varied, giving rise to many coats of arms. There are rules on who may bear coats of arms, what colours may be used and which symbols are present. The in depth study of Heraldry is beyond the scope of Merrie England.

Each country has its own College of Arms, or College of Heralds, which regulates the coats of arms borne by the nobility of these countries. At the time of Merrie England, these are not fully formed and organised. Games masters must decide whether they want a College of Arms or simply a number of important Heralds to oversee coats of arms.

Success in the Knowledge (Heraldry) skill allows the Herald to recognise and interpret coats of arms, to judge the relative rank of nobles and to determine whether a forthcoming marriage will be legal. All of these things are vitally important to nobles in a Merrie England campaign.

Robber Barons

During the anarchy of Stephen and Matilda, the Barons of England became too powerful to be reined in by the monarch. They fortified many castles and rode out to pillage the countryside and fight each other. Henry II and his sons Richard I and John I tried to curtail the powers of the Barons, making them swear fealty to the King himself, destroying many castles and forbidding the building of new ones.

Such actions did not always go down well with the Barons, and there is an undercurrent of simmering discontent which continues throughout the period of Merrie England. When Henry's sons rebelled against him and fought each other, the Princes offered concessions to the Barons to purchase their loyalty, watering down attempts to limit their powers.

In the time of King John, the Barons buy many favours, privileges and positions, once again growing in strength as the monarch weakens. In consequence, taxes are raised and the barons have to find ways to pay them. The local populace are taxed and terrorised more and more often, resulting in the creation of dissident heroes such as Robin Hood.

Eventually, this leads to the Barons uprising, forcing John to sign the Magna Carta, and then taking up the cause of the Prince of France, supporting his invasion against John. It is only John's timely death that allows his son, the child Henry III, to become King and to gain the support of the nobles.

The situation with Robber Barons is worse outside of the Angevin lands. The Rhine is littered with castles, allowing their Robber Barons to exact tithes on the river traffic. The South of France is ruled by a series of Robber Barons who exact tithes on pilgrims and merchants.

Politics and Intrigue

Where there are nobles, there are politics, and where there is a court, there is intrigue. Merrie England is not different; politics and intrigue abound. During the Anarchy, King Stephen and the Empress Maude fought each other for control of England, and King Henry II, Empress Maude's son, has a long memory and is short of forgiveness for those who opposed his mother. Henry's sons bicker about their inheritance, fighting each other and their father for control of parts or all of the Angevin domains. Queen Eleanor supports one son against

another and several sons against her husband. The English and French Kings plot against each other almost continually. The Princes of Wales and the Kings of Scotland look for weakness in the English Crown and exploit those weaknesses ruthlessly. The Pope acts against those kings who try and control the church and against those who oppose his rule. The Holy Roman Emperors oppose the Pope and try to establish their own rule of the church. Individual bishops try to establish themselves as independent of the Pope and princes in their own right. Nobles try to establish themselves in the favours of kings, often gaining new lands from different kings and establishing new feudal relationships. Nobles fight and plot against each other, bringing down rivals and promoting allies. Merrie England is a seething cauldron of intrigue.

Characters in Merrie England may use the Perform (Intrigue) and Knowledge (Politics) skills to actively influence events. However, politics and intrigue are vastly more complex than a couple of skill rolls. Many situations could be part of politics and intrigue. For example, defeating a rich noble in a tournament might make a powerful enemy; killing an opponent in battle might advance a PC in the eyes of his king; writing a satirical poem and paying minstrels and troubadours to sing it throughout the land can be used to discredit a rival; having a rival accused of heresy might be useful, even if not proven.

Travel

Many of the nobles of Merrie England hold lands scattered far and wide. The Anglo Norman nobles have family lands in Normandy and Brittany, and the Angevin nobles own lands further south in Anjou, Poitiers and Aquitaine. Some nobles even possess lands in France, Castile, Aragon and Germany, sometimes by marriage, sometimes by inheritance and sometimes by conquest. The nature of feudal society means that these nobles have to travel around their holdings to extract oaths of loyalty from their vassals, perform certain duties and also swear fealty to their own liege lords. The Royal Court of Merrie England continually travels around the domain, stopping for a few days at certain key town or castles, before moving to the next.

Cross channel travel is relatively commonplace, especially when travelling to and from Normandy. Many ships stop off at one of the Channel Islands whose sheltered harbours grant safety in all but the worst weather. Such a crossing will typically take two or three days. Travelling from Boulougne to Dover takes a day but has no safe harbours in the event of bad weather, so this is the preferred route of only those nobles with holdings in the area. Nobles with Flemish and German holdings travel to Holland, those with holdings in Castile or Aragon cross to France and travel by road - or brave the Bay of Biscay with its treacherous weather. Game Masters may use the Ship rules in Basic Roleplaying for these journeys.

Travel overland is not as dangerous as travelling by sea. However, the dangers from brigands, bandits and robber barons are ever-present. It is a brave or foolish nobleman who travels without a military escort, no matter how skilled a knight. Noblewomen are routinely abducted and married, or conversely abducted, ravished and held to ransom.

A horse can move 50 km or 30 miles a day, according to the Basic Roleplaying rules. However this is an optimistic movement rate during a sustained journey. A nobleman on a horse might be able to make 30 miles per day if he is on a good road and has several changes of horses. A more realistic movement rate is the 8 miles that the Royal Court moves each day, and a heavily laden noble's entourage would probably not move much faster. Difficult terrain would slow down travel away from the major roads, as would adverse weather conditions, fatigue and illness.

The Crown

The Crown is the office of the monarch of England, normally a King but occasionally a Queen.

The Kings of England have great power, but are also answerable to their Barons and Clergy. This makes them fascinating sources for roleplaying fun. Merrie England covers the reigns of Henry II, Richard I, John I and Henry III, all unique rulers, yet similar in their ambitions.



Crown Powers

The Crown controls vast lands and estates. It owns the properties of some, and the inheritance of others. The Crown also possesses other privileges: it can grant lands and titles to certain individuals; bestow guardianship over minors; permit or disallow weddings; confiscate lands and banish great lords. In addition, the Crown can raise taxes and levies, and if unchecked, can bleed the country dry, as happened under Richard I and John.

INCOME

The Crown has its own income from the Royal Demesne; great estates managed by stewards for the king. This brings great wealth, but it is not the Crown's only source of income.

BUYING AND SELLING OF POSITIONS

Anyone who wants a Royal position can buy one from the Crown. Prices vary widely according to the position and also the state of the country.

APPOINTING SHERIFFS TO THE SHIRES

Sheriffs purchase their office, paying a renewal fee every year. Once installed, a Sheriff must remit a set level of taxes for the whole Shire, but has free rein in how he raises those taxes. Anything extra is personal profit. Sheriffs can also sell subordinate positions and tend to raise a great deal of money by such sales.

Royal Encounters

- Capturing a well defended knight during battle, he is revealed as an incognito king
- The Crown sells the guardianship of your betrothed to a sworn enemy
- You must escort a priceless treasure to ransom your own king
- As a member of the Royal Court, you are approached by conspirators seeking to overthrow the king
- The crown jewels are stolen, and suspiciously end up in your possession
- Despite loyal service, your royal office is put up for sale by the Crown, desperate for funds

SELLING GUARDIANSHIPS OF HEIRESSSES

With the high incidence of warfare and the lack of medical knowledge, many wealthy lords die young, leaving both widows and heiresses without a husband or father. The Crown can grant guardianship over heiresses to relatives or people of power, who can offer them 'protection'. Such guardianship allows the guardian to control the ward's lands, often appointing a steward to run the estates. The guardian can also determine who the ward shall marry, often at a price as the new husband will gain title to the estates after the wedding - in fact it is not unknown for the guardian himself to marry his ward when she comes of age! Although in theory the ward must agree to the marriage, in practice they are often threatened, cajoled and even beaten into submission. Even widows can be married off against their will, often to the rich and powerful, bringing their estates with them. The only real alternative is to take the veil, become a nun and give their estates to the church.

GRANTING PERMISSION TO MARRY

The Crown has the power to forbid marriage within the nobility. Seeking permission to marry is normally a formality, but even formalities come at a price. Nobles wishing to wed must petition the king and pay a fee before the nuptials can take place. The wealthier or more powerful the family, the higher the settlement.

INHERITING LAND AND TITLES

All nobles hold their land in grant from the Crown. This means that when a noble dies, his lands will pass, in theory, back to the Crown. His heirs have to petition the Crown and buy back the rights to the land. Sometimes the Crown will grant the lands instead to a rival or favourite, for a fee of course.

JEWS

The Crown owns all the Jews of Merrie England. Any Jew who dies automatically leaves his or her wealth to the Crown, as the Crown is the heir to all Jewish estates. This is an excellent source of income, and some Jews are so wealthy that on their death the Exchequer sets up a special department to take care of their estates!

The Crown and Warfare

All the nobles of England have a feudal duty as vassals of the King to come to his aid in times of war. Each Lord has to provide a certain number of knights and men at arms when the king calls. However, this presents several difficulties. Some noblemen are ill suited to warfare and have few knights to raise. Others are of dubious loyalty at best, and the king cannot always trust these vassals. Yet others have conflicting loyalties that prevent them from



engaging in certain conflicts, for example those who hold lands in both France and England have two feudal lords, the kings of France and England, so when war breaks out, such noblemen are at a loss over which side they should support.

Due to these facts, the Kings of England often ask for scutage in lieu of service. Scutage is a tax, dependant on the number of knights and men at arms that the Lord is duty bound to provide. The King uses this money to hire professional mercenaries to wage wars, and some captains and their troops serve loyally for many years.

The nobles of course resent paying scutage and also resent having to go to war. The Angevin kings of Merrie England engage in war in France and beyond, which eventually causes the barons to rebel. Many nobles claim their feudal duties only stretch to waging war in England and Normandy, not in the other Angevin states or in France itself. Historically this caused friction between the nobles and King John in particular, being one of the reasons why John lost Normandy, Anjou and Poitiers.

RANSOMS

Many rich nobles make arrangements for ransoms to be paid in the event of being captured, which offers their captors an incentive not to kill them. Since the Crown is always in search of ready cash to finance wars, facilitating and guaranteeing such ransoms is a lucrative way of making money. The normal practice requires the freed noble to lose various lands and titles as a punishment, then force him to buy back said lands and titles later, at a profit for the Crown.

HOSTAGES

The Crown often takes hostages to ensure the good behaviour of troublesome vassals. Hostages are normally family members of the troublemakers: sons, brothers, nephews, daughters, sisters and nieces. They are generally well treated, raised as nobles, educated and trained, eventually returning to their families without harm and often having a good impression of the Crown and the Court. However, things can change very easily. In times of rebellion, hostages are often killed, or blinded and castrated, a punishment that happens fairly frequently, although more often in Scotland and Ireland than in civilised Merrie England.

During the Third Crusade, King Richard the Lionheart kills the Muslim hostages in his charge, an act that deeply shocks and offends Saladin. Both men are noted for their chivalry, but Richard was making a point and that point was not lost on Saladin.

The Royal Court

The Crown has certain duties to its vassals and vassals have requisite duties to the Crown. One of these is the duty of the Lord to inspect, or to be in attendance at, its properties. The best way to do this is to travel periodically to these holdings. Another duty of the Crown is to act as Judge in certain cases, and therefore Royal Justice must travel to those towns where it is required. Vassal Lords can also be summoned to Court to pay homage to the Crown.

In a country where transport links are painfully slow, it is unfair to expect everyone to come to London or Poitiers, so the Crown travels to more convenient places. Thus the Royal Court is a mobile one, travelling on average 8 miles per day, around the castles, abbeys, towns and cities of Merrie England.

Henry II and Richard I had vast holdings in western France and their Court travelled through those properties as often as through Merrie England. John spent a lot of his time in France before he lost his French territories, after which he then passed most of his time in England, though his Court still travelled from place to place.

Some places receive more visits than others. London is important, being the largest town in the Kingdom. Winchester is the place where the kings are crowned, and Canterbury is the seat of the archbishop. The Midlands are important since many battles are fought there, and the Crown needs to keep a tight rein on the local nobles. Henry II used Northampton as a base for his Midlands court, but all the Kings of Merrie England travelled extensively in the region. East Anglia is seldom visited, mainly because the fenlands are not important politically or economically. Nottinghamshire was significant to John as he had holdings there. Derbyshire is of little import, although John tends to treat Derbyshire together with his Nottinghamshire holdings, and the further north, the less frequent the Court's visits. The Great North Road is a customary route used by the Court as it took in many important towns and allows a single journey to York.

Magical Blessings

The Crown fulfils a vital authoritative role, with the King being anointed in his office in the same way as the legendary kings of old. This anointing, taken as part of the coronation ceremony, bestows some special powers to the King. These include the power of healing, the power of command, the power of judgement and the power of majesty. These take the form of Blessings which are known by the King but do not have to be specially learned. They are cast using the monarch's Piety, or his Perform (Kingship) skill.

THE POWER OF HEALING

The King has the power of healing, as demonstrated several times by several kings of Merrie England. Henry II cured scropula, a disease of the throat and neck called the King's Evil, and several other kings emulated this act. Simply touching the king's robes is said to be enough to cure some minor ailments. In Basic Roleplaying terms, the King has access to the Blessing Cure Disease. This is not a feat unique to the Angevin kings; the Capetians of France had similar abilities, as did several of the pre-Conquest Anglo Saxons.

THE POWER OF COMMAND

The King has the power to command his vassals. This could be a normal mundane effect reflecting the power and importance of the king or could be a magical effect reflecting the Divine Right of the king to rule. In Basic Roleplaying terms, this is a Blessing called Command Vassal that forces a single vassal to obey the king's command.

THE POWER OF JUDGEMENT

The King is the ultimate Judge, second only to God himself. Being anointed gives the king access to the Blessings Fair Judgment and See the Wrong, which allow the king to judge fairly. The King does not have to use these, but may do so at will.

THE POWER OF MAJESTY



The King is majestic by his very nature, but sometimes that just isn't enough. Being anointed grants him the Blessings Majestic Demeanour and Bow Down in Front of Me, both of which may be used to force his subjects to treat him in certain ways.

When a king is anointed, he gains the Perform (Kingship) skill. This skill is increased through experience, by using the powers and offices of Kingship. The king may use the skill to invoke the Blessings available to him, and also to make kingly decisions. Perform (Kingship) may be modified by circumstances. An Impious King suffers a -20% to his Kingship skill, a tyrant has -20%, a Just King has +20% as does a Good King or Saintly King. Other bonuses and penalties should be allocated by the Games Master as required.

GLOSSARY

| | |
|------------------------|---|
| Knight Banneret | A Knight who commanded men under his own banner |
| Squire | Servant to a knight, a knight-in-training |
| Constable | An officer of the law, appointed to keep order |
| Centenar | Commander of a hundred men |
| Hobilar | Mounted infantryman or light cavalryman, from Ireland |
| Vintnar | Commander of 50 men |
| Ensign | Commissioned Officer |
| Warden | The chief officer or guardian of a place |
| Sheriff | A royal official responsible for keeping the peace throughout a shire or county on behalf of the king |
| Knight | A mounted warrior, a minor nobleman |
| Demesne | The land granted to a nobleman for his own use, rather than to be farmed by freehold tenants |

The Land and People



Climate

The climate of *Merrie England* is better than it is today. Europe at the time is in the middle of the Medieval Warm Period and has average temperatures of around a degree Celsius warmer than today. This means that many crops can be grown. In fact grapes are cultivated even in the north of England, allowing some monasteries to make their own wine.

Summers are warm, winters are generally mild, spring is wet, and autumn is warm and dry. May Day is the traditional start of Summer and the Medieval Warm Period makes May almost as warm as today's June.

The Shires

England was too big to be administered as a single unit, so, in Anglo Saxon times, it had been split up into Shires. With the Norman Conquest, the Shires became Counties, but many retained the suffix -shire.

A Sheriff, or shire-reeve, oversees the administration of each shire. The Sheriff reports directly to the Crown, and probably purchased his position. The Sheriff serves the Crown and has a number of obligations: he must keep law and order; he must pay a certain amount of tax; and he must maintain the castles and standing army of the county. The position can be a very lucrative one. First of

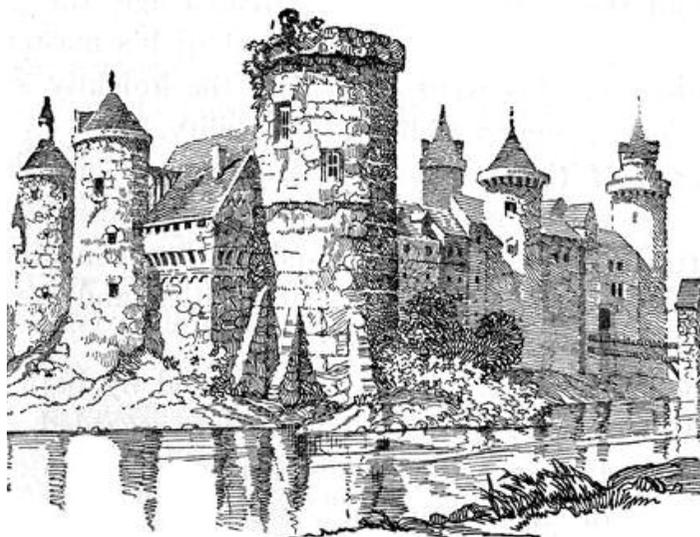
all, the Sheriff appoints officials below him, and these positions are often bought. Second, while the Sheriff must pay a certain amount of tax, any taxes above this amount are his to keep. Third, the Sheriff can impose tariffs on merchants, marry off wards, and raise money in a number of other ways.

The capital of the Shire, the County Town, normally has a castle at its centre. Many shires have more than one castle, maintained by the Crown, great magnates, local barons, or their stewards. Castles are a source of great instability in many places, and are the focus of rebellion and warfare.

Shires are split further into hundreds, containing 100 hides, or enough land to support 100 households. Hundreds are split into tithings of ten hides. Some counties have different terms or subdivisions, the counties of the Danelaw has wapentakes, not hundreds, Yorkshire has Ridings, or thirds of a county; some northern counties had wards; Kent had Lathes, Sussex had Rapes, both containing several hundreds, Wales has cantrefs, and Ireland has Baronies. Hundreds controlled by the Crown have their own sheriff. Those controlled by lords have a Steward.

Each hundred has its own court, and the sheriff, steward, or lord administers local justice. Each tithing is covered by a Frankpledge, meaning that all men over 12 years of age are bound by each other's behaviour, sharing the blame for any wrongdoing, and responsible for producing any wrongdoers suspected of a crime.

Castles



Following the Civil War between Stephen and Matilda, England was peppered with castles built by powerful barons. When Henry II came to the throne, he ordered the destruction of many of these castles. Between 400 and 1000 castles were destroyed during this period, and many castles were returned to the Crown. This may well have been the source of Robin Hood's dispossession from the lands of Loxley.

Henry II, and his sons Richard I and John I, spent large proportions of their budgets on building castles and fortifying existing ones. These have to be paid for and most castles are the focus of intense tax collection.

Royal Castles belong to the Crown and are administered by Royal Officials. When the Royal Court comes to an area, it is likely to stay at Royal Castles. Certainly when the King holds Court he will do so at a Royal Castle. In times of civil unrest, the Royal Castles are the focus of most of the battles, for it would be tactical suicide to allow a Royal Castle to stand uncaptured behind your own lines.

Castles are led by Castellans, responsible for the maintenance of the castle, the feeding of the castle's inhabitants and the defence of the castle in times of war. Many castellans are the wives of the knights who are away at war. In fact, many noblewomen are well versed in tactics, especially siege warfare, and make excellent leaders.

A castle often has a small village or town around it. Sometimes the castle is built in a town, but often the town forms around the castle. After all, a castle requires many skills, stonemasons, blacksmiths, woodworkers, soldiers and cooks are common and don't all live within the castle. Soldiers and guards are rough, violent men and often frequent taverns, whorehouses and brothels, so these are usually found nearby. In *Merrie England*, the Church is never far away and castles often have churches in the surrounding town, in addition to the chapel normally found within the castle itself.

Early Norman castles were of the Motte and Bailey type, with a wooden, or later stone, keep built on a small hill, or motte, and surrounded by a ditch, overlooking an enclosed area, or bailey, surrounded by a palisade. However, by the time of *Merrie England*, castle building had advanced somewhat and castles built at this time include a Curtain Wall, made of stone and surrounding the bailey; a defensive Moat or flooded ditch; a Gatehouse typically containing a portcullis, drawbridge and murder holes; Towers commanding the corners and weak points; Battlements on the tops of the walls containing crenellations, gaps between stones allowing defenders to

shoot out at or throw things on attackers, and hoardings, or wooden projections allowing defenders to drop things on attackers; Sally Ports allow a small force of knights to sally forth and make a surprise counter attack.

Castles are not only found in *Merrie England*, of course. The Angevins built castles throughout their realm, from the Pyrenees to Scotland. The French have a similar numbers of castles, or Chateaux, performing similar functions, although these are not the fairytale castles that they later became. The Germans have castles on every turn of the Rhine, from which Robber Barons levy tolls on passing boats, and many other castles protecting the local lords against the myriad of rivals in the Holy Roman Empire.

Important Places

Some towns and cities in *Merrie England* have more importance than others. What follows is not an exhaustive list but should provide a flavour of the important towns of the time.

LONDON

Whilst not the capital, as the Royal Court moves around England and the other Angevin areas, London is the richest, most populous and the most influential city in England. London Bridge is rebuilt in stone between 1176 and 1209, and is the only bridge across the Thames downstream from Kingston.

Although part of modern-day London, the City of Westminster is a separate entity in the time of *Merrie England*, becoming more important when the royal treasury and financial records are moved here from Winchester in 1200. Although separate, London and Westminster are often regarded as being part of the same city. London is recognised as a County of its own. It has rights as a commune, can appoint its own sheriff, has a Mayor and, in 1215, gains the right to elect its own Mayor. The Guilds of London are very powerful and control many of the trades of the city. London also has a large Jewish population who suffer during rioting at Richard's coronation. Westminster Abbey, Westminster Hall and the Tower of London are important places of power. At this time, London has 13 monastic houses and more than 100 parish churches.

DUNWICH

Situated on the coast of East Anglia, Dunwich is one of the most important ports on the east coast. It has a population of 3,000 people, and contains eight churches, three chapels and two hospitals. Dunwich trades with Iceland, the Baltic, the Netherlands and France. The Templars hold land here, as do the Benedictines. Later, the Franciscans and Dominicans will build Pories here, reflecting its importance. However, the seas have begun to attack Dunwich, eating it a little at a time. Lost to the seas, there is little trace of Dunwich in modern times, but that may spark a storyline in itself.

NORWICH

One of the largest cities in England, Norwich has a population of 10,000 at the time of the Domesday Book. It is a major port and trades with the cities of the Hanseatic League, with wool being its main export. Norwich became extremely wealthy on the back of the wool trade and built many churches. It has a thriving Jewish community which suffered two setbacks: in 1144, a boy, William of Norwich, was allegedly killed in a Jewish ritual and canonised as a martyr; in 1190, the Jews of Norwich are found massacred in their homes, except for a few who took refuge in the castle.

LINCOLN

Lincoln is the third largest city in England, after London and York, and is one of the wealthiest places in all of Europe. Lincoln exports cloth and wool to Flanders. It also has a famous dyers guild, well known for making Lincoln Scarlet and Lincoln Green, worn by Robin Hood. Lincoln Cathedral was destroyed by an earthquake in 1185, which falls in the middle of the *Merrie England* period. Lincoln has a large Jewish population, and anti-Semitic riots took place in 1190. These start in Kings Lynn, with the Jews of Lincoln are protected by Hugh of Lincoln, later canonized as St Hugh. Aaron of Lincoln is a Jewish moneylender, and the second richest man in England. His death in 1186 causes the creation of Aaron's Exchequer, a department of the Royal Exchequer, simply to administer the wealth and debts owed to his estate.

YORK

Another rich port town, York trades with the Low Countries and with Gascony, importing cloth, wax, canvas and oats, and exporting grain and wool. York Minster is an important cathedral, and the Archbishop of York is second only to the Archbishop of Canterbury. York has a large Jewish population, which suffers a pogrom in 1190. They take refuge in Clifford's Tower, which belongs to the Crown. Here, they are besieged, promised safe conduct, and eventually burned out, which kills one hundred and fifty of them.

DURHAM

Durham holds the bones of St Cuthbert and St Bede, and its possession of these relics make it an important pilgrimage site. The Bishops of Durham are styled Earl-Bishops, and have many rights. They may appoint their own sheriffs and justices, form a parliament, raise armies, raise taxes, hold fairs, issue charters, salvage shipwrecks, administer forests, collect money from mines, and mint coins. In fact, the Bishop of Durham rules the County of Durham in his own right.

WINCHESTER

Important historically, Winchester begins to wane during the time of *Merrie England*. However, it is the place where Kings are crowned and holds important institutions, such as the Royal Mint.

BRISTOL

Another important port, Bristol controls trade with Ireland. Its castle is said to be the strongest in England.

FENLAND

Around the shore of the Wash is a mass of marshes, fens, meres and channels collectively called the Fenland. Hereward the Wake fought the Norman invasion from the Fens, and there are still outlaws and refugees hiding here. The Fens stretch into what is now known as the Norfolk Broads, and cover the salt marshes on the coast, turning most of northern East Anglia into impassable marshland.

The people of the Fens subsist by fishing, fowling, hunting and harvesting reeds.

Several monasteries can be found here, built where English saints searched for isolation. The monasteries of Crowland, Ely, Peterborough, Ramsey, Spalding and Thorney begin draining the

Fens to make fertile farmland, but this process takes many centuries, and, at the time of *Merrie England*, the Fens are still large areas of marsh and bog.

- Ely - Important for its cathedral and the bishopric based there, Ely is a rich city, made fat from the surrounding fens and farmland.
- Boston - An important port, Boston trades with the ports of Europe and grows rich on the wool trade.
- Chatteris - Chatteris is a market town and site of a Benedictine nunnery,
- Peterborough - A Cathedral city lying at the edge of the fens, Peterborough records the events of the day in the Peterborough Chronicle. The Abbot of Peterborough rules the Soke of Peterborough in his own right.

Kesteven Forest was planted to the north of Peterborough as a Royal Forest, and is important throughout the time of *Merrie England*.

THE SOMERSET LEVELS

Like the Fenland, the Somerset Levels are a stretch of marshes and peat bogs between the Quantock and Mendip hills, along the Severn Estuary. Much of the Levels are drained by the monasteries of Glastonbury, Athelney and Muchelney.

NORTHERN ENGLAND

William the Conqueror fought a rebellion in England with The Harrowing of the North. His army burned villages and crops, killed livestock, salted the land and replaced all the native leaders with Norman ones. This caused widespread famine and deprivation, and turned the lands into wastes. The effects of this are still being felt over 100 years after the event, making northern England a land of moors and bare rock.

THE GREAT FORESTS

A great deal of *Merrie England* is covered with forest. Much of the ancient wildwood has been cleared for farming in the earlier ages. However, enough remains that a squirrel can famously leap from bough to bough across England without having to touch the ground.

Many of the forests are cultivated in one way or another. People hunt animals, gather mushrooms and wild plants, coppice trees and burn branches for charcoal. However, many forests are dangerous places where outlaws hide beside paths and dangerous beasts lie in wait to devour unwary travellers.

ROYAL FORESTS

Around one third of the forests of England are reserved as Royal Forests, places where the monarch and nobility can hunt and the rights of commoners are restricted. Commoners are forbidden to hunt deer, boar, hare, wolf, fox, marten, hare, coney (rabbit), pheasant and partridge, although local nobility may buy the right to hunt and warren. It is forbidden to enclose areas of the forest or to clear them, to fell trees or to erect building in Royal Forests. Inhabitants of Royal Forests cannot bear hunting weapons or use dogs, with the exceptions of mastiffs that have had their claws removed. Forest Law is upheld by the Wardens, Foresters, Agisters and Rangers.

English Pastimes

The Alehouse



♪ Oh where are your feather hats
Your mantles rich and fine
They all got swallowed up, me lads
In tankards of good wine
And where are your maidenheads
You maidens frisk and gay
We left them in the alehouse
We drank them clean away ♪

The drinking water of *Merrie England* is generally unhealthy, full of bacteria and poisons, so most people drink beer, mead or ale. The Alehouse does not have the puritanical connotations that it has today, although clergymen preach against excessive drunkenness and lewdness. Every village or hamlet has an Alehouse and many towns have dozens or even hundreds.

Churches often brew their own ale, sold by churchwardens to raise funds for the upkeep of the church or for alms distributed to the poor. The Bride-Ale is particularly popular, but Whitsun-Ale, Leet-Ale, Lamb-Ale and Clerk-Ale are also brewed for different festivals.

Animal Baiting

Bull-baiting, Bear-baiting and Badger-baiting are especially common in the time of *Merrie England*, involving setting a number of specially bred dogs against the animal, normally in a pit. The dogs bite the baited animal, worrying and tearing at it until they bring the animal down. At this time the dogs used are normally types of mastiff. Most towns have a bull or bear pit, and some people are employed to trap bears and badgers for the sport.

Cock Fighting

Another bloodthirsty sport, cock fighting involves setting two specially trained cocks against each other in a cock pit. The cocks have metal spurs attached to their legs to do extra, lethal damage and they fight until one is dead or disabled. In Basic Roleplaying terms, each spur does 1 point of damage and ignores any negative damage bonus.

Dog Fighting

Specialist breeds, normally mastiffs, are set on each other in a dog pit. With all of the above pastimes, gambling is rife, and a lot of money can be won or lost netting on a fight.

Hunting

The nobles of *Merrie England* love to hunt, whether with hounds, falcons or on horseback. The commoners also hunt, but not always as sport. They hunt with dogs, with bow and arrow and snares, even when it is illegal.

Games

Board games are common in *Merrie England*. Nine Man Morris can be played on a simple board, knucklebones and dice are widely played, and chess is popular among the nobility.

Entertainers

Jesters and acrobats, minstrels and troubadours, actors and dancers, all travel the kingdom entertaining the masses. Many are organised in troupes, banding together for safety and companionship, but many travel alone.

Sports

The commoners play many sports for entertainment. Football is a riotous, often banned, game, where two teams of hundreds of men fill the streets and try to score a single goal with a ball, especially on Shrove Tuesday. This usually takes place around Easter. Other games include skittles, quoits, horseshoes, hammer throwing, wrestling, and sparring with quarterstaves.

Music



Merrie England has a very strong musical tradition with many different instruments. There are three types of instrument used - wind, blown like pipes; string, plucked or played with a bow; and percussion, struck or shaken. Some examples of each are shown below, but for reasons of space this is an incomplete list. Bas instruments are quieter ones more suitable to the chamber or indoor performances whereas Haut instruments are louder ones more suitable to outdoor playing.

STRINGED INSTRUMENTS

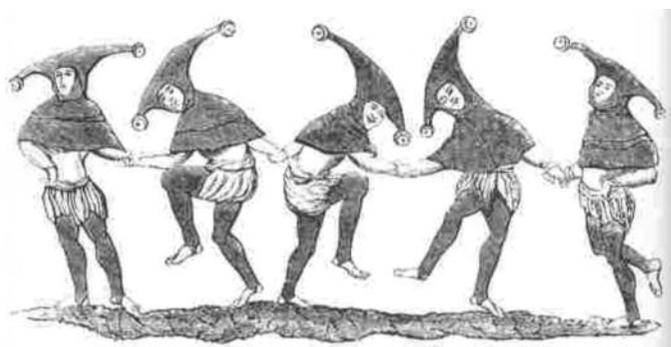
- **Harp** - A large stringed instrument used by troubadours and minstrels, the harp is a favourite instrument in Wales
- **Lute** - A pear-shaped plucked instrument, the lute is a favourite of minstrels
- **Fiddle** - Medieval Fiddles are played with a bow or plucked and usually held under the chin or in the crook of the arm, they are popular with minstrels and other musicians
- **Psaltery** - A cross between a harp, a lyre and a zither, the Psaltery is a popular instrument in sacred music
- **Dulcimer** - A sounding board with metal strings stretched over it, the Dulcimer is played by striking the strings with hammers and is used for musical performances at courts and in noble houses

- **Vielle** - Similar to a violin, the Vielle is popular with troubadours and minstrels
- **Mandolin** - Very similar to a lute, the mandolin is a smaller version and is equally as popular with minstrels
- **Organistrum or Hurdy-Gurdy** - A kind of mechanical violin, a Hurdy-Gurdy consists of a guitar-like body with strings passing over a wheel which is turned with a crank to make them sound and a series of keys that are pressed to change the note and tone. These are played by two people, one turning the crank and the other pressing the keys.

WOODWIND INSTRUMENTS

- **Flute** - Flutes are played by minstrels and other musicians and are similar to today's flutes
- **Trumpet** - Used in pageants and for court fanfares, trumpets are long metal instruments
- **Pipe** - The pipe is a simple instrument used by the common folk, especially in Ireland
- **Shawm** - A reed instrument, the shawm is used by the Waytes to warn townfolk of approaching enemies or fire
- **Recorder** - A very simple instrument used by peasants and burghers
- **Bagpipes** - Popular in Ireland, Scotland, Northumberland and in Brittany and Northern Spain, the bagpipes have a bag made from a sheep and pipes that are blown or pumped
- **Cornet** - The cornet is a long tube with finger holes and is played by musicians, normally as part of a group
- **Hautboy** - Used by the Waytes, a hautboy is a double-reed instrument whose sound carries for long distances
- **Horns** - Long, curved instruments made from the horn of an ox or a ram, these are used as warnings and for outside performances

PERCUSSION INSTRUMENTS



- **Drum** - Used by commoners, soldiers and other musicians, drums are used throughout *Merrie England*
- **Cymbals** - Round metal plates, cymbals are an ancient instrument used to accompany all kinds of music
- **Tambourine or Timbrel** - a wooden frame with a skin stretched over it and small metal cymbals within the frame, the tambourine is normally used by women and travelling female tambourinists are often considered loose women and a danger to men everywhere
- **Tabor** - Military musicians play the tabor, a small drum, at the same time as a pipe, especially in Ireland
- **Bells** - Another ancient instrument, bells are used by men and women and are favoured by Morris Men and the Fairy Folk

Guilds

Towns in *Merrie England* organise their labour force into organised Guilds. Each profession has its own Guild with a charter and special rules. Guild hierarchies are organised into several ranks, with members starting as Apprentices, progressing through Journeyman to Master Craftsman. An apprentice works for a master craftsman and cannot leave his service. A Journeyman can work for any master and is paid for each day's work. A Master Craftsman can hire apprentices and journeyman and practice his craft as his own boss.

Anyone with talent can become an apprentice, and will be taught the basic skills of his craft until he reaches a certain level of proficiency and produces a work that proves his skill. At which point he can move on to be a journeyman.

Journeymen can travel between towns, learn different skills from different masters, and are generally accepted by the guilds of other towns, for a fee. Those who have practised their craft for several years may attempt to produce a masterpiece and prove their skill. If acceptable, the Guild keeps their masterpiece and the journeyman is promoted to master, following a vote of the other masters of the guild.

Guilds are formalised, with their own guild laws, rules and charters. Craftsmen may not intermeddle or practise another craft. Guildsmen must attend guild meetings, pay tithes, dues, and practise their own craft. Guilds are often involved with the Church, to the extent that in *Merrie England* only Christians can join Guilds, thus excluding Jews and Muslims from Guild Membership.

Guilds have special duties that they carry out. Guilds take part in the Mystery Plays, re-enactments of the stories of the Passion and of general biblical stories that taught the stories to the general populace. They hold parades, grant alms, build almshouses and observe the days of their patron Saints. They attend church en masse and pay for clerics in certain positions, donate for the illumination of bibles and funded burials and masses. Guild members believe that their salvation is effected by the actions of their fellow members, so it is in their best interests to ensure their companions maintain the highest moral standards.

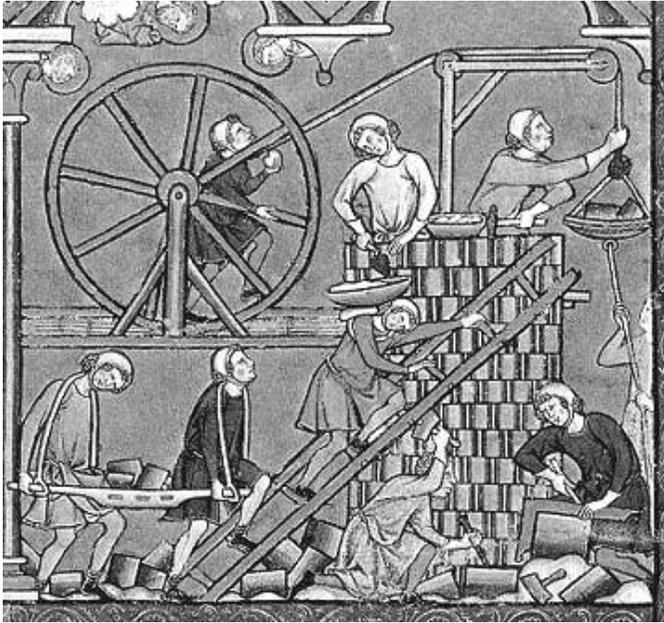
Guilds act to protect their craftsmen, paying those too sick to work, supporting the families of dead members, training and educating new apprentices and providing physical protection if necessary. Indeed, Guilds have been known to arm themselves and march against those who attacked their own fellows! Guilds also act as guardians of their trade, by setting prices and labour costs, preventing foreigners from usurping their own craftsmen, opposing free trade and restricting innovation.

Merchant Guilds

These are organisations of merchants who travel widely as well as shopkeepers. Merchant Guilds operate together to control, regulate and protect trade between different towns and countries. They oversee the actions of their members because if a merchant from a guild defaults on his payments, then other merchants from the same guild may have their goods seized in lieu of payment, leaving them to demand recompense. Merchant Guilds can even boycott trade with a country or town whose rulers seize money and goods from one of their members, something that could adversely impact the wealth of the country concerned.

Merchants are very prosperous in *Merrie England* and the Merchant Guilds are the wealthiest Guilds in the land. This means that they have a great deal of influence, not only at Court, but in the Church and amongst the other guilds too. Merchants often occupy high office, and act as patrons and friends to the powerful.

Freemasons



Freemasonry as such does not exist at the time of *Merrie England*, but the Stonemasons have their own Guild. Master Masons who travelled to the Holy Land with the Crusades to design and build castles, are reputed to have been taught ancient secrets passed down from the masons who built Solomon's Temple. During this period, there are many masons in the Knights Templar and Knights Hospitaller, with master masons serving in the Holy Lands and journeymen moving back and forth between England, spreading information, secrets and rituals.

The Stonemasons Guild, or Mason's Guild, is important because of the ever-increasing number of building works being carried out. The King needs new castles, barons fortify their strongholds, wealthy merchants and guilds fund new stone churches, medieval towns are expanding, and guilds are desperate for new guild houses.

Game Masters may include the secret society of the Freemasons in *Merrie England*. If so, then Masons should be given the ability to learn and cast Magic or Sorcery using Knowledge (Freemasonry) to cast the spells.

Morris Men

At Holy Festivals, men gather and dance. Amongst others, they dance on Plough Monday, May Day, Whitsun, Candlemas and the New Year. These dances celebrate the turning of the seasons, the fertility of the land and the joy of life; and use clubs, swords and shields as well as sticks, handkerchiefs and bells. Although outwardly simple festival gambolling, the Morris Dances have a far deeper meaning. They honour the ancient fertility rituals that were carried out before Christianity reached England and have a very strong pagan influence.

This means that Morris Men have access to some magic that normal people cannot use. Each festival dance invests the participants with a Magic Spell, but only if the dancer succeeds in his Morris Dance skill. The spell is cast using the same skill, although it does not require an actual dance to be carried out whilst casting. If the spell learned is variable, each successful use of the Perform (Morris Dance) skill at a festival increases the Level known by the dancer by one, up to the normal maximum allowed by the Basic Roleplaying rules. Spells are cast, however, using the Knowledge (Morris Dance) skill.

Spells taught by the Morris Dances vary according to the dance used and the particular tradition involved. However, Sword Dances normally teach Sharpen, whilst other dances can teach Enhance DEX, Endurance, Fanaticism, Enhance Charisma, Good Fortune and Protection. Individual players and games masters are free to create their own Morris Dances and related spells.

Mummers

Travelling actors, the Mummers are famous for performing their plays; folk comedy dramas featuring characters such as St George, a Saracen Knight, Slasher and even Old Father Christmas and Beelzebub. Mummers travel around the country, putting on plays in each town they visit, never staying long in any particular location. The Mummers Play has links to the Mystery Plays, but they are not directly related. However, some Mummers incorporate strange ideas into their plays, ideas that have their roots in the Cathar teachings, in pre-Christian traditions, or even in the tenets of the Jewish and Islamic faiths. As Mummers return from the Crusades or from travelling in foreign lands, they subtly spread their corrupting philosophies through apparently harmless entertainment.

Introductions to Societies and Guilds



- You are sent to join the Masons, in an attempt to penetrate their ranks and spy on them
- During a religious festival, the dancing of the Morris Men accidentally summons a fairy or demon
- Whilst watching Mummers perform you are drawn into their play, which becomes real!
- After years of fear and loathing, you are rescued from death and nursed by lepers
- When grain becomes scarce, become involved in a guild war between the brewers and the bakers

Lepers

Although not an organised society as such, Lepers are treated as a group of men apart. They are isolated from the rest of the world, some living in leper colonies where they are treated and cared for by monks, whilst others travel throughout the countryside, begging for alms. All lepers have to wear a distinctive set of clothing, normally consisting of robes and a cowl, often with a mask or other covering for their face. They also have to carry a bell or clapper which must be rung whenever others come close to them, to warn of the leper's state of health. Lepers shelter in Lazar Houses, colonies of lepers treated by monks, or at small almshouses along busy routes. Thieves or spies often don the garb of lepers, knowing that they can travel freely without being bothered or accosted by others.

Customs



Amongst the yeomanry, traditions die hard. There is a strong pagan substrata coming from Celtic, Roman, Anglo-Saxon and Norse traditions. Even though *Merrie England* is a Christian country there are some customs and folk beliefs that hark back to earlier, pagan days.

Marriage

Nobles have to ask the King for permission to marry and have their marriages arranged for them. The yeomanry do not suffer from this restriction. However, they are restricted in some ways. The Lord of the Manor has a say in some marriages in that he can say who can live on his estates, so he can specify that he wants only single folk or that he doesn't want particular individuals on his lands, causing couples to choose whether to marry and flee or stay single. The *Droit de Seigneur* is sometimes exercised by Lords, taking nervous maidens to their bed on their wedding night, perhaps another reason not to get married.

Marriage is a simple affair. Although some are church marriages, more are simply agreements between two people or are carried out by leaping over a bonfire or a broomstick. There are cases of a man seducing a woman and promising her marriage if she would sleep with him and then denying her after the event, but on appeal to the church the marriage is upheld, a warning to amorous young men.

Women from the yeomanry are still expected to provide a dowry. This comes from the woman's family and is given to the married couple, to be used by them and be retained in the case that the marriage ends, in which case it supports the woman. Such dowries could be as much as 12 shillings, or half a year's wages, so, marriage can be seen as a serious endeavour.

Sex and Reproduction

Even in heavily Christian *Merrie England*, people have sex. The Church requires married couples to procreate and expect this as a duty. Noblewomen must provide heirs to noble estates. Peasants must provide new workers to work the fields. Even monks, priests and bishops need their women to provide comfort, something that is denounced by many bishops during this period.

Sex outside marriage is frowned upon by the Church. However, the principles of Courtly Love actively promote this, even though physical love takes second place to romantic or idealised love. Nobles take lovers and mistresses, bishops and priests have concubines. Troubadours and minstrels travel the country, seducing maidens. Knights ride down pretty maidens in the fields and woods. Soldiers and sailors take women as part of their booty when looting towns, usually by force. Women often entertain rich merchants or tradesmen as they travel on trade routes or pilgrimage routes. Girls go A-maying on Mayday, romping in the fields and woods with their admirers. Even village idiots can find someone to cavort with. The land is not called *Merrie England* for nothing!

However, sex has its own difficulties.

- Sexually transmitted diseases are not unknown. Gonorrhoea, or the perilous infirmity of burning, is regulated against in 1161 in England. Syphilis, although commonly believed to have been brought back by Christopher Columbus from the Americas, has possibly been found in the bones of medieval monks. The Pox is a generic form of sexually transmitted disease. The cures for these are deeply unpleasant, normally requiring the use of mercury or hot wires inserted in sensitive areas.
- Pregnancy, especially outside marriage, can be a real problem. Medical science in the Middle Ages is not very advanced and childbirth is a very dangerous time. In game terms, a woman giving birth must roll CONx5% or develop serious complications, even dying if the roll is fumbled. Complications might include bleeding or a fever and could still result in death. Still births and infant deaths are also common, with an infant having to roll POWx5% each year in order to survive, until it reaches the age of 4 or 5. Contraception is forbidden by the Church, as is sodomy, one of the practical alternatives, so the risk of pregnancy is a lot higher than it is today.

• Bastards are common, even if mother and child survive, there can be a stigma to being born out of wedlock. Noblemen have flirtations and dalliances with common-born women, leaving behind many children. Some of these are tacitly recognized by their fathers and can receive good educations or even titles - there are many Fitzroys around who are the bastard sons of kings. Amongst the yeomanry, being the mother of a bastard can be a problem as such women can be ostracised and stigmatised. Being a peasant bastard can mean beatings from the clergy, fights with legitimate peers and poverty.





♪ *She had not pulled a rosy rose
A rose but barely one
When by came this brisk young man
Says, lady let alone*

*How dare you pull my rose, Madam?
How dare you break my tree?
How dare you come to Carter Hall
Without the leave of me?*

*Well may I pull the rose, she said
Well may I break the tree
For Carter Hall is my father's
I'll ask no leave of thee*

*He's taken her by the milk-white hand
And there he's laid her down
And there he asked no leave of her
As she lay on the ground.*

*Oh tell me, tell me, then she said
Oh tell me who art thee
My name it is Tam Lin, he said
And this is my story ♪*

Folk Magic

The yeomanry of *Merrie England* have many traditions passed down from their ancient past. In game terms, these give access to certain spells or enchantments.

CORN DOLLIES

Farming is an important activity in *Merrie England* and the strength and health of the crop must be maintained. One of the ways of doing this is to save the last sheath of corn cut and to plait it into a shape, known as a Corn Dolly. Each area of Britain and Ireland has its own form of Corn Dolly and guards its secrets jealously. The Dolly is kept over winter in the home and is ploughed into the first furrow of the next year. This ensures the fertility of the land and improves the quality and yield of the grain.

In game terms, the Corn Dolly ritual involves rolling the Knowledge (Corn Dolly) skill with the following results:

- **Critical** - The next year's crop is a bountiful one with healthy grain and an excellent yield, doubling the cash value of the normal crop.
- **Special** - The next year's crop is a good one with healthy grain and a good yield, increasing the value of the crop by half again.
- **Normal** - The next year's crop is an average one with normal grain and yield, producing an average crop value.
- **Failure** - The next year's crop is a poor one with weak grain and a low yield, producing a crop with half the normal value.
- **Fumble** - The next year's crop is a disaster, producing a crop of no value at all.

Some young men and women also make straw dollies, or Fancies, to give to their sweethearts. These can be used as the focus of a love charm to gain their heart. This gives a +10% bonus to any attempts at seduction, as these Fancies are treated as talismans.

John Barleycorn - This is a nature spirit found living in the barley of *Merrie England*. Each year, he is killed and his flesh and blood is eaten and drunk by the locals, but he is reborn each year in the growing of the new barley crop. Of course, his flesh is bread and his blood is beer, two staples of the Medieval diet. In game terms, those who know of John Barleycorn get a +10% bonus in any attempt to grow barley, make bread, or brew beer.

WELL DRESSING

Clean water is a major issue in Medieval England. River water is dirty and full of disease. Marsh water is brackish and unhealthy. The water that comes from wells and springs, however, is, by and large, clean or, at least, cleaner than other water. In order to keep these springs and wells clean, the local water spirits were propitiated by the giving of offering in pagan times. Of course, in Christian *Merrie England*, such practices are forbidden, so instead the rural population dress wells with floral garlands and boards with patterns made of flowers. Doing so ensures that the well or spring never dries up and always gives clean, pure water. Not doing so, well that is another story altogether ...

Cloutie Wells - Sacred Wells in Scotland and Ireland, but also found in Wales, Cornwall and Cumberland, Cloutie Wells are places where the local population leave offerings of strips of cloth hanging around the well on branches. Usually the participant makes a prayer to a local saint or to the spirit of the well. Sometimes, they wash an affected part of the body with the rag, soaked with water from the well, and hang it up, allowing the rag to decay, taking the problem with it. In game terms, participants spend Mana at the well, each point spent gives a 5% chance of curing the ailment, so spending 6 Mana gives a 30% chance of finding a cure. The local clergy may well frown on such superstitions and might think that those offering prayers to the spirits of the wells rather than to local saints are heretics and deserve investigating.



Legends of Merrie England

Merrie England is a place of magic and mystery and has many legends. These can be used as scenario seeds, hooks or just as background flavour.

The Dark Heart of Dunwich

A young maiden of Dunwich, Eva, gives her heart to a local cad who takes her maidenhead and then runs away to sea, deserting her. She says that he has already taken her heart, so he might as well have it, and cuts her heart out with a knife, throwing it into the sea. However, she cannot die and roams the area, particularly the beach and shore. The heart occasionally washes ashore, bringing great misfortune to all who picks it up and keeps it. Eva will die if the heart is returned to her.

The Green Children of Woolpit

During the realm of King Stephen, two children were discovered in the village of Woolpit in Suffolk. They were unusual because they spoke an unknown language, would only eat beans and were coloured green. The boy sickened and died, but the girl learned to eat other foods and learned to speak English. She said they came from St Martin's Land, beneath the ground, where everyone was green. She was baptised, became a housemaid in the service of a local knight and was a normal woman, although loose and wanton in her conduct.

Were these children from Fair Elf Land? Were they from an Otherworld? The girl would still be alive during the time of *Merrie England* and might be a source of knowledge about the St Martin's Land. Perhaps the Games Master would like to set the legend during the time of *Merrie England* and have the PCs meet the children.

The Orford Merman

In 1165, Henry II built a castle in Orford, Suffolk, and began to drain the surrounding marshes. Soon after, the men of Orford catch a man in their nets while fishing off the nearby coast. A contemporary source says "He was naked and was like a man in all his members, covered with hair and with a long shaggy beard. He eagerly ate whatever was brought to him, but if it was raw he pressed it between his hands until all the juice was expelled. He would not talk, even when tortured and hung up by his feet. Brought into church, he showed no signs of reverence or belief. He sought his bed at sunset and always remained there until sunrise. He was allowed to go into the sea, strongly guarded with three lines of nets, but he dived under the nets and came up again and again. Eventually he came back of his own free will. But later on he escaped and was never seen again."

Is the merman connected to the draining of the marshes? Is he a fairy or a man of the sea?

Madoc ab Owain

Madoc is an illegitimate son of Owain Gwynedd, Prince of Gwynedd. When Owain dies in 1170, his sons begin a dynastic struggle to be Prince of Gwynedd, but Madoc and his brother Rhirid are disheartened by this conflict and decide to explore the world, setting sail from Llandrillo in a small fleet of boats. After many days travel, they find a large land and settle there with a hundred men. Madoc and some men return to Wales to bring more settlers, raising ten ships full of men and women and sailing west, never to return.

Madoc is said to have settled in either Alabama or West Florida and his people survived as Welsh-speaking native Americans, with a distinct culture, despite intermarriage with other natives. Welsh visitors to the New World are said to have spoken with these natives and to have understood them, four or five centuries after the event.

If Madoc could have reached the Americas, then so could characters from *Merrie England*. Perhaps they could travel with Madoc, or follow him later. Maybe they could also visit the lands of Iceland, Greenland or Vinland.

The Pedlar of Swaffham

A pedlar living in Swaffham dreams that he should go to London Bridge and stand there to hear some good news. Overjoyed, he packs his bag and travels to London, finally reaching London Bridge. He stands on the bridge for three days, straining to overhear any conversations, but to no avail. A shopkeeper notices him and is curious as to why he is there and listens to his tale. He laughs and says "I'll tell thee, bumpkin, that I had a dream that told me to go to Swaffham in the wilds of Norfolk, search for a pedlar's house in an orchard and to dig beneath the oak tree that I found there, then I would find a great treasure! Think you that I am a fool, to go off on such an errand? No, learn some wit and wisdom and begone from here!" The pedlar returned home and dug beneath the oak tree near his house, finding a great treasure. He becomes a rich merchant and repairs the dilapidated Swaffham Church.

Games Masters could use this as a scenario hook to send a player character on a journey to London.

Prester John

The legend of the Christian King in faraway Asia is common at this time. Prester John is said to rule a Christian Kingdom in the midst of the Muslims and Pagans of Asia. Said to be populated with the descendants of those people preached to by Thomas the Apostle, this is thought to be in India or the lands to the north.

Some say that the Kerait tribe of Mongols are the origin of the Prester John myth, as they convert to Nestorian Christianity in the 11th Century. The Kerait khan Toghrul is granted the title of Wang Khan, or King, by the Jin Emperor in 1183. Toghrul becomes a friend and ally of Temujin, or Genghis Khan, and becomes famous for fighting Muslims. His niece, Sorghaghtani Beki, marries Genghis Khan's youngest son, Tolui, and their sons include Kublai Khan and Monke Khan.

The legend of Prester John is key to the expansion of Christian adventurers exploring Asia. After the Crusades, many Christian merchants and adventurers travel through Asia, searching for Prester John. In fact, his legend is one of the reasons behind the Crusades. Player Characters may well wish to locate Prester John's kingdom for themselves.

The Wandering Jew

When Christ carried the cross, he stopped to rest for a moment and a Jewish cobbler struck him and said "Go on Jesus! Go on quicker! Why dost thou loiter?" Jesus replied "I shall stand and rest, but thou shalt go on till the last day." From then on, the Wandering Jew is condemned to wander the world, immortal, waiting for the Second Coming. Some say that he has converted to Christianity and is a travelling preacher. Others say that he still carries out his trade as a cobbler and awaits the end of days.

Does the Wandering Jew exist? If so, can he be used as a plot device? What can he teach the player characters?

Fair Elf Land

The magical land of the elves is always known as Fair Elf Land, for it is a beautiful place, full of beautiful people. It is far away but also close to hand, difficult to reach but also easy to find, beautiful but also deadly.

Fairy Folk

The inhabitants of Fair Elf Land, known as the Fairy Folk or Elves, are magical creatures, humanoid in appearance, but fair of face and magically powerful. Some believe they are fallen Angels, not those who followed Satan, nor those who followed God, but instead those who chose neither side and were banished to the earth. Others believe they are the fallen angels who listened to Satan but were not evil enough for Hell. Still others believe they are an old race, born of the elements and of Mother Nature herself, leftovers of the primal Creation; or that they are the echoes of the Old Gods, forgotten by men and desperately clinging to their ancient ways. Some say they are the spirits of the dead, or forgotten children hidden from God's gaze. Perhaps they are one of these, perhaps several and perhaps something else entirely. Who can say? The Fairies themselves never answer such questions.

Hidden Folk



♪ *Seven hundred elves from out the wood,
Foul and grim they were.
Down to the farmer's house they went
His meat and drink to share.* ♪

The Fairy Folk live secretive, hidden lives. They rarely interact with humans, except under certain circumstances. Leprechauns, brownies and hobgoblins are Fairies that serve humans if they can be caught. They live in the Old Places, around stone monuments, barrows and burial mounds. They cannot live within the sound of church bells and often leave an area if a church is built nearby. Fairies are poisoned by cold iron and cannot abide its touch. They cast Elf Shot at their enemies and these stone arrowheads that are left behind are proof of their presence. They wear green when in the forests and can blend in to the surrounding vegetation so thoroughly they cannot be seen.

Fairy Folk are not the sweet little winged fairies of modern films. Instead, they are by nature maliciously playful and inquisitive. Pixies play tricks on travellers, leading them astray, tying their hair into small knots or stealing their items. Elf Maidens lure handsome men into Fair Elf Land for Seven Years of servitude. Elf Men seduce young maidens and make them dance at night, leaving them exhausted in the day. Elves also steal human children, sometimes leaving elven children in their place. These children are called Changelings and are fair of face, strong, and magically powerful. Use the Ogre characteristics for changelings, but replace any propensity for evil with a penchant for deviousness. Fairies can kidnap a young man or woman and leave a wooden body in their place, so to all appearances they would seem to have died in the night. Elves often cause sickness, milk to curdle, animals to miscarry, and crops to fail.

Doorways to Fair Elf Land



♪ *True Thomas sat on Huntley Bank
and he beheld a lady gay
a lady that was brisk and bold
come riding o'er the ferny brae.*

*Her skirt was of the grass green silk,
her mantle of the velvet fine
at every lock of her horse's mane
hung fifty silver bells and nine.*

*True Thomas, he pulled off his cap
and bowed him low down to his knee
'All hail, thou mighty queen of heaven
your like on earth I ne'er did see.'*

*'No, no Thomas' she said
'that name does not belong to me
I am the queen of fair Elfland
and i have come to visit thee.'* ♪

There are many ways to get to Fair Elf Land.

In the ballad of Thomas the Rhymer, after 40 days and 40 nights of travelling, Thomas is shown 3 roads, one steep and narrow, the Road to Paradise, another wide and easy, the road to Hell, the third is a bonny road that winds around a hill, which leads to Fair Elf Land.

Fairy Rings are circles of mushrooms or toadstools and falling asleep inside a Fairy Ring is a sure-fire way of crossing over.

Trods are fairy paths, where the grass in a field or meadow has a different shade to the rest. People with rheumatism find relief by walking along these paths, but anyone walking the path at the same time as the Fairies can find themselves transported to Fair Elf Land.

The Old Places are Fairy strongholds, and Fair Elf Land can be accessed by entering a long barrow, burial mound or stone circle at a certain time, often at Dawn or Dusk or at Noon or Midnight.

Ponds and lakes are places where fairies come visit, and handsome men or beautiful maidens who fall asleep beside a pool or lake are often taken beneath the waters into Fair Elf Land.

Circling a church widdershins, or against the direction of the sun, is another way to be drawn over.

A Beautiful Land

Elf Land is always described as Fair. It is a beautiful place, full of beautiful people. However, it is a dangerous realm from whence few can return. A common belief is that anyone who eats or drinks while in Fair Elf Land is doomed to remain there. Some say that speaking dooms you to remain, others dancing. Usually, there is some kind of restriction that if not followed means that the person must remain in Fair Elf Land forever.

In any case, anyone leaving fair Elf Land finds that they have been away for a set number of years, sometimes 7, sometimes 40 and sometimes longer. In that time, the person will not have aged a single day.

Men who have been enslaved by elven women may find that they have to be a husband or lover to the beautiful fairy, which can be a pleasant task or an onerous one. Women kidnapped by the fairies find they act as servants or wives, often to an ugly fairy. Sometimes, making love to an ugly fairy man or woman causes them to become fair, sometimes the reverse happens and a handsome man or beautiful woman is revealed to be a loathsome monster.

Fairy Features

Many of the inhabitants of Elf Land have special features that are part of their Fairy nature. They can no more change these as change how tall they are. Generally, every Fairy Folk has 1D3 Fairy Features.

Each feature can be a Fear, a Love or an Ability. Fears are things that the Fairy dreads and simply being exposed to this immediately demoralises the creature and makes him run away if he fails a Luck roll. Loves are things the Fairy loves with a passion. This love can cause the Fairy to act irrationally, perhaps against his normal nature, putting himself in danger or taking great risks to satisfy his desire. Abilities are special abilities that the Fairy has, which may be helpful or harmful. Generally these abilities cannot be resisted by mortals except by the use of blessings, relics or avoiding them by use of trickery. For example, the ability of Fearsome Aura will cause all to flee in terror – but a clever man might use a mirror to reflect the fairy's image and thus turn his own power against himself.

A Fairy must roll 1D3 to see which category the Fairy feature falls into - 1 = Fear, 2 = Love, 3 = Ability.

| D10 | Loves | D10 | Fears | D10 | Abilities |
|-----|-----------------|-----|---------------|-----|-------------------------|
| 1 | Bells | 1 | Laughter | 1 | Shapechange (Self) |
| 2 | Flowers | 2 | Church Bells | 2 | Shapechange (Other) |
| 3 | Wine | 3 | Tears | 3 | Gift of the Gab |
| 4 | Beer | 4 | Maidens | 4 | Instil Paralysis |
| 5 | Children | 5 | Dogs | 5 | Turn Invisible |
| 6 | Old Places | 6 | Iron | 6 | Cause Sleepiness |
| 7 | Inflicting Pain | 7 | Running Water | 7 | Irresistible Command |
| 8 | Laughing | 8 | Loud Noises | 8 | Fearsome Aura |
| 9 | Dancing | 9 | Fire | 9 | Inflict Ailment |
| 10 | Music | 10 | Horse Shoes | 10 | Minor Elemental Control |

Fairy Powers

Fairy Folk are innately magical creatures. In game terms, they have a high chance of having Psychic Abilities. These abilities are not learned, instead they are part and parcel of being one of the Fairy Folk. As part of Character Generation, Fairy Folk, including Changelings, have a POWx5% chance of having a Psychic Ability from page 112 of Basic Roleplaying (two abilities on a Special success roll and three abilities on a Critical success roll).

Inhabitants of Elf Land

There are many different inhabitants of Elf Land, some fair and some foul, some kind and some nasty, some good and some evil. As well as the following fey folk, Elf Land is also inhabited by strange creatures and terrifying monsters, usually in the form of dragons, demonic black hounds, ethereal apparitions, water horses, trolls and giants.

The most common denizens of Fair Elf land are Elves, Changelings and Pixies. They are described in detail in the Fairy Creatures section of Chapter 11.

Encounters with Fair Elf Land



- To cross a bridge you must wrestle a giant who is really a friendly shape-changed pixie
- When travelling under a full moon you accidentally take a fairy road and discover a year has passed in your absence
- Journey to Elf Land to rescue your liege lord's son, kidnapped by goblins
- Aid the Elves to defeat a fearsome dragon, which can only be overcome by Christian Blessings
- Free a beautiful maiden imprisoned in an Elf tower, only to watch in horror when she ages to a feeble hag on return to the mortal world
- Joust with a fairy knight and win a bag of gold, whose contents after nightfall turn into sunflower seeds

Life in Merrie England

Life in the Medieval period is very different to life today. Most people live in rural villages or in monastic communities. Some live in towns or castles. Here, we describe how people live in those places.

Village Life

Medieval villages are small, with up to a couple of hundred people living there. A village has a small church, a duckpond, a series of fishponds, surrounding fields and small houses where the people live. The fishponds hold fish for eating, as every good Christian must not eat meat on Fridays, and provide food the whole year round. The duckpond is used for keeping ducks and geese, fattened up for winter slaughter they provide food throughout the winter. Many villages have a mill, normally situated alongside a river, this grinds the village's grain, producing flour which is given to the Church as tithing and the Lord as taxes as well as to the villagers themselves. The miller normally takes a handful of flour himself as payment, building up a substantial stock of flour.

Villagers are mainly labourers, for the village's heart beats

with the rhythm of the seasons. They work the surrounding fields, ploughing, sowing and reaping. Villagers clear wooded areas, except in designated Royal Forests and sometimes drain marshes. Many villages keep sheep and they provide lambs for eating and wool for the cloth trade, which is fast emerging as the dominant trade of *Merrie England*.

Most villagers are free men, but there would be many serfs working the fields, perhaps labourers owing a debt of servitude to a Lord or criminals sentenced to labour on the fields. Free men are poor, living just above a subsistence level and their serfs live on the edge of starvation.

Every village is owned by a Lord and most Lords do not live near their villages. The Lord owns the land and most villagers farm his land in return for payment, either in coin or in kind as flour or wool. The Church also takes its share, with one tenth of any villager's income going to the local church. The King also raises taxes, these are paid in silver pennies and help pay for the Crusades and for King Richard's Ransom. The local Tax Collector's visit is never a happy time for villagers.

Most houses are made of wattle and daub, simple buildings with a wooden wicker frame daubed with local clay. Some villagers live in stone houses, depending on the availability of local stone. Many houses have two stories, with animals living in the lower storey and people living above them. However, this is almost seen as old-fashioned and farm animals are more and more often put in barns beside the houses.

Villages must have water and many are built near streams or rivers. Water at the time is very impure and is often contaminated, so villagers normally prefer to drink beer, as that is less hazardous being made with boiled water. Those villages with wells have better quality water, the water having been filtered by the local rocks, and are normally safe to drink, but some wells have dissolved minerals that slowly poison the villagers.

Most villages had similar professions, some of which are listed below.

- **Blacksmith** - He makes horseshoes, swords, armour and other household goods. Most villages have a Smithy where the burly blacksmith can be found.
- **Brewer** - The brewer brews ale and makes mead, the two staple drinks of the period. A brewer brews for the local people and for the church and Lord of the manor.
- **Miller** - He owns or runs the local watermill and turns rain into flour. This is a very profitable profession as he takes a handful of flour from each transaction.
- **Priest** - The village priest is often a poorly educated man, as anyone more educated would have been promoted years ago. He might read some Latin and know some Scriptures, but he knows all he has to in order to take confessions, take Mass, perform christenings, weddings and funerals.
- **Village Idiot** - Yes, seriously, every village has an Idiot and the job is taken very seriously, with some families holding the position for generations. The Village Idiot is the Fool, the butt of jokes and the person trotted out to meet undesirable strangers. Despite his reputation, the Village Idiot is not always an idiot and could make this quite a profitable job, with many perks, hence the saying "A fool's bauble is a ladies' plaything".



Town Life

Unlike village life, a townsman's life is not the relentless grind of poverty and the working of the fields. Towns provide the specialised trades that villages cannot. Most towns are crowded and dirty, with houses built against and on top of each other, some several stories high. Hygiene is poor, with slops being thrown from the houses and people defecating and urinating in the streets. Most towns are organised around their wells, as clean water is a necessary part of life and the houses closest to the wells are the most desirable. Houses on rivers and streams, however, are not that desirable because these are virtually open sewers and have foul stench, are plagued by rats and carry the threat of disease.

Many towns have defensive walls, especially on the continent. These walls serve to define the town, separating those within from those without and control entry to and exit from the town. Having walls gives a town prestige and distinguishes it from its neighbours.

Most towns in *Merrie England* have a castle. Many castles were built in important towns and many towns sprang up around castles. In any case, the townsfolk provide services for the castle's inhabitants. Castles need provisioning, cleaning and upkeep and local people provide the servants and craftsmen. Many of the guardsmen for the castle and town come from the town itself, or at least live in the town. Many castles provide an income for townsfolk that is simply not available in villages, allowing the townsfolk to specialise.

Towns have many churches. Each of the guilds provide the upkeep for a church and many of the rich merchant and noble families have chapels of their own. Some towns have monasteries and nunneries, providing more employment for the townsfolk. Although not as tied to the church as the rural folk of the villages, townsfolk attend church every Sunday, pay their tithes and follow the Feast days.

Many towns have entertainers, with minstrels passing through and small groups of musicians residing in the town. Mummers stage plays and the Guilds put on Mystery Plays several times a year. Alehouses dot the streets, brewing and selling their ale. Bawdy Houses hold bawds, strumpets or prostitutes and provide entertainment of a different sort.

Tradesmen are organised in Guilds and every town has its own

Guilds to protect their members and provide a regular and stable environment. Every tradesman must belong to a Guild and the Guilds take a tithe from their members. These tithes are used for buildings, especially the Guildhouses, and also for the protection of tradesmen and the giving of lams to the poor. In fact, the Guilds provide a service for retired members and those too sick to work, feeding and housing many destitutes.

There are many professions available in towns. Many craftsmen can be found in most towns and the largest towns have whatever craftsmen required. As towns become bigger and older, they support more varied craftsmen and professions. People come many miles to some towns because of their craftsmen. In fact, some towns have a reputation for a particular craft and such crafts and trades dominate the town's economy.

Castle Life



Castles are a staple of *Merrie England*. Almost every town has a castle but many can be found in secluded areas, away from civilisation. No castle, however, can exist in isolation as castles need supplies and people to function.

The purpose of a castle is mainly defensive, defending a town or place from attack. It can also be offensive, providing a base from which to attack raiders, disrupt supply lines or otherwise cause problems. Castles are usually administrative centres, providing bases for the local sherrif from which to raise taxes. The Royal Court travels between Royal Castles, dispensing justice as it goes. Castles can also be oppressive, raising taxes, keeping the local populace in place and punishing rebels, thieves and outlaws.

Castles must be able to withstand a possible lengthy siege. They have high walls, defensive moats and their own water supply. The castle's well is probably the most important part of the castle, for if the water spoils or runs dry then the castle is lost. Near the well is a cistern that contains rainwater collected from the walls and water drawn from the well. Many cisterns have pipes and taps allowing people to draw water from the cistern rather than the well. Some Lords and Ladies take regular baths and even have a servant whose job it is to prepare the bath, normally with the Lord, Lady and children taking baths using the same water.

Hygiene in castles is normally better than that in towns, mainly because disease can run riot during sieges. Latrines are normally situated high in the walls, allowing waste to fall outside the castle. Often, latrines are in garderobes and are at the top of long vertical drop above a chamber from which servants could collect the waste for disposal. Many an intrepid prisoner has escaped by dropping through a garderobe, and occasionally a castle has been taken by an attacker climbing the garderobe and gaining entry through the privy. Clothes are often kept next to the garderobe, as the ammonia from the decaying waste keeps moths away.

Castle life is regimented, due to the military nature of castles. However, castles are the dwelling places of noble families and their servants, so have a large domestic part to them. Castles are the training grounds of knights and contain many knights, squires and pages, all learning their trade. Castles of important noblemen could contain upwards of twenty pages, an equal number of squires and ten or so knights.

- **Seneschal** - He runs the day to day business of the castle, being a major domo and a steward. The seneschal commands all the servants and tradesmen of the castle, organises the provisions and the upkeep of the building and fortifications.
- **Castellan** - Responsible for the defence of the castle and the upkeep of the fortifications and defences, a Castellan is often, but not always, the Seneschal. He, or she for Castellans are often female, commands the soldiers and guardsmen of the castle and commands the entire castle in times of war.
- **Chamberlain** - Officially in charge of the Great Hall, a Chamberlain acts beneath the Seneschal and provisions the castle, keeping the servants in check and the castle running smoothly.
- **Chaplain** - The person in charge of the chapel, the Chaplain is a priest employed by a nobleman to provide services to the castle's inhabitants. He acts in the same way as a village priest, but is better educated, often being of noble stock. Chaplains often act as personal confessors for their Lords and Ladies, serving to keep certain secrets from the ears of those who would use them against their patrons.
- **Butler** - He is in charge of the buttery and keeps the castle well stocked with drink of various kinds. He buys beer, ale, wine, mead, milk and all manner of other drink.
- **Marshal** - The person in charge of the stables, this is an important position in a society where the horseman is an important part of warfare.
- **Chandler** - The maker of candles might seem a minor position, but when castles are large with many rooms and need to be lit in a safe way, without the risk of fire. A Chandler makes wax and tallow candles by the hundred to be used in the castle, its Great Hall, its bed chambers, chapels and other rooms.
- **Cook** - The cook is in charge of the kitchens provides cooked food for all the castle's staff, often feeding hundreds of people every day. Many castles have large kitchens employing several people, cooking, baking and preparing food.
- **Nurse** - Responsible for the raising of the Lord and Lady's children, the nurse is often closer to the children than their actual parents, leading to jealousy and intrigue in later life.
- **Ladies in Waiting** - These attend the Lady of the castle and are usually noblewomen themselves, albeit of a lower rank than their mistress. These are not servants, instead they act as companions, confidantes and friends. They are often employed in spinning, embroidering and making clothes for the inhabitants of the castle.
- **Maids** - Servant girls, maids are split into several categories including chambermaids, who keep the bed chambers clean

and sometimes their master's beds warm, kitchen maids and scullery maids, who help the cook and nursery maids, who help the nurse raise the children.

- **Men at Arms** - Professional soldiers, these are the muscle that fight in the wars that cross the land of *Merrie England*
- **Guards** - Trained soldiers who keep order in the castle. Guards keep enemies out of the castle and prisoners in. Traditionally, guards also act as a kind of policeman and are usually quite stupid or easily tricked.
- **Watchmen** - Guards who keep watch, the watchmen keeps the castle safe at night, watching out for enemies and attacking forces. Like the guards, the watchmen act as a police force, especially at night.

Monastic Life

Unlike village, town and castle life, a monastic life is a heavily regulated one. The Church day has regular times for prayer, for devotion, for eating, for sleeping and for working. Monks and Nuns wear special clothing, depending on the Order they belong to. They follow a Rule that specifies in minute detail how they should live their lives, what they must do and when they must do it. Above all, they are holy people, above the affairs of the flesh, or so the theory goes.

Many monks and nuns work the land, providing themselves with their own food. Others, however, have lay brothers who perform this work, freeing them up to do more important work. Most monastic houses have a Scriptorium where the monks and nuns copy books and write documents. Monks and nuns often work in monastic trades, so can be spinners, dyers, clothes makers, embroideresses and physicians. The Monastic Houses are very rich and part of their wealth is generated by the monks and nuns who live there.

Many monastic houses are segregated, only allowing men or women to live there. However, some are mixed, with men and women sharing the complex but living separately. In a time when many of the clergy have wives or take mistresses, such segregation is unusual and shows a high devotion to God and the Church. Monks and Nuns are expected to be chaste, but this does not always happen. There are scandals when a nun becomes pregnant or a monk is discovered with a woman and the miscreants are usually severely punished.

Monastic life is harsh and many offenses are punished with corporal punishment. Monks and nuns often wear hair shorts, that itch and cause skin problems. Some beat themselves to rid them of impure thoughts and flagellants sometimes injure themselves so badly that they die. Some bathe in icy water throughout the year to cool their ardour. All fast at certain times and have restricted diets.

- **Abbot/Abbess** - The head of an Abbey, monks owe obedience and loyalty to the Abbot above all others. Abbots at the time of *Merrie England* are masters of their Abbey and even overrule Bishops and the Pope.
- **Prior/Prioress** - The Abbot's deputy or the head of a Priory, a Prior is the Abbot's second in command. When the head of a priory, a Prior owes his loyalty to the Abbot of the superior House.
- **Almoner** - The dispenser of alms to the poor and sick, the almoner has a special place in monastic houses at this time. He is often in charge of an almshouse that takes care of the poor and sick.
- **Barber** - Responsible for keeping the hair of the monks in order, the barber knows which tonsure to apply. He also performs minor operations and dentistry.

- **Cantor** - He leads the choir and decides which music is to be played and which tunes are to be used. A seemingly easy job, he has to balance the fads of the time against the traditions of the church, ensure that heresy does not creep in through new music and protect the integrity of the sacred hymns, psalms and chants.
- **Cellarer** - In charge of provisioning the monastic house, the cellarer buys that food which the monks and nuns cannot grow themselves.
- **Infirmarian** - In charge of the Infirmary, the Infirmarian is often a herbalist, knowing many cures, and a surgeon and physician. However, he is often none of those things.
- **Lector** - He reads the lessons in a church or refectory. A Lector can subtly influence the minds of his flock by carefully choosing his scriptures and even by using non-canonical works.
- **Sacrist** - Responsible for the upkeep of the buildings of the monastery or nunnery and also for the safe keeping of the books, manuscripts and documents. This is a very important job, especially for those houses that hold old and rare manuscripts.

Festivals

Merrie England is a religious land and its year is measured by the passing and celebrating of festivals. Most festivals are Feast days of Saints of the Holy Church, but some are memories of older religions and ancient practices that will not die. The major Saints are celebrated with festivals named after the saint but ending with the suffix -mas, for example Christmas, Martinmas and Michaelmas but minor saints also have important feast days of their own.

These festivals are Holy days, or the equivalent of our holidays, and the peasants are normally given time off and do not have to work. Many festivals involve feasting, eating and drinking, and sometimes have orgiastic properties where the participants frolic with each other. Festivals are more popular with the yeomanry than with the clergy and many of the clergy preach against over-indulgence on festivals.

QUARTER DAYS

The Quarter days are when servants are hired and rents are due. There are four Quarter Days in the calendar, Lady's Day, St John's Day, Michaelmas and Christmas, roughly corresponding to the equinoxes and solstices. In between the Quarter days are the Cross-Quarter Days of Candlemas, May Day, Lammas Day and All Hallows Day.

LADY DAY (25TH OF MARCH)

The Feast of the Annunciation of the Blessed Virgin is especially important to the people of *Merrie England*. The cult of the Virgin Mary is venerated more than any other and this is her most important day, celebrating the announcement to Mary by the Angel Gabriel that she was with child although still a virgin. It is the start of the New Year and contracts between landlords and their tenant farmers are renewed on this day.

ST GEORGE'S DAY (23RD OF APRIL)

The feast day of the patron saint of England is important in *Merrie England*, with sword dances and the wearing of red roses being popular on this day. St George's Day is a propitious day for the slaying of dragons and the beginning of martial enterprises.

MAYDAY (1ST OF MAY)

This is the most important festival that does not have a Christian heritage, for it is the memory of the pagan religions that preceded Christianity. It is the celebration of the beginning of summer and is a time of couples and courtship. A young man and young woman are crowned May King and May Queen, everyone gathers may blossoms (hawthorns), women dance around maypoles and sing of love. Young girls can take the lead in courtship and many a maidenhood is lost on Mayday, not always to the man who would become husband. Girls go "A-Maying" and go off to the woods or fields where they have sex with their beaus in specially made bowers, the children of such unions are called Merry-Be-Gots and are blessed.

ST JOHN'S DAY (24TH OF JUNE)

The Feast Day of St John the Baptist is important as the celebration of Midsummer. Today we think of the 21st of June as Midsummer's Day, but *Merrie England* gives that honour to St John's Day. This is a time of rest and rejoicing following the hard manual work in the fields, ploughing, planting and weeding and is a welcome rest before the equally hard work of the harvest.

St John's Day is a time of festivities, with much dancing and singing, eating and drinking, wrestling, races, games and gambling. Local people take part in somergames, bawdy plays with vaguely religious themes where the audience are encouraged, and expected, to take part in the action. Many churchmen see this as hiding activities that are memories of older, pagan festivals and try to limit or ban some of the practices. This is highly unpopular with the commoners and could lead to some interesting scenarios.

LAMMAS DAY (1ST OF AUGUST)

Loaf-Mass Day is a time for the baking of bread and celebrates the first harvest of wheat. Also known as the Feast of First Fruits, this is an important day in the farming calendar and every family brings a Lammas Loaf to church, to give thanks for a successful harvest.

FESTIVAL OF THE BLESSED VIRGIN MARY (25TH OF AUGUST)

This celebrates the Assumption of the Virgin into heaven and is important to *Merrie England*.

MICHAELMAS (29TH OF SEPTEMBER)

Another highly important day, the Feast of St Michael and All Angels celebrates the only Angel to be a Saint and also celebrates the Autumn Equinox, the time when the nights become longer than the days. This is a terrifying time for the people of *Merrie England* and they look to St Michael and the Angels as bearers of light who will guard them from the forces of darkness arrayed against them.

Michaelmas is also the end of the harvest and the time where the farming year would come to an end, when leases are renewed, accounts are settled and dues paid. Manors elect a reeve whose job is to ensure that the tithes are paid and the production is up to scratch, with any shortfalls coming from his own pocket, making this not a very popular position.

Michaelmas is a time of feasting and celebration that the heavy harvest work is over. Special loaves are baked just for this feast, geese are slaughtered, having been fattened on the stubbles left in the fields and the farmers relax and look forward to the winter.

HALLOWEEN (31ST OCTOBER)

A stubbornly pagan festival, Halloween marks the ancient Celtic festival of Samhain. Of course, in Christian *Merrie England* this is not the case at all and Halloween instead marks the day before All Saints Day, but the end result is the same.

This is the beginning of the dark part of the year, when it was noticeably darker and more frightening. It is a turning point where the souls of the dead can cross over into the land of the living, and where demons could walk the earth and terrorise good folk. To prevent this, people dress up in masks and costumes, making loud noises, singing and dancing to fool the ghosts and demons into thinking that they were of their kind. The Church frowns on this, believing that this gives ghosts and demons more power, but instead it mocks and makes fools of them, making them figures of fun and thereby reducing the power they have over good folk.

Halloween gives a 20% bonus to any attempt to raise the spirits of the dead or to summon evil spirits and demons.

ALL SAINTS DAY (1ST NOVEMBER)

Also known as All Hallows Day or All Souls Day, this is the time for praying for the souls of the dead. All the Saints are honoured on this day, for it is they who carry petitions to God and they who intercede for the souls of the dead. This is a time of reflection and contemplation, especially following the revels of Halloween.

All Saints Day gives a 20% bonus to any attempt to placate the dead or to banish evil spirits.

MARTINMAS (11TH NOVEMBER)

A major feast day, Martinmas celebrates the death of St Martin of Tours, a Roman soldier and monk who cut his cloak in half to give to a beggar and had a vision of Christ wearing the cloak. Martinmas is important for this is the traditional day for the slaughter of pigs and cattle in preparation for winter. Perishable food such as sausages and offal needs to be eaten quickly, so, there is always good food available at Martinmas. Following Martinmas is the Advent, which involves fasting, so many people see Martinmas as a time for feasting and enjoyment. Martinmas is also the time when women traditionally begin work inside the home rather than in the fields, and men work in the forest.

Saint Martin's Summer refers to the belief that there is a period of warmer weather around this day before the cold of winter.

ADVENT (NOVEMBER / DECEMBER)

The four-week period before Christmas is called Advent and is a time of reflection and fasting, with abstinence required for three days a week. Forbidden during Advent are meat, cheese, fat, wine, ale and honey-beer or mead as well as unnecessary travel, weddings, games and lovemaking.

CHRISTMAS (25TH DECEMBER)

The celebration of the birth of Christ, Christmas is a time for feasting and for merriment, especially after the fasting and abstinence of Advent. Food is stocked up and eaten, games are played and much fun is had by all. The following twelve days are also a time of frolicking and fun, with celebrations such as the Feast of the Ass where the humble donkey, steed of Christ and witness to his birth, is the object of celebration; the Feast of Fools where a youth would be elected bishop for a day.

ST STEPHEN'S DAY (26TH OF DECEMBER)

The first martyr, St Stephen was betrayed by a wren and on his feast day young boys hunt the countryside searching for a wren which they kill and parade around their village showing everyone and asking for money to bury it. In the evening, they put the wren on top of a pole decorated with ribbons and the young men and young women dance around the pole.

EPIPHANY (6TH JANUARY)

The Baptism of Christ and the time that the Three Magi visited Christ as an infant, Epiphany is one of the more mystical feast days and marks the end of the Christmas celebrations.

**PLOUGH SUNDAY
(THE FIRST SUNDAY AFTER EPIPHANY)**

The first Sunday after Epiphany sees ploughmen bringing ploughshares to church in order to be blessed. This ensures that the land is also blessed and will be fruitful.

The day after Plough Sunday is called Plough Monday and is when the peasants go back to work after the Christmas celebrations. Plough Monday is the first day of ploughing and often entails the carrying of a plough around the houses of a settlement and a ritual ploughing of a furrow before the normal work is started. Men and women accompany the plough and sing, dance and play music, led by Bessy and the Fool, a man and a woman who collect money along the way.

CANDLEMAS (2ND FEBRUARY)

This feast marks the purification of the Virgin Mary, in memory of her being allowed to enter the temple 40 days after giving birth. Candles are borne through the churchyard, around the graves and to the church, then are kept during the year to be burned to protect against storms and sickness.

SHROVE TUESDAY (THE DAY BEFORE LENT)

Every good Christian must confess sins at least once a year and Eastertide is considered a good time to do this. People confess on Shrove Tuesday, for the shriven are those absolved from sin. Shrove Tuesday is also a time of feasting and rejoicing because it is the last day before the period of fasting known as Lent. People eat meat and fat, drink wine and make merry. Many participate in carnivals, especially those who have recently come from Aquitaine and southern France, with people wearing masks, wearing the clothes of the opposite sex and generally cavorting through the streets in a drunken orgy.

LENT (FORTY DAYS BEFORE EASTER)

This is the most important period for fasting in *Merrie England*. People were forbidden from eating more than one meal a day and that should be eaten at the hour of none, which later became noon. Children, the sick and the elderly were exempt from this on health grounds.

Lent is also a period of penance and many people publicly confessed their sins on Ash Wednesday, covering themselves in ashes and walking the streets until Easter. Crucifixes and altars are covered with purple cloths and left covered throughout Lent.

On Palm Sunday, people line the streets and wave palms as blessed palms are carried to the Church, throwing flowers and palms before the procession. In the church the bells would be rung loudly, so those of Fair Elf Land have no love of this day.

The last week of Lent, known as Holy Week, is a special time of celebration. Games, singing, dancing, sports, regular work and even hunting is forbidden. This is a time for extra prayer, abstinence and penance.

Maundy Thursday is the day before Good Friday. Crucifixes and altars are uncovered and are sprinkled with holy water, blessed and cleaned with the palms from Palm Sunday. People come on their knees and kiss the newly uncovered crucifix. Kings show humility and wash the feet of selected subjects. All the candles in churches are extinguished, to show that light has left the world with the death of Christ.

Good Friday is the anniversary of the Crucifixion of Christ and is an important day in *Merrie England*. No mass is held on Good Friday and it is a time of mourning.

EASTER (VARIES)

The most important holy day in *Merrie England*, Easter Day falls at different times of the year, depending on the position of the moon after the winter solstice. However, everyone knows when Easter falls as the date has been fixed well in advance.

Easter celebrates the Resurrection of Christ and the hope of things to come. Everyone stops work and attends church. This is compulsory, although not yet written into the statute books. Special music is played and the local guilds put on mystery plays to tell the Easter Story to those who could not read or speak Latin. A sacred fire is lit within each church and from this the Paschal Candle is relit and, from this in turn, other candles in the church are lit, indicating that the light has been restored to the world as Christ is risen.

Easter is a time of celebration and feasting. The abstinence of Lent and Holy Week is passed and everything could be eaten. People play games, sing, dance and make love. Many people decorate eggs or roll them across the ground, wear new clothes and take part in other ancient customs.

**HOCKTIDE
(THE SECOND MONDAY AND TUESDAY AFTER
EASTER)**

Celebrating the defeat of the Danes, this is a time for the young people to enjoy themselves. Young men tie up the young women and ask for a kiss to free them, the next day the young women tie up the young men and ask for money to free them, any money gained is given to the local church. The Hock Play is performed by mummings and depicts the defeat of the Danes by the Saxons. The Tutti Men are elected beforehand and collect rents from the villagers, accompanied by Tutti Wenches who give out fruit and sweets in exchange for kisses or pennies.

ASCENSION DAY (40 DAYS AFTER EASTER)

Celebrating the ascension of Christ into heaven, this is the fortieth day after Easter and always falls on a Thursday. It is a major feast day and is the focus of many customs. A statue of Christ is sometimes made to ascend into heaven by priests, to the amazement and wonder of those watching. The Paschal Candle is extinguished, to indicate that Christ is in heaven and no longer walks the earth.

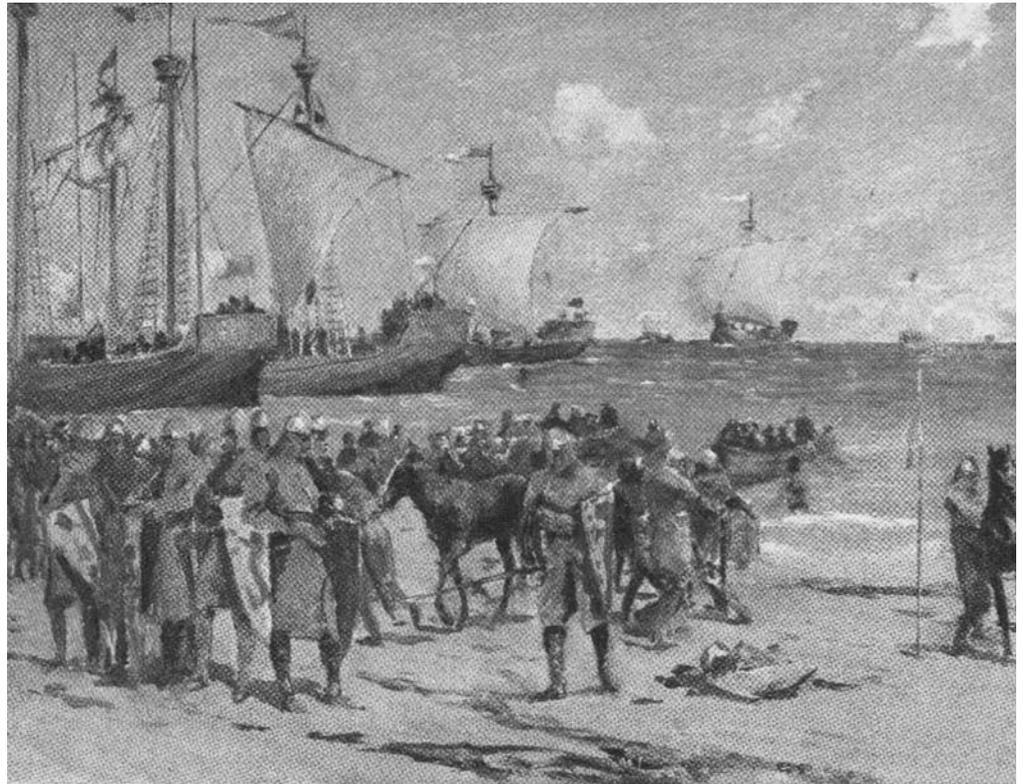
WHITSUNDAY (SEVENTH SUNDAY AFTER EASTER)

The seventh Sunday after Easter celebrates the falling of the Holy Spirit onto the Apostles after the Crucifixion of Christ and where those wishing to be baptised would wear white robes.

Further Afield

MERRIE ENGLAND is not a land isolated; instead it is part of a network stretching all the way to the Holy Land, across the Mediterranean Sea. The Angevin Empire stretches from England to the Pyrenees, Norman relatives rule southern Italy and cousins of the Kings of England rule in Jerusalem. Pilgrims travel regularly to Spain, to Rome and to Jerusalem. Troubadours travel throughout France, Provence, northern Spain and the Angevin lands. Itinerant knights travel throughout Europe, taking part in tournaments and wooing ladies. Sailors and pirates travel between England and France and beyond to the Mediterranean.

The following section describes those lands in which adventurers from *Merrie England* may travel. It is not meant to be a full treatment of these lands, for *Merrie England* is concerned mostly with the land of England, however it will serve as the basis for adventuring outside England.



The Angevin Empire

Henry II was the son of the Count of Anjou and married Eleanor of Aquitaine, adding her lands to his own. He had Normandy through his mother, the Empress Maud, and took England when his cousin Stephen died. With these acts, Henry II secured control of a large empire, larger than that of the Normans in Italy or the King of France.

Lordship of Ireland

In 1155, Henry II sends word to Pope Adrian IV, the only English Pope, requesting permission to reform the church in Ireland to the Roman church and to bring the Irish under the control of civilised men. The pope issues a papal bull, called the *Laudabiliter*, that gives Henry permission. However, Henry waits for the right political moment before invading.

In 1166, the High King of Ireland ousts Diarmat mac Murchada, king of Leinster, and Diarmat travels to Aquitaine to ask Henry for help. In return, Henry sends many mercenary knights to Ireland to restore Diarmat to his throne, but stipulates that they return by Easter 1171, to prevent them from becoming too powerful. Richard de Clare, a Welsh Norman nobleman known as Strongbow, is the most important of these knights, and Diarmat marries Richard to his own daughter and made Richard an heir.

In 1171, Henry II travels to Ireland and accepts oaths of

homage from the Norman and many of the Irish nobles, declaring himself Lord of Ireland, a title that he later gives to his son, Prince John. When Diarmat dies in 1171 there is a general uprising and Henry invades to put the uprising down.

In 1172, at the Synod of Cashel, Roman Catholicism is declared to be the only allowed religion in Ireland and Henry is confirmed as Lord of Ireland. Many clerics still follow the tenets of the Celtic Church, in spirit if not in practise, and so this causes much tension in the land. Henry invades in 1172, ensuring control was in his hands rather than that of Strongbow. In 1175, the Treaty of Windsor proclaims the High King of Ireland to be the ruler of a kingdom outside Leinster, Meath and Waterford, but only as a vassal of the King of England. In 1185, Prince John becomes Lord of Ireland but leaves after only 8 months because the people despise him.

At the time of *Merrie England*, Ireland is a Christian country, albeit following a mixture of Roman Catholicism and the Celtic Church. There are very few pagans left, although some druids may still walk the land. Even the Norse conquerors of Dublin and Waterford soon became Christian and lost their pagan religion. The peasants of Ireland speak Gaelic, the priests speak Latin, the Normans speak French and many of the Norman's soldiers speak English. Outside the towns, the peasants have a very simple life, living in hovels and paying homage to the *Daoine Sídhe*, the Fairy Folk of Ireland.

The Invasion of Ireland between 1166 and 1175 is a good source of adventure, allowing characters to participate in the invasion, to fight the invaders, or to play the two sides off against

each other. The time before the invasion is one of warfare between the kings of Ireland, and characters may choose to fight as mercenaries. The time after the invasion is a time of politicking, marriages and quarrels between nobles, and enterprising characters can make or lose fortunes.

Irish PCs can choose from the Irish or Norman backgrounds, depending on whether they are natives or part of the invading forces.

Duchy of Normandy

The heartland of the Normans, the Duchy of Normandy is still a powerhouse in *Merrie England*. Many of the nobles of England hold lands in Normandy and travel between England and Normandy is common.

Rouen - A self-governing town, Rouen is the site of a cathedral and also a Yeshiva, a Rabbinical Academy, as it is the home to more than 6,000 Jews. A major port, it lies on the River Seine and is an important trading town.

Caen - The capital of Normandy, Caen has the largest castle in Normandy. In 1182, The Christmas Royal Court brings together Henry II, The Princes Richard and John, and more than 1,000 knight with their squires and retainers. Two abbeys, Abbaye-aux-Hommes and Abbaye-aux-Dammes (Men's Abbey and Women's Abbey) were built by William the Conqueror, and the tombs of William and Matilda still lie in their respective abbeys.

Cherbourg - An important port, this was the first place in Normandy conquered by the Vikings. It is the main crossing point on the journey to England.

Mont Saint-Michel - Situated on an island in the Couesnon estuary, the Abbey of Saint Michel supported William I in his claim to the English throne and was well rewarded with lands in England. Its monks are especially devout and some travel all over Christendom.

Channel Islands - A series of islands off the Normandy coast, the Channel Islands are a hangout of pirates and freebooters. Jersey and Guernsey both have castles, but their importance is not in defense. They are used as staging points in the trans-channel trade routes and as warehouses and destinations in their own right.

Duchy of Brittany

The land of the Bretons is closely allied with the Normans, with many Breton soldiers accompanying William in his conquest of England. Conan IV is Duke of Brittany from 1156-1171, Geoffrey II, son of Henry II, is Duke of Brittany from 1181-1186 and his son, Arthur, is Duke from 1187-1203 until his death at the hands of King John.

Brittany is a poetic land, with songs of King Arthur being passed down from father to son. The Bretons feel a kindred with the Welsh and Cornish and many Bretons rule those people. The people of Brittany speak Breton or French and have many minstrels.

Nantes - The city of Nantes is the capital of Brittany and is situated on the delta of the Loire, Erdre and the Sevr, making it an important port.

Duchy of Gascony

Situated in the south of France, Gascony lies between Aquitaine and the Pyrenees. Its people speak Basque and Occitan. Bordering Navarre, Gascony is a place of trade and commerce, also a safe crossing point for the troubadours and minstrels who travel through those realms.

Bayonne - A major port near Spain, ships from Bayonne trade with England, Spain and beyond.

Bordeaux - Another major port, specialising in the wine trade, Bordeaux exports wine to England, Ireland and the Crusader States.

Spa Towns - The towns of Luchon and Dax are famous for their spas and healing properties. Luchon boasts 48 thermal springs and the waters of Dax are known to combat rheumatism.

Couserans/Comminges - Speakers of Gascon, an Occitan language, the inhabitants of Couserans and Comminges have not been touched by the Cathar heresy and support the Albigensian Crusade. The viscounty splits into two in 1180.

Bigorre - Officially part of Gascony, the Pyrenean viscounty of Bigorre is effectively an independent county. Its inhabitants are Occitan speakers but have no part of the Cathar heresy, preferring instead to fight in the Reconquista and the Crusades, playing a large part in the Albigensian Crusade.

Duchy of Aquitaine

Brought to the Angevins by Eleanor, through her marriage to Henry, Aquitaine is one of the most important regions of the Angevin Empire.

Loyal to Eleanor, Aquitaine is full of arrogant nobles who constantly quarrel with each other and with their Angevin overlords. In fact, they rarely see the Angevins as their masters, being more loyal to Eleanor than them.

People in Aquitaine speak either Occitan or Basque, with the Basque speakers found in the south bordering Navarre.

Bayonne - An Atlantic port, Bayonne has a mixed Basque and Occitan population. It trades with many of the towns of Iberia and under the Angevins trades with England and the rest of the Atlantic possessions. It is on the Santiago de Compostella pilgrimage route and attracts many visitors.

Périgord - A region on the border of Aquitaine and the holdings of the King of France, Périgord or Dordogne has over 1,500 castles, demonstrating its strategic importance.

County of Anjou

Anjou and Normandy have fought for centuries, struggling for control of northern France. Geoffrey of Anjou invaded and conquered Normandy, uniting the two warring lands. Anjou is a key area of the Angevin lands, situated along the Loire valley and linking the Norman north with the Occitan south.

Angers - The site of a great castle, Angers is the capital of Anjou. Henry II built the Hospital of Saint-Jean here.

Fontevraud Abbey - The site of the Order of Fontevault, this is heavily patronised by the Angevins. Indeed, Eleanor of Aquitaine became

a nun here, and Henry II, Eleanor and Richard I are buried here. The Order of Fontevrault has several houses in England, all patronised by the Angevin monarchs.

Saumur - A small town, famous for the number of people living in homes built into the faces of cliffs, connected by series of underground tunnels.

Pouancé - A fortified town with the second strongest castle in Anjou, this forms the border between Anjou and Brittany.

Loire Castles - The Loire valley is a strategic place, and is dotted with strong castles, built or maintained by the Counts of Anjou and their Viscounts.

County of Poitou

The people of Poitou speak French and Poitevin, a language related to Occitan.

Poitiers - The capital of Poitou, Poitiers is a favourite town of Eleanor of Aquitaine, and she has made this a veritable Camelot of Courtly Love and Chivalry.

La Rochelle - An important Atlantic port, it is a Free Port and a commune, electing its own mayor and officials. La Rochelle is also the main Templar port, where their largest fleet is based, trading with England and the Mediterranean.

Cognac - An important trading town, Cognac is on the pilgrimage route to Santiago de Compostella

Niort - A strategic fortress town, the Chateau de Niort is built by Henry II and maintained as a garrison fort by his sons.

Royan - A port guarded by a small castle, fortified by Henry II, Royan is a handy stopover for those vessels bound for England or Spain.

County of Maine

Traditionally allied with Anjou, Maine has been fought over by Anjou and Normandy for years.

Le Mans - The main town of Maine, Le Mans is the birthplace of Geoffrey d'Anjou and Henry II

County of Touraine

Controlled by the Angevins since 1044, Touraine borders the King of France's Royal Demesne and is dotted with castles, as befits a border county.

Tours - The main city of Touraine. The Battle of Tours was where Charles Martel defeated the Moors, and stopped their advance into Europe. Tours is a medieval double city, with an Old City and a New City competing against each other.

County of Perigord

Another area in the Occitan-speaking region, Perigord's population speaks Occitan or French.

Périgueux - The capital of Perigord, Périgueux has the cathedral of St Front, a copy of St Mark's Basilica in Venice, and is on the Santiago de Compostella pilgrimage route

Charroux - A Small village, famous for the Charroux Abbey, a Benedictine Abbey that has the Holy Prepuce, or Christ's Foreskin, as a sacred relic.

County of Limousin

Limoges - The major town of the region contains the Abbey of St Martial, the castle of St Martial and the School of St Martial, which has produced many talented troubadours. The golden Shrine of St Martial is an important pilgrimage destination and also a stopover on the route to Santiago de Compostella. It is so important that Henry II removes it, only to return it following bad omens.

County of Quercy

Quercy lies between Aquitaine and the Languedoc. It is garrisoned by Henry II, as it is a strategic area, lying along the Dordogne Valley and at the edge of the Angevin lands. People in Quercy speak Occitan, Provençal or French. Coming under the influence of the Counts of Toulouse, Quercy has a large population of Cathars and will figure heavily in the Albigensian Crusade.

Montauban - A border town lying between Quercy and the Languedoc, Montauban is a bastide, a fortified medieval town.

Bouziès - A small village known for the English Castle built into the cliffs that guards the entrance to a short tunnel through the rocks

Montcuq - A village and castle, this is a stronghold of the Cathars, and is granted a Charter by Raymond IV, Count of Toulouse

Moissac - The site of a Cluniac Abbey, Moissac is on the Santiago de Compostella pilgrimage route

Rocamadour - The site of a shrine to the Blessed Virgin Mary containing a carved Black Madonna Rocamadour is a pilgrimage destination in its own right and is on the Santiago de Compostella pilgrimage route. Famous pilgrims include Henry II, Eleanor of Aquitaine, and her granddaughter Blanch of Castile.

St Bartholomew's Abbey - A Benedictine Abbey, part of the Order of St Jerome, this is covered in more detail in the Basic Roleplaying Monograph The Abbey.

County of Boulogne

An ally of the Angevins, the Counts of Boulogne accompanied William the Conqueror on his invasion of England, helped fight in the First Crusade, and provided two Kings of Jerusalem. Boulogne finally succumbed to the French Crown in 1223, but lost some of its ports before then.

Étaples - A major seaport, this passes into the direct control of Philip Augustus, King of France, in 1193.

Boulogne - An important seaport, Boulogne links the County of Boulogne to England.

Kingdom of Scotland

Technically, the King of Scotland is a vassal of the King of England, and Henry II invaded and conquered much of Scotland early in his reign. However, much of Scotland is virtually independent of its king and deserves a mention in its own right.

Until the reign of David I, Scotland was split into several smaller kingdoms, or Mormaerdoms, each ruled by a Mormaer, or Sea Lord. Under David, these became the equivalent of Earls, although they retained their title of Mormaer. As Scotland became more feudal, mainly under the influence of the Anglo Normans settling there, the Mormaers became more like English Barons. At the time of *Merrie England* there are several Mormaerdoms - Caithness, Moray, Dunbar, Mar, Buchan, Atholl, Angus, Fife, Strathearn, Menteith and Lennox.

Although feudal, Scotland also has a family/tribal system that sets it apart from *Merrie England*, that of the Clans. Each Scottish Clan takes its name from a founder or ancestor and is normally named as "mac" followed by the name of the founder, so we have MacGregor, MacKinnon and so on. Some clans, however, do not take the mac-prefix and are known by the clan name only, such as the Campbell, Buchanan and Galbraith clans. Clans are bound by many ties, including the customs of tanistry, fosterage and manrent. Tanistry is the process where the ruler of a clan declares his heir, or Tanist, from all the worthy males of the clan, thus theoretically ensuring the succession. Fosterage is the age-old custom of raising a child from another family in one's own household, providing extra ties between families and also providing hostages in times of conflict. Manrent is the principle of swearing to support a lord in return for his protection, something that appeals to many of the smaller families of a clan. Clan politics are complex and changeable. Many clans are loyal to particular Mormaers, but clans switch loyalties dependent on the political realities. Clans often have feuds with other clans, which can have a greater influence on local affairs than the actions of the great Lords. Kings often make feudal decisions that affect clan affairs, in particular when granting new lands to a powerful nobleman, possibly giving away traditional clan lands to a nobleman allied with a rival or enemy clan.

Scottish Lowlands

Consisting of the non-mountainous eastern and southern parts of Scotland, the Scottish Lowlands was split between the Kingdoms of Strathclyde and Northumbria, made up of Britons and Angles respectively. However, with the Norman Conquest and the fall of Strathclyde, the Lowlands became split into several smaller Mormaerdoms, namely Dunbar, Mar, Buchan, Atholl, Angus, Fife, Strathearn, Menteith and Lennox. At the time of *Merrie England*, many of the noblemen of the Scottish Lowlands are of Anglo-Norman stock and are fairly loyal to the English rather than the Scottish Crown.

The people of the Lowlands are very mixed. In the west are the descendants of Strathclyde and are a mixture of Gaelic and Cumbric speakers. In the east there is a mixture of English and Gaelic speakers with Anglo-Norman lords speaking French. Player Characters from this area can use the Scottish or Welsh Backgrounds, substituting Cumbric for Welsh.

Scottish Highlands

The mountainous north and west of Scotland is known as the Scottish Highlands. Made up of the Earldom (Jarldom) of Caithness, the Mormaerdom of Ross and the Kingdom of the Isles, it is a mix of languages and cultures. The North and the West has the Norn

Bishop Wimund

Bishop of Skye from 1109-1134 and of the Isles from 1134-1148, Bishop Wimund was that rarest of breed, a pirate bishop, ravisher of women and slayer of men.

From his seat on the Isle of Skye, Bishop Wimund quickly began to increase his influence by raiding and pirating. He begins by opposing the creation of the Bishopric of Whithorn, an act that seized areas traditionally belonging to the Bishopric of the Isles.

What followed was a campaign of rape and pillage of the Scottish coast, with Wimund and his men attacking the coastal villages and venturing upriver as far as he could, destroying villages, murdering men and raping women. Whenever he was defeated, Wimund would simply hide in the forests and islands, rebuilding his forces and re-emerging as fierce as ever.

He was only defeated by his pride and by a trick. The King of Scotland granted him Furness and the surrounding area and gave him the status of a powerful nobleman. Bloated with power, he strutted around his new fiefdom, not seeing the enemies in his own camp who captured him and brought him to justice. As punishment, he was blinded and castrated "for the sake of the kingdom of Scotland, not for that of Heaven".

He lived out his life in Byland Abbey in Yorkshire, telling stories about his exploits.

speakers of Caithness and the Kingdom of the Isles whereas the centre has the Gaelic speakers of the descendants of Dalriada and the Kingdom of Alba. Player Characters can take the Scottish or Norse Backgrounds.

Strathclyde

Once a powerful kingdom, Strathclyde is now a region of Scotland. Strathclyde stretched down the western coast of Scotland, from the Firth of Clyde into Cumberland and Westmoreland. This British kingdom resisted the advance of the Angles and Saxons until the taking of Westmoreland set the boundary between England and Strathclyde. The Norman Conquest led to the conquering of Cumberland, which became part of England for the first time. The Scots then conquered the rest of the kingdom, adding it to their lands.

The people of Strathclyde are the descendants of the Britons, more akin to the Welsh and Cornish than the English or Scots. They spoke Cumbric, a language related to Old Welsh. However, by the time of *Merrie England*, the people of Cumberland speak English and the people of Strathclyde speak English or Gaelic. However, it is quite possible that Cumbric has not died out yet and that Cumbric speakers live alongside the English, Scots, Gaelic and French speakers. Players of Cumbric characters should use the Welsh Background and substitute Cumbric for Welsh.

Interestingly, the surname Wallace in Scotland indicates that the speaker is Welsh, or rather Cumbric, so it is possible that William Wallace, the leader of a later Scottish rebellion, came from a family of Cumbric speakers.

Mann and the Isles

The Kingdom of Mann and the Isles is ruled by a series of kings with Viking ancestry who are vassals of the King of Norway. In 1164 the Isles and Mann separate into two rival kingdoms after the death of King Somerled. His sons would found the MacDonald and MacDougal clans and would later hold the title of Lord of the Isles.

Although the Kingdom of the Isles would become part of Scotland only in 1266, Scottish interest in the area affects its destiny during the time of *Merrie England*. The Kingdom covers the Hebrides, Isle of Mann and Kintyre. Its inhabitants speak both Gaelic and Norse.

The people of the Isles are very mobile, relying on their birlinn galleys to travel between the islands. They are not a meek people, being active raiders and pirates. However, they are a Christian people and have not kept their pagan ancestors' ways.

Player Characters from the Isles or from Mann should take the Norse background, but can speak both Norn and Gaelic.

Shetland and The Orkneys

The Kingdom of Shetland and the Orkneys once ruled Mann and the Isles, but lost those lands just before the time of *Merrie England*. The Kings of Shetland and Orkney are vassals of the King of Norway, but are also vassals of the King of Scotland, as Earls of Caithness. However, they are fierce and independent, only becoming part of Scotland in 1468.

The people of Shetland and the Orkneys speak Norn, a form of Old Norse. Player Characters from Shetland and the Orkneys use the Norse Background, and likely feel a deeper connection to Norway and Scandinavia than to Scotland.

Medieval France

The land of the Franks was once a far larger kingdom but has shrunk in size. The French Crown controls the Royal Demesne, but other areas of France are ruled by Counts and Dukes, vassals of the French King in name only. However, with the struggles between the Kings of France and England, the French King wants to bring the counties and duchies of France closer and under his own control.

County of Flanders

Situated in the north of France, the County of Flanders lies partly in modern-day France, Belgium and Holland. The Counts of Flanders also hold the lands of the Counties of Vermandois and Valois, controlling a greater area than the King of France. Inhabitants of Flanders speak French or Dutch and are fiercely independent.

Ghent - The second biggest city in Europe after Paris, Ghent is a port city and an important trading link. It is a centre for the wool trade, with many dyers and cloth makers, and imports much of its wool from England and Scotland, making it a major trading partner to the ports of East Anglia.

Tournai - Another important wool-trading port, Tournai is a highly successful and wealthy city with its own cathedral. In 1187 the merchants succeed in buying independence from the Counts of Flanders and gain a charter giving it to the French Crown.

Valenciennes - On the borders of Flanders, Valenciennes survived a plague in the 11th Century when the Virgin Mary protected the townsfolk by guarding a cordon around the town. Every year since, the townsfolk walk the Holy Cordon to strengthen it. The rulers of Valenciennes are closely connected to the Counts of Hainaut in the Holy Roman Empire, which borders Flanders.

County of Champagne

The County of Champagne is an independent and rich county. It does not succumb to the French Crown until 1273. Champagne is a very prosperous county, and much of its wealth comes from its Champagne Fairs

The Champagne Fairs

Hugely important to the prosperity of the region, the Champagne Fairs are a series of fairs held at different times of the year in different towns in the County of Champagne.

There are six fairs, each lasting six weeks, in different towns. The fair at Lagny begins on the 2nd of January; that of Bar-sur-Aube on the Tuesday before mid-Lent; that of Provins, the "May fair", on the Tuesday before Ascension Day; the "Hot Fair" or "St. John's Fair" at Troyes on the 24th of June (the first Tuesday after the fortnight of St. John's Day); the fair of St. Ayoul at Provins on the 14th of September (Exaltation of the Cross); the "Cold Fair" of Troyes, or "fair of St. Remi", on the 2nd of November (The day following All Saint's Day).

Each fair begins with an eight day period where the merchants could set up their stalls, followed by the cloth fair, the leather fair and the sale of things sold by weight, including spices, followed by a final four-day period set aside for the settling of accounts.

Merchants travel from Italy, across the Alps, from England, from Spain, across the Pyrenees, from Sicily and North Africa, through Marseilles, and from the Holy Roman Empire and from France and the Angevin lands. The fairs are the source of a great deal of mercantile business, much of which is done using credit notes that are exchanged and honoured at the fairs. Indeed, much of the hidden business of the fairs is the exchange of notes and property rather than the simple buying and selling of goods.

The Counts of Champagne issued decrees protecting the rights and property of merchants travelling to and from these fairs and even Philip Augustus grants safe conduct to merchants in 1209. The Guards of the Fair are a police force who settle disputes and punish thieves at the fairs, ensuring a safe and respectable time for all.

Troyes - The capital of Champagne, Troyes is a trading hub and a place for merchants to work and become rich. It would later give its name to the Troy Weight. Troyes is the seat of Marie of France, Countess of Champagne, and is renowned for its profession of Courtly Love and Chivalry. The troubadour and poet Chrétien de Troyes lives here between 1160 and 1172, writing many Arthurian Romances.

Reims - The traditional site of the crowning of the kings of France, Reims is an important city. The Cathedral of Reims holds the Holy Ampulla, which itself contains the Holy Cream that was brought by a white dove at Clovis' baptism and is used in the anointing of French Kings.

Ardennes Forest - Champagne contains part of the great Ardennes Forest, a series of hills and mountains covered in the most part by a thick layer of dense, ancient woodland. In the deepest parts of the forest ancient traditions may still be found that pre-date Christianity.

County of Blois

Associated with the County of Champagne, the County of Blois lies to the south of Paris. The Counts of Blois are related to the Counts of Champagne and also to the Counts of Châtillon, who are normally considered vassals of Blois.

Blois - An important trading city, Blois is given a charter in 1191 and becomes a commune. In 1171, a blood-libel case saw 31 Jews burned to death. The Counts of Châtillon normally reside at Blois, more often than the Counts of Blois themselves. Blois is the birthplace of Stephen of Blois, King of England before Henry II.

Châtillon-sur-Marne - The birthplace of Pope Urban II and of Raynald de Châtillon, a freebooter, adventurer and Lord of the Crusades, Châtillon-sur-Marne is traditionally held by the Counts of Châtillon.

Raynald de Châtillon (1125-1187)



Raynald is a knight and a Lord of the Châtillon family, who joined the Second crusade in 1149. He married Constance of Antioch in 1153, becoming Prince of Antioch (1153-1160), against the wishes of her cousin and Liege Lord Baldwin III of Jerusalem. Following a disagreement with the Byzantine Emperor, he vowed to attack Cyprus, but when the Latin Patriarch of Antioch refused to finance the endeavour, Raynald had him stripped naked, covered in honey and left atop the citadel in the burning desert sun. His subsequent attack on Cyprus caused the Byzantines to attack and, in 1159, forced Raynald to grovel before the Emperor and accept a Greek Patriarch. In 1161, the Emperor married Maria of Antioch, Constance's daughter. In 1160, Raynald was captured by the Saracens and imprisoned for 17 years, but was freed after the Emperor paid a ransom of 120,000 gold dinars, as Raynald was the Empresses' stepfather. Raynald became Baldwin IV's envoy and married Stephanie, becoming Lord of Outrejordain, giving him control of the trade routes between Egypt and Damascus. He was known for his great cruelty and ferocity. In 1171 he defeated Saladin and began to raid the caravans in 1181. Saladin retaliated by attacking the Crusader States and Raynald began organising pirate raids along the Red Sea to attack villages and also to threaten Mecca and Medina. In 1186, Raynald began attacking caravans again until Saladin invaded and defeated the Crusaders at the Battle of Hattin, in 1187. Following the battle, Saladin summoned Raynald and his stepson, King Guy of Jerusalem, whereupon he engineered an insult and beheaded Raynald.

Chartres - The site of a great Cathedral containing the Sancta Camisa, a tunic belonging to the Blessed Virgin Mary, Chartres is the destination of many Marian pilgrimages and holds four fairs on Mary's feast days, the Presentation, the Anunciation, the Assumption and the Nativity, when pilgrims come, meet, buy souvenirs and see the blessed cloak. The cathedral was partially rebuilt in 1145, following a fire in 1134, but partially burned down again in 1194, so a new rebuilding project has begun in 1194.

Duchy of Burgundy

The Dukes of Burgundy were Robber Barons of the highest order. They bullied their vassals, forced them to change allegiance, bought and sold lands and raided other barons with impunity. Hugh III began fighting with the King of France over their borders, and forced a number of vassals to pay homage to him. Philip Augustus invaded and forced him to give up any claim to French lands. During the Third crusade, Hugh was the firmest ally of King Richard the Lionheart and fought with him against Saladin. His son Odo III sided with the King of France and fought John I of England, the Holy Roman Emperor, and the Cathars on the Albigenian Crusade.

Dijon - In 1187 this becomes the capital of Burgundy and is transformed into a major commercial centre.

Langres - In 1179, Hugh III gives Langres to his uncle, Gautier of Burgundy, who becomes a Prince-Bishop, or Bishop Palatine. The Bishop of Langres is a Peer of France, one of nine at this time. Langres itself is a walled city whose defences include a dozen towers and seven gates.

Vézelay - A starting point for pilgrims to Santiago of Compostella, Vézelay is a pilgrimage destination of its own, having the bones of Mary Magdalene. The Second Crusade was preached from here, and the French and English knights of the Third Crusade meet here in 1189.

Autun - This is the furthest point that the Umayyads reached following their invasion of France, before being forced back to al-Andalus. Autun has two cathedrals until 1195 when they are merged into one. The Cathedrals of Saint Nazarius and Saint Lazarus both contain the bones of their respective saints and are important pilgrimage sites.

Cîteaux Abbey - The founding Abbey of the Cistercians, the building work is finished in 1193 and is the burial place of the Dukes of Burgundy.

Cluny Abbey - The founding Abbey of the Cluniac Order, Cluny Abbey follows a form of the Benedictine Rule, but its subservient Priors are held in a tight grip, with Priors having to make the trip to Cluny in order to be ordained or to consult with the Abbot, or be consulted by him. Cluny has a vast library of rare books and is a centre of knowledge and learning.

County of Toulouse

Ruled by Raymond V from 1148 to 1194, and by his son Raymond VI from 1194 to 1222, Toulouse is a very stable and well-governed county in the south of France. Rivals to the Counts of Barcelona, Toulouse and Barcelona struggle over control of the Languedoc and Provence, each trying to gain control of the many independent Counts and Viscounts of the area. Toulouse is an

Occitan area, with the locals speaking either Occitan or French. Many Cathars live in Toulouse and the surrounding areas, bringing the wrath of the Crusaders down on the region.

Narbonne Viscounty - Ruled at the time of *Merrie England* by Ermengarde of Narbonne, the Viscounty of Narbonne is a relatively small region in the south of France but with great strategic importance. The people of Narbonne speak Occitan, also some may speak French. Narbonne is a Cathar stronghold with many of the common people following that belief.

Narbonne - The capital of the Viscounty, Narbonne is a major seaport, rivalling Marseille, with commercial trading contracts with Genoa. Ermengarde of Narbonne has her court here and promotes the causes of Courtly Love and Chivalry. Troubadours, minstrels and wandering knights pass through here, as do Moors and Jews, for Narbonne is the home of a major Jewish school, and has many famous Jewish scholars.

Toulouse - The capital of Toulouse County, Toulouse itself is a thriving port and has a large population of Cathars and of Jews. Before the Albigensian Crusade, two brotherhoods arise in Toulouse, the White Brotherhood who oppose Cathars and Jews, burning their houses and killing them in the streets, and the Black Brotherhood who defend the Cathars and Jews and, more importantly, oppose the White Brotherhood. Many battles are held in the streets between these two Brotherhoods.

County of Provence

Another county on the south coast of France, Provence is a vassal of the King of Aragon at the time of *Merrie England*. It is ruled from 1173-1181 by Ramon Berenguer III, brother to the King of Aragon, from 1181-1185 by Sancho, brother to the King of Aragon, and from 1186-1209 by Alfonso II, son of the King of Aragon. The people of Provence speak Provençal, a form of Occitan, and Catalan, although some speak French. There are many Cathars in Provence and the Albigensian Crusade affects it badly.

Marseilles - The most important port of the region, Marseilles is already 1,800 years old at the time of *Merrie England*. It trades with the Holy Land, Christendom, the kingdoms of Spain and the Angevin lands. As a major port, it is full of cut-throats, vagabonds and pirates, and can be the starting point of many a maritime adventure.

The Languedoc

Sandwiched between Barcelona and Provence, the Languedoc is an Occitan-speaking region along the south coast of France. It consists of the viscounties of Béziers, Albi, Carcassonne, Razès and Roussillon. Most of the counties and viscounties of the Languedoc are ruled by one family at the time of *Merrie England*, and often have the same lord. They are Occitan and Catalan in background, with the majority being Occitan or Catalan speakers with a minority of French speakers. Cathars are strongly represented and the Albigensian Crusade hits this small region hard. Politically, they are mostly allied with the Count of Barcelona against the Counts of Toulouse.

Béziers - Standing astride the main road through the Languedoc, Béziers is a highly strategic town. Its population has a high number of Cathars, and Béziers features in the Albigensian Crusade where the town's Catholics are given the chance to flee by

the Crusaders but refuse, instead deciding to fight soldier to soldier with their Cathar brothers. The entire town was massacred and put to the flame.

Carcassonne - A town with a massive castle, said to be impregnable, Carcassonne is highly important strategically. During the Albigensian Crusade, Carcassonne is a stronghold of the Cathars and only surrenders to Simon de Montfort after a mighty struggle.

Perpignan - A major port, Perpignan belongs to the Counts of Roussillon, who cede their lands to the Counts of Barcelona in 1171. Perpignan has a mix of Catalan and Occitan speakers.

Pyrenean Counties

Several counties line the Pyrenees, straddling France and Spain. At the time of *Merrie England*, most of these counties are vassals of the King of Aragon and speak Catalan or Occitan.

Foix - A small county whose ruling house are related to that of Carcassonne, the inhabitants of Foix speak Catalan and Occitan and count many Cathars amongst them. Foix transferred its loyalty from Toulouse to Aragon within the time of *Merrie England*, part of the turbulent and ever-changing politics of the region.

The Holy Roman Empire

Situated at the heart of Europe, the Holy Roman Empire is a vast collection of feudal states ruled by the Emperor. A panel of Electors, a powerful group of noblemen and bishops, have the right to elect a new Emperor. The Archbishops of Mainz, Trier and Cologne, the King of Bohemia, Margrave of Brandenburg, Count Palatine of the Rhine and the Duke of Saxony are the seven recognised Electors around the time of *Merrie England*.

Kingdom of Germany

Cambrai - Bordering the County of Flanders, Cambrai is the seat of a Bishopric Palantine that covers much of the Low Countries. The Bishop of Cambrai rules both as a bishop and as a Lord, with feudal powers and obligations. Cambrai itself is a commune, partially independent of the Bishop, with a well developed wool trade and part of a trading consortium that supplies the markets of Champagne and Paris.

Trier - The site of a Prince-Bishopric, the Prince-Bishop of Trier is one of the Electors of the Holy Roman Empire, one of the people who can vote for the new Emperor.

Liège - Another Prince-Bishopric of the Holy Roman Empire, Liège has a large amount of independence and is a rival to Trier. They fight over the forests of the Ardennes.

Luxembourg - The County of Luxembourg contains part of the great Ardennes forest and controls the road between Liège and Reims. Its fortress is said to be the Gibraltar of the North due to its commanding position and impregnability.

Emperors

AT THE TIME OF *Merrie England*, there are three Emperors from two dynasties. One, however, stands head and shoulders above the others and, with Henry II of England, stands proud as a colossus, dominating the politics of the region.

FREDERICK I "BARBAROSSA"

Elected in 1147 after the death of his uncle, Conrad III, Frederick Barbarossa came from the two warring families of Germany; his father was a Ghibelline and his mother a Guef, and many thought that Frederick could unite the two factions. They were wrong.

The Empire had been in a state of civil war for the best part of a hundred years, and the Emperor had been a figurative one at best for much of that period. Frederick Barbarossa was opposed by Henry the Lion, Duke of Saxony and an implacable Guef. The powerful Ghibellines and Guelves are still feuding, the Pope wants more influence in the Empire and even the Emperor is not supported by his princes.

In his early campaigns, Frederick made peace with many of the warring factions and imposed peace on warring princes. He helped Pope Adrian IV regain Rome, which was under the control of Arnold of Brescia and his Arnoldists. In 1156 he married Beatrice of Burgundy, adding the County of Burgundy to his realm. He campaigned in Italy and opposed Pope Alexander III, leading to his excommunication in 1160 and his siding with the Anti-Pope Victor IV.

In 1174, the Lombard League opposed Frederick's incursions into Italy and he suffered several defeats, causing him to renounce the Anti-Pope Paschal III and accept Alexander III as Pope. The Pope was recognised as head of the Papal States, and the Emperor was recognised as head of the Imperial Church. Frederick also recognised the right of the Lombard League states to elect their own magistrates.

Constantly struggling with Henry the Lion, Frederick brought things to a head after Henry refused to support him in Italy. After the accident he had Henry the Lion tried and deposed, exiling him to Henry II's court in England, and eventually allowing him back as the Duke of Brunswick. However, despite eventually defeating Henry the Lion, Frederick was unable to bring northern-style Feudalism to the Empire, as the other nobles resisted the idea. This severely weakened the Emperor, and he was unable to stop the constant feuding and power struggles between his princes.

Taking the cross in 1188, Frederick Barbarossa embarked on the Third Crusade in 1189 and drowned in the river of Sahel in 1190 as he went to bathe, causing his army to disintegrate.

A charismatic leader, Frederick Barbarossa struggled with the Pope, with the surrounding Kings, and with his own Princes and Dukes for almost 50 years. He succeeded in uniting the Empire and in reasserting Imperial control. He is a rival to Henry II of England and Eleanor of Aquitaine for the title of Most Influential Leader of the period.



HENRY VI

Son of Frederick Barbarossa, Henry marries Constance of Sicily and gains the Kingdom of Sicily in 1189. Crowned in 1191, he fights the barons of the south of Italy as they had elected Tancred as King of Sicily. He returns to Germany to fight Henry the Lion who has revolted, but Constance is captured in Salerno and released after the Pope intervened and recognised Tancred as king of Sicily. Following the capture and ransom of King Richard I of England, Henry raises an army and invades southern Italy, capturing William III, the son of the recently deceased Tancred, castrating and blinding William, and burning many Sicilian nobles.

With Sicily comes enormous wealth and power. Henry now controls a vast Empire and can do almost as he pleases. He reneges on a deal with Pisa and Genoa, sending their ships home without the promised territorial gains. He even tries to make the Imperial crown hereditary.

In 1197, Henry dies in Messina after putting down a rebellion and preparing for a Crusade.

Henry is an energetic man, skilled in Latin and the law, a patron of poets and a poet himself. Not quite a troubadour, he is certainly that way inclined, but he does not let his romantic inclinations get in the way with his state business and is a ruthless and efficient Emperor.

OTTO IV

Son of Henry the Lion and Matilda Plantagenet, Otto grew up in the court of his grandfather Henry II of England. A friend of Richard I, Otto tried to become Earl of York and King of Scotland, but was eventually made Count of Poitou. When Henry VI dies, Philip of Swabia is elected King of Germany, but Pope Innocent III supports Otto, and Guelph Princes elect him as king.

The civil war that ensues splits Europe, as Richard I supports his nephew and friend, and Philip of France supports Philip of Swabia. However, Otto loses several battles and even the Pope forsakes him and his cause seems lost until Philip is murdered in 1208. Following his rival's death, Otto is betrothed to Philip's daughter and is elected by all the Elector-Princes, crowned Emperor in 1208.

However, Otto's reign is short and unhappy. He expands his influence in Italy, reversing promises made to the Pope and is excommunicated. He tries to invade Sicily to bring it back under his control, but the Sicilian King, Frederick Roger, is elected King of Germany and the two fight for control of the Empire. Otto is supported by John I of England, but is defeated in 1214 by Philip II of France. Otto retires to his Brunswick holdings and dies in 1218, beaten to death by monks as he confesses his sins to the Abbot.

FREDERICK II "STUPOR MUNDI"

Following the defeat of Otto IV, Frederick Roger becomes King of Germans and then Emperor. King of Germany, Italy, Burgundy, Sicily and Jerusalem, Frederick II was known as Stupor Mundi, "wonder of the world". His reign is covered in more detail in the supplement *Stupor Mundi* by Alephtar Games.



Val-de-Loupe - Sandwiched between Liège and Luxembourg, at the highest and deepest part of the Ardennes, is the "valley of the wolf", the Val-de-Loup, ruled by the Countess Sybil of Rocmort.

Kingdom of Arles

Also known as the Kingdom of Burgundy, Arles is an important part of the Empire, being rich and of strategic importance. Frederick Barbarossa becomes King of Burgundy and gains much of the kingdom as his personal possession.

Luxeuil - The site of an important abbey, Luxeuil Abbey, which was burned down by the invading Moors, Magyars, Normans and again by the Moors, leading to the view that nowhere is safe from invading barbarians.

County of Provence

At the time of *Merrie England*, the County of Provence is split. The southern half belongs to the Counts of Barcelona and is tied to Aragon, but the northern half is ruled by the Counts of Toulouse and belongs to the Holy Roman Empire.

County of Savoy

Located between Italy, France and Switzerland, Savoy is an Occitan-speaking county of strategic importance. Humbert III, the Blessed, is Count between 1149 and 1189 and is famous for wanting to become a monk. In fact, he returned from his monastery several times in order to produce an heir, marrying four times and fathering a

number of daughters until eventually producing a son. His daughter Alicia is betrothed to Prince John of England until her early death in 1178. Humbert's son Thomas I of Savoy is Count between 1189 and 1233 and is energetic and warlike, unlike his father. He carries off Margaret of Geneva, fathering 8 sons and six daughters, and annexes nearby lands, adding to Savoy's power and starting a veritable Golden Age. He supports the Hohenstaufens and is known as Thomas the Ghibelline, being Vicar of Lombardy.

Kingdom of Italy

DUCHY OF SPOLETO

Lying on the eastern coast of Italy, beside the Papal States, Spoleto is destroyed by Barbarossa in 1155, belongs to Guelf VI, then Conrad of Urslingen, finally being given to Pope Innocent III in 1198, becoming part of the Papal States.

MARCH OF MONTFERRAT

An Occitan speaking region in the Piedmont between Italy and France, Montferrat is a borderland and a March, protecting Italy from the French.

The Marquises of Montferrat are important to the Crusades and the Holy Land. William V, who fought in the Second Crusade, is Marquis from 1136 to his death in 1191. As William's son Conrad is a hostage of Saladin, William threatens to shoot his own son with a crossbow rather than surrendering even a stone of Acre. William Longsword marries the daughter of Baldwin IV of Jerusalem, Conrad becomes King of Jerusalem, and Boniface leads the Fourth Crusade and founds the Kingdom of Thessalonica. They generally support

their cousin Frederick Barbarossa and oppose King Richard of England. In fact, their cousin, Leopold V of Austria, imprisons Richard on his return from the Crusade partly for the murder of Conrad.

COUNTY OF GORIZIA

Situated in Northeastern Italy. The County of Gorizia lies between the Patriarchate of Aquileia and the March of Verona.

PATRIARCHATE OF AQUILEIA

The Patriarch of Aquileia derives his title from an ancient schism from Rome, but holds a similar position to an Archbishop. In fact he is a Patriarch-Palantine ruling a powerful state. Aquileia supports the Crusades and many of its noblemen have fought in the Holy Land. Patriarch Gottfried crowns Barbarossa's son Henry VI king of Italy in 1186, in opposition to Pope Urban who deposes him in retaliation.

The Italian States

That part of Italy not ruled by the Holy Roman Empire is a collection of independent states, constantly struggling for dominance.

The Kingdom of Sicily

The most powerful state in Italy, the Kingdom of Sicily was founded by the Norman Roger II who united several dukedoms and counties. Encompassing the island of Sicily and most of southern and central Italy, the Kingdom lasts as an independent state until 1194 when it came under the rule of Henry VI, the Holy Roman Emperor, who is married to Roger's daughter Constance.

Sicily is ruled by Roger's son William I, the Bad, from 1154 to 1166 and his son William II, the Good from 1166 to 1189 and Tancred from 1189 to 1194. William the Good marries Joan of England, Richard the Lionheart's sister, in 1177, but dies in Palermo after a series of campaigns in Africa where he tried to regain lands that had been lost to Saladin. Tancred, the illegitimate nephew of William the Good, seizes power and imprisons his aunt, Queen Joan. Richard I arrives in Sicily on his way to the Crusades and demands his sister's release, along with her dowry and inheritance. Eventually, Tancred releases Joan and pays off the Crusaders, being recognised as King by Richard. When Henry VI is crowned Holy Roman Emperor, he marches against Sicily, determined to restore his wife to her rightful place as Queen, and conquers Sicily between 1191 and 1194. He blinds and castrates Tancred's son, William III, imprisoning him after uncovering a plot against the newly crowned king.

Henry's son Frederick II, Stupor Mundi, is crowned King of Sicily at the age of three, in 1197, and as an adult uses this as a power base to become Holy Roman Emperor.

Lombard League

Formed from the states of Lombardy in northern Italy, the Lombard League exists to stall the Holy Roman Emperor's expansionist plans in Italy. It also tries to stall the expansionist plans of the Pope, Sicily, Genoa and Venice, in fact anyone who wants to expand into Italy.

In 1167, the Veronese League joins the Lombard League, effectively uniting the north of Italy against the Holy Roman Emperor.

Papal States

Those lands ruled directly by the Pope are known as the Papal States and are found in the western central Italy, sandwiched between the Kingdom of Sicily in the south and the Lombard League in the north. The Papal States are generally loyal to the Pope and are administered by a number of secular priests and bishops.

Republic of Genoa

One of the Maritime Republics, Genoa is a trading sea power that controls the Ligurian Sea and fights with Pisa for control of the western Mediterranean. Genoa and Pisa fight over control of Sardinia and Corsica, and try to control the surrounding seas through military, naval, commercial and political means.

Republic of Pisa

The most powerful of the Tuscan cities, Pisa is a maritime Republic and a rival to Genoa and Venice. Pisa dominates the Tyrrhenian Sea between Italy and Sardinia, and fights with Genoa for control of the rest of the western Mediterranean. Ruled by an Archbishop, Pisa dominates the religious affairs of Sardinia, Corsica and Malta.

Republic of Venice

Dominating the Adriatic, Venice is a republic ruled by the Doge, an elected official who rules as a dictator. One of the Maritime Republics, Venice dominates the eastern Mediterranean and struggles with Pisa and Genoa for control of the west.

Veronese League

Formerly the March of Verona, the Veronese League is a collection of states in the northwest of Italy that joined together to oppose the power of the Holy Roman Empire. The League's main members are Venice, Verona, Padua, Vicenza, and Treviso, with Venice taking the lead. The Veronese League joins with the Lombard League in 1167, forming a formidable power block in the north of Italy.

Sardinian Kingdoms

Formerly a Byzantine colony, the island of Sardinia was divided into several Giudicati, or Judgeships, each ruled by a Giudice or Judge. These became independent following the Arab expansion into the Mediterranean and the loss of Byzantine influence in the region. Pisa and Genoa helped to defeat the Arabs in Sardinia in the Eleventh Century, at the request of the Pope, and all the Giudicati are, in theory, allies of Pisa. At the time of *Merrie England*, there are four surviving Giudicati, all fiercely independent and all being courted by external powers. Pisa and Genoa are fighting for control of Sardinia, using trade concessions, alliances, marriages and warfare to try and gain control of this strategically important island. Three Giudici dominate Sardinia until 1186/88 and the island is rent by warfare and betrayal, a perfect setting for a Roleplaying campaign.

GIUDICATO OF GALLURA

Allied with Pisa, this Giudicato comprises the northeast of Sardinia. It was the last province of Sardinia to come under Arab influence and the first to become independent. Many monastic Orders came to Gallura in the eleventh century and transformed its agriculture, making it relatively rich. Barisone II becomes Giudice in 1170, making three Giudici confusingly ruled by different Barisone II.

GIUDICATO OF TORRES

Also known as Logudoro, the Giudicato of Torres comprises the northeastern portion of Sardinia and is ruled by Giudice Barisone II from 1153 to 1186. Barisone II supports his brother Peter, Giudice Torchitorio III of Cagliari, against Giudice Barisone II of Arborea. Allied with Pisa through his mother, Barisone II allies with Genoa in order to oppose Barisone II of Arborea and wars with his namesake for the rest of his reign.

GIUDICATO OF ARBOREA

This Giudicato fills the western portion of Sardinia and is dominated by Giudice Barisone II, different to his namesake the Giudice of Torres, from 1146 to 1186. He marries Agalburza de Cervera, sister of Raymond Berengar IV, Count of Barcelona, and instigates a period of Catalan influence. He buys the title of King of Sardinia from the Holy Roman Emperor, but this is soon taken from him, though he continues to use the title until his death. Allied with Genoa, he wars with Cagliari and Torres, with Genoa against Pisa, engaging in a proxy war until his death.

GIUDICATO OF CAGLIARI

Covering southern Sardinia, this Giudicato is closest to Sicily and is the natural spot for an invasion of the island from the south. Allied with Pisa, Giudice Torchitorio III rules from 1163 to 1188 and is allied with his brother, Barisone II of Torres against Arborea. He is exiled after an attack from Arborea and turns to Genoa for help. The resulting conflict tears the island apart as each of the Giudicati invades the others, allies and betrays each other and joins with Pisa and Genoa.

Corsica

Another strategic island, Corsica was given to the Archbishop of Pisa, making them permanent Apostolic Legates and secular lords, effectively becoming Archbishop Palatines. However, Genoa opposed Pisa's power in the region and the island was split between Pisa and Genoa in 1138. This meant that the island was scarred by warfare between the two powers, until the Pope declares it part of the Holy See in 1217. At the time of *Merrie England*, the island is split between Pisa and Genoa and the two powers fight for power at all costs.

The Communes

The Lombard and Tuscan Marches of northern Italy broke up into a series of independent city-states, or Communes. These often formed alliances, such as the Lombard League or Veronese League, in opposition to the Holy Roman Emperor and play a prominent part in the struggle between the Pope and Holy Roman Emperor. The main Communes are the cities of Arezzo, Asti, Brescia, Cremona, Florence, Genoa, Lodi, Milan, Perugia, Piacenza, Pisa, Ragusa, Siena, Verona and Viterbo. Pisa and Genoa are detailed above and as

Maritime Republics and dominate the commercial and naval spheres.

Most of the Communes are ruled by councils rather than single noblemen and are commercial rather than feudal. Many merchant families have power and many of the cities grow rich on trade with the Holy Roman Empire, Sicily, France, the Angevin lands and the Holy Land. Literacy is higher than anywhere else in Europe, many of the people are well educated and the people are generally healthy and well fed, a comparative rarity at the time. People have migrated to the cities from the countryside and this has produced many large cities with populations of more than 50,000 and several with more than 100,000.

The Iberian States

Kingdom of Leon

Famous for the shrine of Santiago de Compostella, the third most important pilgrimage site in the Catholic Church, the Kingdom of Leon occupies the north-western part of the Iberian peninsula, bordering Castile and Portugal.

Santiago de Compostella - The tomb of St James the Apostle lies here, and many pilgrims come to fill the church's coffers.

Kingdom of Portugal

Occupying half the western Atlantic coast of the Iberian Peninsula, the kingdom of Portugal is heavily concerned with the Reconquista, eventually gaining the Algarve in 1250.

Kingdom of Castile

Named because of its many castles, Castile is a warlike kingdom, forever trying to dominate its neighbours. It lies between Leon, Navarre and Aragon and is trying to expand southwards via the Reconquista and to absorb its neighbours. Leon and Castile eventually merge in 1230, uniting northern Spain into a single kingdom.

Toledo - Taken from the Moors in 1085, Toledo is an important trading city. A centre of learning, Toledo has many Jewish and Moorish scholars, indeed they play an important role in translating Hebrew and Arabic books into Spanish for Castilian scholars to translate into Latin, thus rediscovering long-lost works years before the Renaissance. Toledo is famous for its swords. A Toledo sword ignores 1D6 points of armour, and does +1 damage, but costs double the normal cost.

Kingdom of Navarre

United with Aragon until just before the time of *Merrie England*, Navarre is an independent and aggressive kingdom. Its inhabitants are mainly Basques and speak their own language. King Sancho VI rules Navarre until 1194 and successfully keeps it independent of both Aragon and Castile. Sancho's daughter, Berengaria, marries King Richard the Lionheart and brings a large amount of territory as her dowry.

Kingdom of Aragon

Ruled by Alfonso II from 1162-1196, Aragon was weakened by the loss of Navarre but has warred with that country for years. Great allies with Castille, Aragon is fighting the Moors and pushing them back as part of the Reconquista.

Alfonso the Troubadour



Alfonso II, also known as the Troubadour or the Chaste, rules the country of Aragon. He is a poet and a performer and a lover whose many affairs both titillate and scandalise the court. Alfonso is a close friend and ally of King Richard the Lionheart and the two have composed poems together.

Al-Andalus

The remnant of the Moorish Emirate is Al-Andalus. At the time of *Merrie England*, this has been split into many smaller Taifas or kingdoms, though they have a common cultural, linguistic and religious heritage that allows them to be grouped together as a single entity.

The people of Al-Andalus are a mixture of Muslim, Christian and Jews. The rulers and major officials are Muslim, but many of the bureaucracy are Christian or Jewish. Non-Muslims must pay an extra tax and are slightly restricted in what they can do, but their restrictions are nowhere near as severe as those imposed on Jews in Christian medieval Europe. This is the Golden Age of the Jews, with many philosophers living and writing in Al-Andalus at this time.

Many of the cities have Universities that teach languages, logic, medicine, astrology and sorcery. Bimaristans, or hospitals, are common and are generally clean and well maintained with a knowledgeable and professional corps of trained doctors treating patients. Alchemists are making discoveries in chemistry and medicine. Astrologers and astronomers are mapping the heavens. Philosophers are challenging old ideas and developing new ones. Ancient texts are being translated from Arabic to Latin, preserving and transmitting the original Classical knowledge, reawakening interest in these lost works and starting the Renaissance.

Valencia - Briefly taken by El Cid, Valencia is currently a Muslim Taifa on the east coast of Spain. The city of Valencia has an important port, the largest on the western Mediterranean coast, and trades with Muslim and Christian states.

Badajoz - In 1168, the Taifa of Badajoz is taken by the Portuguese, but they are quickly forced out. Badajoz remains independent until 1229 when Alfonso of Leon finally captures it as part of the Reconquista.

Seville - The Taifa of Seville in the south of Spain is the main Taifa of Al-Andalus. Seville itself serves as the capital for the Almoravids and Almohads. The Alcazar of Seville is a Palace containing the Courtyard of the Maidens where the Christian kingdoms of Iberia sent 100 virgins as tribute every year to become slaves to the Moors. The Torre del oro is a great watchtower with a chain spanning the river and blocking access to Seville's important port.

Cordoba - A great city, Cordoba has between 400,000 and 500,000 inhabitants and the largest library in the world, containing a million books. The Great Mosque is the largest in Al-Andalus and its mihrab points south, not towards Mecca, reflecting the ruler's contention that he was still in Damascus and not in exile in dreary Al-Andalus. In 1236, Ferdinand III of Castille captures the city, bringing an end to the Muslim dominance of the area.

Malaga - Dominated by the two castles of Gibralfaro and Alcazaba, Malaga has one of the most important ports in Spain, trading with the Moors of North Africa as well as the other Arabs of the Balearics and the Holy Land.

Granada - The capital of the old Taifa of Granada, this city has a large and ancient Jewish population. Indeed, the Jews were instrumental in the conquest of the city by the Moors. In 1228, following the departure of the last Almohad prince, Granada is ruled by Ibn al-Ahmar, who becomes a vassal of Ferdinand III of Castille and establishing the Emirate of Granada in 1238, becoming a tributary state of Castille and lasting until its eventual conquest in 1492, the last event of the Reconquista.

The Crusader States

Following the success of the First Crusade, the Frankish Crusaders established a number of kingdoms in the Holy Land. The collective name for these states is Outremer, literally Overseas. Many of the kings and Lords of Outremer are related to those of medieval France, England and Spain and the noble families are linked in many ways.

County of Edessa

Situated between the Sultanate of Rum and the Emirate of Damascus, the County of Edessa also borders the Principality of Antioch, through which it can reach the sea, being landlocked itself. Centered on the ancient Christian town of Edessa, the County had been founded by Baldwin I during the First Crusade. However, Edessa was captured in 1146, causing the Second Crusade. The rest of Edessa was lost soon afterwards, so by 1159 it was in the hands of Rum and Damascus.

Damsels

Western newcomers to Outremer are referred to by the locals as "Damsels" because:

- They are as pale as the highest born ladies
- They arrive dressed in all their finery
- They are innocents abroad and naïve
- They are likely to soon find themselves in distress



Principality of Antioch

Founded in battle in the First Crusade, the Principality of Antioch was the site of a miraculous army of the Saints that appeared in a battle to drive away the Sacarencs. During the Second Crusade, Antioch is under attack by Damascus and loses some of its territory. From 1158 to 1180, Antioch is a vassal of Byzantium and is protected by that Empire, but on Emperor Manuel's death in 1180, Antioch becomes vulnerable and is attacked by Saladin in 1187. Unlike Jerusalem, Antioch does not participate in the Third Crusade and is fairly stable until the death of its ruler Bohemond III in 1201 when there is a power struggle between Bohemond IV and his uncle Raymond-Roupen of Antioch.

The majority of the population of Antioch are Orthodox Christians, although the Lords and their families are Norman Catholics from Normandy and southern Italy.

Antioch - An ancient city, this was a centre for early Christianity. During the First Crusade, Peter Bartholomew found the Lance of Christ, the spear that pierced Christ's side while he was on the cross, and this relic is a vital component of Antioch's power.

Kerateion - The Jewish Quarter of Antioch, this was created by the founder of Antioch after the death of Alexander the Great and Jews have lived there ever since. Even under the Crusaders, the Jews live and work here.

County of Tripoli

Situated south of Antioch, the County of Tripoli was founded in the First Crusade and the Count of Tripoli is a vassal of the King of Jerusalem.

Raymond II - Count of Tripoli from 1137 to 1152, Raymond fought with Damascus, Aleppo and Mosul. He established the Hospitallers in Tripoli and is the first non-Muslim to be killed by the Hashashin in 1152. His children were said to be bastards and this affected their marriagibility.

Raymond III - Count of Tripoli from 1152 to 1187, Raymond is also the Prince of Galilee through his wife. He raids Cyprus using the Emperor's galleys when the Emperor backed out of a deal to marry his sister. Imprisoned between 1164 and 1173, Raymond is ransomed for 80,000 pieces of gold and became regent of Jerusalem following the death of Amalric I who had ruled Tripoli in Raymond's absence. When Baldwin IV of Jerusalem dies of leprosy, Raymond becomes regent again to Baldwin V. Raymond is instrumental in the fall of Jerusalem, having made peace with Saladin he allows Saladin to threaten Jerusalem from Galilee and the Crusaders march to meet him in battle at the Battle of Hattin in 1187. Raymond was one of the few to survive the battle, with the Saracens letting him ride unharmed through their ranks, and he returned to Tripoli to die of pleurisy later that year.

Bohemond IV of Antioch - Count of Tripoli between 1187 to 1219, Bohemond also became Prince of Antioch several times following a series of disputes. He is a fierce opponent of the Hospitallers, who he believes have too much power in his lands. Bohemond is a fair weather friend and changes his alliances depending on the current situation.

Tripoli - An ancient city, Tripoli is held by Knights from the Provençal region of France, so many here speak Occitan. It is a centre for silk weaving and is cosmopolitan, having large numbers of Jews, Armenians, Greeks, Muslims and Franks.

Krak des Chevaliers - Originally built by the Emir of Aleppo, this castle was given to the Hospitallers by Raymond II of Tripoli in 1142, and they fortified it and made it their headquarters. It is the largest Crusader castle

Andronikos Komnenos



One of the most colourful characters of the times. Andronikos Komnenos is a Byzantine nobleman, he was a cousin, and a favourite, of Emperor Manuel I Komnenos and stayed at his court where he seduced the Emperor's niece Eudoxia. He wandered from position to position until he was implicated in a plot against the Emperor and was thrown into prison, having just escaped death by the hands of Eudoxia's brothers. Escaping after a mere 12 years in prison, he reached Galicia where he brokered an alliance between Prince Jaroslav and Emperor Manuel I, restoring himself to favour. He refused to swear allegiance to the Emperor's heir and was removed and placed as governor of Cilicia, but fled to Raymond of Antioch's court where he seduced Princess Philippa, Raymond's daughter and the Empress Maria's sister. Fleeing from the Emperor's wrath, Andronikos made his way to Jerusalem where he seduces Theodora Komnene, widow of Baldwin III and niece to the Emperor Manuel. Fearing the Emperor's wrath, they flee to Nur ad-Din's court but continued to Georgia where they were granted estates by George III, whose sister had been married to Andronikos and they settled on the shores of the Black Sea. Whilst Andronikos was on expedition, Theodora and her children were captured and taken back to Constantinople and Andronikos returned to ask the Emperor for their release. He obtained a pardon and returned to the Black Sea in exile. In 1180, Emperor Manuel died and his son is declared Emperor, but his mother is declared his guardian, as he is only 10 years old. Enraged at the Empress' Latin origins, the Greeks rebel and Anronikus returns with an army in 1182 and becomes Emperor, massacring the Latins of the city, especially the Venetians, imprisoning and killing the Emperor's sister and her husband, Empress Maria and Emperor Alexios II. In 1183, he married Agnes of France, a 12-year-old daughter of King Louis VII of France. He is a violent and paranoid Emperor. Passing laws against feudalism and protecting the people from abuse, but also killing all prisoners, exiles and their families for collusion with enemies. The Norman King William of Sicily invaded in 1185, destroying several armies, and Anronikus led a fleet of 100 ships against him. However, while he was out of the capital, his men tried to arrest Isaac Angelos who killed his assailant and appealed for help from the populace at Hagia Sophia. There was an uprising and Isaac was declared Emperor. On Andronikos' return, he fled with his wife and mistress in a boat, but they were captured and he was turned over to the mob, which cut off his right hand, gouged out an eye, pulled out his teeth and hair, scalded his face with boiling water and strung him up by his feet for two soldiers to compete as to whose sword would penetrate the deepest. This colourful and vibrant character was finally torn apart by the mob.

and has a 3 metre thick outer wall, seven guard towers and a great keep. It holds 50-60 knights and 2,000 foot soldiers and could withstand a five year siege. In 1188, Saladin besieges the castle and captures the castellan, Renauld Grenier, forcing him to stand at the gates and demand the surrender of the castle. Grenier tells the knights in Arabic to surrender but in French to hold the castle to the last man.

Tortosa - In 1152, Tortosa was given to the Knights Templar and they built a great castle with two great concentric walls, a great keep and a chapel. The Templars use this to control the surrounding lands. However, the city of Tortosa is captured by Saladin in 1188, but the Templars retreated into the keep of Tortosa and remain there undefeated.

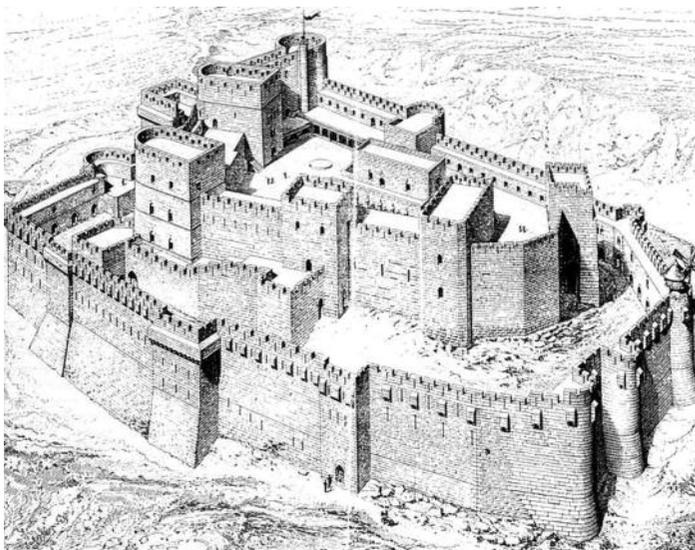
Margat - Built by Arabs, Margat was captured by the Principality of Antioch and is sold to the Hospitallers in 1186 and becomes their headquarters in the region, second only to the Krak des Chevaliers. Besieged by Saladin in 1188, it does not fall. Its strategic position allows the Hospitallers to raise money by charging for guarding pilgrims and merchants. King Richard the Lionheart imprisons Isaac Comnenus of Cyprus here after capturing Cyprus on the Third Crusade.

Kingdom of Jerusalem

Established during the First Crusade, the Kingdom of Jerusalem had passed to Henry II's grandfather Fulk I. Upon his death, the kingdom was ruled by his wife Melisende and son, Baldwin III, Henry II's uncle. So, Jerusalem and *Merrie England* have powerful family connections, something that affects its politics for several generations.

Established by Crusaders, Jerusalem expanded through conquest, pushing further east and south, even invading Egypt several times. However, it is always in danger, being surrounded by powerful Islamic states which are looking to gain political capital. Often allied with nearby Byzantium and Armenia, Jerusalem relies on the strength of its neighbours for its defence, as well as the strength of the Military Orders.

Baldwin III - When his father, Fulk, dies, his mother, Melisende, is made Queen, but Baldwin wants to be crowned King in his own right and the kingdom is split into two parts. Baldwin invades his mother's portion, imprisons her and becomes King, but releases her as an advisor. Baldwin signs a treaty with Nur al-Din, king of Syria and Damascus, and invades Fatimid Egypt, having captured the border fortress of Ascalon in 1153. In 1158, Baldwin marries Theodora, the 13-year-old niece of the Byzantine Emperor Manuel, establishing an alliance that would last for many years.



When Raymond II of Antioch is captured, Baldwin becomes regent of Antioch in 1159, and Manuel marries Baldwin's cousin Princess Maria, to strengthen his ties to Antioch. Baldwin dies in 1162 and is succeeded by his brother Amalric.

Amalric I - Married to Agnes, Amalric has to divorce her to take the throne, as they share a common great-great-grandfather. He invades Egypt in 1163 because the Egyptians stopped paying tribute. The vizier, Dirgham, had overthrown Shawar who fled to Nur al-Din who, in turn, sends his general Shirkuh to mediate. Dirgham appeals to Amalric for help but is killed before Amalric could help, then Shawar also appeals to Amalric for aid and Amalric returns to Egypt in 1164. Amalric fights with Egypt and Nur al-Din for several years, with each side gaining and losing territory. In 1167, Amalric marries Maria Comnena, a Byzantine Princess and Amalric and Manuel ally against Egypt, with Amalric invading again in 1168, accepting 2 million pieces of gold from Shawar. Nur al-Din sends Shirkuh back to Egypt, he has Shawar assassinated in 1169 and becomes Vizier, but soon dies and is succeeded by his nephew Saladin. After taking Eilat and cutting off Jerusalem from the red Sea, Saladin is made Sultan following the death of the last Fatimid and Nur al-Din has to deal with his errant servant. Saladin, Nur al-Din and the Hashashin threaten Jerusalem for the next few years until Nur al-Din's death in 1174. Amalric immediately lays siege to Baniyas, develops dysentery and a fever and dies.

Baldwin IV - The Leper King succeeds his father in 1174, at the age of thirteen, despite having leprosy. Raymond III of Tripoli is made his regent and negotiates a treaty with Saladin, now Sultan of Egypt and Damascus, but Baldwin abandons this treaty when he becomes king in his own right and begins to raid Damascus. Baldwin's reign is characterised by a bewildering number of marriages between members of the royal families and new crusaders. Baldwin and Raynald de Châtillon defeats Saladin with aid from the Templars in 1177, utterly destroying Saladin's army. Following this, Baldwin has a number of setbacks, culminating in the loss of the partially built castle at Jacob's Ford. In 1180, Baldwin gives his sister Sibylla in marriage to Guy of Lusignan, vassal of Henry II of England and makes Guy regent in 1182. Isabela, Baldwin's sister, marries in 1183 at the age of eleven, with Guy attending, but Saladin besieges the castle and Guy refuses to fight, so when Baldwin lifts the siege he replaces Guy as regent. In 1183, Baldwin becomes co-ruler with his nephew Baldwin V, removing Sybilla from the succession. Baldwin tries to have Guy and Sybilla's marriage annulled, but they hold out in Ascalon and Baldwin dies in 1185.

Baldwin V - Made King at the age of eight, Baldwin V dies in 1186, after a year long reign with Raymond III of Tripoli as his regent.

Sybilla and Guy - The noble families of Jerusalem quarrel over which of Baldwin IV's sisters would reign. Sybilla is eventually chosen as long as her marriage to Guy is annulled. She agrees, as long as she can choose her own consort. When she is crowned in 1186, she chooses Guy. Raymond of Tripoli and the other nobles attempt a coup to put Isabelle on the throne, but her husband swears loyalty to Guy, as he is Guy's ally's stepson. In 1187, Guy attempts to lift Saladin's siege of Tiberius and is defeated at the disastrous Battle of Hattin. Saladin captures Guy and Raynald de Châtillon and executes Raynald before Guy's eyes, finally releasing him in 1188. Saladin takes Jerusalem in 1187, precipitating the Third Crusade. Guy and Sybilla attempt to seek refuge in Tyre but are turned away, causing them to try and retake Acre, but Sybilla and their two daughters die of dysentery in the siege in 1190. Isabella is quickly divorced and married to Conrad de Monferrat, Sybilla's first husband's brother. Guy seeks help from Richard Lionheart, who is in Cyprus, and Richard supports Guy against Conrad. Philip II of France and Leopald V of Austria support Conrad and he is elected King, but is assassinated by the Hashashin in 1192.



Principality of Galilee

Although merely a Principality, not a kingdom, and a vassal of Jerusalem, the Principality of Galilee is strategically important. It lies to the east of Jerusalem but has many vassals itself, giving it command over a large area, stretching to the Mediterranean coast.

Lordship of Beirut - With the exception of Androkinos Komnenos, who was Lord briefly in 1166, the Lordship of Beirut is held by the Brisebarre family until 1187, then by the Ibelin family from 1204 until 1282. It is important strategically as Beirut is a major trading port with the rest of Europe. Beirut has vassals of the Lordship of Toron and Lordship of Banias.

Lordship of Nazareth - Originally the see of the Latin Patriarch, Nazareth falls to Saladin in 1187.

Lordship of Haifa - Another coastal town, Haifa is neglected by the Crusaders and is a small fishing village until its defenses are rebuilt. Saladin captures it in 1187 and Richard the Lionheart recaptures it in 1191. Haifa is important to the Carmelites who established a church on Mount Carmel above a cave sacred to Elijah in the 1190s.

The County of Jaffa and Ascalon

Situated on the Mediterranean coast west of Jerusalem, Jaffa and Ascalon is held by a number of Lords during the time of *Merrie England*. Amalric I of Jerusalem holds Jaffa and Ascalon from 1151-1174, then by his daughter Sybilla and her husbands between 1176 and 1186, then by Saladin between 1187 and 1191, then by Guy de Lusignan's brothers until 1221. An important holding, Jaffa and Ascalon is the powerbase from which Amalric I and Guy de Lusignan and his brothers took the throne of Jerusalem. It has several Lordships, all owned by the Ibelin family.

Lordships of Mirabel, Ramala and Ibelin - Although technically distinct, these are held by the same Lords throughout the time of *Merrie England*. The powerful Ibelin family are Lords of these lands, with Hugh of Ibelin, Baldwin of Ibelin and Balian of Ibelin holding out against the Saracens.

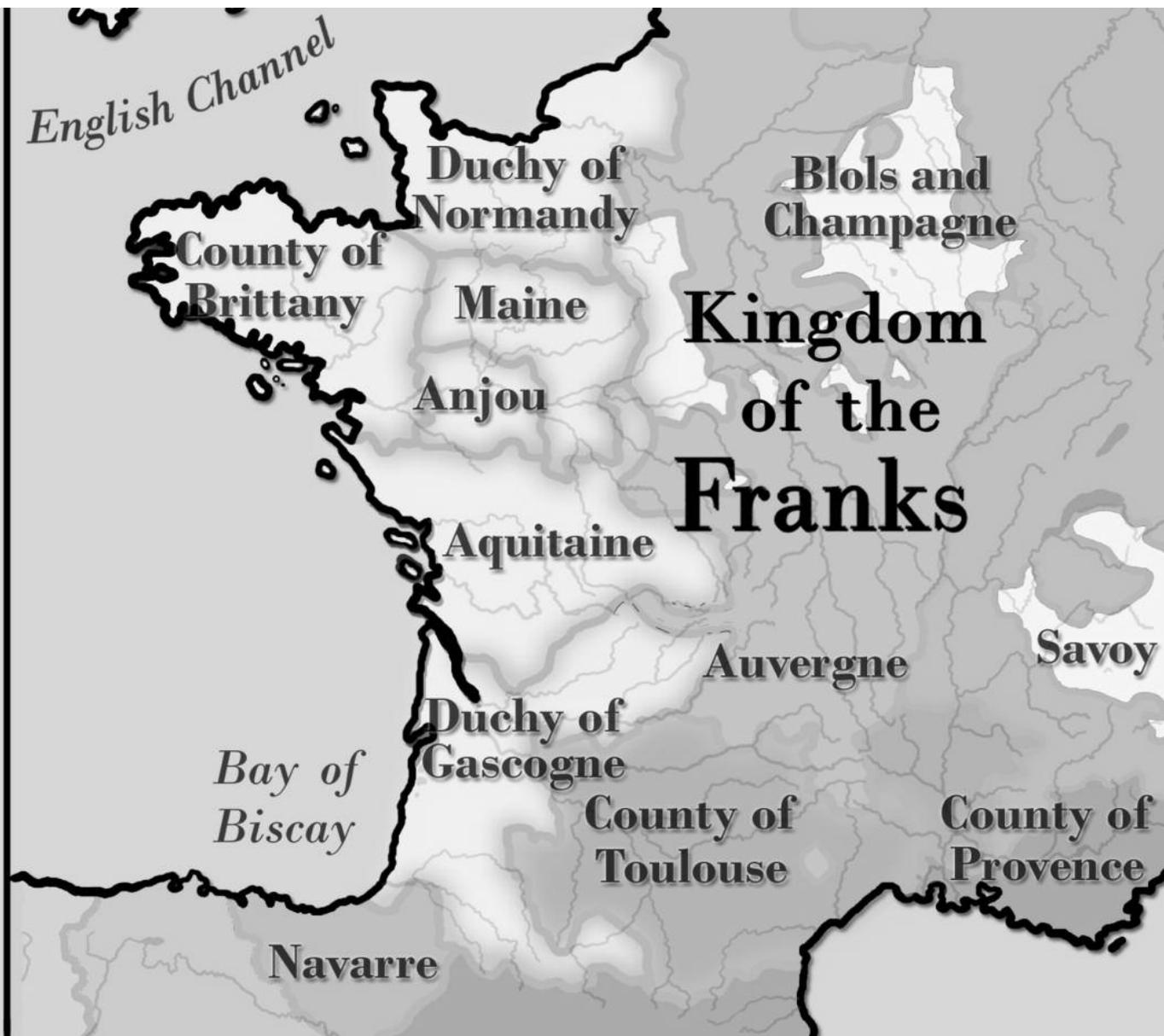
The Lordship of Oultrejordain

This covers the land "Beyond the Jordan" and has very vague and undefined borders, merging with the lands of the Sultan of Damascus. To the south it encompasses the Negev Desert and Gulf of Aqaba, to the north is the Dead Sea and to the east are the pilgrimage and caravan routes leading to Mecca. By tradition, the Lord of Oultrejordain may not hold any other position, making it a backwater in many respects. Maurice of Oultrejordain is Lord until 1161, then the Lordship passes to his daughter's husband Philippe de Milly, then to his daughter's three husbands, finally to Humphrey IV of Toron, who is titular Lord as Saladin captures Oultrejordain in 1187.

The Lordship of Sidon

Held by the Grenier family from 1110 until 1260, Sidon lies between Tyre and Beirut and is of a similar size to vassal states of other Lordships, although it is itself a vassal of Jerusalem and nominally independent. Conquered by Saladin in 1187, Sidon was restored to Renauld Grenier in 1197. Gerard Grenier is a pirate, raiding Muslim and Christian ships alike. His son, Renauld is his stepfather to Baldwin IV, boy-king of Jerusalem. He speaks Arabic and is on good terms with Saladin and his brother Al-Adil, he even offered to convert to Islam to save a besieged castle. Renauld is important in the politics of the Third Crusade, often acting as an intermediary between the Crusaders and Saladin, or between the different Crusader factions.





-  **Town**
-  **Holy Place**
-  **Road**
-  **Wood**
-  **Fens**
-  **River**

The Crusades

MERRIE ENGLAND is a time of Crusades and of Crusader Kings and Queens. Queen Eleanor paraded around the Holy Land on the Second Crusade as an Amazon. Richard the Lionheart is a Crusader King, as are many of the other kings of Europe at the time. The Church calls Crusade after Crusade, against the Muslims of the Holy Land, against the Moors in Iberia, against the Cathars in Southern France and against the Balts in the north.

A Crusade is a particular kind of Holy War, called by an Archbishop or a Pope against a specific enemy of Christianity. Participants can expect the remission of their sins as a result of taking the cross, or fighting in the crusade. Crusaders typically wear white robes or tunics and have red crosses stitched to their clothing, indicating that they are on a Crusade. Monks and Priests accompany them, blessing them before battle, taking confession and exhorting them to greater glory for the love of God.

The Second Crusade (1147-1149)

Bernard of Clairvaux, later Saint Bernard, is one of the instigators of the Second Crusade, preaching against the Muslim conquest of the city of Edessa. Pope Eugene III calls the Crusade in 1147, and it is led by King Louis VII of France and Emperor Conrad III, the Holy Roman Emperor.

Eleanor of Aquitaine, wife of Louis and Queen of France, listened to Saint Bernard preaching the Crusade and joins, partially to provide support for her uncle Raymond, King of Antioch. Eleanor takes part in the Crusade, as the feudal Lord of troops from Aquitaine and Poitiers. She sets off from Vezelay, the burial place of Mary Magdalene, thus emphasising the role that women would play in the Crusade, leading her royal ladies in waiting and 300 vassals in an Amazonian Parade, touring Byzantium and the Holy Land dressed as Amazons in full armour.

A fleet of crusaders from England sets off in 1147, sailing from Dartmouth, but lands in Porto due to bad weather. King Alfonso I of Portugal meets the crusaders and persuades them to attack Lisbon, promising them loot and the ransom of prisoners. The crusaders take Lisbon in October 1247, after a 3-month siege, and several cities soon after, many settling in these newly conquered lands. Meanwhile, a combined force of Anglo-Norman, French and Catalan crusaders assisted by Genoan and Pisan fleets, attack and take the cities of Almeria, Tortosa and other cities in Valencia and Murcia. This two-pronged attack on Muslim Iberia kick-starts the Reconquista and puts the Almoravids on the back foot.

Politics continually interfere with the planning and execution of the Crusade. King Roger II of Sicily is a sworn enemy of Emperor Conrad, so the Germans have to take a land route to the Holy Land. The French decide to follow the Germans and this offends Roger who withdraws from the Crusade. Roger decides to attack and plunder the Byzantine cities, and the Byzantines appeal to the Germans for help, but Conrad refuses despite being Roger's enemy. The Byzantine Emperor makes peace with the Rum Sultanate to ensure that he has enough troops to fight the crusaders if necessary, and the Franks



consider allying with Roger II and sacking Byzantium.

The Germans set off in May 1147 and arrive in Constantinople in September, but soon pass through to Anatolia because the Germans fear attack from the Byzantines, following several earlier skirmishes. Conrad splits his army into two, marching on the capital of the Sultanate of Rum and being defeated when they attacked the capital, Iconium. The second army is defeated marching on the Mediterranean coast.

The French set off in June 1147, with armies from France, Lorraine, Brittany, Aquitaine and Burgundy, gaining Anglo-Norman and English crusaders at Worms. They are attacked in Hungary because Louis had accepted a Hungarian usurper into his army. The

Lorraine force attack the German rearguard when they catch up with the stragglers. They spend three weeks at Constantinople, being feted by the Emperor, and proceed to Anatolia where they meet the remnants of Conrad's army at Nicaea and join forces.

The combined army leave for Ephesus and defeat the Turks in a battle nearby. In January 1148 they reach Laodicea and march for Adalia where they decide to sail for Antioch. However, after a month of delays, Louis sets sail himself, leaving his army to march to Antioch, and are destroyed by sickness and conflict with the Turks. In March, Louis arrives in Antioch where Eleanor's uncle Raymond of Poitiers, King of Antioch, meets him. Louis decides to head for Jerusalem as part of a personal pilgrimage, instead of helping Raymond attack Aleppo, the gateway to Edessa. Raymond advises Eleanor to divorce Louis for not assisting him in the Crusade and to enlarge her family lands and, Louis accuses Raymond of seducing Eleanor, his niece.

The remnants of the second German army reach Jerusalem at about the same time as the Crusader fleet from England and the Provençals. Instead of marching on Edessa, the original focus of the Crusade, the combined armies march instead on Damascus, following the Council of Acre of June 1148. In July 1148, the crusaders are humiliated at Damascus following a bungled 4-day siege, and return to Jerusalem.

The Second Crusade is a failure, in that the Crusaders are defeated in the Holy Land. Bernard of Clairvaux blames the sins of the crusaders for the defeat and is humiliated by his part in the escapade. The crusader kings blame each other for the defeats and are mistrustful of each for years afterwards. Damascus joins Nur ad-Din and Jerusalem attacks Egypt, but are forced back after making some initial gains, allowing Saladin to be crowned Sultan of Egypt, uniting Egypt and Syria and surrounding the crusader states. The Byzantines are weakened and the region never recovers. The only successes are in Iberia with the conquest of Lisbon and Almeria and the regeneration of the Reconquista.

Louis and Eleanor set sail on different ships, but their fleet is attacked by Byzantines hoping to capture the king and queen for ransom on the Emperor's orders, then separated by storms. Eleanor heads south to the Barbary Coast and reaches Palermo in Sicily in July. Louis eventually lands in Calabria and they travel to meet the Pope in Tusculum, where he is in exile from Rome, and attempt to annul the marriage, but the Pope refuses, reconciling them enough for their second daughter to be conceived. However, the reconciliation is short-lived, and their marriage is annulled in 1152 following accusations of an affair with Henry Duke of Normandy, on the grounds of consanguinity.

The Wendish Crusade (1147-1148)

When the Germans set off on the Second Crusade, the Saxons decide instead to attack the Wends, or West Slavs who are, in theory, also part of the Holy Roman Empire. The Crusade is led by Saxon noblemen and includes Saxons, Danes, Poles and Bohemians. After several attacks on Wendish cities, the Crusaders destroy a number of pagan temples and castles. The Crusade peters out when the crusaders reach Szczecin, a Christian city.

Several groups of Slavs are baptised but their conversion is short-lived as they quickly revert to their pagan ways. The land is plundered and laid waste, despite being part of the Empire, and the Wends economic capability is reduced. In fact, Helmold of Bosau, a priest and historian, writes of the crusade, "there was no mention of Christianity, only of money".

The Third Crusade (1187-1192)

Saladin, Sultan of Egypt and Syria, conquers Jerusalem in 1187, following the Battle of Hattin. He spares the civilians and ransoms a large number of them, but many ransoms are not paid and they are sold into slavery. The Pope, Gregory VIII, calls for a Crusade, and many of the kings of Europe sign up. Henry II of England and Philip II of France settle their differences and prepare to embark, however Henry dies in 1189 and Richard the Lionheart takes the cross in his place.

Frederick Barbarossa, Holy Roman Emperor, marches with 20,000 knights and 80,000 soldiers in May 1189. He marches through Hungary and crosses Anatolia through the Sultanate of Rum, because the Byzantines secretly ally themselves with Saladin to preserve their Empire and attack him on his journey. Frustrated by constant raids, Frederick attacks the Sultanate of Rum, conquering its capital Iconium, but drowns crossing a river in Cilicia in 1190. Most of his army turns back, but 5,000 head for Antioch under the command of his son Frederick of Swabia.

Richard and Philip's armies join at Vézelay and travel on to Marseilles where they take ship to Sicily on a Genoese fleet hired by Philip. In Sicily, Richard frees his sister, Joan of England, who had been imprisoned by her husband's successor, King Tancred. Richard and Philip fall out over Richard's marriage to the heiress Berengaria of Navarre, as Richard has betrothed to Philip's half-sister Alys. Philip leaves Sicily on 30th March 1191 and arrives at Acre on 10th May. Richard delays his departure until 10th April and his fleet of 100 ships is struck by storms off Sicily and is split, driving several ships aground. One of the ships holds Joan, Berengaria and a large amount of treasure raised for the crusade. Isaac, Duke of Cyprus, seizes the treasure and Richard meets him and negotiates its return and 500 Cypriot troops for the crusade. However, Isaac returns to his stronghold and orders Richard to leave Cyprus, whereupon Richard conquers the island in a few days. Proud and haughty, Isaac surrenders on the condition that he would not be clapped in irons, so Richard agrees and made silver chains for him.

Philip joins the siege of Acre, but the besiegers are ravaged by dysentery and fever, killing Frederick of Swabia, Theobald V of Blois, the Patriarch of Jerusalem, and Queen Sybilla of Jerusalem and her daughters. Since Queen Sybilla held Jerusalem, her death means that Guy is no longer King, as he was merely King Consort. Conrad of Montferrat marries Isabella, Sybilla's sister, and becomes de facto King of Jerusalem. Richard arrives in Acre in June 1191 and constructs siege weapons, but Acre falls in July. Richard quarrels with Philip and Leopold of Austria, casting down the German standard from the city walls. Guy and Conrad ask the Kings of England and France and the Holy Roman Emperor for a ruling over the kingship of Jerusalem, as decreed by Baldwin. As Conrad is cousin to both Leopold and Philip, they support him, but Richard supports his vassal Guy. Eventually, they confirm Guy as King but Conrad as his heir. Philip and Leopold return home, frustrated by the politics and treachery, leaving Conrad his treasure and 3,000 Muslim hostages, taken in the fall of Acre. Richard, however, kills the hostages, causing Saladin to kill his Christian hostages.

Richard marches on Jaffa in 1191 but meets Saladin's army at Arsuf and defeats the Saracens in combination with the Hospitallers and Templars. Richard continues on to take Jaffa and starts negotiations with Saladin, offering his sister Joan in marriage to Saladin's brother, Al-Adil. Meanwhile, Conrad also opens up negotiations with Saladin for the safety of Tyre, but Humphrey of Toron, Queen Isabella's ex-husband and Richard's envoy, spots Conrad's envoy hawking with Al-Adin and calls off Richard's

negotiations.

In April 1192, the Lords of Jerusalem hold an election to decide the kingship of Jerusalem, unanimously electing Conrad king. As compensation, Richard sells Cyprus to Guy who becomes King. However, two of the Hashashin kill Conrad in Tyre. Eight days later, Henry II of Champagne, Richard's nephew, marries Isabella and becomes King of Jerusalem. Leopold of Austria blames Richard for ordering Conrad's death, which is one of the reasons behind Richard's later capture and imprisonment.

Saladin captures Jaffa in July 1192, but Richard recaptures the city and then defeats Saladin in battle outside the city. Following reports of Richard's brother Prince John's attempts to usurp the throne of England, Richard decides to return to England and signs a treaty with Saladin in September 1192, ceding Jerusalem to the Muslims but allowing Christian pilgrims full access to the city.

Richard sets sail for England in October 1192, but is captured by Duke Leopold for the murder of Conrad of Montferrat and the casting down of his standard from the walls of Acre. Leopold sells Richard to Henry VI, Holy Roman Emperor and Richard is imprisoned. The people of England raise a ransom for Richard, organised by Queens Eleanor and Berengaria, and paid for by the people of England and the Jews. However, Prince John offers a similar amount for Richard to be kept in prison, but the Pope orders Henry to release Richard who returns to England in 1194.

Saladin dies in 1193, a year before Richard, Guy of Cyprus dies in 1194 and Henry of Champagne dies in 1197. Queen Isabella marries Amalric of Lusignan, King of Cyprus and Guy's brother. Isabella and Conrad's daughter, Maria of Montferrat, becomes Queen of Jerusalem in 1205, on Isabella and Amalric's death.

The Northern Crusade (1198-1345)

In 1193, the Pope calls for a crusade against the pagans in northern Europe and 5 years of peaceful conversion takes place. Meinhard of Segeberg, bishop of Livonia, is killed leading a group of crusaders in a forceful conversion. His successor, Berthold of Hanover, is also killed in 1198, after riding forth ahead of his crusader army and being surrounded by the enemy. As revenge for his death, the pope declares a full military crusade against the Livonians.

Albrecht von Buxhoevden becomes bishop of Livonia in 1199, becoming Albert of Riga, and establishes his see in Riga. He establishes the Livonian Brotherhood of the Sword as a Catholic Military Order to both convert the pagans and to protect the German trade and commerce in the area. Caupo of Turaida, a Livonian convert, rebels against the crusaders and is defeated in 1206, whereupon the Livonians are declared to be Christian. The Crusaders conquer a number of cities, build castles and set up trade routes and trading ties with the Hanseatic merchants. In 1208 they attack the Estonians but are forced back. The next four years see a number of battles between the crusaders and Estonians until the two sides reach an uneasy truce.

The Northern Crusade carries on for almost a hundred years, against the Baltic tribes of the Estonians, Curonians and Semigalians. The conquest of the Baltic island county of Saaremaa lasts until 1345. The Northern Crusades are covered in far more detail by the Alephtar Games supplement *Crusaders of the Amber Coast*.

The Fourth Crusade (1202-1204)



The election of Pope Innocent III in 1198 changes the face of politics in Medieval Europe. Innocent III is a dynamic, powerful Pope who wants to assert the primacy of the Papacy over the Christian states. Guardian of the child Frederick, who is to become the Stupor Mundi, Innocent gains valuable concessions over papal rights over Sicily. He issues letters claiming the papal right to vet future kings, claiming that if he did not then the church might have to crown a heretic, pagan or unfit king, thus putting himself in competition with many of the kings of Europe. He supports Otto IV, King John's cousin, as Holy Roman Emperor over the young Frederick and effectively weakens the Empire from within.

With this background and with the struggles between King John and France, the powers of Europe are not interested in another Crusade against the Saracens. However, Pope Innocent III has set the retaking of Jerusalem as one of the goals of his papacy, so he began preaching a crusade in 1198. An army is raised during a tournament at Ecy in 1199 by Count Tibaut of Champagne who dies before setting off. A new commander is elected, Boniface of Montferrat, brother of King Conrad of Montferrat, king of Jerusalem, and he sends envoys to Genoa, Pisa and Venice to arrange transport to the Holy Land.

Genoa and Pisa are not interested, but Venice agrees, although the cost is high and the crusaders have to borrow money from Venice in order to continue. The Venetians have to build new ships, train soldiers and put all their activities into the process, stopping any economic activities, but offer to carry 35,000 troops consisting of 4,500 knights, 9,000 squires and 20,000 soldiers. The army comes from France but has contingents from Montferrat, the Empire and Venetian mercenaries and sailors. A reduced army of 12,000 prepares to set sail but the Venetians demand payment of 85,000 Marks before they travel, however the crusaders can only raise 51,000 Marks by reducing themselves to poverty.

In order to repay the debt, the Venetians ask the crusaders to first attack the city of Zara in Dalmatia, a former subject and now rival to Venice. Many crusaders refuse and return home. The papal envoy endorses the idea, but the pope writes a letter threatening to excommunicate the crusaders if they attack the Christian city, but the letter is suppressed and the bulk of the crusaders not told of the threat. Boniface of Montferrat leaves Venice for the court of his cousin, Philip of Swabia, to meet with Prince Alexius Angelus, son of the deposed Byzantine Emperor, who promises 200,000 Marks, 10,000

soldiers and the support of 500 knight in the Holy Land if the crusaders help to topple the usurper Emperor. Relationships between the Byzantines and Latins have been strained by the Byzantine treachery in the Second and Third Crusades, by the expulsion of Venetians from Constantinople in 1181 and by the growing distance between the Catholic and Orthodox churches, so this offer is very tempting to the crusaders.

Following their conquest of Zara, the crusaders set off, having been joined by Boniface and Alexius Angelus, but many deserted the cause following this new deal. A fleet of 60 war galleys, 50 transports and 100 horse transports bring 300 siege engines to Constantinople in June 1203. The Byzantines are not impressed by the fleet and do not welcome Alexius Angelus, for they are well used to usurpers. The crusaders attack the Tower of Galata and opening up the Golden Horn, allowing the Venetian fleet to enter. The siege succeeds, following a series of attacks and a great fire, and Alexius is crowned Emperor as Alexius IV, but the former Emperor escapes with more than 1000 pounds of gold and many jewels, depleting the treasury. Alexius IV melts down many icons and manages to raise 100,000 Marks, but cannot pay the remainder of the promised amount. The Byzantines see this as a sign of a weak Emperor who does not have God on his side. The crusaders see it as a weak Emperor reneging on his promises. There is a great deal of opposition to the Latins and riots break out in Constantinople. Alexius IV asks the crusaders to stay on until April 1204 and leads an army against Alexius III in Adrianople. Alexius V overthrows Alexius IV and has him strangled, so the crusaders demand that he honour the contract between the Byzantines and crusaders, but he refuses, causing the army to besiege Constantinople again. The first attacks fail dismally and the Latin clergy persuade the crusaders that they are being tested by God and that they are on a Holy War against the Greeks, for they are "worse than Jews" and are traitors and murderers. Alexius V flees the city and the crusaders manage to break through the walls, causing a great fire that destroys much of the north of the city. The crusaders sack Constantinople, raping, murdering and looting, destroying many relics and icons and removing many more. They loot 900,000 Marks, with the leaders paying the Venetians, distributing 150,000 Marks to the Venetians and Crusaders and keeping 500,000 Marks for themselves. The sheer shock of the rape of Constantinople cannot be over-emphasised. Nuns and matrons were violated, churches were looted, clergy were killed and priceless relics, icons and artefacts were destroyed or stolen. The western world is horrified over the matter and many crusaders are excommunicated.

Baldwin of Flanders is crowned Emperor because the crusaders feel that Boniface of Montferrat is too closely connected to the Byzantines, as his brother is married to a Byzantine princess. The Empire is split between the Venetians and the Latins, with many nobles gaining territory in the Empire. Boniface founds the Kingdom of Thessalonica, the Venetians found the Duchy of the Archipelago and the Byzantines found several states including the Empire of Nicaea, the Empire of Trebizond and the Despotate of Epirus. The Latin Empire is to last until 1261, until the Byzantines overthrew the last of the Latin leaders and installed their own Greek Emperor. However, the distrust that it generated lasts long afterwards, colouring the politics and religion of the region for centuries.

The Crusade itself peters out after the rape of Constantinople, for even the most die-hard of the Crusaders could not claim even a shred of moral authority. The business of consolidating power in the Latin Empire takes most of the energy of the crusaders. Even more importantly, the Byzantines consider that the rape of Constantinople is worse than what would have happened had Constantinople been conquered by the Turks. More and more Byzantines consider the Turks a far less dangerous threat to them than the Latins, something that would have grave consequences in the future.

The Albigensian Crusade (1209-1229)

Alarmed by the growing influence of the heretical Cathars in the south of France and provoked by the murder of a papal legate, Pope Innocent III declares a Crusade against the Cathars in 1208, offering the lands of heretics to the Crusaders. The Crusade begins in 1209, under the leadership of Simon de Montfort, formerly Earl of Leicester, and a vassal of both King John and King Philip Augustus. Although an official Crusade against heresy, many French nobles see it as a way of gaining power in the south and of reducing the power of the Counts of Toulouse and the Catalans.

The Cathars have grown in strength and numbers over the last hundred years. Many of the nobles of Provençal and the Languedoc have Cathar sympathies and many of their children are taught in Cathar schools rather than Catholic ones. Unlike many heresies, the Cathar nobles and followers are open and do not hide their beliefs, further encouraging others to join them. They also refuse to tithe, depriving the Church of a large amount of income. Many bishops refuse to act against the Cathars, resenting papal interference in their sees, and are replaced by papal legates. One papal legate meets with Count Raymond of Toulouse and is murdered the next day, thus precipitating the Crusade.

The Albigensian Crusade can be divided into three periods: Conquest, Revolt, and Victory. The first period, from 1209 to 1215, is a series of successes for the Crusaders and a series of defeats for the Cathars. The second period, from 1216 to 1225, has a number of revolts and many victories of the Cathars over the Crusaders. The final period, from 1225 to 1229, consists of an invasion and reconquest of the region, ending with the surrender of the Count of Toulouse. However, the crusade rumbles on for several years, ending with the fall of the last Cathar stronghold in 1255 and the last burning of a Cathar heretic in 1321.

Conquest (1209 - 1216)

As the Crusaders advance from Lyons, Raymond VI of Toulouse suddenly decides to act against the Cathars and his excommunication is reversed, allowing the Crusaders to march on Montpellier, Albi and Carcassonne. Raymond-Roger de Trencavel, lord of the region, tries to meet with the Crusaders but is repulsed and has to fight.

On the 22nd of July 1209, feast-day of Saint Madeleine, the Crusaders attack Beziers. They offer the Catholics the chance to leave the city, but both refuse. When the Cathar defenders desecrate a copy of the Old Testament and throw it from the walls, the Crusaders attack. One of the commanders asks Abbot Arnould-Amaury, a papal legate, how to tell Catholics from Cathars, the abbot says "Kill them all, God will know His own." The subsequent attack is brutal and bloody. Many of the inhabitants of the city take shelter in the Cathedral of Saint Nazaire and the Church of Saint Madeleine, claiming sanctuary, but the Crusaders blockade the doors and burn down both buildings, killing all those within. The Crusaders kill all the inhabitants of the town, men, women and children, leaving none alive, a massacre of nearly twenty thousand people. Such a massacre had a very strong effect on the local towns and many surrendered without a fight.

Carcassonne falls in August 1209, after a week long siege, and Raymond-Roger de Trencavel is captured, but the citizens are allowed to leave, but leave naked with no clothes or possessions. Simon de Montfort is granted the lands around Carcassonne and Beziers, making him a powerful lord of the area.

The Crusaders march against the territory of Pierre-Roger de Caberet, a Cathar nobleman, and take his castles in a series of sieges, lasting from December 1209 to December 1210. These sieges are noted for the besiegers' tactic of bombarding the wells with great stones, destroying the castles' water supply. First, the castle of Minerve falls when its well is destroyed, with 140 Cathars burned, then the castle of Termes is attacked and its well destroyed, causing the defenders to offer surrender terms, but when the Crusaders approach they are met with a volley of arrows as an overnight storm had filled the water tanks. However, Termes survival did not last long and it, too surrenders in December 1210. In 1211, the Crusaders besiege and take the castles of Lastours, Casses and Montferriand, burning hundreds of Cathars after the sieges, and begin to besiege Toulouse in early June. However, the Crusaders are short of supplies and men, having garrisoned the captured castles along the way and withdraw after a month.

Emboldened by the setback, Raymond of Toulouse counter attacks and captures the castle of Castelnaudray and 30 towns before stalling at Lastours. However, in 1212 much of the County of Toulouse falls to the Crusaders. Help seems to be at hand when Peter of Aragon and Catalonia brings an army to help against the Crusaders, besieging them in Murets. However, a sortie from the castle kills Peter and his army returns home. In 1214, Raymond of Toulouse flees to England and his lands are given to Philippe II of France. Simon de Montfort captures many more cities and is finally gifted Toulouse. In 1216, he cedes the lands to Philippe and formally becomes his vassal.

Revolt (1216 - 1225)

Raymond of Toulouse returns with his son, also Raymond, in 1216 to raise an army from the captured towns. Beaucaire falls after a three-month siege and Simon de Montfort is repulsed. Toulouse rises up and de Montfort is forced to move towards Bigorre, but is repulsed at Lourdes in December 1216. Pope Innocent III dies in July 1216, removing a key supporter of the Crusade. In September 1217, Raymond retakes Toulouse and Simon de Montfort returns to lay siege to the city. However, he is killed in 1218 by a stone thrown from siege engines operated by the women and girls of Toulouse.

Philippe II takes control of the Crusade, but he is far more concerned with Toulouse than the Cathars, wanting to take control of the County once and for all. Amaury de Montfort takes his father's role and leads a Crusader army against Raymond. He takes Belcaire and besieges Marmande in 1218, taking it in 1219, but loses Castelnaudry in 1220, trying to retake it but failing after an eight-month siege. The Raymonds take Montreal and Fanjeaux in 1221, but the elder Raymond dies in 1222. Philippe himself dies in 1223 and Amaury de Montfort leaves Carcassonne in 1224, allowing Raymond-Roger de Trencavel's son to return and reclaim his family lands.

Victory (1225 - 1229)

In November 1225 the Council of Bourges is held. This is an assembly of Catholic clergy, with 112 bishops and archbishops and more than 500 abbots and many more deacons, archdeacons and deans. Among the things decided at the Council, Amaury de Montfort is confirmed as the Count of Toulouse and Raymond of Toulouse is, like his father, excommunicated. A tithe, called the Albigensian Tenth, is raised to fund the Crusade.

Invigorated by the Council of Bourges, the Crusaders advance again. Louis VIII, Philippe II's son, leads the Crusade in June 1226, taking many castles and cities. He asks for help from Avignon, but it refuses, being part of the Holy Roman Empire, and Louis besieges it

Major Characters of the Albigensian Crusade

RAYMOND VI, COUNT OF TOULOUSE

Count of Toulouse and Marquis of Provence, Raymond VI is a powerful figure of the time. Like many of the kings of the time, especially those of the south, he is a poet and a cultured man. However, he is also a stout defender of his rights and the rights of his people, maintaining the communal freedoms of his people, their exemptions to taxation and protected their communal territory.

Married six times, Raymond is the model of the noblemen of the times, marrying for position and for power rather than for love. His first wife died after four years without issue. His second wife is Beatrice of Beziers, Roger of Trencavel's sister, who he divorces in 1189, allowing her to become a Cathar Parfait. His then marries the daughter of King Amalric II of Jerusalem but divorces her after a few years. His fourth wife is Joan Plantagenet, sister of King Richard of England and Prince John of England, who bears him a son and heir, Raymond, but flees his fierce nobles and dies in childbirth. His final two wives are a daughter of Isaac Comnenus of Cyprus and a daughter of King Alfonso II of Aragon. The fact that he is married so many times to the daughters of powerful kings and noblemen shows how important he is. The fact that so many of his marriages end in divorce shows that he has the Cathar disdain for marriage and views them as temporary alliances rather than lifetime commitments.

Raymond's reign as Count of Toulouse is marked by war. He is excommunicated several times by the Pope for his support for the Cathars. Although possibly not a Cathar himself, he is certainly sympathetic to their cause. One of his wives becomes a Cathar parfait and he is allied with many Cathar noblemen. After fighting for several years, he is exiled to England under the protection of his brother-in-law, John I of England. His life ends in victory as he and his son regain their possessions.

SIMON DE MONTFORT

A French nobleman, Simon de Montfort is the son of the Lord of Montfort l'Aumary in northern France and the daughter of the Earl of Leicester. He participates in the Fourth Crusade but refuses to aid in the sacking of Zara, campaigning against the act and returning to France in 1202. He briefly becomes Earl of Leicester after his uncle's death in 1207 but King John seizes his lands in 1208. In 1209, he becomes the head of the Albigensian Crusade and is noted thereafter for his severity and fanaticism. He orders several massacres and at Lastours he orders the eyes, noses and lips of the prisoners from Bram to be cut off, leaving a man with a single eye to lead them into the village.

Simon de Montfort becomes Count of Toulouse and Duke of Narbonne in 1215, making him the most powerful nobleman in the south of France. His liege lord is Philippe of France and many believe that Philippe organised the Albigensian Crusade to remove the ambitious northern nobles.

A staunch Catholic and supporter of orthodoxy, Simon de Montfort is a friend of Dominic Guzman, later Saint Dominic, who spends several years at Fanjeau, Simon's headquarters during the Crusade. He is also a friend of the Bishop of Carcassonne.

Eventually, Simon de Montfort is killed in the siege of Toulouse in 1218, killed by a stone hurled from the walls by the women of the city.



for 3 months, from June to September 1226, forcing its citizens to tear down the city walls and fill in the city moat. Louis dies in November 1226, but the Crusade continues under Humbert de Beaujeu. They take Labecede in 1227 and Vareilles and Toulouse in 1228. Tired of fighting, Raymond accepts a treaty from Queen Blanche of Castile, the King of France's regent. He surrenders but retains the title of Count of Toulouse, his daughter must marry Alphonse, the king of France's brother, with their children inheriting after Raymond's death, but the County reverting to the French Crown if they died without issue. Raymond accepts in April 1229 and is briefly imprisoned and publicly whipped for his support of the Cathars.

Aftermath

Raymond of Toulouse helps the Catholic Church suppress the Cathars. He fights against Raymond-Roger de Trencavel, exiling him to Aragon. When the English invade in 1242, Raymond rebels and supports them, but they quickly leave and he is forgiven by the French King.

The Inquisition has a large part to play in the aftermath of the Albigensian Crusade. It is informally present throughout the Crusade, directing the religious affairs of the Crusaders and looking for signs of relapsing of heretics. However, it takes centre stage in this period. Many Cathars are burned at the stake, many more are tortured and forced to betray their families and friends. Bodies of relapsed Cathars are even dug up to be burned as heretics.

The final strongholds fall, one by one. Cathar castles are normally situated on high hills and on mountains and prove to be formidable strongholds. However, without the support of the local lords they are doomed. The exile of de Trencavel means the loss of the last Cathar noblemen and the loss of military support.

Montsegur is one of the last Cathar strongholds to fall. It is besieged in 1243-1244 and eventually falls. However, some of the defenders escape, carrying with them a great treasure.

Cathars are burned until 1321 when the heresy is finally declared extinct.

Running the Albigensian Crusade

Unlike the Crusades in the Holy Land and the Crusades against the pagan Balts, the Albigensian Crusade is one against fellow Christians, albeit heretics. Even worse, the people of the area are exactly those who propose the ideas of Chivalry and Courtly Love. The people of the southern coast of France are civilised and peaceful, poetic and charming. Many of the Crusaders are from France and have been to the area. Many are from Occitania, sharing a language and culture with the Cathars. This is a Crusade of brother against brother. Games Masters should emphasise this aspect of the Crusade.

Games Masters should not shy away from portraying the horrors of the Crusade. The slaughter of the citizens of Beziers, whether Cathar or Catholic, the burning of the cathedral and church, the burning of Cathars at the stake at every town and city conquered; all these should be described and elaborated on. The Crusade should be a thing of terror, of horror and of contrasts. Emphasise the nobility of the Occitan Lords and the land-grabbing nature of the Crusader Lords. They should emphasise the moral ambiguities that the participants might face. Is it right to burn people seeking refuge in churches? Should heretics be burned at the stake? Are the Cathars really evil or is this just a land grab by the nobles of the Crusade?

The Albigensian Crusade is excellent material for a campaign.

Players may play Crusaders, filled with holy fire and fighting against evil heretics. They can gain treasure, loot towns, rape women, pillage and gain titles and wealth. They can even be forgiven for their sins by participating in the Crusade. However, do they continue to see things in the black and white of Catholic versus Heretic? How do they react to the continuing horrors of the Crusade? Are they sickened by it, or do they pursue the Crusade with ever-increasing vigour?

Players may also play Cathars, a peaceful people only wanting to pursue their own beliefs without interfering with the affairs of others. What will they do in the face of the invading Crusaders? Will they fight? Will they try and persuade the Catholics of their rights and to persuade them to abandon their Crusade? What happens when the Inquisition calls? Will they be prepared to die for their belief, becoming martyrs? Will they repent of their heresy and become Catholics? What then, will they continue in their heretical

beliefs in secret, if so what happens if they are discovered? Will they try to escape and flee to other areas? Maybe they have relatives in England or in the Angevin lands, after all they share a common culture and language with the Angevin kings and the people of Aquitaine and Gascony.

Players may play local Catholics. Do they betray their neighbours and friends to the Crusaders? What if they are in a besieged city, do they let the Crusaders in or do they support their Cathar friends? Have they heard what happens in Beziers? How does that affect their decision? Do they fight with the Crusade or fight against it? Is it possible to not take sides and simply let things take their course? What if they are accused of heresy? How do they refute these charges? Do they become more sympathetic to the Cathar cause? Is it possible for them to become Cathars?

The Children's Crusade (1212)

In 1212, two young boys see visions of Jesus telling him to preach the Gospel in the Holy Land and to convert the Muslims to Christianity. The visions say that conversion by the innocents would succeed where conversion by the sword had failed, so the two boys gather up a host of children who march from Germany and France, hoping to reach Genoa and part the seas and march on the Holy Land.

One army of 7,000 marches from Germany under the command of Nicholas, a shepherd boy in the early spring. Another marches from France, consisting of 30,000 led by Stephen of Cloyes, a French shepherd boy claiming to bear a letter to Philip II from Jesus. That army reaches Saint-Denis where Nicholas performs miracles, but Philip sends them home. Many leave, but some set off for the coast, reaching Marseilles later in the year.

At the coast, the two shepherd boys fail to part the waters of the Mediterranean, but several friendly merchants offer to take them to the Holy Land for free, instead selling them into slavery.

Although this is called the Children's Crusade, the armies are not all children. Many were simply poor peasants, hoping for salvation through their deeds. However, the idea of crowds of innocent children going on a holy mission and being betrayed by ruthless adults is appealing and would make an excellent scenario arc.



The Reconquista

Ever since the Moorish conquest of Iberia in the 8th Century, the people of France and northern Iberia have been engaged in the Reconquista, the reconquest of Iberia. Beginning with Charlemagne's reconquest of Septimania and the Pyrenees, territory is gradually gained, piece-by-piece, and new kingdoms are forged from the new territories as the old kingdoms devoured each other. Dukes and Counts become kings, or more powerful than kings. Christian kingdom fights Moorish Taifa and Christian kingdom, petty kings squabble and quarrel, raids are made across the Pyrenees into France and the Provençal region. Christian Kings ally with Moorish ones against other Christians as the Emirate breaks up into smaller Moorish states. The Christian Kings drove out the Moors and introduced their own Christian populations, but some Moors, especially those who have converted to Christianity, remain to mix with the new settlers.

The Moorish states of Iberia have been under pressure for a number of years. The Christian states slowly but surely move southwards, eating up mile after mile of territory. The Almohads of North Africa have invaded several times and are threatening the power base in Africa. A more extreme form of Islam is spreading throughout Iberia. Successive Popes have declared religious war on Islam and exhort the knights of the Christian kingdoms to fight Moors rather than each other.

The Almoravid dynasty believes in a strict interpretation of Islam and the rigid following of the laws and discipline. Under them, the Jewish and Christian minorities are persecuted and turned against their masters. Whereas earlier populations have protected their cities against Christian invaders, these new ones welcome the conquerors as liberators.

In 1147, the Almohads conquer Marrakech and bring an end to the Almoravid dynasty, bringing their own form of Islam to Iberia. They do not believe in the physical form of Allah, believing that giving Allah a physical form is akin to polytheism. They alienate the Jewish and Christian populations even further, even going as far as alienating many of the Muslim population. Many Christians move north to the Christian kingdoms, Jews move north and south, to more tolerant Christian and Muslim states. Internal dissent and rebellions weaken the Muslim states, allowing the Christian kings to advance even further south.

In Africa, the Almohads come under increasing pressure from the Marinids, another Berber dynasty. From 1145 to 1169 they defeat the Marinids, but then they suffer defeat after defeat until they lose their power in Iberia in 1215.

Crusaders from the Second Crusade conquer Lisbon and nearby cities in 1147 and Almeria, Valencia, Murcia, Tortosa and nearby cities in 1147 and 1148.

In 1190 the Almohad king forces a truce on the Christian kings who had been attacking his kingdom, but this soon expires and they attack Seville in earnest, ransacking the province, after the Almohad king had left to quell African revolts. He returns and defeats the Castilian army at the Battle of Alarcos in 1195, destroying their army and killing many nobles, including the Grand Masters of the Orders of Evora and Santiago and three bishops. Nearby castles surrender to the Almohads and the Muslims devastate the border country between Al-Andalus and Castile, even reaching Toledo. Fortunately for Castile, the problems in Africa distract the Almohads and they do not regain territory. Al-Andalus gains a temporary alliance with Leon and a peace agreement with Navarre. The Almohads make gains over the next few years, conquering the stronghold on Salvatierra in 1209 and causing the Pope to call a Crusade against the Muslims, summoning foreign Crusaders to the cause. The Christian armies gather in Toledo, with the crusaders causing murders and assaults in the Jewish Quarter, then conquering Malagon and Calatrava. Despite

arguments between the crusaders and Alfonso II of Portugal over his good treatment of the Muslims of those cities, and the desertion of over 30,000 men, the crusaders continue. In 1212, the combined forces of Castile, Portugal, Navarre and Aragon, with the help of the foreign crusaders, defeat an army consisting of men from most of the Almohad holdings in Africa and Iberia in the Battle of Las Navas de Tolosa. The Christian soldiers massacre the enemy, committing atrocities on captured prisoners. This provides the impetus to carry on the Reconquista, allowing them to take the gateways to Al-Andalus.

In the future, The Balearics fall between 1228 and 1232, Cordoba falls in 1236, Valencia in 1238, Jaen in 1246 and Seville in 1248. The kingdom of Granada becomes a vassal state to Castile and eventually falls in 1492, way beyond the scope of Merrie England.

Iberian Military Orders

Like their counterparts in the Holy Land, the religious knights of Iberia organised themselves into Military Orders. Unlike their counterparts, the Iberian Orders were first and foremost offensive Orders, dedicated to the Reconquista not to the protection of pilgrims. Many of the Orders were permanent, with knights taking perpetual vows, rather than signing on for a fixed duration or until a Crusade has finished.

ORDER OF CALATRAVA

In 1158, a group of Cistercian monks formed a military brotherhood and settled near the city of Calatrava in some holdings that the Templars had abandoned in 1147. They received financial and political support and rebuilt the fortifications of the town and imported peasants from Navarre to work the land and provide them with support. With the death of the abbot in 1163, the remaining monks leave to return to their monastery in Navarre, leaving the knights to continue as a full military brotherhood.

In 1164, the Master of the Order obtains a Papal Bull confirming this as a military Order under the Cistercian rule. The following years see an expansion, with the order gaining holdings in Navarre, Portugal, Leon and Aragon. The Order loses Calatrava in 1195 and moves to its holdings in Aragon and Navarre, with its headquarters at Alcañices, Salvatierra and Zurita before returning to Calatrava in 1212. The Portuguese Order of Saint Benedict of Aziz becomes subordinate to the order of Calatrava and moves to two of the Order's castles.

The Order follows the Cistercian Rule but is dependant on the Abbey of Morimund in Burgundy rather than Citeaux, with the Master being chosen by the Abbot of Morimund after 1187. The Knights take the normal Cistercian Vows, of Chastity, Poverty, Obedience as well as silence in the dormitory, refectory and oratory, fasting and abstinence, the wearing of a white mantle adorned with a red cross and to sleep in their armour.

The Order keeps the best of its lands for itself, granting peasant the right to work the marginal lands for themselves. Much of the Order's wealth comes from its vineyards and olive farms, producing wine and olive oil. It also produces cereals, such as rye and barley, and livestock.

ORDER OF MANFRAGUE

A short-lived Order, the Order of Manfrague is formed in 1180 in the Holy Land by a former member of the Order of Santiago in the tower of Ascalon as the Order of Mountjoy. Some of the Order's knights fight at the battle of Hattin in 1187 but none survive. At that time, the Order of Mountjoy merges with the Hospital of the Holy



Redeemer, becoming a Hospitaller Order. In 1196, the Order splits, half of the Order merges with the Templars and the rest form the Order of Manfrague, taking its name from the Castle of Manfrague, a Mountjoy Commandery. The King of Castile is a firm patron of the Order and makes many grants of lands to the Order, following the traditional method of granting border castles to the Military Orders.

In 1215, at the Fourth Lateran Council, the members of the Hospital of the Holy Redeemer ask to join the Order of Calatrava. This is approved in 1216 and gains papal approval in 1217, but is only finalised in 1221. However, there are problems with this decision, the Templars oppose the dominance of the Order of Calatrava and many members of the Order of Manfrague wish to remain independent, but the situation is resolved when the Order of Calatrava gives up the castle of Montfrague in exchange for the Priego de Cordoba in 1245.

This shows the rivalry and confusion that exists between many of the Orders on the southern borders. Knights are sworn to one or other of the Orders and resent being forced to join another Order. Some knights prefer to merge with larger and more powerful Orders. There are also political reasons for the dissension. Certain orders are sponsored and patronised by particular kings, so knights with feudal allegiance with a rival king could find their loyalties stretched and their feudal position threatened.

ORDER OF AVIZ

First formed in 1146 as the Friars of Saint Maria, this organisation is given the city of Evora in 1166 and became the Friars of Saint Maria of Evora. They accept a modified Rule of Benedict in 1162 and are given the newly conquered city of Aviz as their headquarters, becoming the Knights of Saint Bernard of Aviz. A Portuguese Order, the Order of Aviz takes many of the Order of Calatrava's holdings in Portugal, as long as the Order's Grand Master reports to Calatrava's Grand Master, and holds many possessions from the Portuguese Crown.

As a Cistercian Order, the knights wear a white mantle with a green cross. They take the customary vows of Chastity, Poverty and Obedience, but do not have any extra restrictions on their behaviour.

ORDER OF SANTIAGO

Originally created to protect pilgrims along the Route of Santiago de Compostella, the Military Order of Saint James of the Sword, or Order of Santiago, follows the Rule of Saint Augustine and provides military and medical services to pilgrims and knights. Although established earlier, the Order receives a Papal Bull confirming its status in 1175.

The Knights take the Vows, of Marital Chastity, Poverty and Obedience, replacing the normal Chastity with the lesser vow of Marital Chastity as long as they exercised self-restraint during Lent, Advent and on some festivals, and also swear to Evangelise, or to spread Christianity. They follow the Rule of Augustine, which is far milder than the Rule of Benedict followed by many other Military Orders, so attracts many knights.

The Order is headed by a Master who has twelve knights to advise him, making up a Council of Thirteen. Each of the Order's Pories consists of a Council of Thirteen, with thirteen knights ruling the Priory, although more knights could live at the Priory.

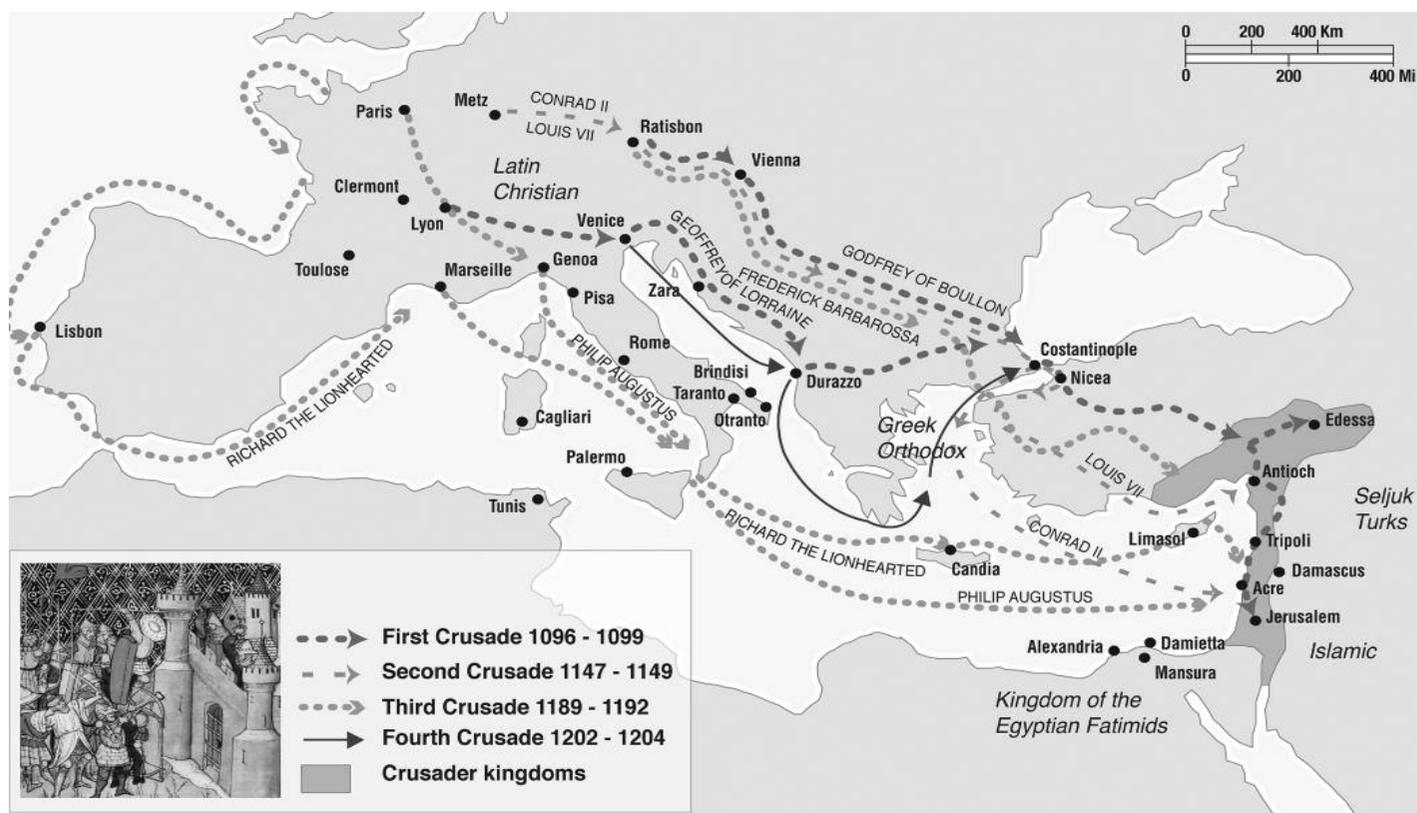
Like many of the Iberian Military Orders, the Order of Santiago is not immune to the politics of the region. In fact, it is tied up with the kingdoms of Leon, Castile and Aragon, often siding with one of the kings against one of the others. In 1184, the Master dies, causing the Leonese knights and the Castilian knights to elect different and rival Masters, but the Castilian Master Diaz stands down in 1186 in favour of the Leonese Master Fernandez. In 1195, the Order is dealt a heavy blow at the Battle of Alarcos and the death of its Master. Leon and Castile go to war and the knights elect two Masters again, only being reunited in 1203 under Master Gonzalo Ordenez. Such is the nature of feudal organisations where the knights are vassals to different kings.

The Order of Santiago is a rich Order, having many possessions. However, many of its holdings and grants are made in border areas, allowing them to further the fight with the Moors. Quite often, the Order receives a new castle or holding but loses another that is deep within safe territory. This forces the Order to be expansionistic and allows it to continually settle new areas, moving peasants from its old holdings to the new ones. Many grateful pilgrims give the Order property and expand its holdings abroad, giving it property in England, Portugal, France, Italy, Hungary and Palestine. Such a widespread Order has difficulties in logistics and communication, meaning that many of its Pories see themselves as partly independent. At its height, the Order has 400 knights and can bring 1000 lances to battle, with nearly 90 Commanderies, 200 parishes, 5 hospitals and several nunneries, making it a considerable force.

The Order of Santiago is also a naval power, having many galleys with which to attack the Muslims of the Mediterranean. All of the aspirants have to serve for six months in the galleys, a duty which many bought off or provided a proxy to do the service for them.

ORDER OF ALCANTARA

Originally founded in 1156 as the knights of Saint Julian of Pereiro, the Order is formally established in 1177 following a Papal Bull, receives the Rule of Benedict in 1183 and receives many grants in the Kingdom of Leon. In 1213, the Order is given the newly captured city and castle of Alcantara, originally granted to the Order of Calatrava. Since this is too far from the Calatrava's holdings, it was given to the Order of Saint Julian as long as the order becomes subordinate to the Order of Calatrava. One of the conditions of this merger is that the Master of the Order of Alcantara can elect the Master of the Order of Calatrava, but when the master is not invited to the next election, the Order of Alcantara declares itself an independent Order again.



Trading and Adventuring

Money



The standard coin of *Merrie England* is the Silver Penny. The shilling, mark and pound are accounting terms used to measure large numbers of pennies, with one shilling worth 12 pennies, one mark being worth 160 pennies, 13 shillings and 4 pennies or two thirds of a pound, and one pound worth one and a half marks, 20 shillings or 240 pennies. The penny is often cut in half, to make a half penny or ha'penny ($\frac{1}{2}d$), which is then cut in half itself to make a farthing ($\frac{1}{4}d$). Farthings and ha'pennies are used for smaller purchases.

Merrie England uses the abbreviations (£) for pounds, (s) for shilling and (d) for pennies, with the Imperial designation of LSD for pounds, shillings and pence, with prices written as so many pounds, so many shillings and so many pennies, or in short form so many and so many referring to shillings and pennies. So, something costing 2 and 6 means 2 shillings and 6 pennies, or 30 pennies. This sounds complicated but is fairly easy to follow and use, especially for those of us born in England in the sixties or earlier.

Other coins are in use at the time. The Crusader states of Outremer use the Bezant, worth 2 shillings. The Kingdom of Sicily, and later the Venetians, use the Ducat, worth 5 shillings.

A Silver Penny weighs approximately 1.6g, so £1 3s 8d weighs a pound, £2 12s weighs a kilogram. For game purposes, assume that £1 (240 pennies) weighs 1 ENC.

| Coin | Value | 1 ENC |
|--------|----------|-------------------------|
| Penny | 1d | 240 pennies |
| Bezant | 2s (24d) | 700 Bezants (70 pounds) |
| Ducat | 5s (60d) | 280 Ducats (70 pounds) |

Banking and Money Lending

To modern eyes the idea of a society without a developed banking structure is very difficult to understand. However, at the time of *Merrie England* that is exactly what we have. There are three main groups involved in banking and money lending, Jews, Templars and Lombards.

For the most part, transactions are carried out in cash. However, large transactions involve a lot of cash and carrying out these transactions becomes problematic or downright dangerous. For example, a transaction of £20 involves 20 ENC of coin which has to be carried in a chest or a number of money bags and can easily be stolen. It takes a lot of time to count such an amount and weighing is not always accurate due to the snipping or trimming of coins.

Bills of Exchange and Promissory Notes

The main way of dealing with large transactions without the need of large amounts of coin is through the use of Bills of Exchange or Promissory Notes. These are documents that promise to pay the payee a certain amount of money and can be carried quite safely without being as obvious as clinking saddlebags.

PROMISSORY NOTES

These are documents where one person (the maker) promises to pay another (the payee) a certain amount of money. Quite often these notes name the payee, mainly to prevent fraud, but can promise to pay the bearer. Notes that promise to pay the bearer can be traded as if they were currency themselves and are popular with merchants. Promissory Notes are normally redeemable only at certain places and at certain times. Many notes are redeemable at certain Fairs, especially those at which accounts are regularly settled, such as the Champagne Fairs. Others are redeemable at specific places, such as a Templar House.

BILLS OF EXCHANGE

These are documents where a person (the drawer) instructs a banking organisation (the drawee) to pay money to a third person (the payee). Bills of exchange very rarely specify the payee as the Bearer and so are very unlikely to be used fraudulently. Bills of Exchange are used in international trade where large amounts of goods are being bought and sold and are usually redeemed at trade fairs or at banks.

Banking Organisations

There are two main banking organisations at the time of *Merrie England*, the Templars and the Lombards. These are used to obtain money in remote locations, to carry money across borders easily and

securely, to make cashless transactions and to lend money. Banking organisations have to have several key properties to be successful, thus limiting those organisations capable of providing banking services. The organisation has to be wealthy, or at least to have access to a degree of wealth; it has to be multi-national, or have bases in many countries; it has to be trustworthy.

TEMPLARS

The Poor Fellow-Soldiers of Christ and of the Temple of Solomon, or Knights Templar, are a monastic Order devoted to the guarding of pilgrims and to the defence of the Holy Land. Many of the knights are the lesser sons of great nobles and royalty and have given their lands away to the Order. This has made the Order very wealthy indeed. The Templars have lands and holdings throughout western Christendom, with great holdings in the Holy Land, in Italy, France, Spain and England. They are trusted as monks of God and have a reputation for fair dealing and of security. Many pilgrims have a need to obtain money on their travels, often in foreign lands far from home. One of the best ways of doing this is to obtain a note from the Templars where the person pays the Templars a certain amount of money and obtains a Promissory Note promising that the Templars will pay the person, or the bearer, a certain sum. Normally the Templars charge for this service and the charge is paid up front before the note is issued. Such a note makes it very easy to obtain cash thousands of miles from home. Since many pilgrims die on their travels or are robbed by bandits it also gives the Templars a minor source of income for unredeemed notes increase their wealth.

LOMBARDS

Originally from northern Italy, the Lombard families became international bankers. Trading along pilgrimage routes, the Lombards began with exchanging currencies but soon moved on to the issuing and redeeming of Promissory Notes and Bills of Exchange. Lombards generally fund trade deals in Italy, southern France and northern Spain, along the pilgrimage routes to Rome and Santiago de Compostella. Their shops are recognisable by the three brass balls hanging outside. They become more powerful with the growth of the merchant city-states of Venice and Genoa and peak in the 14th and 15th centuries, somewhat after the period covered by *Merrie England*.

Money Lenders

Christianity, Judaism and Islam all prohibit usury, the lending of money with interest. Christianity also prohibits the making of profit on money without working. However, Jews are allowed to lend money for interest to non-Jews and Christians are, in theory, allowed to do the same to non-Christians and heretics. So, in theory, Jews and Christians could lend each other money. However, the practice of usury is frowned upon by the Church and is very rarely carried out by good Christians. Templars and Jews finance the Crusades and Lombard generally finance trade deals, but this is not a hard and fast rule.

JEWS

The Jews of *Merrie England* have many trading relationships. Many came from families based in France or Germany and have contacts in those communities. The Jewish community has a history of helping each other in times of need, so the risk of financial transactions is lessened. Many Jews have become

moneylenders and have helped to finance the Crusades and have to provide a third of King Richard's ransom. Jewish moneylenders normally act alone and not as part of a larger organisation. They generally do not charge extortionate rates but instead have fixed terms and conditions for paying back the loan and charge fines if those terms are not met.

TEMPLARS

The Knights Templar do not lend money and charge interest. However, they do lend money but charge a fee, paid up front, for the privilege of borrowing money. Quite often the Templars give a Promissory Note instead of cash, thus allowing money to be lent without the transportation of large amounts of coin. Those who fail to repay the Templars' loans can find themselves being pursued by heavily armoured knights, although most disputes are settled in the courts.

LOMBARDS

Unlike the Templars, the Lombards do not have the military might to enforce loans made to pilgrims. Instead, they insist on security for the loan with ownership of the security defaulting to the Lombards if the loan is not repaid within a certain time limit. Sometimes they have a contract where the Lombards purchase the security but agree to sell back the security to the borrower at a certain time at a slightly inflated price, thus ensuring a profit.

Trading Leagues

At the time of *Merrie England*, long distance trade is dominated by the Trading Leagues. A collection of guilds, merchant organisations and powerful families, the Leagues control the trade routes, navies and wealth of Christendom.

THE HANSEATIC LEAGUE

Made up of a series of merchant cities, the Hanseatic League begins to dominate trade in northern Europe at the time of *Merrie England*. The merchant guilds, or Hansa, organised themselves in mutually supportive societies that ensured mutual protection, raised armies to protect trade and sought to remove barriers to trading and tariffs for their members, although they do not officially become a League until the 14th century. In 1157, the Cologne Hansa gains freedom from all tolls in London and the right to trade in all fairs in England. Many of the east coast ports of *Merrie England* are associated with the Hanseatic League. London, Boston, Lynn, Ipswich, Norwich, Yarmouth, Hull and York have Hanseatic warehouses and merchants, as well as Bristol in the west. These warehouses serve to store goods that are then traded with other merchants for distribution around the country. The Hanseatic League acts to protect its trading interests, in particular they combat piracy with aggressive attacks on pirate bases, they have permanent professional armies to guard their warehouses and trade routes, they restrict shipbuilding to their own cities and aggressively stop other cities from building ships.

GENOA

Situated in the northwest of Italy, the republic of Genoa is a trading powerhouse at the time of *Merrie England*. It dominates sea-going trade in the western Mediterranean and has major holdings in the Holy Land, where it is allied with the King of

Trading Vessels

MARITIME TRAVEL is very important during the period of *Merrie England*. Normans the Angevins need to travel between England and France to visit their properties and to pay homage to their liege lords. Pilgrims visit the shrines of Santiago de Compostella, Rome and Jerusalem. Churchmen need to travel between abbeys on the continent and in England. Merchants trade between England and Flanders, England and France, England and Spain/Portugal and England and the Holy Land. Crusaders must travel to the Holy Land and the fastest way is by sea. Although the different maritime powers have very different cultures, they have surprisingly similar ships. Norman warships are based on the Viking long ship and those of the Venetians and other Mediterranean powers are huge galleys. Cogs and Hulks carry cargo in the northern seas.

Cog

Oak-built, single-masted, square-sailed trading vessels, cogs are widely used throughout the Baltic and North Seas. The Hanseatic League rely heavily on cogs for their trade.

Cogs are very versatile vessels, capable of being used along rivers, along coasts and across open seas. They are merchantmen but can be made into vessels of war simply by adding castles fore and aft, allowing crossbowmen to rain death upon their opponents. These forecastles and aftcastles make cogs very unwieldy, however, giving a -10% penalty to any Pilot Ship rolls for one castle and a -20% penalty for having two castles.

Small Cog

| | | | |
|------------|-----|-----------|-------------------------|
| Move | 9 | Length | 18m |
| Handling | -5% | Beam | 6m |
| Armour | 9 | Freeboard | 3m |
| Hit Points | 60 | Draught | 2.5m |
| | | Capacity | 50 tons |
| | | Crew | 15 officers and sailors |

Large Cog

| | | | |
|------------|------|-----------|-------------------------|
| Move | 8 | Length | 24m |
| Handling | -10% | Beam | 7m |
| Armour | 11 | Freeboard | 4m |
| Hit Points | 80 | Draught | 3.5m |
| | | Capacity | 75 tons |
| | | Crew | 25 officers and sailors |

Hulk

Originally a very simple barge-like vessel, the hulk was pulled along rivers by horses. However, it was soon used for trading between coastal ports and became a seagoing ship. Hulks have a very shallow draft and can be used at sea or along rivers equally well. They resemble floating logs in shape, and are ideal for transporting wool between England and Flanders.

| | | | |
|------------|------|-----------|---------|
| Move | 7 | Length | 20m |
| Handling | -20% | Beam | 6m |
| Armour | 12 | Freeboard | 5m |
| Hit Points | 60 | Draught | 1m |
| | | Capacity | 60 tons |
| | | Crew | |

BIRLINN

A descendant of the Viking longship, birlinns are the mainstay of the Lords of the Isles, acting as cargo vessels and warships. Birlinns come in several varieties, all based on longships, those with deep draughts are more suited to cargo ships whereas those shallow draughted ships are the traditional warships.

Trading Birlinn

| | | | |
|------------|----|-----------|-----------|
| Move | 9 | Length | 20m |
| Handling | - | Beam | 6m |
| Armour | 8 | Freeboard | 2m |
| Hit Points | 50 | Draught | 3m |
| | | Capacity | 25 tons |
| | | Crew | 40 rowers |

War Birlinn

| | | | |
|------------|-----|-----------|-------------------------|
| Move | 10 | Length | 24m |
| Handling | +5% | Beam | 6m |
| Armour | 9 | Freeboard | 1m |
| Hit Points | 50 | Draught | 1m |
| | | Capacity | 20 tons |
| | | Crew | 50 rowers, 200 soldiers |

GALLEY

An age-old sailing vessel, the galley is still much in use at the time of *Merrie England*. The trading leagues of the Mediterranean and Adriatic Seas rely on galleys more than any other type of ship.

As with cogs, galleys can be fitted with castles, both fore and aft, with the same penalties to Pilot Ship.

Bireme

| | | | |
|------------|----|-----------|--|
| Move | 10 | Length | 20m |
| Handling | - | Beam | 3m |
| Armour | 12 | Freeboard | 1m |
| Hit Points | 60 | Draught | 1m |
| | | Capacity | 1 ton |
| | | Crew | 60 rowers, 10 officers and sailors, 10 marines/archers |

Trireme

| | | | |
|------------|----|-----------|---|
| Move | 10 | Length | 37m |
| Handling | - | Beam | 4m |
| Armour | 15 | Freeboard | 3m |
| Hit Points | 80 | Draught | 2.5m |
| | | Capacity | 1 ton |
| | | Crew | 170 rowers, 30 officers and sailors, 14 spearmen, 4 archers |



Military Wages

| PROFESSION | WAGES | | | |
|--------------------------------------|-------|----------|-----------|------------|
| | Daily | Weekly | Monthly | Annual |
| Knight Banneret | 4s | £1 8s | £7 | £73 |
| Knight | 2s | 14s | £3 10s | £36 10s |
| Man at Arms | 1s | 7s | £1 15s | £18 5s |
| Squire | 1s | 7s | £1 15s | £18 5s |
| Esquires | 1s | 7s | £1 15s | £18 5s |
| Constables | 1s | 7s | £1 15s | £18 5s |
| Centenars | 1s | 7s | £1 15s | £18 5s |
| Mounted archers | 6d | 3s 6d | 17s 6d | £9 2s 6d |
| Armoured infantry | 6d | 3s 6d | 17s 6d | £9 2s 6d |
| Hobilars | 6d | 3s 6d | 17s 6d | £9 2s 6d |
| Vintenars | 6d | 3s 6d | 17s 6d | £9 2s 6d |
| Welsh vintenars | 4d | 2s 4d | 11s 8d | £6 1s 8d |
| Militia vintenars | 4d | 2s 4d | 11s 8d | £6 1s 8d |
| Archers | 3d | 1s 9d | 8s 9d | £4 11s 3d |
| Welsh infantry and Militia | 2d | 1s 2d | 5s 10d | £3 10d |
| Captain | 8s | £1 9s 2d | £7 6s 1d | £76 3s 5d |
| Lieutenant | 4s | 14s 7d | L3 13s | L38 1s 8d |
| Ensign | 2s | 7s 3d | £1 16s 6d | £19 10d |
| Drummer | 1s | 6s 1d | £1 10s 5d | £15 17s 4d |
| Trumpeter | 1s | 6s 1d | £1 10s 5d | £15 17s 4d |
| Cavalryman | 18d | 5s 5d | £1 7s 4d | £14 5s 7d |
| Infantry | 8d | 2s 5d | 12s 2d | £6 6s 11d |
| Squires of a Knight | <1d | 2d | 11d | 10s |
| Squires of a Knight Banneret | <1d | 3d | 1s 5d | 15s |
| Wardens of London Bridges | | | | £10 |
| Warden of a Castle | 6d | 2s 10d | 14s 4d | £7 10s |
| Sheriffs of London Paid to the Crown | | | | £300 |

The following are typical wages for the medieval period. If you want to take into account inflation, a Thatcher's wages increased from 2d to 3d in 50 years, from 3d to 4d in 30 years and from 4d to 5d in 70 years.



Tradesmen Wages

| PROFESSION | WAGES | | | |
|-----------------------------------|--------|----------|------------|-------------|
| | Daily | Weekly | Monthly | Annual |
| Labourer | <1d | 5d | 2s 3d | £1 4s |
| Sergeant at Law | 16s 5d | £3 2s 9d | £15 13s 9d | £163 12s 8d |
| Chief Armourer | 10d | 3s 4d | 16s 11d | £8 16s 11d |
| Other Armourers | 9d | 3s | 15s 3d | £7 19s 3d |
| Master Armourer | 1s 3d | 4s 11d | £1 4s 8d | £12 17s 8d |
| Apprentice Armourer | 6d | 1s 10d | 9s 6d | £4 19s 6d |
| Master Mason | 4d | 2s | 10s | £5 4s 3d |
| Master Carpenter | 3d | 1s 6d | 7s 6d | £3 18s 2d |
| Carpenters' Guild sick-pay | 2d | 1s 2d | 5s 10d | £3 10d |
| Weavers | 5d | 1s 11d | 9s 8d | £5 1s 4d |
| Chantry Priest | 3d | 1s 3d | 6s 3d | £3 5s 10d |
| Sailor | 2d | 1s 2d | 5s 10d | £3 10d |
| Carters (merchant) | <1d | <1d | 4d | 4s 3d |
| Porters (merchant) | <1d | <1d | 4d | 4s 3d |
| Falconers (merchant) | <1d | <1d | 4d | 4s 3d |
| Grooms (merchant) | <1d | <1d | 4d | 4s 3d |
| Messengers (merchant) | <1d | <1d | 4d | 4s 3d |
| Carters (knight) | <1d | 1d | 7d | 6s 6d |
| Porters (knight) | <1d | 1d | 7d | 6s 6d |
| Falconers (knight) | <1d | 1d | 7d | 6s 6d |
| Grooms (knight) | <1d | 1d | 7d | 6s 6d |
| Messengers (knight) | <1d | 1d | 7d | 6s 6d |
| Kitchen Servants (merchant) | <1d | <1d | 1d | 1s 6d |
| Kitchen Servants (knight) | <1d | <1d | 3d | 3s |
| Boys (merchant) | <1d | <1d | <1d | 9d |
| Pages (merchant) | <1d | <1d | <1d | 9d |
| Boys (knight) | <1d | 1d | 5d | 4s 6d |
| Pages (knight) | <1d | 1d | 5d | 4s 6d |
| Thatcher | 2d | 1s 2d | 5s 10d | £3 10d |
| Thatcher's Mate | 1d | 7d | 2s 11d | £1 10s 5d |
| 1 adult sheep produced wool worth | | | | 8d |



Income

RANK INCOME

| | DAILY | WEEKLY | MONTHLY | ANNUAL |
|--------------------------------|------------|------------|-------------|--------|
| Crown Revenues at Peace | £82 3s 10d | £690 8s 2d | £3452 1s 1d | £36000 |
| Baronet | 10s 11d | £4 12s | £23 3d | £240 |
| Baron | £1 7s 4d | £11 10s 1d | £57 10s 8d | £600 |
| Earl | £1 1s 11d | £9 4s 1d | £46 6d | £480 |
| Duke | £30 2s 8d | £253 3s | £1265 15s | £13200 |

Equipment Prices

The following prices are guidelines only. As for wages, these are a mixture of prices from slightly different eras, but all should fit the *Merrie England* setting.

TOOLS

| Item | cost |
|------------------------|------|
| 2 yokes | 4s |
| Foot Iron Plough | 5d |
| 1 spade | 1d |
| 1 shovel | 1d |
| 1 axe | 2d |
| 1 augurv | 2d |
| Mason's tools | 9d |
| Armourer's tools (set) | £7 |
| Spinning Wheel | 6s |
| 1 vice | 8s |
| Anvil | 9s |
| Bellows | 10s |
| Hammer | 8d |

HORSES AND LIVESTOCK

| Item | cost |
|-------------------------|---------|
| War Horse | £80 |
| 1 Knight's horse | £5 |
| High-grade riding horse | £12 |
| Draught horse | 15s-25s |
| Cow | 7s |
| Ox | 10s |
| Sheep | 1s 5d |
| Ram | 1s 5d |
| Pig | 2s |
| 1 Chicken | ½d |
| Goose (in London) | 6d |

EDUCATION AND BOOKS

| Item | cost |
|------------------------------------|--------------------|
| Monastery School (To Attend) | £2 (approx) / year |
| University | £2-£3 / year |
| University (Student of good birth) | £4-£10 / year |
| 7 Books | £4 (approx) |
| To Rent a book | ½d-1d per pecia* |
| Fencing Instruction | 7s / month |

*A pecia is 16 columns of 62 lines of 32 letters, i.e about 7500 - 8000 words. Rental period is about a year; books were rented to be copied, and copying the Bible took 15 months.

HOUSING (TO RENT)

| Item | cost |
|---|--------------|
| Cottage | 5s / year |
| Cottage (1 bay, 2 stories) | £3 / year |
| Merchant's house | £2-£3 / year |
| Craftsman's house (with shop, work area, and room or workers) with 2-3 bays and tile roof | £1 / year |

HOUSING (TO BUILD)

| Item | cost |
|--|-------------------------------------|
| Modest hall and chamber, not including materials | £15 |
| House with courtyard | £90+ |
| Goldsmiths' Hall (with hall, kitchen, buttery, 2 chambers) | £136 |
| Large tiled barn | £87 |
| Castle or College | £350 / year for 13 years (payments) |

CLOTH AND CLOTHING

| Item | cost |
|--------------------------|-------------------|
| Fashionable gown | £9 - £45 |
| Shoes | 3d |
| Shoes (fine) | 8d |
| Boots | 5d |
| Purse | .5d |
| Hat | 8d - 1s 3d |
| Craftsman's tabard | 3s 6d |
| Tunic | 5s |
| Robe (dark brown) | 6s |
| Robe (red) | 5s |
| Linen Chemise | 10d |
| Woolen garment | 5s |
| Fur-lined garments | 9s |
| Cloth for peasant tunics | 8d - 1s 3d / yard |
| Best Wool | 5s / yard |
| "Tawny and russet" | 4s / yard |
| Silk | 7s - 9s / yard |
| Linen | 2s |

*Note: loose tunics take 2.25 - 2.5 yards. Shorter doubled (lined) tunics, known as doublets required 4 yards.

MARRIAGE

| Item | cost |
|---|----------|
| Peasant dowries | 13s |
| Wealthy peasant dowries | 36s |
| Minor noble dowries | 57s |
| Noble dowries | £4 - £10 |
| Baron dowries | £100 + |
| For serfs - fees to lord, depending on wealth | 1s - 13s |
| Wedding feast, wealthy peasant | 20s |
| Tithe to Church | 2s - 5s |
| Wealthy peasant wedding total | £3 - £4 |

*Note: these costs will be wildly varying depending on circumstance.



FUNERAL

| Item | cost |
|--|------|
| Cheap gentlewoman's funeral (bell-ringing, clergy, food) | £5 |
| Brass monument (with a figure incised on marble base--fitting for lesser aristocrat) | £8 |
| Bronze effigy on gilded tomb | £200 |

*Note: A rough rule of thumb; 1 year's income for a funeral.

TRAVEL

| Item | cost |
|--------------------------|---------------|
| Queen's chariot (to buy) | £400 |
| Chariot (to buy) | £8 |
| Chariot maintenance | 1 - 3s / year |
| Iron-bound cart | 4s |
| Barge (to build) | £10 |
| Guide for a night | 1d |
| Ferry ride per horseman | 1d |

MISCELLANEOUS

| Item | cost |
|---|---------|
| Fee to enroll an apprentice: with mercers (rich merchants) | 2s |
| Fee to enroll an apprentice: with carpenters | 1s |
| Fee to join guild at end of apprenticeship: with mercers | 20s |
| Fee to join guild at end of apprenticeship: with carpenters | 3s 4d |
| Fee to join guild | 6s-£3 |
| Fee to empty a cesspit in a city | 5s |
| 6 silver spoons | 13s |
| 2 gold rings with diamonds | £14 |
| Gold Ring with ruby | 26s |
| 3 strings of pearls | 70s |
| 6 gold necklaces | 100s |
| Table | 4d |
| Chair | 1d |
| Chest | 4d |
| Board for a bed | 1d |
| 1 stool | 4d |
| Coffer | 1s |
| Basin | 1s 6d |
| 1 sheet | 3d |
| 1 mattress | 2d |
| 4 pillows | 3d |
| 1 blanket | 1s 4d |
| 1 towel | 6d |
| Candle Tallow | 1d / lb |
| Candle Wax | 6d / lb |
| Vat | 3d |
| Barrel | 2d |
| Bottle | 3d |
| 1 buckets | 5d |
| Metal ewer | 6d |
| Brass pot | 2s |
| Ceramic cooking pot | ½d |

*Note: most of these come from inventories of peasants' belongings. The fine goods would be more expensive.

*Note about lighting: great houses could use 100 lb of wax and tallow in a single winter night. Others, not as rich, would go to sleep earlier.

Jerusalem and has a number of trade concessions. Genoa is normally allied with Pisa and together they are a potent military force, able to field a fleet of war galleys and also a sizeable army, specialising in crossbowmen. Genoa and Venice struggle for dominance during this period, with almost continuous hostility between the two republics. Politically, Genoa is part of the Lombard League and supports the Papacy over the Holy Roman Empire, being in the Guelph camp.

PISA

A firm ally of Genoa, Pisa controls much of the western Mediterranean. Pisa gains control of the Sardinian kingdoms of Arborea in 1185 and Gallura in 1207, increasing their domination of the area. Pisa jointly controls Corsica with Genoa, but the two powers are struggling for control. Pisa and Venice are continually at loggerheads in their struggle for dominance over the east and establish formal spheres of influence in 1180 and 1206. Pisa supports the Holy Roman Emperor and this caused some conflict between Pisa and Genoa, which was settled in 1175.

VENICE

Situated in the northern Adriatic, Venice controls that sea and the eastern Mediterranean. It is ruled by the Doge, elected for life by a council of aristocrats. Venice has been heavily involved in the Crusades, regularly fielding navies of 200 war galleys, and has gained colonies and trading concessions in much of the Holy Land. Venice is allied with, and is a trading rival of, the Byzantine Empire, providing its navy for much of the period, but is hurt by the anti-Latin riots of 1182 and carries the Crusaders to Constantinople in 1204 on the Fourth Crusade for the Crusaders to sack the city. Also during the Fourth Crusade, Venice conquers Crete and Corfu, allowing it to dominate the area.

RAGUSA

Lying along the Dalmatian coast, Ragusa is a rival to Venice's power in the Adriatic. Its merchants gain free trading rights in Serbia in 1186, Bosnia in 1189 and the Byzantine Empire in 1191, showing how much the republic is expanding in the time of *Merrie England*. However, Venice uses its influence with the Crusaders of the Fourth Crusade and invades Dalmatia in 1205, forcing Ragusa to pay a tribute to Venice and become a Venetian naval base. Ragusa is the gateway to the Balkans and any characters travelling to those lands will probably pass through Ragusa.

ANCONA

Situated on the eastern coast of Italy, Ancona lies opposite Ragusa and is traditionally allied with both Ragusa and the Byzantine Empire. It sent ships to the Crusades, is a rival to Venice and supports the Papacy in the struggles between the Popes and the Holy Roman Emperors, managing to repulse a combined attack by Venice and the Holy Roman Emperor in 1174.



Travel

The people of *Merrie England* are often well travelled. Gone is the perception of the medieval peasant who never left his village.

The Anglo Norman noblemen hold lands in northern France, as well as manors scattered throughout England. Angevin Nobles hold lands further south, and many nobles hold land in other European countries, by birth or marriage. These lands have to be maintained, and their feudal lords must travel around their lands, in a continual nomadic cycle. Where the nobles go, so do their courts and hangers-on.

The common folk also travel widely. Many go on pilgrimages, both within England and further afield, to northern France, to Spain, to Rome or the Holy Land. At the time of *Merrie England*, such travel has its dangers, but is relatively routine, especially where the route has pilgrim houses where the pilgrims can stop and eat, and where the Knightly Orders protect them.

The Kings of England fight wars in France, and many common men are conscripted into the army. They fight throughout France, in Ireland, Wales and Scotland, and also in many skirmishes in England.

Cross-channel travel is relatively routine, especially when travelling from Normandy. Many ships stop off at one of the Channel Islands, and their sheltered harbours allow safe travel in all but the worst weather. Such a crossing will typically take two or three days. Travelling from Boulougne to Dover takes a day, but has no safe harbours in the event of bad weather. This is the preferred route only for the nobles with holdings in the area. Nobles with Flemish and German holdings travel to Holland, those with holdings in Castile or Aragon cross to France and travel by road, or brave the Bay of Biscay with its treacherous weather. Games Masters may use the Ship rules in Basic Roleplaying for these journeys.

A rider on a horse can travel 36 km or 23 miles a day, according to the Basic Roleplaying rules, which is about right for the *Merrie England* period. A single galloping horseman might increase this slightly, but the infrastructure does not really support much faster speeds. Carts and packhorses, however, would travel 8 miles in a day. Difficult terrain would slow down travel away from the major roads, as would difficult weather conditions, fatigue and illness.

Most travel is done by river and sea, with a good fleet providing fairly safe passage around the English coast and along the many navigable rivers. However, much travel is done along the roads of England, which vary considerably in quality.

Travel by Road

The major roads in *Merrie England* are The Great North Road (Ermine Street), Fosse Way,

Icknield Street and Watling Street, all based on Roman roads and, incidentally, all still used today.

THE GREAT NORTH ROAD (ERMINE STREET)

Running from London to York, via Lincoln, this is probably the most important road in *Merrie England*. It is well maintained and has towns and villages along its length. It skirts the Fens, St Neots, Peterborough, Stamford, Lincoln, Sherwood Forest and York, providing access to the important market towns of the day.

FOSSE WAY

Running from Exeter in the South West, to Lincoln in the North East, the Fosse Way passes by Bath, Cirencester and Leicester, and meets with the Great North Road at Lincoln, Icknield Street at Bourton and Watling Street at High Cross, south of Leicester. It connects the important ports of Exeter and Lincoln.

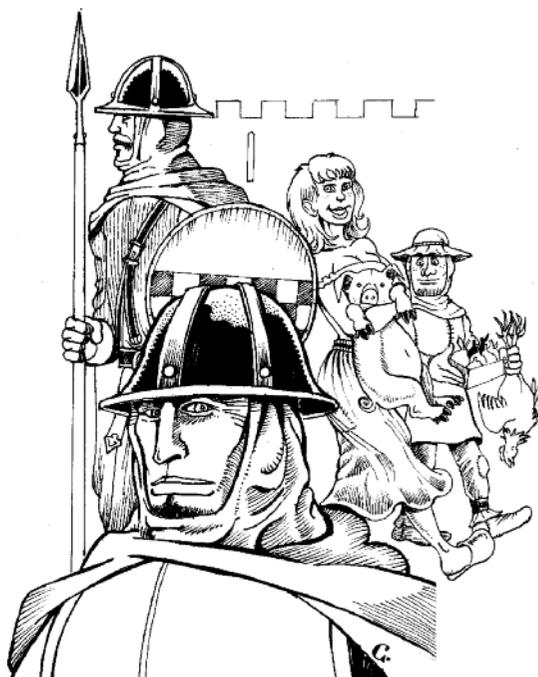
ICKNIELD STREET

Running between Bourton on the Water in Gloucestershire, to Templeborough in Yorkshire, Icknield Street passes through Alcester, Studley, Bromwich (Birmingham), Lichfield and Derby. It crosses Watling Street at Dunstable. Not as important as the other main roads, Icknield Street is still a major thoroughfare and passes through the important Midlands.

WATLING STREET

Running from Dover to Caerleon and on to Chester, Watling Street is the main East/West road. It passes through Canterbury, St Albans, London, High Cross, Wroxeter and Usk, crossing Icknield Street at Dunstable and the Fosse Way at High Cross.

Markets and Fairs



The markets and fairs that are held throughout *Merrie England* are central to trade. Markets are held weekly or monthly. Fairs are held less frequently, normally annually or twice a year, but attract more people.

Many towns at the time of *Merrie England* are created with a charter and a market. The charter incorporates the town, sets the rights and privileges of its citizens and establishes the town boundaries. The market is a place where merchants can come and trade together with the local citizens, who are often given permission to buy and sell in the market. This is not necessarily open to outsiders.

Some towns in *Merrie England* are given the right to hold fairs, although "given" is perhaps not the correct term, as these towns generally pay the Crown handsomely for the privilege. Fairs attract people from far and wide. The local Lord makes a lot of money from a fair. One estimate is £100 a year, which is a small fortune. Fairs are places where people can come and trade, meet, make merry and generally enjoy themselves. Merchants come from abroad, empty ships and fill them again with trade goods from the fair. Young men and women come to fairs to find spouses or just to practise. Traders and hawkers sell their wares, minstrels and fools entertain the people and everyone enjoys the sunshine.

| Weapon | Skill | Base | Damage | Attk | Special | Range | Hands | HP | Parry | STR/DEX | Mal | Value | Cost | SIZ/Enc | SR |
|-----------|----------|------|------------|------|----------|-------|-------|----|-------|---------|-------|---------|------|-----------|-------|
| Arbalest | Crossbow | 15 | 2D6+4 | 1/3 | Impaling | 90 | 2H | 14 | No | 11/9 | 95-00 | Average | 15s | 10.0(1.5) | 1/4MR |
| Bow, | | | | | | | | | | | | | | | |
| Composite | Bow | 05 | 1D8+1+½db | 1 | Impaling | 120 | 2H | 12 | No | 13/9 | - | Average | 5s | 0.5(0.5) | 1/SR |
| Bow, Self | Bow | 05 | 1D6+1+½db | 1 | Impaling | 60 | 2H | 8 | No | 11/7 | - | Average | 2s | 0.5(0.5) | 1/SR |
| Bow, Long | Bow | 05 | 1D10+1+½db | 1 | Impaling | 90 | 2H | 10 | No | 15/11 | - | Average | 8s | 0.5(0.5) | 1/SR |
| Crossbow, | | | | | | | | | | | | | | | |
| Light | Crossbow | 25 | 1D6+2 | ½ | Impaling | 40 | 2H | 10 | No | 9/7 | 95-00 | Average | 5s | 3.5(0.5) | 1/2MR |
| Medium | Crossbow | 25 | 2D4+2 | ½ | Impaling | 50 | 2H | 12 | No | 11/7 | 96-00 | Average | 8s | 5.0(0.5) | 1/2MR |
| Heavy | Crossbow | 25 | 2D6+2 | ½ | Impaling | 55 | 2H | 14 | No | 13/7 | 97-00 | Average | 9s | 8.0(0.5) | 1/3MR |
| Knife, | | | | | | | | | | | | | | | |
| Throwing | Missile | 10 | 1D4+½db | 2 | Impaling | 20 | 1H | 10 | No | -/11 | - | Cheap | 10d | 0.2 | 1/SR |

| Weapon | Skill | Base | Damage | Attk | Special | Range | Hands | HP | Parry | STR/DEX | ENC | SR | Value | Cost | |
|----------------|------------|------|-----------|------|----------|-------------|-------|----|-------|-----------|-----|----|-------------|-------|--|
| Axe, Battle | Axe | 15 | 1D8+2+db | 1 | Bleeding | Medium | 1H | 15 | Yes | 9/9 | 1.0 | 2 | Average | 2s | |
| Axe, Wood | Axe | 15 | 1D8+db | 1 | Bleeding | Medium | 1H | 15 | Yes | 8/7 | 1.5 | 2 | Average | 3d | |
| Dagger | Dagger | 25 | 1D4+db | 1 | Impaling | Short | 1H | 15 | Yes | 4/4 | 0.5 | 3 | Average | 8d | |
| Flail, | | | | | | | | | | | | | | | |
| Morningstar | Flail | 10 | 1D10+1+db | 1 | Crushing | Medium | 2H | 12 | Yes | 11/7 | 2.0 | 2 | Average | 5s | |
| Flail, Irish | Flail | 05 | 2D8+db | 1 | Crushing | Long | 2H | 10 | No | 13/13 | 4.0 | 0 | Inexpensive | 1s | |
| Halberd | Polearm | 15 | 3D6+db | 1 | Bleeding | Long | 2H | 25 | Yes | 13/9 | 3.0 | 1 | Average | 5s | |
| Hammer | Hammer | 25 | 1D6+db | 1 | Crushing | Medium | 1H | 15 | Yes | 9/7 | 1.5 | 2 | Inexpensive | 2s | |
| Hammer, | | | | | | | | | | | | | | | |
| Great | Hammer | 25 | 1D10+3+db | 1 | Crushing | Long | 2H | 15 | Yes | 9/9 | 2.5 | 1 | Average | 5s | |
| War | Hammer | 25 | 1D6+2+db | 1 | Crushing | Medium | 1H | 20 | Yes | 11/9 | 2.0 | 2 | Average | 3s | |
| Knife | Dagger | 25 | 1D3+1+db | 1 | Impaling | Short | 1H | 15 | Yes | 4/4 | 1.5 | 3 | Inexpensive | 2d | |
| Lance | Spear | 15 | 1D10+1+db | 1 | Impaling | Long | 1H | 15 | Yes | 9/8 | 3.5 | 0 | Inexpensive | 5s | |
| Mace, | | | | | | | | | | | | | | | |
| Light | Mace | 25 | 1D6+2+db | 1 | Crushing | Medium | 1H | 20 | Yes | 7/7 | 1.0 | 2 | Average | 2s | |
| Mace, | | | | | | | | | | | | | | | |
| Heavy | Mace | 25 | 1D8+2+db | 1 | Crushing | Medium | 2H | 20 | Yes | 14/9 | 2.5 | 2 | Average | 4s 6d | |
| Pike | Polearm | 15 | 1D10+2+db | 1 | Impaling | Long | 2H | 15 | Yes | 11/7 | 3.5 | 0 | Inexpensive | 1s | |
| Sword, | | | | | | | | | | | | | | | |
| Scimitar | Sword | 15 | 1D8+1+db | 1 | Bleeding | Medium | 1H | 19 | Yes | 8/8 | 1.5 | 2 | Average | 5s | |
| Scythe | Improvised | 15 | 2D6+1+db | 1 | Impaling | Long | 2H | 20 | Yes | 12/10 | 2.5 | 1 | Inexpensive | 6d | |
| Sickle | Improvised | 10 | 1D6+1+db | 1 | Impaling | Medium | 1H | 12 | Yes | 7/9 | 0.5 | 3 | Inexpensive | 5d | |
| Staff, Quarter | Staff | 25 | 1D8+db | 1 | Crushing | All | 2H | 20 | Yes | 9/9 | 1.5 | 1 | Cheap | 5d | |
| Sword, | | | | | | | | | | | | | | | |
| Broad | Sword | 15 | 1D8+1+db | 1 | Bleeding | Medium | 1H | 20 | Yes | 9/7 | 1.5 | 2 | Average | 4s | |
| Sword, | | | | | | | | | | | | | | | |
| Bastard | Sword | 10 | 1D10+1+db | 1 | Bleeding | Medium | 1H/2H | 20 | Yes | 13 or 9/9 | 2.0 | 2 | Average | 5s | |
| Sword, | | | | | | | | | | | | | | | |
| Great | Sword | 05 | 2D8+db | 1 | Bleeding | Medium/Long | 2H | 18 | Yes | 14/13 | 3.5 | 1 | Expensive | 6s | |

| Armour | AP | Burden | ENC | Skill Modifier | Fits SIZ | Time | Location | Value | Cost |
|-----------------------|----|------------|------|--------------------|----------|------|--------------|-------------|------|
| Clothing, Heavy | 1 | None | 2.5 | None | ± 2 | 1 | All | Cheap | |
| Leather, Soft | 1 | Light | 3.5 | None | ± 2 | 2 | All | Inexpensive | 18d |
| Padded/Quilted, Light | 1 | None | 3.0 | None | ± 2 | 1 | All | Inexpensive | 1s |
| Leather, Hard | 2 | Moderate | 5.0 | -10% to Physical | ± 1 | 2 | All | Average | 2s |
| Padded/Quilted, Heavy | 2 | Light | 4.0 | -5% to Physical | ± 1 | 2 | All | Inexpensive | 2s |
| Leather, Cuirbouilli | 3 | Light | 5.0 | -10% to Physical | ± 0 | 2 | All | Expensive | 5s |
| Helmet, Light | 4 | None | 1.5 | -15% to Perception | ± 1 | 1 | Head | Inexpensive | 10s |
| Ring | 5 | Light | 10.0 | -10% to Physical | ± 1 | 2 | All but head | Average | 23s |
| Scale | 6 | Moderate | 20.0 | -15% to Physical | ± 1 | 2 | All but head | Average | 50s |
| Lamellar | 6 | Moderate | 18.0 | -15% to Physical | ± 1 | 2 | All but head | Expensive | 75s |
| Chain | 7 | Moderate | 20.0 | -20% to Physical | -2 | 3 | All | Expensive | 100s |
| Plate | 8 | Cumbersome | 25.0 | -25% to Physical | -1 | 5 | All but head | Priceless | 140s |
| Helmet, Heavy | 8 | Light | 2.5 | -50% to Perception | ± 0 | 1 | Head | Average | 14s |

Military Equipment



The type of equipment used by the people of *Merrie England* varies depending on their social class and homeland.

Norman Knights wear chain mail armour and full helms, carry large shields, war swords or bastard swords, maces and daggers. They rarely use missile weapons. Their horses often wear chain mail. In a mounted charge, they use the lance.

Saracen Knights wear chain mail or lamellar armour with open helms, carry target shields and scimitars, and use short or composite bows. Their horses are sometimes armoured with leather, but are often left unprotected. In a charge, they use a long spear. Their horses are generally smaller and more agile than those of the Crusaders.

Foot soldiers wear chain mail hauberks over padded hauberks, a helmet, and leather treads. They generally carry long spears or halberds, and a dagger or short sword. Many use heater shields.

English archers use the self-bow or crossbow, and carry buckler shields. Longbows are not in use in this time. An archer is often protected by another infantryman, who stands in front of him with a kite shield to protect the archer from missile fire.

Saracen archers use short bows and wear little or no armour. They carry bucklers, scimitars and daggers. Some townsmen use crossbows rather than bows.

Peasants generally carry staves and know how to use them. Some peasants also carry daggers. Townsmen often carry daggers or clubs, and some carry swords when travelling.

Bandits and outlaws use bows, and carry both swords and shields. Robin Hood used the longbow, but this might have been a rarity as most bows of the time were self-bows. The clergy are often unarmed, relying on their status and profession to protect them, but some carry staves, clubs and even swords. Many of the noble abbots and bishops have been trained in weapons use and carry swords beneath their robes.

Knights generally carry swords, maces and shields when travelling, and are usually accompanied by squires with swords, daggers and shields, and pages armed with daggers.

In sieges, Saracens use strange new weapons. They have thrown or catapulted flasks filled with naphtha that burst on impact, shedding burning naphtha onto the nearby targets. Some have grenades, others use rockets. None of these made their way to *Merrie England*, but all can be encountered by Crusaders.

Disease and Illness

Wounding

Basic Roleplaying is a very dangerous game where player characters can easily be killed or maimed. Normally, the existence of magical healing counters this, but *Merrie England* is a setting in which magical healing is not widespread. To counter this, Games Masters may adopt the following optional rules.

- **Heroic Hit Points** - Instead of using the average of SIZ and CON for total hit points, player characters use the total of SIZ and CON. This gives them more hit points and more hit points per location.
- **No Major Wounds** - All wounds, with the exception of Fatal Wounds, are Minor Wounds. Characters fall unconscious when reaching 0 HPs, not 2 HPs.
- **Fatal Wounds** - A character receives a Fatal Wound if he or she is dealt a blow that reduces hit points to below his or her negative total hit points. So, a player character with 13 HPs does not receive a fatal wound on reaching 0 HPs but instead receives a fatal wound if his or her HPs are reduced to below -13 HPs. Any wound that reduces hit points to 0 or below, however, incapacitates the character.
- **Dead is not Dead** - When a player character reaches a fatal wound he or she does not die as normal but lingers on for his or her CON in minutes, or CON in hours if the character makes a POWx1% roll. During this time the character cannot actually do anything, except perhaps talk. Any magical healing during this time restores the character to life.

Medicine



The art of medicine is not very advanced at all. Many clerics believe that illness and disease are visited on mankind to cause suffering or as a punishment, and that it is against God's will to interfere.

Amongst peasants and townsmen, healers are known as Leeches and have a rudimentary knowledge of medicine. Some Clerics know more medicine, and their healers are known as Physicians. However, the best healers of the day come from the Jews or the Muslims, who also have the Physician profession. Physicians from the Jew, Saracen or Moor Homeland automatically get a +20% bonus on any Science

(Medicine) attempt due to their superior knowledge and techniques. A successful Science (Medicine) roll does not automatically mean that the wound has been healed or the disease has been cured. At the Games Master's discretion, a disease might require a special or critical success to halt and a Science (Medicine) roll might simply mean that a wound will heal naturally and will not fester.

Clerics can cure injuries, diseases and poisons by using Blessings, some sects have specialist Blessings that they can use to improve their healing abilities. Sorcerers, Witches and Shamans also have magic of their own that can cure, but the main religions of the day would consider them blasphemous.

Wounds and Infection

Merrie England is not the sterile, safe place that we are used to. It is dirty and dangerous, with the possibility of infection ever-present. Each wound that is taken has a 5% chance of becoming Infected, modified by the table below. So, Simon the Simple receives a wound while travelling through the Cambridgeshire Fens (he has stepped on a dirty spike) so he has a +10 (Dirty Weapon), +10 (Dirty wound - he is walking through muddy water), +10 (Infectious Locale - the Fens count as a swamp), giving him a 35% chance of the wound becoming infected. Simon's player rolls a 20, so the wound has become infected.

| Situation | Modifier |
|--------------------------------|----------|
| Dirty Wound | +10 |
| Dirty Weapon | +10 |
| Character already ill | +10 |
| Infectious Locale (E.g. Swamp) | +10 |

Not all infections are equally as dangerous. Some just smart a little and heal up by themselves. Others, however, cause the wound to rot away. The Games Master should roll on the table below to see how bad the infection is, with further rolls being made every day until the character is healed or dead.

Example: Simon's wound is infected and his player rolls to see what form the infection takes. His first roll is 30, so the wound takes twice as long to heal, regaining 1 hit point every 48 hours rather than one every 24 hours, but he has to roll again. The second roll is a 60, so Simon's foot takes another 1D3 damage and his player rolls 2, undoing the healing that has already happened. The third roll is a 92, so Simon develops a fever, a very dangerous situation to be in.

| D100 | Type | Effect |
|--------|-----------------|---|
| 01-10 | None | The infection heals itself and has no further effect |
| 11-25 | Mild Infection | The wound takes twice as long to heal, then the infection heals itself |
| 26-50 | Minor Infection | The wound takes twice as long to heal, then roll again |
| 51-75 | Major Infection | The wound takes 1D3 extra damage, then roll again |
| 76-90 | Pustulence | The wound takes 1D3 damage now and for every subsequent roll, roll again for extra effect |
| 91-100 | Fever | The wounded person develops a fever |

Disease Modifiers

There are many factors that effect the progression and treatment of diseases.

- **Poor Hygiene** - Although hygiene standards in medieval Europe are poor, by today's standards, they are not inherently dangerous. However, there are times where conditions are especially unhygienic and Games Masters may decide that these conditions are bad enough to incur a -10% penalty on all treatment rolls.
- **Starvation** - A starving patient is already in an unhealthy state, so any treatment incurs a -20% penalty to the skill used in the treatment.
- **Virulent** - Some diseases are especially dangerous or difficult to treat. Such diseases make any treatment rolls Difficult.

Disease Symptoms

Many diseases share similar symptoms, some of which have specific game effects. Some of these symptoms are described below.

- **Aches and Pains** - The character suffers from continual muscular aches and pains which reduce his concentration levels. While suffering, the character has a -1D6x5% penalty to all skills.
- **Diarrhoea** - The patient loses bodily fluids through diarrhoea and must make a roll every hour or day, depending on the severity of the diarrhoea. 1 = Lose 1 STR, 2 = Lose 1 CON, 3 = lose 1 Hit Point, 4 = No effect, reaching zero STR or CON results in death, reaching zero Hit Points results in the victim entering a coma or state of delirium, unable to act in any way.
- **Fatigue** - Every physical action is made difficult and requires more effort. If the campaign uses Fatigue Points, every action costs double Fatigue Point loss. If, however, the campaign uses Simple Fatigue then the sufferer is automatically Fatigued and cannot achieve normal fatigue levels.
- **Fever** - The character has a fever and suffers according to the fever description below.



Epidemics

Where a disease has taken hold and affects many people it is said to be an epidemic. Strictly speaking, locally occurring diseases are an outbreak rather than an epidemic, but for the purposes of *Merrie England*, we use the term Epidemic to cover Outbreaks.

Epidemics are no respecters of individual circumstances, so anyone in an affected area has a chance of becoming infected with the epidemic disease. Each epidemic has a rating that shows the chance of becoming affected, each day that a person is in an epidemic the Games Master must roll the Epidemic's Rating, success means the character may be infected and must roll CONx5% to avoid infection, a Special roll means the character must make a CONx3% roll to avoid infection and a Critical roll means the character must CONx1% to avoid infection. Failures and fumbles mean the character has not been infected on that day. Starvation and poor hygiene can add to the chances of becoming infected by an epidemic by reducing the CON roll.

Example: Richard the Good is part of an army besieging a town but Cholera has broken out, with a rating of 40%. Every day that Richard is in the affected area, the Games Master attempts to roll below 40% to see if Richard is infected. He rolls 80, 55 and 07, so on the third day Richard must roll to see if he has resisted infection. His CON is 15 but his army has no food and Richard is suffering from the effects of starvation so he has a -20% penalty to his chance of throwing off the disease. The epidemic roll was a special, so Richard must make a CONx3% roll -20%, giving him a 25% chance of avoiding Cholera, but he rolls 75 and succumbs to the disease.

Cholera

A much-feared disease amongst armies, cholera is transmitted through the ingestion of bacteria and is spread through the faecal matter of those infected. Armies that are massed close together, either in a siege or while travelling through difficult terrain, have very poor hygiene, with many soldiers defecating together or where others walk. The main symptom of cholera is acute diarrhoea, which is responsible for spreading the disease further.

Disease Symptoms:

- Diarrhoea (Hourly Roll)

Characteristic points lost are regained at the rate of 1 per day, with rest and recuperation.

Treatment for cholera is by replacing lost bodily fluids by rehydration. However, drinking infected water simply reinforces the disease, so the patient must have a supply of pure water, beer or wine. If this is available, the patient is cured with a successful Science (Medicine) roll, with a -20% penalty if the patient is starving and a further -20% penalty if the patient does not have access to clean drinks and a further -20% penalty if the patient has drunk foul liquids.

Example: Richard the Good is sick with cholera, having been besieged in his town for several weeks. He is starving (-20%) and has no access to clean water (-20%), but has not drunk foul liquids, so any Science (Medicine) roll to treat him has a -40% penalty to cure the disease.

Dysentery

Also much feared and more prevalent than cholera, dysentery has similar causes and is spread in the same way as cholera. The main symptoms of dysentery are diarrhoea, fever and severe abdominal pain.

Disease Symptoms:

- Diarrhoea (Daily Roll)
- Aches and Pains
- Fever (Weekly Roll)

Characteristic points lost are regained at the rate of 1 per day, with rest and recuperation.

Treatment for dysentery is the same as for cholera.

Fever

A fever is a state of highly elevated temperature and associated delirium. Characters with a fever have difficulty concentrating and incur an automatic -20% penalty to all skills attempted while in a fevered state. Serious fevers are incapacitating and the character cannot do anything but lie down and suffer.

Some fevers are caused by infection, others are symptoms of other diseases. Whatever the cause, fevers can be highly dangerous, especially in the Middle Ages where antibiotics are unknown.

Sufferers of a fever must periodically make a CONx5% roll. The frequency of the roll depends on the strength of the fever, sometimes the roll must be made every hour, sometimes every day, in rare cases every minutes or every combat turn, with the following results:

| | |
|-----------------|---|
| Critical | The fever has passed and the patient will recover |
| Special | Depending on the fever, this may cure the fever/disease or simply means no CON loss |
| Success | The patient does not suffer any CON loss |
| Failure | The patient loses 1 CON, with zero CON meaning death |
| Fumble | The patient dies |

Leprosy

Leprosy is a disease that causes skin disfiguration, with open sores and wounds that become infected and do not heal. A leper (leprosy sufferer) would have skin lesions, some becoming gangrenous, patches of skin without feeling, skin growths, loss of feeling and weakness, with infections leading to the loss of fingers, toes, noses, ears and, occasionally, genitals and limbs.

In Basic Roleplaying terms, this causes loss of DEX, STR and APP and the loss of hit points in affected hit locations. Leprosy itself is difficult to contract, so perhaps a roll of 100 on 1D100 combined with a failed CONx5% roll would be a good model for normal exposure.

This disease is dreaded in the medieval period. Some think that it is sent as a punishment from on high, while others think it is a method of undergoing Purgatory while still on this earth.

Malaria

A disease normally associated with warmer climes, malaria is a problem in the Fenlands and Somerset Levels at the time of *Merrie England*, due to the warmer conditions. It is also present in the Holy Land and several Mediterranean countries, so can be encountered on Crusades. Although spread by mosquitoes, this is not known during the time of *Merrie England* and people are affected by Marsh Fever, as malaria is known, seemingly at random.

Symptoms of malaria include coughing, nausea, muscular pain, fatigue, headaches and fever,

Disease Symptoms:

- Aches and Pains
- Fatigue
- Fever (Roll every 12 hours, Special results in recovery)

The fever associated with malaria normally only lasts for 2-3 days (4-6 Fever Rolls) and the other symptoms last until the character makes a CONx1% roll, attempted daily. However, malaria is not cured by this recovery and can strike again, at the Games Master's discretion.

Children lose INT rather than STR, due to inflammation of the brain. Such losses are permanent.

Smallpox

An often-fatal disease, smallpox is spread through the inhalation of infected droplets, often via coughs and sneezes, also by contact with the belongings or bedding of an infected person. The main symptoms are high fever, muscular aches, fatigue and headaches, followed by a rash consisting of inflamed blisters and pustules. Survivors of smallpox often have scarring on the face and body.

Disease Symptoms:

- Aches and Pains
- Fatigue
- Fever (Daily Roll once rash has appeared, Special results in recovery)

Surviving patients are immune to further attacks of smallpox, but lose 1D8 APP permanently due to the scarring. Characteristic points lost, except for APP, are regained at the rate of 1 per day, with rest and recuperation.

Smallpox cannot be effectively treated, but medieval physicians have several herbal remedies that can help assist recovery. A successful Science (Medicine) roll gives a +20% bonus to the next 1D6 CON Rolls, a special gives +30% bonus, and a critical gives +40% bonus.

Typhus

Spread by the human louse, typhus can be prevalent where hygiene is poor, where bodies are forced together and where the same clothes are worn for long periods of time, conditions typical in armies of the time of *Merrie England*. The main symptoms are headaches, a cough, a running nose, nausea and chest pain for a couple of weeks, followed by chills, a high fever, muscular aches, vomiting, constipation and a red rash covering the trunk, arms and legs. It is at this time when the lice leaves the body, forced away by the high fever, and moves to a new host, thus increasing the infection rate.

Disease Symptoms:

- Aches and Pains
- Fatigue
- Fever (Hourly Roll, Special results in no effect)

Treatment for Typhus normally involves antibiotics, something that is not available at the time of *Merrie England*. This means that any attempt to treat Typhus is Difficult (-40%), in addition to a -20% penalty for starvation. A physician may only easily treat one typhus patients for every 10% skill in his Science (Medicine). Attempting to treat any more incurs another -20% penalty, this is because the treatment is time consuming. A successful Science (Medicine) roll breaks the fever and halts the course of the disease. Lost CON is regained at the rate of 1 point for every day of bed rest.

Crime and Punishment

Merrie England is often a lawless place, with local barons administering their own justice. However, there are centralised law codes and a legal structure that covers the whole country at several different levels.

Law Codes

Merrie England has several Law Codes in use at the time.

- Common Law is a law code that has been built up around the mundane laws of the land.
- Forest Law covers the Royal Forests and the rights and offences of the Forests.
- Canonical Law covers legal matters pertaining to the Church and its clerics.

The Kings of *Merrie England* standardised many of the laws of the land. Henry II issued the Assizes of Clarendon and Northampton, John was forced to issue the Magna Carta, and all the kings issued Charters that either reinforced existing laws or created new ones.

The Royal Court dispenses justice wherever it holds court, although this is at the whim of the King. Justices tour the country and are, in effect, mobile courts, dispensing justice to those areas that do not have a fixed court. Each County has its own County Court, headed by the Sheriff, which deals with the law within that county. Local towns and borough have the ability to try the citizens of the town or borough. The nobility has the right to try those who have committed crimes on the lord's property.

Trial by Ordeal

Some people can elect, or be forced, to undergo a Trial by Ordeal. These take the simple form of an act that God would judge, and by which innocence or guilt could be determined.

There are three kinds of Trial by Ordeal during the time of *Merrie England*: Trial by Water, Trial by Fire, and Trial by Combat.

Trial by Water consists of being thrown into a body of water that has been blessed by a priest, or being strapped into a chair and ducked under water for several minutes, with guilt being determined by either floating, in the former, or surviving in the latter case. This is often used in cases of witchcraft, and also in cases of thievery and murder.



Trial by Fire involves the holding of a red-hot piece of iron for three paces, then having the wounds examined after three days. If the wounds have started to heal or have completely healed then God has intervened and the person is innocent. The wounds of the guilty have festered, or have not started to heal.

Trial by Combat involves fighting to prove one's innocence. Normally, combat is between accuser and accused, but quite often, the accuser or accused can nominate a champion to fight in their place. Guilt is determined by losing the contest, as God is said to assist the innocent party.

In 1215, the Pope issues a Papal Bull that forbade the clergy from participating in Trials by Ordeal, unfortunately just too late for *Merrie England*.

Methods of Punishment

Scold's Bridle - Actually used later on, this is a staple of medieval punishment and has a place in *Merrie England*. The Scold's Bridle consists of an iron muzzle or cage with a bar that is held between the jaws over the tongue and is used as a punishment for gossiping or scolding women.

Ducking Stool - A long beam with a chair on the end, a Ducking Stool is used to punish scolding women and those who have committed minor sexual offences, such as the bearing of an illegitimate child, or prostitution. A woman, or occasionally a man, is strapped into the chair and then repeatedly ducked beneath the waters of a local stream or river.

Stocks - Considered less brutal than the pillory, the stocks consist of two boards placed around the ankles, and meant that a miscreant is forced to endure public humiliation for a period of time. Some people locked in the stocks actually die of exhaustion, heatstroke or exposure.

Pillory - Consisting of two boards placed around the neck and wrists, a pillory holds an offender in place standing bent over in a public place, often for days. While in a pillory, the offender is often further punished by being pelted with rubbish, beaten and left exposed to the elements, which is occasionally fatal.

Beating - Many crimes are punished with public floggings. The monastic Rules often use beatings, floggings or self-flagellation as punishments or ways to purge sin. Children and wives are routinely beaten in the household.

Incarceration - Some crimes are punished by incarceration, or imprisonment. Occasionally, where a suspect has to be held while a special court makes its rounds and appears nearby, the suspect is incarcerated for a period. Such incarcerations are often in town gaols or in castle or town towers, rarely in subterranean dungeons, and often in squalid conditions. However, nobles are often incarcerated for many years in relatively good accommodation. Queen Eleanor herself was incarcerated by her husband, Henry II, for supporting Richard in a rebellion, for example.

Torture - The deliberate inflicting of pain, normally in order to extract information, torture is regularly used in *Merrie England*. Various forms of torture are used, but all would be covered by the Basic Roleplaying skill Craft (Torture). Some members of the clergy are torturers, as torture is an accepted tool of the Inquisition, started during the Cathar Crusade.

Mutilation - Blinding, castration and the removal of hands are relatively common forms of punishment. Many hostages and noblemen are blinded and castrated. The moneys of England were all summoned to Winchester and had their right hands and testicles removed on the orders of Henry II, after they had issued substandard coinage. Women have their noses or ears cut off, to make them less attractive. Thieves often have their left hands removed.

Execution - Serious crimes have execution as a sentence. Execution is normally carried out by hanging at the gibbet, usually at a crossroads or on a hill. However, there are other means of execution used in not-so *Merrie England*. Heretics are tied to a stake and burned alive. Poisoners are sometimes boiled alive in a cauldron. Nobles are normally beheaded rather than being hanged. Those who have tried to kill the King are Quartered, their limbs tied to horses which are then forced to gallop away in opposite directions, tearing them limb from limb.

Medieval Warfare



Although England is a peaceful place, certainly compared to the times before and afterwards, warfare is common and brutal. Henry II's sons fight him in his lands in France, mighty lords quarrel and clash. Barons rebel against their kings. Knights fight in the Crusades. The Kings of England and France are forever at war. Scotland, Wales and Ireland rebel. All this requires warfare.

Combatants

There are many different types of combatant in medieval warfare, from the simple peasant with a billhook to the fully armoured knight on a Destrier. All have their position and all are useful in battle.

HEAVY CAVALRY

Made up of knights and gentlemen, the heavy cavalry is a force to be reckoned with. Grouped into battles, heavy cavalry is deployed in a charge, where the force begins to move at a steady trot until close to the enemy lines and then charging with lances, punching through infantry or cavalry forces. When deployed against other cavalry, the results can be devastating and bloody, not for nothing are the French heavy cavalry known as the Butchers, as their main tactic is the killing of enemy horses. The armies of Europe use heavy cavalry far more than the Saracens or Moors. Though the latter do have their own knights, they are not always used in the same way.

GENTLEMAN

| Characteristics | D20 | Location | HP |
|----------------------|-------|-----------|-----|
| STR 14 DB: 1D4 | 19-20 | Head | 6/5 |
| CON 14 Hit Points 14 | 16-18 | Left Arm | 6/5 |
| SIZ 14 Mana 8 | 13-15 | Right Arm | 6/5 |
| INT 13 Move 10 | 12 | Chest | 6/6 |
| POW 8 | 09-11 | Abdomen | 6/5 |
| DEX 12 | 05-08 | Left Leg | 6/4 |
| APP 11 | 01-04 | Right Leg | 6/4 |

| Weapon | Skill | Damage | Special |
|-------------|-------|------------|----------|
| Broadsword | 60 | 1D8+1+db | Crushing |
| Dagger | 50 | 1D4+db | Impaling |
| Lance | 60 | 1D10+1+db* | Impaling |
| Full Shield | 45 | 1D4+1+db | |

* this is the horse's damage bonus

Skills: Brawl 52%, Command 30%, Dodge 50%, Etiquette (Nobility) 45%, Hide 44%, Falconry 50%, Knowledge (Regional) 47%, Language (English) 42%, Language (French) 76%, Perform (Dance) 40%, Perform (Seduction) 50%, Ride (Horse) 70%, Status 58%

Armour: Soft Leather and Ringmail

Equipment: Horse, Broadsword, Dagger, Lance, Full Shield

Money: 4s

Vows: Chivalry

Divine Blessings (Holiness 1): Sword Blessing

Notes: This gentleman has taken a Vow of Chivalry so he has taken 1 Blessing from St George.

KNIGHT

| Characteristics | D20 | Location | HP |
|----------------------|-------|-----------|-----|
| STR 18 DB: 1D6 | 19-20 | Head | 8/6 |
| CON 16 Hit Points 16 | 16-18 | Left Arm | 8/6 |
| SIZ 16 Mana 10 | 13-15 | Right Arm | 8/6 |
| INT 13 Move 10 | 12 | Chest | 8/7 |
| POW 10 | 09-11 | Abdomen | 8/5 |
| DEX 12 | 05-08 | Left Leg | 8/4 |
| APP 11 | 01-04 | Right Leg | 8/4 |

| Weapon | Skill | Damage | Special |
|-------------|-------|------------|----------|
| Broadsword | 80 | 1D8+1+db | Crushing |
| Dagger | 70 | 1D4+db | Impaling |
| Lance | 80 | 1D10+1+db* | Impaling |
| Full Shield | 60 | 1D4+1+db | |

* this is the horse's damage bonus

Skills: Brawl 52%, Command 50%, Dodge 55%, Etiquette (Nobility) 55%, Hide 44%, Falconry 65%, Knowledge (Regional) 47%, Language (French) 50%, Language (Occitan) 76%, Perform (Dance) 55%, Perform (Seduction) 60%, Ride (Horse) 80%, Status 70%

Armour: Soft Leather and Chain

Equipment: Horse, Broadsword, Dagger, Lance, Full Shield

Money: 8s

Vows: Chivalry, Pilgrimage to Santiago de Compostela

Divine Blessings (Holiness 2): Heal Wound, Sword Blessing

Notes: This knight has taken a Vow of Chivalry and has been on a pilgrimage to St James' tomb in Compostela, Spain, so he has taken 2 Blessings from St George, a common saint for knights.

LIGHT CAVALRY

Used as skirmishers, scouts and flankers, the light cavalry is not as devastating as heavy cavalry, but has its part to play in medieval warfare. Scouts range ahead of the main body of the army, checking the land ahead, foraging and determining the enemy's position. Skirmishers harry enemy forces with missile fire, pinning them down or forcing them to chase after the skirmishers, only to disappear or draw the enemy into an ambush. Flankers protect the flanks of their own armies from attack or are used to attack the flanks of opposing enemies.

Many of the light cavalry are armed with missile weapons. Hungarian cavalry use composite bows, as do the Saracens and Moors. Italians and Germans use crossbows, Spanish Jinetes use javelins, and English curours use spears and javelins, being able to quickly dismount and fight on foot.

SARACEN LIGHT CAVALRY



| Characteristics | D20 | Location | HP |
|----------------------|-------|-----------|-----|
| STR 14 DB: 1D4 | 19-20 | Head | 5/5 |
| CON 14 Hit Points 14 | 16-18 | Left Arm | 5/5 |
| SIZ 14 Mana 10 | 13-15 | Right Arm | 5/5 |
| INT 16 Move 10 | 12 | Chest | 5/6 |
| POW 10 | 09-11 | Abdomen | 5/5 |
| DEX 16 | 05-08 | Left Leg | 5/4 |
| APP 14 | 01-04 | Right Leg | 5/4 |

| Weapon | Skill | Damage | Special |
|---------------|-------|-----------|----------|
| Scimitar | 75 | 1D8+1+db | Crushing |
| Dagger | 50 | 1D4+db | Impaling |
| Lance | 65 | 1D10+1+db | Impaling |
| Full Shield | 60 | 1D4+1+db | |
| Composite Bow | 65 | 1D8+1 | Impaling |

* this is the horse's damage bonus

Skills: Command 50%, Dodge 70%, Hide 44%, Falconry 60%, Knowledge (Regional) 50%, Language (Arabic) 80%, Language (French) 40%, Literacy 60%, Ride (Horse) 80%, Status 62%

Armour: Silk and Ringmail

Equipment: Horse, Scimitar, Dagger, Lance, Full Shield, Composite Bow

Money: 6s

Vows: Chivalry, Holy War

Divine Blessings (Holiness 2): Sword Blessing, Holy War

Notes: This Saracen has taken a Vow of Chivalry and is on a Holy War, so he has taken 2 Blessings

MEN AT ARMS

Trained professional soldiers, men at arms are the elite of the fighting infantry. They serve their liege lord and fight at his behest, travelling with him when called on by his lord or king. Men at arms are generally well equipped, with full chain armour and carrying shield, sword, mace and dagger. Men at arms are generally deployed as a fighting force, used to punch holes in infantry on rough ground or to follow up a cavalry charge and to widen the gaps caused by the cavalry.

MAN AT ARMS

| Characteristics | D20 | Location | HP |
|----------------------|-------|-----------|-----|
| STR 14 DB: 1D4 | 19-20 | Head | 5/5 |
| CON 13 Hit Points 13 | 16-18 | Left Arm | 5/4 |
| SIZ 13 Mana 11 | 13-15 | Right Arm | 5/4 |
| INT 11 Move 10 | 12 | Chest | 5/6 |
| POW 11 | 09-11 | Abdomen | 5/5 |
| DEX 12 | 05-08 | Left Leg | 5/5 |
| APP 12 | 01-04 | Right Leg | 5/5 |

| Weapon | Skill | Damage | Special |
|-------------|-------|------------|----------|
| Broad Sword | 61 | 1D8+1+db | Bleeding |
| Dagger | 32 | 1D4+2 + db | Impaling |
| Self Bow | 31 | 1D6+1+½db | Impaling |

Skills: Climb 72%, Dodge 53%, Etiquette (Nobility) 26%, Etiquette (Norman) 36%, First Aid 70%, Hide 40%, Knowledge (Region) 37%, Language (English) 29%, Language (French) 80%, Listen 53%, Navigate 41%, Perform (Play Lute) 44%, Ride 37%, Status 52%, Sneak 40%

Equipment: Dagger, Sword, Bow

Armour: Ringmail

Money: 8d

SQUIRE

| Characteristics | D20 | Location | HP |
|----------------------|-------|-----------|-----|
| STR 10 DB: | 19-20 | Head | 2/3 |
| CON 10 Hit Points 10 | 16-18 | Left Arm | 2/3 |
| SIZ 10 Mana 6 | 13-15 | Right Arm | 2/3 |
| INT 16 Move 10 | 12 | Chest | 2/4 |
| POW 6 | 09-11 | Abdomen | 2/3 |
| DEX 10 | 05-08 | Left Leg | 2/3 |
| APP 7 | 01-04 | Right Leg | 2/3 |

| Weapon | Skill | Damage | HP | Special |
|------------|-------|----------|----|----------|
| Dagger | 52 | 1D4+2+db | 15 | Impaling |
| Broadsword | 41 | 1D8+1+db | 20 | Bleeding |

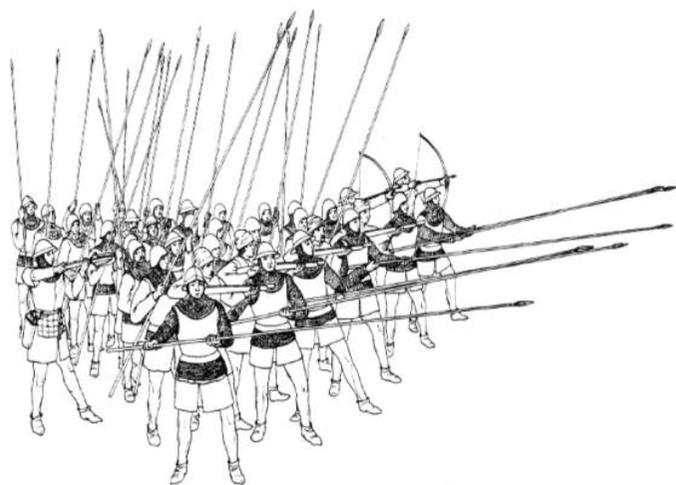
Skills: Dodge 47%, Etiquette (Chivalry) 27%, Etiquette (Norman) 31%, Falconry 39%, Knowledge (Heraldry) 32%, Knowledge (England) 32%, Language (English) 35%, Language (French) 83%, Perform (Dance) 39%, Perform (Play Lute) 32%, Ride (Horse) 32%, Status 42%

Armour: Heavy Padded/Quilted

Equipment: Dagger, Broadsword

Money: 4s 10d

PIKEMEN



Used by the Scots, the Flemish and Swiss, Pikemen can be very effective when facing a heavy cavalry charge, as their long pikes can be used to kill the attackers' horses before their lances strike home. Pikemen are also armed with daggers and swords, allowing them to kill unhorsed knights with ease.

PIKEMEN

| Characteristics | D20 | Location | HP |
|----------------------|-------|-----------|-----|
| STR 14 DB: 1D4 | 19-20 | Head | 5/5 |
| CON 13 Hit Points 13 | 16-18 | Left Arm | 5/4 |
| SIZ 13 Mana 10 | 13-15 | Right Arm | 5/4 |
| INT 11 Move 10 | 12 | Chest | 5/6 |
| POW 10 | 09-11 | Abdomen | 5/5 |
| DEX 13 | 05-08 | Left Leg | 5/5 |
| APP 10 | 01-04 | Right Leg | 5/5 |

| Weapon | Skill | Damage | Special |
|---------|-------|------------|----------|
| Pike | 55 | 1D10+2+db | Impaling |
| Dagger | 45 | 1D4+2 + db | Impaling |
| Unarmed | 40 | Special | |

Skills: Climb 72%, Dodge 60%, Etiquette (Norman) 36%, First Aid 70%, Hide 40%, Knowledge (Region) 37%, Language (English) 60%, Listen 55%, Navigate 41%, Perform (Play Lute) 44%, Status 52%, Sneak 40%

Equipment: Pike, Dagger

Armour: Ringmail

Money: 5d

CROSSBOWMAN

Arranged in large masses, crossbowmen are the staple missile infantry of medieval armies at the time of *Merrie England*. Each is armed with a crossbow and a number of bolts, and fires at a mass of enemy forces. Crossbowmen are used in sieges, both defensively, firing from cover in castles, and offensively, covering the defensive walls with a curtain of death.

CROSSBOWMAN

| Characteristics | D20 | Location | HP |
|----------------------|-------|----------|-----|
| STR 14 DB: 1D4 | 19-20 | Head | 4/5 |
| CON 13 Hit Points 13 | 16-18 | Left Arm | 4/4 |

| | | | | |
|--------|---------|-------|-----------|-----|
| SIZ 13 | Mana 10 | 13-15 | Right Arm | 4/4 |
| INT 11 | Move 10 | 12 | Chest | 4/6 |
| POW 10 | | 09-11 | Abdomen | 4/5 |
| DEX 13 | | 05-08 | Left Leg | 4/5 |
| APP 10 | | 01-04 | Right Leg | 4/5 |

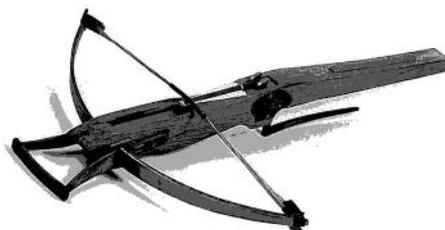
| Weapon | Skill | Damage | Special |
|----------|-------|------------|----------|
| Crossbow | 60 | 2D6+2 | Impaling |
| Dagger | 45 | 1D4+2 + db | Impaling |

Skills: Climb 65%, Dodge 65%, Etiquette (Norman) 30%, First Aid 70%, Hide 60%, Knowledge (Region) 37%, Language (English) 60%, Listen 65%, Navigate 55%, Sneak 50%

Equipment: Crossbow, Dagger

Armour: Padded Cloth and Cuirboilli

Money: 4d



LONGBOWMAN

At the time of *Merrie England*, longbowmen are not that common, certainly not as common as crossbowmen. The Welsh use longbows, but not in the same formations as they would later be used.

LONGBOWMAN

| Characteristics | D20 | Location | HP |
|----------------------|-------|-----------|-----|
| STR 17 DB: 1D4 | 19-20 | Head | 1/5 |
| CON 13 Hit Points 13 | 16-18 | Left Arm | 1/4 |
| SIZ 13 Mana 10 | 13-15 | Right Arm | 1/4 |
| INT 12 Move 10 | 12 | Chest | 1/6 |
| POW 10 | 09-11 | Abdomen | 1/5 |
| DEX 15 | 05-08 | Left Leg | 1/5 |
| APP 10 | 01-04 | Right Leg | 1/5 |

| Weapon | Skill | Damage | Special |
|---------|-------|------------------|----------|
| Longbow | 60 | 1D10 + 1 + 1/2db | Impaling |
| Dagger | 50 | 1D4+2 + db | Impaling |

Skills: Climb 65%, Dodge 65%, Etiquette (Norman) 30%, First Aid 70%, Hide 60%, Knowledge (Region) 37%, Language (English) 60%, Listen 65%, Navigate 55%, Sneak 50%

Equipment: Longbow, Dagger

Armour: Soft Leather

Money: 4d

BOWMEN

Some bowmen are used in armies at this time, but they generally use the Short Bow and are used against infantry. Saracens and Moors have bowmen who use composite bows and are very effective. Bowmen are generally used in the same way as crossbowmen.

SARACEN BOWMAN

| Characteristics | | D20 | Location | HP |
|-----------------|------------------|-------|-----------|-----|
| STR | 14 DB: 1D4 | 19-20 | Head | 2/5 |
| CON | 14 Hit Points 14 | 16-18 | Left Arm | 2/5 |
| SIZ | 14 Mana 10 | 13-15 | Right Arm | 2/5 |
| INT | 13 Move 10 | 12 | Chest | 2/6 |
| POW | 10 | 09-11 | Abdomen | 2/5 |
| DEX | 15 | 05-08 | Left Leg | 2/4 |
| APP | 12 | 01-04 | Right Leg | 2/4 |

| Weapon | Skill | Damage | Special |
|---------------|-------|-------------|----------|
| Composite Bow | 80 | 1D8+1 + ½db | Impaling |
| Scimitar | 75 | 1D8+1+ db | Crushing |
| Dagger | 50 | 1D4+db | Impaling |

Skills: Dodge 70%, Hide 44%, Knowledge (Regional) 50%, Language (Arabic) 65%, Literacy 40%, Ride (Horse) 50%, Sneak 60%

Armour: Silk and Padded Cloth

Equipment: Scimitar, Dagger, Composite Bow

Money: 6s

Vows: Chivalry, Holy War

Divine Blessings (Holiness 2): Sword Blessing, Holy War

Notes: This Saracen has taken a Vow of Chivalry and is on a Holy War, so he has taken 2 Blessings

COMMON SOLDIERS

Unlike men at arms, the common soldiers are not well trained nor are they well equipped. However, they do serve a purpose in battle. Soldiers can be used to reinforce weak areas, to attack other infantry and to unhorse and kill or capture knights. Many soldiers are armed with billhooks or pole arms, specifically designed to pull a knight from horseback, allowing others to jump on him and capture him or to poke a dagger through his visor and kill him quickly. Use the stats for the Pike on page 253 of Basic Roleplaying to represent these weapons.

COMMON SOLDIERS

| Characteristics | | D20 | Location | HP |
|-----------------|------------------|-------|-----------|-----|
| STR | 14 DB: 1D4 | 19-20 | Head | 3/4 |
| CON | 11 Hit Points 12 | 16-18 | Left Arm | 3/3 |
| SIZ | 13 Mana 10 | 13-15 | Right Arm | 3/3 |
| INT | 11 Move 10 | 12 | Chest | 3/5 |
| POW | 10 | 09-11 | Abdomen | 3/4 |
| DEX | 13 | 05-08 | Left Leg | 3/4 |
| APP | 10 | 01-04 | Right Leg | 3/4 |

| Weapon | Skill | Damage | Special |
|------------|-------|------------|----------|
| Pike | 40 | 1D10+2+db | Impaling |
| Dagger | 55 | 1D4+2 + db | Impaling |
| Broadsword | 50 | 1D8+1 + db | Impaling |

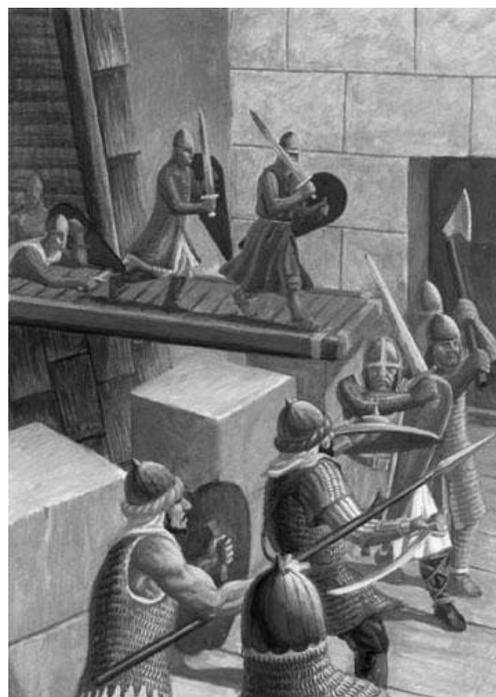
Skills: Climb 60%, Dodge 40%, First Aid 50%, Hide 50%, Knowledge (Region) 37%, Language (English) 55%, Listen 55%, Navigate 30%, Sneak 40%

Equipment: Pike, Dagger, Broadsword

Armour: Cuirbouilli

Money: 2d

Fortifications and Sieges



Merrie England, and Europe in general, is dotted with fortifications ranging from mighty castles to fortified abbeys and walled towns. Some of these fortifications are designed to repel bandit attacks and not armies, others are designed to hold off an army for weeks or months at a time. Many castles are defended by a castellan, often the wife of the lord of the castle who has trained in tactics and can take care of her castle until her husband returns.

Fortifications

Defensive walls, moats, tunnels, high crags and other physical defences make a town, city or castle difficult to take. Such fortifications give a Fortification rating and any attempt to break through must overcome this rating to succeed. Games Masters must decide on the strength of the Fortification Rating before a siege begins so that he can decide how the defences hold up.

Castles

Designed with defence in mind, a castle can also be used for offensive action. A small force of knights can sally forth from a castle and attack a baggage train or harry an army, so it is important to take a castle. For this reason, castles are often dotted along an invasion route, forcing the attacking army to attack and besiege each castle before moving on to the next.

Sieges

Where a castle or town does not immediately surrender and cannot be left to its own devices, it must be besieged. Such an act is not without risk as it ties up an army for several days, weeks or even months, causing logistical and morale problems and increasing the chances of disease in the ranks.

Sieges can be long-winded, drawn out affairs, often resulting in

stalemates or the withdrawal of the besieging army. Many sieges are completed by default, with the defenders or attackers being starved out, ravaged by disease or simply too exhausted to continue. The political situation may change and this could cause the surrender of a town. The offering of generous terms for surrender might persuade an otherwise recalcitrant lord to open the gates to allow the inhabitants the chance to leave rather than being raped and murdered.

In game terms, a siege is a series of contested rolls between the attackers and defenders. The Games Master may allocate each force a numerical Strength and a Combat Rating. The attackers must match their Combat Rating against the defenders' Fortification Rating with success meaning a reduction in the Fortification Rating, a Special meaning a reduction in the Fortification Rating and the Strength rating and a critical meaning a reduction in the Fortification Rating, Strength rating and a breach in the fortifications allowing an attack matching Combat Rating against Combat Rating. Defenders may retaliate by matching their Combat rating against the attackers' Fortification Rating in a similar way.

BOMBARDMENT

High walls mean that defenders can hold out for a long time, sitting out a siege until reinforcements appear. The besieging force often tries to weaken those fortifications using catapults. Each day of attack with catapults means the fortifications are reduced by a certain amount depending on the number of catapults used. 1 catapult reduces the Fortification Rating by 1, 2 by 1D2, 3 by 1D3, 4 by 1D4 and so on. Defenders may attempt to seal the damage up by rebuilding, as described below.

At the time of *Merrie England* there are no gunpowder weapons, so cannons are not available. However, Saracens and Moors do have access to pitch and naphtha weapons and these effective double the effect of the bombardments, so 2 catapults throwing pitch and naphtha do 1D4 damage to the Fortification Rating.

Bombardment can also affect the morale of a defending force. Throwing in the mutilated bodies of prisoners can terrify or enrage defenders. Throwing diseased corpses can cause disease outbreaks amongst the defenders. Throwing in poisoned food can cause sickness and death amongst starving defenders.

MINING

Sometimes the defences are too strong to break through by simply bombarding them. One course of action that can be taken is that of mining. A shaft is driven down a safe distance away from the walls and a tunnel is dug towards them. Depending on the walls themselves and the surrounding geology, the mine can end at the walls or can go beneath them, undermining them. Once a mine has reached, or is beneath, a wall, it can be filled with oil and straw and set alight. This can cause the walls to be damaged or even breached, doing damage to the Fortification rating depending on the result of a Knowledge (Mining) roll. A critical does 1D20 x 3, a Special does 1D20x2 and a normal success does 1D20.

Mines are dangerous for several reasons. They can undermine a wall, allowing it to be collapsed. They can access the cellars of a castle or city, allowing a force to enter through the mine and attack the city from within or to open the gates. They can weaken the land around a city, making it difficult to attack the besieging army. For these reasons, defending forces often set up counter-mines to oppose attacking mines. If this is the case, then Games Masters may wish to use a Contested Roll of Knowledge (Mining) versus Knowledge (Mining) to see which mine, if any, is successful.

Armies use miners from their own countries, by and large. England has miners in Derbyshire and the surrounding Peaks, in the

Forest of Dean, in the Pennines of Cumberland and in Cornwall. Wales has its own miners, Scotland uses the Cumbric miners of Cumberland but Ireland has to use foreign miners, normally the Welsh or Cornish. The French have miners from the Languedoc. The Germans have miners from Thuringia and the Black Forest.

Logistics

An army marches on its stomach and this is as true in *Merrie England* as it is today. Armies have to be fed and this is normally achieved through the baggage train, foraging and plunder.

Baggage Trains

Medieval armies rely on the baggage train to provide much of their supplies. The baggage train is a number of carts, mules and packhorses, driven by professional carters and drivers and accompanied by many women and children, especially on campaigns. Many soldiers take wives or girlfriends along with them, for companionship and also to do jobs such as darning, foraging and cooking. Warhorses need grain to function well and baggage trains carry sacks of oats and grains just for the horses. They also carry salted beef, mutton and pork, flour and beer and wine. Baggage trains are slow and normally make up the rear of any army. They are also susceptible to attack and often have a rearguard whose job it is to defend the baggage train.

Foraging

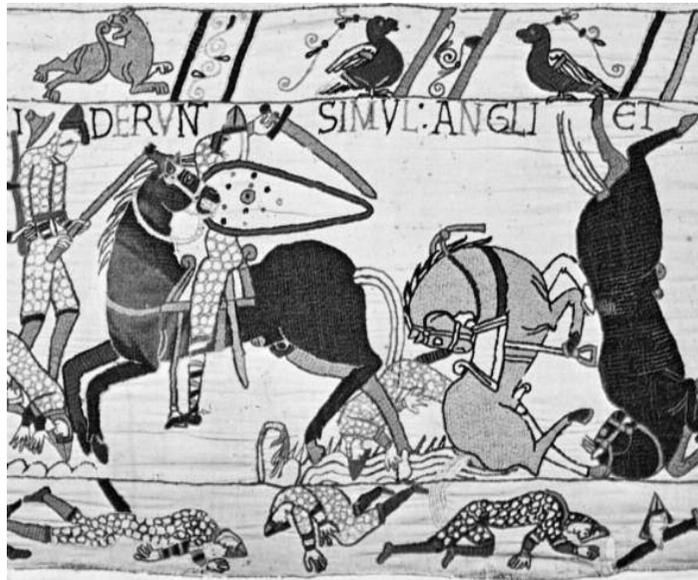
Most armies cannot carry enough food to live on themselves and must live off the land. This involves taking food from nearby farmers and towns. When in friendly lands, the local farmers and townsfolk are duty bound to help the armies and gladly hand over the last of their food. However, soldiers often have to search farms and towns for hidden food, causing resentment and hostility between soldiers and local folk. When in hostile lands, the situation is simpler; soldiers take food from the locals at sword point, often burning those farms and towns that do not assist them.

Some armies employ a scorched earth defence against invasion, where they take all the food from an area of land and often burn the fields to stop invading armies from foraging. This can be a devastating tactic as a starving army is weakened and is susceptible to disease. It can, however, also cause starvation and hardship amongst the local folk.

Plunder

One of the perks of being in an army is the chance to plunder. All armies have soldiers whose job is to strip the fallen bodies of enemies and friends, taking their weapons and armour for use elsewhere. In this case, the adage "kill them and take their stuff" is well applied, as this is exactly what happens. Armies that have besieged a town or castle are often granted the right to plunder the town. This right means that they can take money, treasures and women and such a plundering often becomes an orgy of rape, pillage and murder, with even children, nuns and old maids savagely raped by soldier after soldier. Although the clergy and churches are immune, in theory, from plunder, this seldom acts as a barrier as relics and icons are highly sought after, churches and abbeys are well-known for their wealth, abbots, priests and bishops can be taken for ransom and nuns can be raped.

Rules of Engagement



Medieval warfare has its own rules of engagement and civilised armies generally stick to them. Most fighting is during the day, after breakfast. The two armies agree when to fight and when to stop fighting. Most battles end when one side has lost a certain amount of ground. Prisoners are normally taken and ransomed back. It is a rare battle indeed when quarter is not given, for this means the loss of ransoms.

Heralds

Although the rules of engagement are well known, they are enforced by Heralds. These normally sit on the highest ground and observe the battle. They set the rules of the battle, take counts of the fallen, record who has been ransomed and what the ransom was and generally administer the battle. Of course, this civilised and gentlemanly style of battle would not last and the role of the Heralds in battle tended to die away.

Ransoms

Warfare is expensive - it takes a lot to field a company of men at arms and to equip a knight. One way to recoup some of the cost is by the taking of ransoms. Every knight has a large ransom, a payment that will be made to free a captured knight. Sergeants and Men at Arms also have ransoms, but these are not as much as a knight. Some noblemen will even pay ransoms for captured common soldiers. Ransoms depend on the rank and wealth of the captured person. Richard the Lionheart is ransomed for 150,000 Marks.

| Person | Ransom | Pounds |
|---------------|---------------|---------|
| Richard I | 150,000 Marks | 100,000 |
| Prince | 75,000 Marks | 50,000 |
| Duke | 30,000 Marks | 20,000 |
| Earl or Baron | 15,000 Marks | 10,000 |
| Knight | 7,500 Marks | 5,000 |
| Bishop | 1,500 Marks | 1,000 |
| Man At Arms | 800 Marks | 533 |

Tactics

On the battlefield, the Heavy Cavalry Charge is king. Knights in formation ride slowly as they approach the enemy lines then charge the massed infantry or cavalry, wreaking havoc as they ride through. Infantry normally follow up a charge, dispatching whichever soldiers are left behind.

Crossbowmen are deployed in massed ranks, often with squires who reload while the crossbowman fires, both covered by another with a large shield. Occasionally, infantry are deployed behind spikes to counter the charge. Infantry are supplied with billhooks and pole arms with which to pull knights from their horses, ready to dispatch them or capture them for ransom.

Saracens and Moors use light cavalry as skirmishers, harrying their opponents. Their heavy cavalry is as effective as their rivals, although they tend to have fewer knights. They use infantry armed with composite bows, scimitars and spears and can rain death down from the skies. Their siege engines use naphtha and pitch, serving to burn their opponents in battle.

Disease

Amongst the unhygienic conditions of sieges, disease is greatly feared. Cholera, Dysentery, Smallpox and Typhus are killers that can sweep through a besieging army or through the cramped ranks of the defenders. Medical knowledge is not great and many soldiers die untreated.

Armies are not averse to using a form of biological warfare amongst their enemies. The corpses of infected individuals are sometimes cut up and catapulted into a town or castle in order to infect the inhabitants. Wells, cisterns and other water supplies are deliberately fouled to cause dysentery. Infected prisoners are released to infect a population. All is fair in love and war, as they say.

Conditions

Many besieging armies, and indeed many besieged towns and castles, are affected by other factors. Starvation is a common problem as is poor hygiene. Dysentery, in particular, amongst an army results in liquid sewage covering a wide area as sick soldiers do not always have time to find a safe place to be ill, thus increasing the chances of being affected by a disease and also the chances of recovering.

Epidemics

Epidemics in sieges can be very deadly with the infection rates increasing the closer together the affected people are. So, an epidemic in a normal town might have Cholera 10%, but one in a town where everyone is packed into a small quarter might have Cholera 40% and one that is magically enhanced might even have Cholera 60%.

Hospitals

Some armies have dedicated hospitals and medical staff. A patient lucky enough to be treated in a hospital does not suffer any penalty for Poor Hygiene because, although not hygienic to our standards, a hospital is clean enough to not incur any further penalties. Unless a hospital is dedicated to a particular healing Saint it gives no special bonus to the treatment of disease.

The Afterlife

Overview

The three main religions of *Merrie England* all believe in the Afterlife, and everyone from peasant to King knows that Heaven and Hell exist. Good men and women do their best to avoid sinning and so ensure their place in Heaven. Evil men and women hope that they can cheat their way out of Hell or, failing that, accept that they may as well become worse sinners as they are destined for Hell anyway.

The following chapter describes the Afterlife for the followers of Christianity, Judaism and Islam. Worshippers of pagan gods and goddesses have their own Afterlives, but these are not really relevant to *Merrie England*.

Merrie England follows the descriptions of the Afterlife given by Dante, even though Dante himself writes in a slightly later time period. The Afterlife so described consists of many different levels, often separated by gates guarded by angels with Keys. Some medieval philosophies say that those with certain knowledge know the passwords and signs that these angels recognise and allow them to pass through the different gates unimpeded.

Hell

The destination for sinners, Hell in *Merrie England* is the medieval caricature, full of pain, suffering, fire and brimstone, demons and devils and souls in everlasting torment. Each of the main religions have different ideas of who goes to hell and for what reason, but all agree that unrepentant sinners will end up damned to eternal suffering in Hell.

Christianity

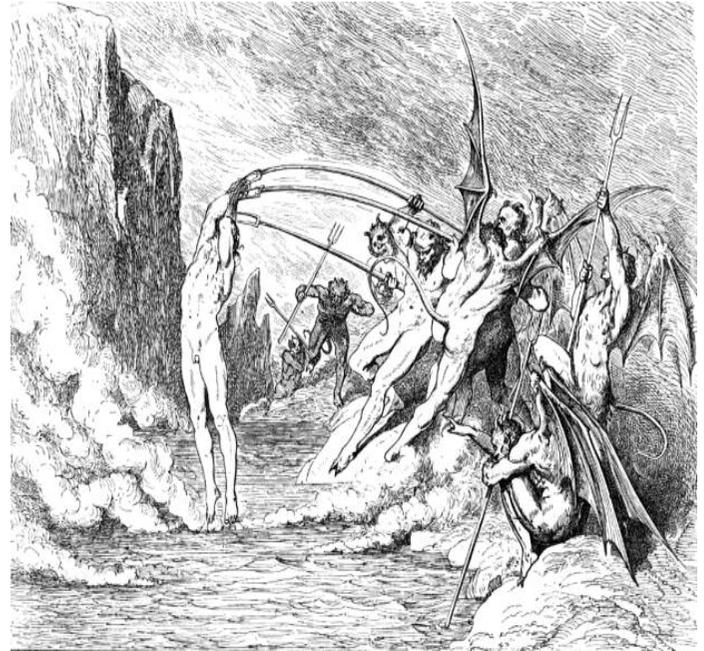
Hell, in the Catholic Church of *Merrie England*, is a terrible place, a place of hell fire, of torment, of gnashing teeth, of wrath, of everlasting destruction, raging fire, blackness where the damned are tormented.

Those who die in mortal sin without repenting will surely go to Hell.

Dante's Hell, or Inferno, consists of an enormous pit in the underworld with rings, or circles, around the walls of the pit in ever decreasing circles, culminating in the deepest depths of Hell where Satan himself is bound. Each circle, or level, is reserved for different sins.

When Satan was cast down to earth, he fell from the heavens and his impact made a huge hole, or crater, that reached deep down into the underworld. Satan was bound at the foot of this pit by the Archangel Michael and the pit was covered over to become Hell.

The Gates of Hell are inscribed with the words "Abandon all hope, ye who enter here". Outside these gates are the souls of the Uncommitted, those who did neither good nor evil and who spend their time being chased by stinging wasps and hornets while insects lap at their tears. Here, also, are the souls of those angels who did not take sides during the rebellion of the Angels. Past the gates is the River of Acheron and souls are carried across by the Ferryman.



- **The First Circle (Limbo)** contains the souls of the virtuous pagans, those who did good deeds and lived good lives but who had never been baptised. These are not actively punished, but weep because they are separated from God.
- **The Second Circle (Lust)** is where those who surrendered to their lustful impulses are blown to and fro on might gusts of wind, with no hope of rest.
- **The Third Circle (Gluttony)** is guarded by Cerberus and is where the gluttons lie in a freezing slush beneath freezing rain, hail and black snow.
- **The Fourth Circle (Avarice)** is filled by those who pursued wealth above all else and are punished by jousting using sacks of gold coins as weapons.
- **The Fifth Circle (Wrath and Sloth)** contain the wrathful who continually fight each other and the slothful who simply lie drowning beneath the marshy waters of the River Styx that sluggishly flows around the walls of the city of Dis. This is the boundary between the passive sins of the upper five levels and the active sins of the lower four levels. These walls are guarded by fallen angels who command demons such as the Furies and Medusa.
- **The Sixth Circle (Heresy)** is within the walls of Dis and contains flaming tombs, each holding the soul of a heretic who burns for eternity.
- **The Seventh Circle (Violence)** lies beneath the walls and consists of three rings. The outer ring holds those who were violent against people and property and their souls are immersed in a river of boiling blood, Phlegethon, to a level commensurate to their levels of violence, with centaurs riding around and shooting arrows at those who try to escape. The middle ring contains thorny bushes being torn apart by harpies, these are the souls of suicides and they will be resurrected as thorn bushes holding their corpses at Judgement Day. Running between the bushes are the profligates,

those who squandered their money and property, they are chased by ferocious dogs. The inner ring contains the souls of blasphemers (violent against God), sodomites (violent against nature) and usurers (violent against order) who all exist in a desert of flaming sand with fiery flakes falling from above. Blasphemers lie on the sand, usurers sit and sodomites wander about in groups.

- **The Eighth Circle** (Fraud), also known as Malebolge (Evil Pockets), can only be reached by descending a huge cliff and is split into ten ditches or pockets, each connected by bridges. The first ditch contains the souls of pimps and seducers, who circle the ditch in opposite directions being whipped by demons. The second ditch contains flatterers who are buried in excrement, for that is what their flatteries were. The third ditch contains the souls of simonists, those who sold church positions for money or favour, and they are placed head first in pits while flames burn the soles of their feet. The fourth ditch contains the souls of sorcerers and false prophets whose heads have been twisted around backwards and they cannot see because of the tears they shed. The fifth ditch contains the souls of corrupt politicians who are immersed in a lake of boiling pitch and guarded by devils called the Malebranche ("Evil Claws") and led by Malacoda ("Evil Tail"). The sixth ditch is filled with the souls of hypocrites who wander aimlessly while wearing heavy gold cloaks. The seventh ditch is filled with thieves who are chased by lizards and bitten, each poisonous bite changes the form of the thieves, sometimes to other creatures, sometimes to lizards who bite other thieves and sometimes to a burning pile of ashes to be resurrected for the process to start all over again. The eighth ditch contains fraudulent advisors who are each encased in individual flames, burning them for eternity. The ninth ditch contains the souls of the sowers of discord who are hacked at by a sword-wielding demon only for their wounds to heal allowing them to be hacked at again; the schismatics are here, being special types of sowers of discord. The tenth ditch contains the souls of falsifiers of various sorts, for example alchemists, counterfeiterers, perjurers, and impersonators; these are afflicted with different diseases and suffer the depredations eternally.
- **The Ninth Circle** (Treason) is guarded by giants from the classics and bible who are visible from the last level of the Malebolge. The Ninth Circle is covered by Cocytus, a lake of frozen ice and the damned souls here are buried in the ice for eternity. It consists of four rings, each ring containing different types of traitor. The First Ring is known as Caina, after Cain, the first human traitor, and the betrayers of kindred are buried in ice here up to their faces. The Second Ring is called Antenora is after Antenor of Troy, and the traitors to political entities, such as town, city or country, are buried deep enough so that they are unable to bend their necks. The Third Ring is named Ptolomea, after Ptolemy of Jericho, and the betrayers of guests lie frozen on the ice, covered except for half their faces. When they cry, their tears freeze, sealing their eyes shut and preventing them even that small comfort. Sometimes the souls of the living fall here and their bodies are possessed by demons. The Fourth Ring is named Judecca, after Judas Iscariot, and contains the souls of those traitors to the Lords and benefactors, completely encased in ice in contorted positions.
- Trapped in the very centre of the **Ninth Circle** of Hell is Satan, otherwise known as Lucifer, punished for the betrayal of God himself. He is buried up to his waist in ice, his great wings beating as he tries to escape, but instead cooling the air so much that the ice is made thicker and colder. He has three faces and each fanged mouth holds a sinner, the left and right faces hold Brutus and Cassius and the centre face holds Judas Iscariot himself, his head bitten by the poisoned fangs and his back shredded by Satan's claws.

Islam

Jahannam is a fiery place reserved for sinners and the fires of hell are said to be fuelled by the souls of sinners. Maalik guards the Gates of Hell with the other Zabaaniyah, or angel-guardians. In Islam, Jahannam is divided into many different houses or levels, each dealing different punishments depending on the amount of wickedness possessed by the souls. Zamhareer is the Freezing Hell, colder than the coldest places on earth which no man can bear. Hawiyah is the lowest of all the levels of Hell and is reserved for hypocrites and those who claim to believe in Allah but deny him in their hearts and they will remain in Hell after Judgement Day. Zaqqum is a thorned tree bearing fruit shaped like the heads of devils which sinners are forced to eat and suffer pains in the belly like boiling oil.

The Third Heaven has a door, called the Door of Safety, that leads into Hell. Malik, Guardian of Jahannam, created from the Wrath of Allah, is made of fire and sits on an iron throne, making ropes and shackles of fire. Hell is made of Seven layers, each with successively worse punishments.

The First Level is called Jahannam and is reserved for the disobedient amongst the Muslims. The other levels of Hell are not described as being too terrible.

- The oppressors and tyrants are held in chests of fire, guarded by scorpions and snakes, the chests are in houses of fire within cities of fire within seas of fire.
- Those who took wrongly for themselves that which belongs to orphans have the lips and mouths of beasts and were being beaten by the Zabaniya (demons of Hell, myrmidons) who beat them until their entrails trailed behind them from their rears. Then the entrails were restored allowing the demons to beat them again.
- Those who committed usury have great bellies like mountains, but filled with snakes and scorpions that crawled about, tormenting them.
- Women who had revealed their faces to unrelated men and caused their husbands pain and chagrin hang by their hair.
- Those who swore false testimony, gossipers, talebearers and spreaders of slander hang from fiery hooks by their tongues and claw at their faces with copper claws.
- Women who committed adultery hang by their breasts and women who killed their children hang by their feet.
- Those who belittle others, those who spread malicious gossip and poke fun at people tear flesh from their bodies and place it into their mouths, not eating until the Zabaniya force them.
- Those who did not pray every day or did not perform their ablutions and went about in a state of impurity have the bodies of pigs and the faces of dogs, emitting fire from their rears, with snakes and scorpions biting and stinging them.
- Those who drank intoxicants cry out for water as they suffer from extreme thirst. They drink from goblets of fire filled with boiling water which melts the skin from their faces. Once they have drunk, their intestines fall apart and emerge from their backsides.
- Women who loudly bemoaned the dead hang from their feet while angels with burning shears cut off their tongues, but their tongues grew back as they bray like asses and howled like dogs.
- Adulterers burn in ovens, surrounded by a vile stench coming from vile fluids that dripped from their genitals.
- Women who spent their husband's wealth without their knowledge hang with their hands tied to their throats.
- Those who opposed and disobeyed their mothers and fathers are beaten by the demons of Hell with burning rods and whips of fire who drive rods into their bellies, the more they scream the more the demons beat them.
- Men and women who defrauded goods left in their safekeeping

wear rings of fire around their necks.

- Those who killed others without justification are stabbed to death by the Zabaniya with knives of fire, but immediately come back to life to be stabbed to death again.
- Those who spread slanderous gossip are forced to eat rotten, stinking carcasses.
- Those who went before their rulers, beating the poor and needy with whips are terribly punished.
- Women who seemingly dressed modestly but revealed their nakedness to others have heads grown to the size of a camel's.
- Those who abandoned their worship and neglected their prayers are punished worst of all, being impaled on poles of fire while their flesh boiled and dropped off leaving only their bones, only to grow back again or are bound with fetters and shackles of fire.

Judaism

Jews believe that those who die go to Sheol, a shadowy empty place of nothingness. Some Jews believe that souls wait to be resurrected; others believe that the righteous await Judgement Day, the good await their reward in another place, the wicked are punished and await resurrection at Judgement Day and those so wicked that they will not be resurrected are tormented and punished; some Jews draw a distinction between Sheol, a place of waiting and Gehenna, a place of punishment and damnation. Gehenna is typically a Lake of Fire where the souls of the wicked burn in everlasting torment.

There are Seven Hells mentioned in Jewish tradition. These are Tehom, Abaddon, Titahion, Barshacheth, Tzelmoth, Shaarimoth and Gehinnom.

- Tehom - The Waters of the Deep, Tehom is a place from which sea monsters and floods come. Some believe that Tehom will be dried up and the dead will walk on it, but there is debate over whether this is a place of punishment or not.
- Abaddon - The Underworld of Lost Souls, Abaddon is where souls lie in fire and ice.
- Titahion - The Clay of Death
- Barshacheth - The Pit of Destruction
- Tzelmoth - The Shadow of Death
- Shaarimoth - The Gates of Death
- Gehinnom - The Fiery hell, where the truly wicked burn in a lake of fire, but only for a maximum of 12 months, after which they go to another Hell

Purgatory

Many souls are not evil enough to go to Hell, but have committed enough minor sins that they are not yet ready for Heaven. Instead, they go to Purgatory, a holding place where the soul is purged of its sins.

Christianity

Purgatory is primarily a Christian doctrine and, even then, is primarily a Catholic doctrine, so fits in well with the beliefs of *Merrie England*. When a soul enters the Afterlife too pure to go to Hell and not pure enough to go to Heaven, normally by having committed venial rather than mortal sins, it must be purged of its sins. Purgatory is the place of this purging. Prayers can be said by the living to ease the passage of the soul through Purgatory and many a

sinner has paid for these prayers to be said. Indulgencies can also be bought for the living and for the dead. These Indulgencies reduce the time spent in Purgatory, but the purchase of Indulgencies is one of the abuses that the Catholic Church is famous for and is especially prevalent during the time of *Merrie England*. The medieval nature of *Merrie England* ensures that the soul's passage through Purgatory is not a pleasant one. Many of the monastic orders and disciplines use the mortification of the flesh as a way of cleansing the soul, so souls can be whipped, beaten, flayed, burned or otherwise tortured until the sins have been wiped from them and they can enter Heaven. The scriptures speak of a cleansing fire and this is the most usual ways of cleansing the souls of sin.

Dante's Purgatio, or Purgatory, consists of a mountain, the counterpoint to the pit of Hell, with the original Garden of Eden at its summit. Those who manage to climb the mountain find themselves in an earthly paradise, one steep away from Heaven itself. This mountain was formed when Satan fell, so Satan himself was the architect of the means by which souls could be redeemed and enter Heaven. As with the Inferno, Dante's Purgatio has several levels, each successively closer to God.

- The Lower Slopes contain those who are going to Purgatory but who have to wait before they are admitted. First are the Excommunicates, who must wait for thirty times as long as the period of their excommunication; next are those who were too lazy to repent until just before their deaths and those who died violent deaths who must wait for as long as they lived; finally the monarchs of Europe wait, for they put the affairs of state before their spiritual affairs.
- The Gates of Purgatory are guarded by an angel with a sword who writes the letter "P" (sin) seven times on the foreheads of those who would enter, exhorting them to wash away the wounds within. He opens the gates with two keys, Remorse and Reconciliation. And warns the soul not to look back lest he return to the slopes below.
- The next levels of Purgatory are the Seven Terraces, corresponding to the Seven Deadly Sins. The souls must purge themselves of each of the sins in order to progress to the next terrace. Each Terrace has an associated Prayer and Beatitude to counter the sin.
- The First Terrace (Pride, Lord's Prayer, Blessed are the Poor in Spirit) contains a paved area with the scriptures written on the pavement. The souls here carry vast weights on their backs, representing the weight of pride, and are doubled up and have no choice but to read the scriptures beneath their feet.
- The Second Terrace (Envy, Blessed are the Merciful) contains souls who have had their eyes sewn shut and wearing clothes that make their soul indistinguishable from the ground.
- The Third Terrace (Wrathful, Agnus Dei, Blessed are the Peacemakers) contain souls walking around in acrid smoke, learning that their wrath has blinded them.
- The Fourth Terrace (Sloth, Blessed are they that mourn, for they shall be comforted) is filled with souls who constantly run, beyond the point of exhaustion.
- The Fifth Terrace (Avarice) contains souls forced to lie face down on the ground.
- The Sixth Terrace (Gluttony) contains souls forced to abstain from eating and drinking while walking past fountains of cool, clear water.
- The Seventh Terrace (Lust) contains a wall of fire through which the sinful must pass to burn away the lust that lies within them. The passage through the fire takes longer the more lustful the sinner was in life.
- The Summit contains the Garden of Eden. This is the Earthly Paradise and souls within return to the state of Innocence that existed before the fall of Adam and Eve. Souls may spend time

here resting before they can enter heaven. As they leave the Garden of Eden, souls drink of the waters of the River Lethe to forget their sins and of the waters of the River of Eunoë to remember their good deeds.

Islam and Judaism

Some Jews and Muslims believe that souls can stay in Hell for a fixed period of time for their sins to be stripped away, then they are released to Heaven. This is the closest thing they have to Purgatory.

Heaven

The Paradise that awaits the good after death, Heaven is the aspiration of all good men of *Merrie England*. It is a place near God where the good may earn the rewards of a life kept pure and denied to the sinners of the world.

Christianity

Dante's *Paradiso* envisages the heavens as Celestial Spheres, each ranging further and further from the Earth and each representing a particular Virtue.

- The First Sphere (Moon) consists of souls who abandoned their vows, lacking the virtue of Fortitude.
- The Second Sphere (Mercury) consists of souls who did good out of the desire for fame, but lack the virtue of Justice.
- The Third Sphere (Venus) contains those souls who did good out of love but lacked the virtue of Temperance.
- The Fourth Sphere (Sun) contains the souls of the wise who embody prudence.
- The Fifth Sphere (Mars) contains the souls who fought for Christianity and who embody Fortitude. The souls in this sphere form an enormous cross.
- The Sixth Sphere (Jupiter) contains those souls who personified Justice.
- The Seventh Sphere (Saturn) contains the contemplatives, those souls embodying Temperance, who have close insights into the nature of God.
- The Eighth Sphere (Fixed Stars) is the sphere of Christ Triumphant.
- The Ninth Sphere (First Moved) is the abode of angels, from where God can be seen as a point of light surrounded by nine rings of angels.
- The Empyrean is a realm beyond physical existence in which it is possible to come face to face with God himself.

Judaism

Although many Jewish sects did not believe in the concept of Heaven, by the time of *Merrie England* Jews accept the idea of Heaven as a place where the souls of the good abide. At the time of *Merrie England*, many Jewish mystics had discovered that there were, in fact, Seven Heavens. These Seven Heavens are:

- The First Heaven (Shamayim) is the abode of Adam and Eve, is governed by the Archangel Gabriel and is the closest of the Heavens to Earth. It is the Sky Above or the visible Sky.
- The Second Heaven (Raquie) is where the fallen angels are

imprisoned and is guarded by Zachariel and Raphael. When Moses visited Paradise he met the angel Nuriel who stood 300 parasangs (about 1200 miles) high and had a retinue of 300 angels fashioned from water and fire. This is the Vault of Heaven, the Sky Dome, the beaten Sky that supports the other Heavens.

- The Third Heaven (Shehaqim) is the home of the Garden of Eden and the Tree of Life. Ruled by Anahel, it is where manna, the food of the angels, is made. Two pairs of springs, one of milk and honey, the other of wine and oil flow into the Garden of Eden. Famous inhabitants of the Third Heaven include John the Baptist, Abraham, Isaac, Jacob, Moses, Aaron, the Israelites of the Exodus and the kings of Judah. The Book of Enoch says that the Third Heaven contains a place of torment where souls are punished, this would be a vision of Hell.
- The Fourth Heaven (Machen) contains the heavenly Jerusalem, the Temple and the Altar and is ruled by the Archangel Michael.
- The Fifth heaven (Machon) is ruled by Samael, who some say is evil and others say is a dark servant of God.
- The Sixth Heaven (Zebul) is ruled by Sachiel.
- The Seventh Heaven (Araboth) is ruled by Cassiel and is the holiest of the Seven Heavens as it is the realm in which God dwells. It contains the Throne of Glory and the Seven Archangels attend and serve God there. Underneath the Throne of Glory is the abode of all unborn human souls. This is also the home of the Seraphim, the Cherubim and the Hayyoth.

Islam

All the good people who die will go to Heaven, according to Islam. Unlike the Catholic Church, infants who die go to Heaven because Islam does not recognise Original Sin. Jannat, or Heaven, literally Gardens, is a place of great beauty and wealth where everyone wears the finest robes, the best jewellery and eats the best of foods and drinks the finest of drink, where everyone lives without hurt, sorrow, fear of shame. Heaven contains the hours or pure consorts, beings of purity with whom carnal pleasures may be shared, a hundred times greater than earthly pleasure.

The highest level of Heaven is Firdaus (Paradise) where the prophets, martyrs and the most truthful and righteous people live.

Islam has Seven Heavens, each of which has many names.

- The First Heaven (Rafia) has a gate (Bab al-Hafiz, the Gate of Protection) made of ruby with a lock made of pearls. The Guardian of this Heaven is the Prophet Ismail. Adam dwells here. The Sea of Life, milky white and as viscous as semen, lies between here and the Second Heaven, this restores to life and flesh that which was dead and will restore everyone who has died on Judgement Day.
- The Second Heaven (Qaydum) is made from red coral and the gate is made of pearls and its lock made of light. The gatekeeper is the angel Mikhail. The Prophets Isa and Yahya dwell here and the Angel of Provision, Qasim, who tends to the needy, and the Angel of Death, Azrail, were encountered here.
- The Third Heaven (Zaytun) is made of copper and has a gate made of white pearls with a lock of light. It is commanded by the angel Arinail. The Prophet Yusuf dwells here as do the Guardian Angel of Hell, Malik, and the 18 Guardians of Hell who command the Zabaniya, demons of Hell. From here, it is also possible to see the terror of Hell and the punishments therein.
- The Fourth Heaven (Zahir) was created from a white pearl and has a gate of light and a lock of light. The guardian of this gate is Salsail. The Prophets Idris and Nuh live here as do Maryam, Buhayyid and Asiya, the most important women in the sight of



the Lord.

- The Fifth Heaven (Safiya) is made of red gold and has Kalqail as a gatekeeper. The Prophets Islma'il, Ishaq, Ya'qub, Lut and Harun dwell here.
- The Sixth Heaven (Khalisa) is made of a yellow gem and is ruled by Samkhail. The angel Mikhail sometimes dwells here.
- The Seventh Heaven (Ghariba) is made of light and is ruled by Afrail. Here is an angel who dives into the Ocean of Light in Paradise, shaking himself with each drop becoming an angel. Seated upon a throne is an angel Israfil whose feet reached the bottom of the earth and whose wings reached the utmost east and west with their tips. Ibrahim sits on a throne and teaches a multitude of children, these are the children who have died before reaching adulthood and learn the teachings of Islam. In the Seventh Heaven is the Bayt-al-Ma'mur, a house made of ruby with doors of emerald. Within this house, 70,000 angels come to worship each day, with Jibrail calling the angels to prayer, Israfil delivering the sermon and Mikhail acting as Imam. The Sidratul Muntaha, or Lotus Tree, is made of gold, with boughs of emerald and ruby and is a hundred and fifty years journey from top to bottom; upon its branches sit hordes of angels. Beneath this tree are four rivers, two visible and two hidden; the two hidden flow to the Garden of Eden and the two visible flow to earth where they become the Euphrates and Nile. The Divine Court (Kursi) is made of pearls and is too beautiful to describe. Between the Divine Court and the Divine Throne ('Arsh) there are 70,000 veils of gold to prevent the angels of the Divine Court being burned by the light of the Throne. The Divine Throne itself is made of emerald with legs of ruby; it is held aloft by 4 gigantic angels who will put the throne down at Judgement Day; 70,000 rows of angels praise Allah around the throne; a single drop from the Throne brings great wisdom to he who drinks it;

Limbo

Different from Hell and Purgatory, Limbo is a place between places, neither in Hell, nor in Purgatory, nor in Heaven. Limbo is a waiting place, full of those souls who had died without being baptised. Dante puts Limbo as the First Circle of Hell, however, Limbo should probably exist outside of Hell. Limbo contains the souls of the Righteous Pagans, those who were never baptised but never had the chance. It also contains the souls of unbaptised infants, those who had never committed any sins themselves but were still affected by the condition of Original Sin. Those in Limbo are not punished in the same way that souls in Hell are punished, but they are separated from God and weep at the thought. Some say that Fair Elfland itself lies in some corner of Limbo, but who can say who has never been there?

Using the Afterlife in Scenarios

It is all very well having a description of the various afterlives as background material, but how do they impact on a *Basic Roleplaying* game set in *Merrie England*? In a mundane way, an enterprising Games Master may describe certain sections of the Afterlife to a player in order to coax the player to play in a certain way. However, the Afterlife contains many things that may be of use to an adventurous character. It is possible to travel to the Afterlife while still alive, perhaps as a form of Pilgrimage, perhaps as a magical journey, perhaps even as a way to raid the Otherworld. Once there, it is possible to interact with the inhabitants and gain a reward, a treasure or a magical power. For example, drinking a drop falling from the Throne of Glory in the Islamic Heavens fills the recipient with wisdom, so that is a worthy Quest to perform. It may be possible to rescue a soul that has been damned to Hell, or one that has been sent to Hell or trapped in Hell before death. A character taking a flask from the Sea of Life in the Islamic First Heaven can use it to resurrect a dead person. A character may travel to a Heaven or Hell in order to question one of the dead.

Travelling to different Afterlives can bring enormous revelations to characters, so travelling to the Islamic and Jewish Third Heavens and seeing that both contain doorways to Hell might bring the revelation that Islamic and Jewish traditions stem from a common source. It is from this kind of revelation that new sects are formed, schisms are made and heresies are born.

Games Masters must decide how the Afterlife works in their games. Clearly, the descriptions of each are inconsistent and are different for each of the religions. Is a faithful Muslim cast into Christian Hell or Islam's Heaven? What about those who commit different sins? Do they spend time in different levels of Hell or are they punished for their most serious sin only? Such questions are metaphysical in nature and are beyond the scope of *Merrie England*. However, Games Masters and players are welcome to find the answers during their games.

Creatures

Normal Creatures

Horses

DESTRIER

A destrier is the largest kind of charger, or warhorse. Not as quick as a Courser, it is still capable of carrying a heavily armoured knight in a full charge.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|----------|-------|--------|
| STR | 4D6+18 | 32 | RH Leg | 01-02 | 5/6 |
| CON | 2D6+8 | 13 | LH Leg | 03-04 | 5/6 |
| SIZ | 4D6+18 | 32 | Hind Q | 05-07 | 5/10 |
| INT | 4 | 4 | Fore Q | 08-10 | 5/10 |
| POW | 3D6 | 10-11 | RF Leg | 11-13 | 5/6 |
| DEX | 3D6 | 10-11 | LF Leg | 14-16 | 5/6 |
| | | | Head | 17-20 | 5/8 |

Move: 12

Hit Points: 23

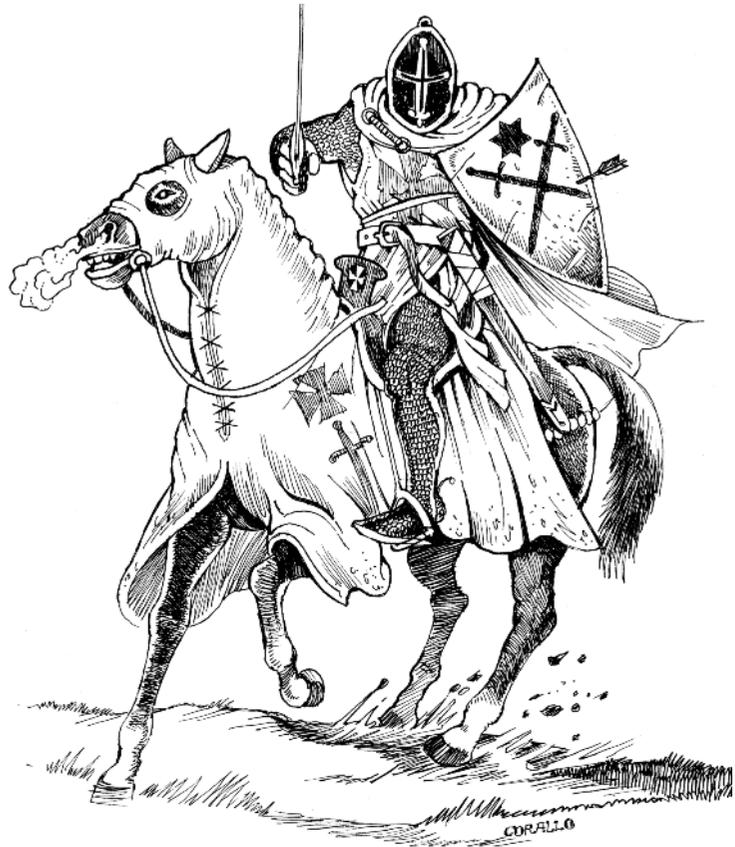
Damage Bonus: +3D6

Armour: 2 point skin + Cuirboilli

Attacks

| | | | |
|-----------------|-----|--------|----------|
| Bite | 65% | 1D8+db | Bleeding |
| Kick | 65% | 1D6+db | Crushing |
| Rear and Plunge | 55% | 2D8+db | Crushing |
| Trample | 55% | 2D6+db | Crushing |

Skills: Dodge 45%, Hide 25%, Sense 52%



ROUNCEY

A Rouncey is an all-round charger, or warhorse. Not as big as a Destrier and not as quick as a Courser, it is still larger and more powerful than a normal riding horse.

COURSER

A Courser is a fast charger, or warhorse. It is faster than a Rouncey but not as big or powerful as a Destrier.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|----------|-------|--------|
| STR | 3D6+20 | 30-31 | RH Leg | 01-02 | 5/6 |
| CON | 2D6+8 | 15 | LH Leg | 03-04 | 5/6 |
| SIZ | 4D6+14 | 28 | Hind Q | 05-07 | 5/9 |
| INT | 4 | 4 | Fore Q | 08-10 | 5/9 |
| POW | 3D6 | 10-11 | RF Leg | 11-13 | 5/6 |
| DEX | 2D6+6 | 13 | LF Leg | 14-16 | 5/6 |
| | | | Head | 17-20 | 5/8 |

Move: 14

Hit Points: 22

Damage Bonus: +3D6

Armour: 2 point skin + Cuirboilli

Attacks

| | | | |
|-----------------|-----|--------|----------|
| Bite | 55% | 1D8+db | Bleeding |
| Kick | 45% | 1D6+db | Crushing |
| Rear and Plunge | 45% | 2D8+db | Crushing |
| Trample | 45% | 2D6+db | Crushing |

Skills: Dodge 45%, Hide 25%, Sense 52%

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|----------|-------|--------|
| STR | 3D6+20 | 30-31 | RH Leg | 01-02 | 5/6 |
| CON | 2D6+8 | 15 | LH Leg | 03-04 | 5/6 |
| SIZ | 4D6+14 | 28 | Hind Q | 05-07 | 5/9 |
| INT | 4 | 4 | Fore Q | 08-10 | 5/9 |
| POW | 3D6 | 10-11 | RF Leg | 11-13 | 5/6 |
| DEX | 3D6 | 10-11 | LF Leg | 14-16 | 5/6 |
| | | | Head | 17-20 | 5/8 |

Move: 12

Hit Points: 22

Damage Bonus: +3D6

Armour: 2 point skin + Cuirboilli

Attacks

| | | | |
|-----------------|-----|--------|----------|
| Bite | 55% | 1D8+db | Bleeding |
| Kick | 55% | 1D6+db | Crushing |
| Rear and Plunge | 45% | 2D8+db | Crushing |
| Trample | 45% | 2D6+db | Crushing |

Skills: Dodge 45%, Hide 25%, Sense 52%

Powers

The following powers are not included in *Basic Roleplaying*, but are used to describe creatures portrayed in *Merrie England*.

Aura of Terror: The creature can make aura attacks against mortals as per page 214 of *Basic Roleplaying*. At the Gamemaster's discretion, victims can choose to resist with a Difficult Piety roll instead of following the standard procedure.

Automaton: The creature is unintelligent and can only obey a number of instructions equal to its INT. It is also totally immune to Disease and Poison.

Berserk: The creature can go berserk under certain circumstances. While berserk it behaves as if under the influence of the Holy War spell.

Constrict: The creature wraps itself, or part of itself, around the victim and squeezes the life out of it. Match the creature's STR versus the victim's STR on the Resistance Table, and if the creature wins then the victim begins to suffocate. Some creatures can wrap multiple tentacles or coils around the victim, increasing their STR by +4 for each appendage or coil used.

Disease Immunity: The creature cannot be affected by Disease.

Flame Breath: Treat this power as a variation of Heat Projection (see page 156 of *Basic Roleplaying*) with a level equal to the creature's Rank in the otherworld hierarchy it belongs to.

Infernal: The creature is from Hell, or the Infernal Realms. If killed or banished outside Hell, its soul returns to Hell ready to be summoned again. Infernal creatures are affected by Demonology spells.

Invisibility: The creature can become invisible at will.

Paradisical: The creature is from Heaven, or Paradise. If killed or banished outside Heaven its soul returns to Heaven ready to be summoned again.

Poison Immunity: The creature cannot be affected by Poison.

Possession: The creature can possess the victim's body after either defeating it in Psychic Combat (see page 114 of *Basic Roleplaying*) or by overcoming it with some other power detailed in the creature's description. The creature will then exert some form of detrimental influence on the victim (covert possession) or control its actions altogether (dominant possession). The victim can only get rid of the possessing creature with an Exorcism. More information can be found in the description of Ghosts at page 343 of *Basic Roleplaying*.

Seductive Appearance: The creature is so beautiful that members of the opposite sex are entranced by their beauty. If the creature wins in Resistance roll of its APP versus the victim's INT, then the character falls in love with the creature. A seduced victim may eventually have an

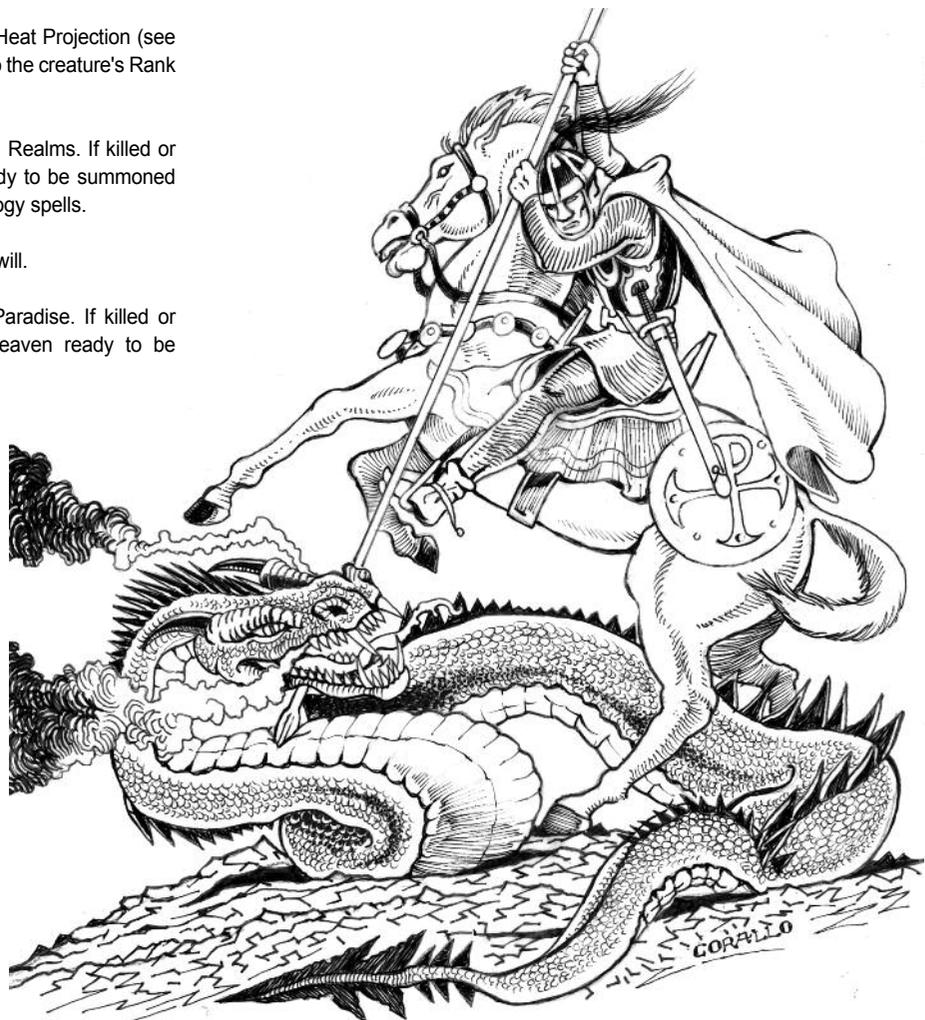
opportunity to free him or herself of the love trance, if the creature description says so. If this is the case, he or she has to match his or her own INT versus the creature's APP on the resistance table. Success means the love trance is broken. If the victim is a Pious person and has a mystical reason to resist seduction, such as a chastity vow, either resistance roll may be substituted by a Difficult Piety roll made by the character.

Shapechange: The creature can change shape at will. The form that it can take depends on the creature.

Sheath of Smoke and Fire: The creature is immune to fire, and gains one level of the Defense power per each Rank it possesses in the otherworld hierarchy it belongs to.

Trample: The creature can trample a downed foe, inflicting damage equal to twice its damage bonus. The chance to hit with a trample attack is always 80% and is not influenced by the fact that the target is prone. A trample attack cannot be parried, only avoided with a Difficult Dodge roll.

Wound Immunity: The creature does not suffer from Major Wound effects, or from the detrimental effects of having a location brought to 0 Hit Points or less.



PALFREY

A common horse, the palfrey is used by women and by knights when not at battle. The Palfrey is a typical riding horse.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|----------|-------|--------|
| STR | 3D6+18 | 28-29 | RH Leg | 01-02 | 1/5 |
| CON | 2D6+6 | 13 | LH Leg | 03-04 | 1/5 |
| SIZ | 4D6+12 | 26 | Hind Q | 05-07 | 1/8 |
| INT | 4 | 4 | Fore Q | 08-10 | 1/8 |
| POW | 3D6 | 10-11 | RF Leg | 11-13 | 1/5 |
| DEX | 3D6 | 10-11 | LF Leg | 14-16 | 1/5 |
| | | | Head | 17-20 | 1/7 |

Move: 12
 Hit Points: 20
 Damage Bonus: +2D6
 Armour: 1 point skin

Attacks

| | | | |
|-----------------|-----|--------|----------|
| Bite | 25% | 1D8+db | Bleeding |
| Kick | 25% | 1D6+db | Crushing |
| Rear and Plunge | 25% | 2D8+db | Crushing |
| Trample | 25% | 2D6+db | Crushing |

Skills: Dodge 45%, Hide 25%, Sense 52%

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|----------|-------|--------|
| STR | 12D6 | (42) | Tail | 1-6 | 8/12 |
| CON | 3D6+12 | (22) | Body | 7-14 | 8/14 |
| SIZ | 12D6 | (42) | Head | 15-20 | 8/12 |
| INT | 9 | (9) | | | |
| POW | 1D6+12 | (15) | | | |
| DEX | 2D6 | (7) | | | |

Move: 15m
 Hit Points: 32
 Damage Bonus: +4D6
 Armour: Tough Hide (AP 8)

Attacks

| | | | |
|-----------|------|---------|----------|
| Bite | 55% | 1D10+db | Bleeding |
| Breath | 100% | Poison | |
| Constrict | 100% | Special | Crushing |

Powers: Poison Breath (POT equal to CON), Constrict.

Skills: Hide 35%

Constrict: In combat a Wurm can apply one constricting coil per 10 SIZ it possesses, dividing the coils against one or more opponents as it wishes. If a given target is attacked by more than one coil, the STR of the Wurm is increased by +4 per coil used, as explained in the rules for the Constrict power.

Legendary Creatures

WURM

Wurms are gigantic wingless dragons, often created by witches or sorcerers who transform their victims. One example of a Wurm was the Lambton Worm, which terrorised the village of Lambton in County Durham. Sir John Lambton found it when it was very small and threw into a well. After Sir John's return from the Crusades, the Worm had grown to be huge, able to wrap itself nine times around a tree.

He went to a local witch, who advised Sir John to wear a suit of armour covered in spearheads, so the worm will impale itself when it tried to entangle him. However, she also said that Sir John must kill the first thing he saw after killing the worm. Sir John asks his aged father to release a hunting dog after he has sounded his hunting horn, that way he can kill the dog and be free of the curse. The story goes that Sir John fought the worm, impaling it on the armour and cutting it into pieces. He then sounded his horn and waited for his dog, but his father was so pleased that he had survived that he ran to see his son. Sir John did not kill him, choosing instead to kill the dog, but this caused nine generations of his family to be cursed.

Instead of Sir John Lambton killing the worm, perhaps a party of PCs could kill it.

Alison Gross, a witch in a ballad, turns the subject of the ballad into an ugly worm, and a wicked stepmother turns the subject of another ballad into the laily worm.

DUN COW



A giant brown cow that was owned by a giant in Shropshire, which had an inexhaustible supply of milk. An old woman enraged the Dun Cow by filling her pail, and then trying to fill a sieve. The Dun Cow broke free and rampaged through the countryside until Guy of Warwick slew it. Of course, in *Merrie England*, the Dun Cow could be a problem for an enterprising party. Perhaps they cause it to break free, meet it on its rampage, or have been asked to stop it.

| Characteristic | Roll | Location | D20 | Points |
|----------------|------|-----------------|-------|--------|
| STR | 60 | Head | 17-20 | 10/15 |
| CON | 30 | Left Front Leg | 14-16 | 10/12 |
| SIZ | 60 | Right Front Leg | 11-13 | 10/12 |
| INT | 4 | Forequarters | 08-10 | 10/20 |
| POW | 30 | Hindquarters | 05-07 | 10/20 |
| DEX | 10 | Left Hind Leg | 03-04 | 10/12 |
| | | Right Hind Leg | 01-02 | 10/12 |

Move: 20m
 Hit Points: 45
 Damage Bonus: +6D6
 Armour: Tough Hide (AP 10)

Attacks

| | | | |
|---------|-----|--------|----------|
| Charge | 90% | 1D8+db | Bleeding |
| Trample | 80% | 2xdb | Crushing |

THE WILD BOAR OF WESTMORELAND



In the reign of King John, there is a great wild boar that terrorises the lands of Westmoreland, around the shores of Lake Windermere. Pilgrims travelling from the Holy Cross at Plumgarths to the Chapel of the Blessed Virgin on St. Mary's Isle on Windermere are especial prey to the wild boar and make special prayers to keep them safe.

| Characteristic | Roll | Location | D20 | Points |
|----------------|------|-----------------|-------|--------|
| STR | 40 | Head | 17-20 | 12/11 |
| CON | 25 | Left Front Leg | 14-16 | 12/9 |
| SIZ | 40 | Right Front Leg | 11-13 | 12/9 |
| INT | 4 | Forequarters | 08-10 | 12/14 |
| POW | 20 | Hindquarters | 05-07 | 12/14 |
| DEX | 10 | Left Hind Leg | 03-04 | 12/9 |
| | | Right Hind Leg | 01-02 | 12/9 |

Move: 12
Hit Points: 33
Damage Bonus: +4D6
Armour: Tough Hide (AP 12)

Attacks

| | | | |
|---------|-----|--------|----------|
| Tusk | 90% | 1D6+db | Bleeding |
| Trample | 80% | 2xdb | Crushing |

Powers: Berserk, Trample.

Skills: Dodge 75%, Hide 95%, Knowledge (Survival) 80%, Tracking 85%

Fairy Creatures

Some fairy creatures are covered in Fair Elf Land, but there are many types of fairy in *Merrie England*. The fairies here are normally restricted to certain areas of *Merrie England*, so you wouldn't find Knockers in East Anglia, for instance.

HOUSEHOLD ELVES

Some of the elven folk, for whatever reason, choose to live in houses and help the people of the house with their chores. Many of these are lazy and need to be bribed in order to help. Others are mischievous and need to be bribed to placate them and stop them playing their tricks.

Household Elves are known by many names: northern England and southern Scotland have Brownies and *üruisg*; northern England and the Midlands have Hobs or Hobgoblins; Portuni and Follets are found throughout *Merrie England*; Lubber Fiends are found in the north; and Thrummy-caps live in basements in Northumberland.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|-------|---------|-----------|-------|--------|
| STR | 2D6 | (7) | Head | 19-20 | 0/3 |
| CON | 3D6 | (11) | Left Arm | 16-18 | 0/2 |
| SIZ | 2D6 | (7) | Right Arm | 13-15 | 0/2 |
| INT | 2D6+6 | (13) | Chest | 12 | 0/5 |
| POW | 3D6 | (11) | Abdomen | 09-11 | 0/3 |
| DEX | 4D6 | (14) | Left Leg | 05-08 | 0/3 |
| APP | 2D6 | (7) | Right Leg | 01-04 | 0/3 |

Move: 10
Hit Points: 9
Damage Bonus:
Armour: None

Powers: Invisibility

Skills: Sleight of Hand 70%, Hide 60%, Sneak 60%.

DUERGAR

Short, ugly creatures, the Duergar are dwarfs from the Simonside hills of Northumberland in the north of England. Duergar live within the hills and are known to be both mischievous and malicious. They lead travellers astray by carrying lanterns into bogs and push walkers off the hillside.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|-----------|-------|--------|
| STR | 4D6 | (14) | Head | 19-20 | 0/5 |
| CON | 2D6+12 | (19) | Left Arm | 16-18 | 0/4 |
| SIZ | 1D6+6 | (9) | Right Arm | 13-15 | 0/4 |
| INT | 3D6+6 | (17) | Chest | 12 | 0/6 |
| POW | 3D6 | (11) | Abdomen | 09-11 | 0/5 |
| DEX | 2D6 | (7) | Left Leg | 05-08 | 0/5 |
| APP | 3D6 | (11) | Right Leg | 01-04 | 0/5 |

Move: 10
Hit Points: 14
Damage Bonus: -1D4
Armour: None

Attacks

| | | | |
|--------|-----|--------|----------|
| Hammer | 75% | 1D6+db | Crushing |
|--------|-----|--------|----------|

Powers: Super Sense (Dark Vision).

Skills: Knowledge (Mineral) 100%, Craft (Mining) 100%, Hide 60%, Sleight of Hand 70%, Stealth 60%.

KNOCKERS

Deep within Cornish mines live the Knockers, small fairies who take their name from the knocking sound they make as they work in the mines. Knockers can be friendly, mischievous or malicious, depending on what takes their fancy. They can lead a miner into a dangerous area or lead him to safety if lost. They cause cave-ins or warn miners of imminent collapses. They can lead miners to a rich seam or drive them away from buried treasures. Knockers are often bound to the mine they work and cannot easily leave, so they pine away when a mine is closed. If captured or bribed, a Knocker might be persuaded to teach a miner its secrets or to reveal the location of a rich seam or buried treasure.

The Bluecap is similar to a knocker, but appears as a tiny blue flame and is found in the borders between England and Scotland.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|-------|---------|-----------|-------|--------|
| STR | 2D6 | (7) | Head | 19-20 | 0/4 |
| CON | 4D6 | (14) | Left Arm | 16-18 | 0/3 |
| SIZ | 2D6 | (7) | Right Arm | 13-15 | 0/3 |
| INT | 3D6+6 | (17) | Chest | 12 | 0/5 |
| POW | 3D6 | (11) | Abdomen | 09-11 | 0/4 |
| DEX | 4D6 | (14) | Left Leg | 05-08 | 0/4 |
| APP | 3D6 | (11) | Right Leg | 01-04 | 0/4 |

Move: 10
 Hit Points: 11
 Damage Bonus: -1D4
 Armour: None

Attacks

Hammer 75% 1D6+db Crushing

Powers: Super Sense (Dark Vision), Invisibility

Skills: Knowledge (Mineral) 100%, Craft (Mining) 100%, Hide 60%, Sleight of Hand 70%, Stealth 60%

ASRAI

The Asrai are beautiful water-fairies, inhabitants of cool, still pools and dark lakes. They are fond of bathing in the moonlight. They look like young women yet can be hundreds of years old. An Asrai is cold to the touch and very fragile. If captured, she will pine away and will die within her CON in days, and if struck by even a single ray of sunshine she will die immediately. Upon death, an Asrai dissolves into a pool of clear water that, if drunk, will restore all Hit Points and Power Points to their maximum value. An Asrai's beauty is so great that any man catching sight of her will want to possess her.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|-----------|-------|--------|
| STR | 2D6 | (7) | Head | 19-20 | 0/4 |
| CON | 3D6 | (11) | Left Arm | 16-18 | 0/3 |
| SIZ | 2D6+3 | (10) | Right Arm | 13-15 | 0/3 |
| INT | 3D6+6 | (17) | Chest | 12 | 0/5 |
| POW | 4D6 | (14) | Abdomen | 09-11 | 0/4 |
| DEX | 4D6 | (14) | Left Leg | 05-08 | 0/4 |
| APP | 2D6+12 | (19) | Right Leg | 01-04 | 0/4 |

Move: 10
 Hit Points: 11
 Damage Bonus: None
 Armour: None

Powers: Seductive Appearance

FAIRY DOGS



Large, black dogs with glowing eyes the size of saucers, that appear at night and lead good men astray in the wilds, Fairy Dogs are among the most malevolent of the fairies. On the moors and heaths, they lead men off the path and into wild places; near bogs and lakes they lead men into the waters; and near cliffs they lead men to the edge, where the dogs bark and

scare the horses, making them jump over the edge. Associated with crossroads, gallows, ancient trackways, pathways and Ley Lines, the Fairy Dog is an ancient manifestation of evil, normally hostile to mankind and usually feared by all who have the misfortune to come across them.

Fairy dogs are known by many names. In the north of England, they are known as Gytrash or Barguests; in Yorkshire and Lincolnshire they are Shagfoal; in East Anglia they are Black Shucks; and in Devon the Yell Hound.

Some Fairy Dogs are not malevolent. Black Shuck can accompany women home at night, and the Gurt Dog of Somerset guards children on the Quantock Hills.

Many fairy dogs can take the form of horses or mules and lead other horses or mules astray, sometimes running past them and goading them to follow, sometimes acting as a lost horse and inviting others to help.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|-----------------|-------|--------|
| STR | 4D6 | (14) | Head | 17-20 | 4/6 |
| CON | 4D6 | (14) | Left Front Leg | 14-16 | 4/5 |
| SIZ | 2D6+12 | (19) | Right Front Leg | 11-13 | 4/5 |
| INT | 3D6+6 | (17) | Forequarters | 08-10 | 4/8 |
| POW | 4D6 | (14) | Hindquarters | 05-07 | 4/8 |
| DEX | 4D6 | (14) | Left Hind Leg | 03-04 | 4/5 |
| APP | 2D6 | (7) | Right Hind Leg | 01-02 | 4/5 |

Move: 10
 Hit Points: 17
 Damage Bonus: 1D6
 Armour: 4 point skin

Attacks

Bite 80% 1D8+db Bleeding

Powers: Super Sense (Dark Vision), Shapechange

Skills: Hide 80%, Sleight 60%, Sneak 80%,

A Fairy Dog has a chilling howl that can demoralise a man and cause animals to panic. Any creature within the Fairy Dog's POW in metres mustwin a POW vs. POW Resistance Table contest or flee. Unintelligent creatures, such as horses or dogs, will run away if demoralised, perhaps running into a bog or river or over a cliff.

CHURCH GRIM

Uniquely amongst the fairy-folk, Church Grim are not disturbed by Christianity or by the ringing of church bells. In fact, to the contrary, Church Grim live in churches and are quite fond of ringing church bells loudly and at irregular intervals. A Church Grim is the protective spirit of a church, although not all churches have a Grim, and is created by burying alive a Fairy Dog, or Black Dog, on the north side of a churchyard as the church is being built or consecrated. The fairy dog's spirit is bound to the church, and becomes the church's protective spirit. Church Grim can shapechange at will, normally appearing as a black dog, their original form, or a short ugly man. Some Grim can change into other shapes, appearing as gargoyles or even angels.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|-------|---------|-----------|-------|--------|
| STR | 2D6 | (7) | Head | 19-20 | 0/3 |
| CON | 3D6 | (11) | Left Arm | 16-18 | 0/3 |
| SIZ | 2D6 | (7) | Right Arm | 13-15 | 0/3 |
| INT | 3D6+6 | (17) | Chest | 12 | 0/4 |
| POW | 4D6 | (14) | Abdomen | 09-11 | 0/3 |
| DEX | 3D6 | (11) | Left Leg | 05-08 | 0/3 |
| APP | 2D6 | (7) | Right Leg | 01-04 | 0/3 |

Move: 10

Hit Points: 9

Damage Bonus: -1D6

Armour: None

Attacks

Crucifix 50% 1D6+db Crushing

Powers: Super Sense (Dark Vision), Invisibility, Shapechange

Skills: Hide 80%, Sleight of Hand 60%, Sneak 80%

ELVES

Elves are the normal inhabitants of Fair Elf Land. Use the characteristics for Elves given at page 342 of *Basic Roleplaying* but give them APP 3D6+6 rather than 3D6, to reflect the beauty and charisma of these creatures. Elves have Fairy Features from the Fairy Feature table on page 92.

**CHANGELINGS**

Elves often find human children incredibly attractive, for reasons of their own, and will take a human child, substituting an elf child in return. The elf child will grow up with the appearance of the human child, but will have a magical nature. Such children are called Changelings and have higher characteristics than humans. Changelings have Fairy Features from the Fairy Feature table on page 92 and can be confused about why they like or fear certain things.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|-----------|-------|--------|
| STR | 2D6+12 | (19) | Head | 19-20 | 0/4 |
| CON | 3D6 | (10-11) | Left Arm | 16-18 | 0/3 |
| SIZ | 2D6+6 | (13) | Right Arm | 13-15 | 0/3 |
| INT | 2D6+6 | (13) | Chest | 12 | 0/5 |
| POW | 2D6+6 | (13) | Abdomen | 09-11 | 0/4 |
| DEX | 4D6 | (10-11) | Left Leg | 05-08 | 0/4 |
| APP | 3D6+3 | (13-14) | Right Leg | 01-04 | 0/4 |

Move: 10

Hit Points: 12

Damage Bonus: +1D4

Armour: none natural, may wear any.

Attacks

Any 40%

Powers: Fairy features

Skills: as per human.

GOBLIN

Ugly little humanoid creatures, goblins are typical malevolent inhabitants of Elf Land. Goblins are generally hostile to mankind, for reasons that have long been lost in the mists of time. They are cruel and will prefer to torture and torment captives than kill them quickly. Use the characteristics and description for "lesser" Orcs on page 346 of *Basic Roleplaying*.

PIXIE

Playful little sprites, Pixies are the archetypical fairies of Elf Land. Pixies are playful and enjoy playing jokes and pranks on people, ranging from leading them astray to shooting at them from their hiding places. Pixies are seldom malicious, but when they are they can be quite dangerous.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|-------|---------|-----------|-------|--------|
| STR | 2D4 | (5) | Head | 19-20 | 2/3 |
| CON | 3D6 | (10-11) | Left Arm | 16-18 | 2/2 |
| SIZ | 1D6 | (3-4) | Right Arm | 13-15 | 2/2 |
| INT | 3D6 | (10-11) | Chest | 12 | 2/4 |
| POW | 2D6+6 | (13) | Abdomen | 09-11 | 2/3 |
| DEX | 4D6 | (14) | Left Leg | 05-08 | 2/3 |
| APP | 3D6 | (10-11) | Right Leg | 01-04 | 2/3 |

Move: 10

Hit Points: 7

Damage Bonus: -1D4

Armour: 2 point skin

Attacks

Sling 40% 1D8 Crushing

Powers: Invisibility

Skills: Hide 60%, Sleight of Hand 60%, Sneak 60%

Undead

REDCAP

Barrow Wights, Redcaps live in the Old Places, normally within the Barrows of the Ancient Dead. They are generally not created by sorcerers, but spontaneously come into existence following a burial and serve to guard the barrow from treasure hunters, grave robbers or those who would cross into Elf Land.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|---------|---------|-----------|-------|--------|
| STR | 3D6+12 | (22-23) | Head | 19-20 | 2/5 |
| CON | 3D6+2D6 | (17-18) | Left Arm | 16-18 | 2/4 |
| SIZ | 3D6 | (10-11) | Right Arm | 13-15 | 2/4 |
| INT | 3D6 | (10-11) | Chest | 12 | 2/6 |
| POW | 2D6+12 | (19) | Abdomen | 09-11 | 2/5 |
| DEX | 3D6 | (10-11) | Left Leg | 05-08 | 2/5 |
| APP | 2D6 | (7) | Right Leg | 01-04 | 2/5 |

Move: 10

Hit Points: 15

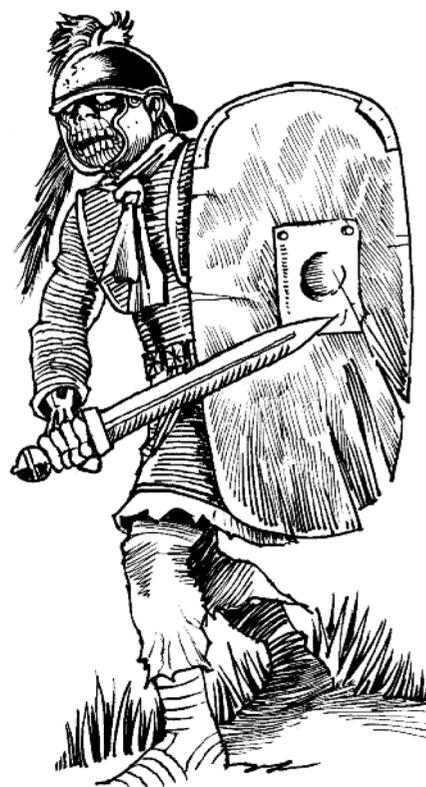
Damage Bonus: +1D6

Armour: Leather (2 points)

Attacks

| | | | |
|-------|-----|-----------|----------|
| Spear | 65% | 1D8+1 +db | Impaling |
| Claw | 40% | 1D6 + db | Bleeding |

Skills: Hide 60%, Sneak 40%



REVENANTS

A Revenant is a corpse that animates or a ghost that has returned to haunt the living. Revenants can be created through Black Magic, through a thirst for revenge or simply by chance.

Revenants that are animated corpses stalk those who harmed them in life and take horrible revenge. Some are the servants of magicians and do their bidding, others simply rise from the grave to wreak havoc on the living. These are commonly believed to be evil men who wish to carry on doing evil after death.

Revenants that are ghosts are often the innocent victims of murder or have simply died far away from home or in unusual circumstances. Those who have been murdered often return to be witnesses against their murderer and many Folk Songs tell of such ghosts accusing a brother, a father, a stepmother or a stranger. Ghosts must normally return to the Otherworld at cockcrow, when they hear the first cock crowing in the morning. They often bear some mark of their status, perhaps a moss hat, sometimes wearing a shroud or shift, sometimes being silent. Such revenants are very rarely malevolent and often return to be with their lovers for one last night, or to speak to their family for a final time.

Use the *Basic Roleplaying* statistics for zombies for Revenant corpses, except they are fully intelligent and can speak and use whatever magic they had in life. Revenant corpses can usually be laid to rest by digging up the body, chopping off the head with a spade and sprinkling with holy water, by tearing its heart out or by blessing the grave. Normally, a physical act is required together with a spiritual one, for each act alone is not enough to destroy a revenant as it will reform and walk again if not killed properly.

Revenant ghosts use the normal *Basic Roleplaying* statistics for ghosts. Some revenants are more like wraiths, especially when seeking revenge, but they are rare in *Merrie England*.

SHADOW WALKER

The Shadow Walker, or Scaedugenga to use its ancient Saxon name, is an undead creature that haunts the forests of *Merrie England*. More properly a form of Revenant, a Shadow Walker is normally the resurgent corpse of a victim found murdered in the forest and buried in an unhallowed grave. Such victims can be animated by Fairies or by the very powers of the woods and forests and stalk the dark places looking for travellers, wanderers and those who are lost.

Shadow Walkers are shapeshifters and, rather than changing shape to a creature, tend to become shadows or pools of darkness that can merge with the surrounding vegetation and cover. These shadows have eyes that watch the unwary and can be spotted on a Difficult Spot roll.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|-------|---------|-----------|-------|--------|
| STR | 4D6 | (14) | Head | 19-20 | 1/4 |
| CON | 3D6 | (11) | Left Arm | 16-18 | 1/3 |
| SIZ | 2D6+6 | (13) | Right Arm | 13-15 | 1/3 |
| INT | 2D6+6 | (13) | Chest | 12 | 1/5 |
| POW | 3D6 | (11) | Abdomen | 09-11 | 1/4 |
| DEX | 3D6 | (11) | Left Leg | 05-08 | 1/4 |
| APP | 1D6 | (4) | Right Leg | 01-04 | 1/4 |

Move: 10

Hit Points: 12

Damage Bonus: +1D4

Armour: 1 point skin

Attacks

| | | | |
|------|-----|----------|----------|
| Bite | 60% | 1D6 + db | Bleeding |
|------|-----|----------|----------|

Powers: Super Sense (Dark Vision), Shapechange, Poison Immunity, Disease Immunity

Skills: Hide 70%, Listen 60%, Stealth 70%

Water Monsters

Many otherworldly creatures haunt the still waters of *Merrie England*. We have already seen the benign *Asrai*, but there are other water creatures far more malign than they.

EACHY

Large, lake-dwelling humanoids, the Eachy can be found in the north of England and the lowlands of Scotland. It has webbed feet and slimy skin, sharp teeth and foul fish breath. Eachies are hostile towards humans but, unlike many water dwellers, they do not actively lure people to their deaths. However, an Eachy will not think twice about attacking a fisherman in a boat or pulling someone from the bank into the lake and drowning them.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|-------|---------|-----------|-------|--------|
| STR | 3D6+6 | (17) | Head | 19-20 | 2/6 |
| CON | 3D6 | (10-11) | Left Arm | 16-18 | 2/5 |
| SIZ | 3D6+9 | (20) | Right Arm | 13-15 | 2/5 |
| INT | 2D6+6 | (13) | Chest | 12 | 2/8 |
| POW | 3D6 | (10-11) | Abdomen | 09-11 | 2/6 |
| DEX | 3D6 | (10-11) | Left Leg | 05-08 | 2/6 |
| APP | 2D6 | (7) | Right Leg | 01-04 | 2/6 |

Move: 10

Hit Points: 16

Damage Bonus: +1D6

Armour: 2 point hide

Attacks

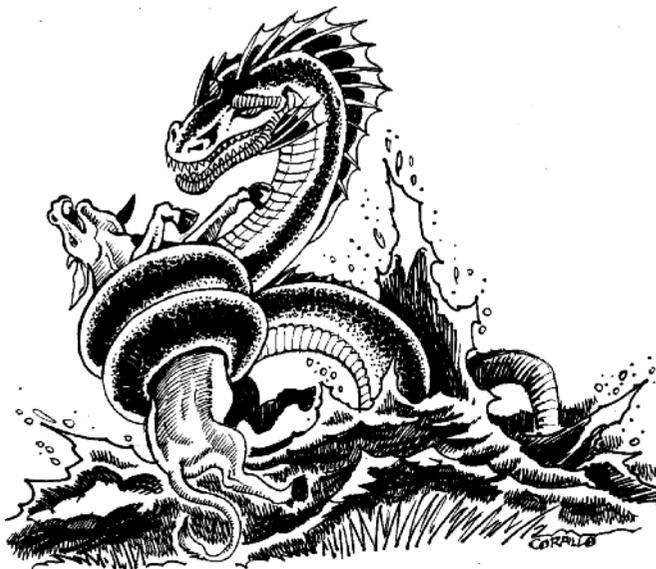
| | | | |
|--------|-----|-------------|----------|
| Bite | 70% | 1D8 + db | Bleeding |
| Dagger | 60% | 1D4 +1 + db | Impaling |

Skills: Hide 60%, Sneak 60%

KNUCKER

In the south of England, in the county of Sussex, there are small, sheltered ponds called Kuckerholes. Within these knuckerholes are Knuckers, large water dragons that prey on the local farm animals, livestock and even the occasional human being.

A Knucker is a type of wurm, but quicker and water-dwelling.



| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|----------|-------|--------|
| STR | 12D6 | (42) | Tail | 1-6 | 8/12 |
| CON | 3D6+12 | (22) | Body | 7-14 | 8/14 |
| SIZ | 12D6 | (42) | Head | 15-20 | 8/12 |
| INT | 9 | (9) | | | |
| POW | 1D6+12 | (15) | | | |
| DEX | 4D6 | (14) | | | |

Move: 12

Hit Points: 32

Damage Bonus: +4D6

Armour: Tough Hide (AP 8)

Attacks

| | | | |
|-----------|------|---------|----------|
| Bite | 55% | 1D10+db | Bleeding |
| Breath | 100% | Poison | |
| Constrict | 100% | Special | Crushing |

Powers: Constrict, Poison Breath (POT 4D6)

Skills: Stealth 55%, Swim 100%

Constrict: In combat a Knucker can apply one constricting coil per 10 SIZ it possesses, dividing the coils against one or more opponents as it wishes. If a given target is attacked by more than one coil, the STR of the Knucker is increased by +4 per coil applied, as explained in the rules for the Constrict power.

WATER HAGS



Within still lakes and dark ponds dwell the Water hags, malevolent water spirits, ugly to the sight and cold to the touch. They wait for people to come to the water's edge, when they pounce and drag their victims beneath the waters, men to become their lovers and women to become their maidservants. Water Hags often have green skin and hair, and sharp teeth.

Those in Lancashire, Shropshire or Cheshire know these hags as Ginny (Jennie/Jenny) Greenteeth, but those along the River Tees know them as Peg Powler. In Yorkshire, they are known as Grindylows and they have many arms like an octopus, the more to drag their victims into the water with.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|-----------|-------|--------|
| STR | 6D6 | (21) | Head | 19-20 | 4/5 |
| CON | 3D6 | (10-11) | Left Arm | 16-18 | 4/4 |
| SIZ | 3D6+6 | (16-17) | Right Arm | 13-15 | 4/4 |
| INT | 2D6+12 | (19) | Chest | 12 | 4/6 |
| POW | 3D6+12 | (22-23) | Abdomen | 09-11 | 4/5 |
| DEX | 3D6 | (10-11) | Left Leg | 05-08 | 4/5 |
| APP | 1D6 | (3-4) | Right Leg | 01-04 | 4/5 |

Move: 10

Hit Points: 14

Damage Bonus: +1D6

Armour: 4 point robes

Attacks

| | | | |
|---------|-----|----------|----------|
| Bite | 60% | 1D6 + db | Bleeding |
| Kiss | 80% | Drowning | Special |
| Unarmed | 70% | Grapple | Special |

Skills: Hide 60%, Sneak 60%

The Water Hag fills her victim's mouth with water with a successful kiss. This causes the victim to begin to drown as per the normal suffocation/drowning rules.

On a successful surprise attack, the Water hag has a +20% to her grapple as she bursts from the water to drag her prey beneath the surface.

TIDDY MUN

Deep within the fens of Lincolnshire is the man known as Tiddy Mun. He is an old man with tangled white hair, a matted beard and a grey cloak, all the better to hide at dusk. He controls the mists of the fens and can flood nearby farmland. A constant foe of the Fenland monks, Tiddy Munn opposes their attempts to drain the fens and, yet, is forced back each year. His laugh is that of the pewit and that bird is a favourite of his. The Tiddy Mun is not malicious, although he can be fearsome if provoked. He can be placated, sometimes by pouring water into the fen, sometimes just by being asked to stop what he is doing.

| Characteristic | Roll | Location | D20 | Points |
|----------------|------|-----------|-------|--------|
| STR | 15 | Head | 19-20 | 0/5 |
| CON | 15 | Left Arm | 16-18 | 0/4 |
| SIZ | 15 | Right Arm | 13-15 | 0/4 |
| INT | 25 | Chest | 12 | 0/6 |
| POW | 30 | Abdomen | 09-11 | 0/5 |
| DEX | 15 | Left Leg | 05-08 | 0/5 |
| APP | 15 | Right Leg | 01-04 | 0/5 |

Move: 10

Hit Points: 15

Damage Bonus: +1D4

Armour: None

Skills: Hide 90%, Stealth 120%, Knowledge (Fens) 100%, Control Waters 100%

Wilderness Creatures

WEREWOLVES

Although many creatures are known to be able to change shape, the werewolf, or gerwolf, is known throughout *Merrie England*. A werewolf is a man or woman who is able to take the shape of a wolf. For three days, the werewolf has human form, for the next three days it has wolf form and on Mondays, sacred to the Moon, it can take either form at will.

Werewolves are sometimes born to it, being part of a family of werewolves, or have taken the power of the wolf in a magical ritual or have been cursed to take animal form. The bite of a werewolf does not usually cause the victim to become a werewolf, at least in *Merrie England*.

Werewolves use the statistics from *Basic Roleplaying*, but normally do not have to change shape on the full moon.

WILD OGRE

The ogre that frequents the mountains and forests of *Merrie England* is bestial and savage, gigantic and fierce, dressed in dirty leather and normally wielding a large club. It is a dangerous foe, prone to attacking and eating travellers in wild and distant places. Wild Ogres are sometimes mistaken for Wild Men and they have much in common, but a Wild Ogre is far more savage and bestial than a Wild Man, a Wild Ogre is a cannibal and is not easily calmed whereas a Wild Man eats the foods of the forest and is calmed by music.



| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|-----------|-------|--------|
| STR | 4D6+12 | (26) | Head | 19-20 | 4/8 |
| CON | 3D6+6 | (16-17) | Left Arm | 16-18 | 4/6 |
| SIZ | 4D6+12 | (26) | Right Arm | 13-15 | 4/6 |
| INT | 2D6 | (7) | Chest | 12 | 8/10 |
| POW | 3D6 | (10-11) | Abdomen | 09-11 | 8/8 |
| DEX | 2D6 | (7) | Left Leg | 05-08 | 4/8 |
| APP | 1D6 | (3-4) | Right Leg | 01-04 | 4/8 |

Move: 10
 Hit Points: 22
 Damage Bonus: +2D6
 Armour: 4 point skin and 4 point furs on its body

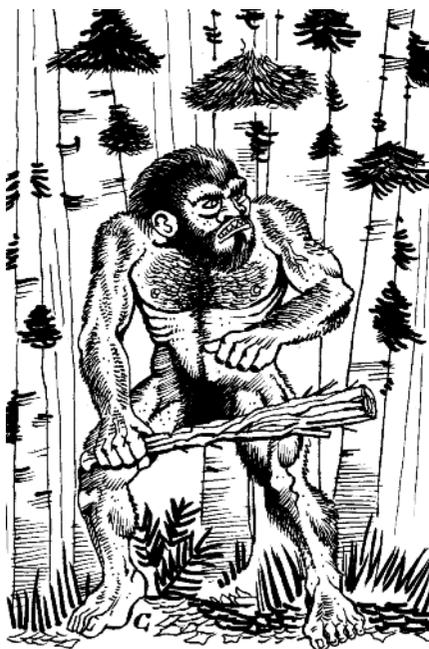
Attacks

Club 60% 2D6 + db Crushing

Powers: Berserk, Super Sense (Dark Vision)

Skills: Hide 50%, Spot 50%, Stealth 50%, Tracking 70%

WOODWOSE



A wild man, the woodwose is a primitive type of man living in the deepest of forests. He is hairy and wild, unkempt and dirty, naked and carries a club. The woodwose is bestial in nature and will often carry off and ravish lone women walking through the woods. Some woodwoses are female and these often slink into camps in the woods and try to lie with sleeping men. Although fierce, a woodwose can be pacified with music, pitching Play Instrument against Luck in a Contested Roll.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|-------|---------|-----------|-------|--------|
| STR | 4D6 | (14) | Head | 19-20 | 0/4 |
| CON | 3D6 | (10-11) | Left Arm | 16-18 | 0/3 |
| SIZ | 2D6+6 | (13) | Right Arm | 13-15 | 0/3 |
| INT | 2D6+6 | (13) | Chest | 12 | 0/5 |
| POW | 3D6 | (10-11) | Abdomen | 09-11 | 0/4 |
| DEX | 3D6 | (10-11) | Left Leg | 05-08 | 0/4 |
| APP | 3D6 | (10-11) | Right Leg | 01-04 | 0/4 |

Move: 10
 Hit Points: 12
 Damage Bonus: +1D4
 Armour: None

Attacks

Club 60% 1D6 + db Crushing

Skills: Hide 90%, Spot 80%, Stealth 90%, Tracking 70%.

Jewish Folkloric Creatures

DYBBUK



A malicious spirit that possesses a living body, a Dybbuk is said to have come from Hell and is supposed to have unfinished business that it must complete before it is allowed to return to Hell, although it may have to be helped to leave. A Dybbuk can be summoned up by a sorcerer and caused to possess a body in order to perform certain tasks commanded by the sorcerer.

| Characteristic | Roll | Average |
|----------------|-------|---------|
| INT | 2D6+6 | (13) |
| POW | 3D6+6 | (18) |
| APP | 3D6 | (11) |

Move: 12

Powers: Super Sense (Dark Vision), Infernal.

Skills: Hide 60%, Knowledge (Spirit World) 50%, Sneak 60%

GOLEM

Created by Holy Men, a golem is an animated clay shape, normally in humanoid form, either inscribed with magical words or with words inscribed on parchment in the creator's blood. Golems are mindless servants, capable of following simple verbal instructions, or more detailed instructions written on the parchment that animated them. Golems cannot speak, and this is one way of determining if a creature is a golem.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|-----------|-------|--------|
| STR | 5D6 | (17-18) | Head | 19-20 | 5/7 |
| CON | 3D6+12 | (22-23) | Left Arm | 16-18 | 5/6 |
| SIZ | 2D6+12 | (19) | Right Arm | 13-15 | 5/6 |
| INT | 6 | (6) | Chest | 12 | 5/9 |
| POW | 2D6 | (7) | Abdomen | 09-11 | 5/7 |
| DEX | 2D6 | (7) | Left Leg | 05-08 | 5/7 |
| APP | 2D6 | (7) | Right Leg | 01-04 | 5/7 |

Move: 5
 Hit Points: 21
 Damage Bonus: +1D6
 Armour: Stone skin (AP 5)



Attacks

| | | | |
|---------|-----|---------|----------|
| Fist | 55% | 1D10+db | Crushing |
| Trample | 55% | 2 x db | Crushing |

Powers: Automaton, Trample, Wound Immunity.

A Golem can attack with both Fists and a Trample each round. A golem has a magical word written on part of its body, normally its head. If that word is removed, the golem becomes deactivated. Some golems have a magical inscription written on calf parchment placed in their mouths that contains the golem's instructions. Changing this inscription changes the instructions the golem follows.

LAMIA

Descended from Lilith, the first wife of Adam, these serpent women live in the deserts of North Africa, Arabia and the Holy Land and seduce travellers.

Lamias have the body of a serpent but the upper parts of a human woman. They can cast an illusion that makes them appear as whole women, but those who are pious can attempt to roll a Difficult Piety roll to see their true form.

Lamias in human form can attempt to entrance one male humanoid per round, using the Seductive Appearance power. If a man is seduced by a Lamia's appearance he falls in love with her and will protect her, even if it means him dying. If the man resists then he is immune to her charms for a whole day. If an entranced man sees the Lamia's true form, he can attempt to shake off the love trance as per the standard Seductive Appearance rules. Men who are sway from the lamia stay in love with her for her APP in days. Thus, the Lamia can ensure that she keeps a band of bodyguards around her at all times. Games Masters may rule that an entranced man may use his Piety to try to break free, especially if the Lamia wants to make love with the entranced man.

The kiss of a Lamia can drain POW, but does not necessarily do so. The Lamia can choose to drain POW on a kiss, matching her Mana against the victim's Mana, with success resulting in the permanent loss of 1D6 POW and the gaining of the same number of Mana by the Lamia. A Lamia cannot kill someone by draining POW, as it can only drain POW down to 1.

When a Lamia's Bite attack hits and causes damage, the Lamia can hang on and attempt to drain blood. Each round, the Lamia drains 1 point of STR permanently. A man who is entranced by the Lamia feels this as an incredibly charged erotic experience and will never resist such an attack. Anybody drained to 0 STR will die.

The Lamia's constriction attack can only be used when she is in serpent form. Once she has succeeded in a constriction attack, she can do damage each round on a successful attack. Her damage is twice her damage bonus. Damage is cumulative and will break through armour once the damage done has exceeded the armour's APs, doing damage ignoring armour thereafter.

A Lamia can have children and, considering the number of bodyguard lovers that each Lamia has, often does. Girl children are themselves Lamias, boy children are tainted humans (use the statistics for Changelings, but they have Demonic Powers instead of Fairy Features). Children will stay with the Lamia until they reach puberty, then will leave. Girls find caves or abandoned houses of their own, and boys find towns where they can seduce women and cause trouble, often luring strangers to their mothers and sisters.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|-------|---------|-----------|-------|--------|
| STR | 3D6 | (10-11) | Head | 19-20 | 0/5 |
| CON | 3D6 | (10-11) | Left Arm | 16-18 | 0/4 |
| SIZ | 3D6+6 | (16-17) | Right Arm | 13-15 | 0/4 |
| INT | 4D6 | (14) | Chest | 11-12 | 0/6 |
| DEX | 4D6 | (14) | Abdomen | 07-10 | 4/5 |
| APP | 3D6 | (16-17) | Tail | 01-06 | 4/5 |

Move: 10

Hit Points: 32

Damage Bonus: +1D4

Mana: 2D6+6

Armour: The Lamia's serpent body has 4-point skin

Attacks

| | | | |
|-----------|-----|------------|----------|
| Bite | 49% | 1D6+db | Bleeding |
| | | +STR Drain | |
| Kiss | 49% | POW Drain | Special |
| Constrict | 69% | 2 x db | Crushing |

Skills: Hide 87%, Sneak 87%

LILIN

Evil Succubi also descended from Lilith, Lilin cause miscarriages and stillbirth in Jewish women. They are forced away by the wearing of special amulets, against which they have no defence.

A Lilin can take the form of a beautiful women of any SIZ up to her POW. She tries to seduce good men, enslaving them and having sex with them until their essences are drained away. She also hates pregnant women and attempts to cause miscarriages and stillbirths whenever she encounters them.

A Lilin normally appears at night and comes to a man in his bed while he is asleep. She may attempt to entrance him with her Seductive Appearance, and if she succeeds then he is entranced and will do anything she says. She will make love to him all night, draining 1 CON due to his exertions. When the Lilin returns, an entranced man has a cumulative 10% penalty to resisting the Lilin's charms per visit. Eventually, the man will be so tired that he will die a happy death.

Lilin often appear invisibly beside their entranced men to whisper suggestions to them. She might suggest that the man leave his pregnant wife unguarded, or that his wife might want to go to a secluded area for the Lilin to force her to miscarry, for example.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|-----------|---------|-----------|-------|--------|
| STR | 5D6 | (17-18) | Head | 19-20 | 0/8 |
| CON | 2D6+15 | (22) | Left Arm | 16-18 | 0/6 |
| SIZ | Up to POW | Varies | Right Arm | 13-15 | 0/6 |
| INT | 3D6+6 | (16-17) | Chest | 12 | 0/10 |
| POW | 2D6+12 | (19) | Abdomen | 09-11 | 0/8 |
| DEX | 4D6 | (14) | Left Leg | 05-08 | 0/8 |
| APP | 2D6+18 | (25) | Right Leg | 01-04 | 0/8 |

Move: 10

Hit Points: 22 (As CON)

Damage Bonus: None to +1D6

Armour: None

Powers: Invisibility, Seductive Appearance, Shapechange

Skills: Cause Miscarriage or Stillbirth 100%

MAZIKEEN

Invisible shape-changing demons, the Mazikeen can create minor annoyances or great dangers, and can possess the wicked, causing them to carry out the tasks that the Mazikeen desire. They can be summoned and controlled by sorcerers or demonologists.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|-------|---------|------------|-------|--------|
| STR | 2D6 | (7) | Head | 19-20 | 0/3 |
| CON | 3D6 | (10-11) | Left Wing | 17-18 | 0/3 |
| SIZ | 1D6 | (3-4) | Right Wing | 15-16 | 0/3 |
| INT | 3D6+6 | (16-17) | Left Arm | 13-14 | 0/3 |
| POW | 3D6+6 | (16-17) | Right Arm | 11-12 | 0/3 |
| DEX | 3D6+6 | (16-17) | Chest | 08-10 | 0/4 |
| APP | 4D6 | (14) | Abdomen | 05-07 | 0/3 |
| Move: 10 | | | Left Leg | 03-04 | 0/3 |
| Hit Points: 8 | | | Right Leg | 01-02 | 0/3 |

Damage Bonus: +1D4

Armour: None

Attack

Bite 60% 1D4 + db Bleeding

Powers: Infernal, Invisibility, Shapechange, Possession.

RUHIN

Spirits that control natural forces, these can be commanded by those who know their names and can be used to cast magic.

| Characteristic | Roll | Average |
|----------------|-------|---------|
| INT | 2D6+6 | (13) |
| POW | 4D6+6 | (20) |

Skills: Knowledge ((Natural Force)) 100%

SE'IRIM

Goat-like demons, known as Hairy Beings or the Hairy Ones, the Se'irim share some characteristics with Satyrs, Fauns and Broo. Some of the Se'irim were worshipped by the ancient Israelites and some still seek to persuade the foolish and gullible to worship them.

SULAK

Demons of the Privy, these strike men while they are busy on the privy, striking them down with illnesses or strokes, which is why some Jews refrain from sexual intercourse until they have walked half a mile from the privy, for the demon is still nearby.

| Characteristic | Roll | Average |
|----------------|-------|---------|
| INT | 2D6+6 | (13) |
| POW | 4D6 | (14) |

Skills: Cause Illness POWx5%, Cause Stroke POWx5%

SHEDIM

Spirits of the fields and the country, these can be used to cause magical effects. Some shedim inhabit statues and make them speak.

| Characteristic | Roll | Average |
|----------------|-------|---------|
| INT | 2D6+6 | (13) |
| POW | 4D6+6 | (20) |

Skills: Knowledge (Occult) 50%

Islamic Folkloric Creatures

IFRITS (EFREET, IFREET, AFRIT, AFREET)

These are evil Djinn, taking the form of a winged creature of fire. Ifrits live underground, often in ancient tombs, and have their own tribes and kings. Ifrits can marry each other and also humans, often taking beautiful women and handsome men as spouses. They cannot be damaged by normal weapons but can be affected by magic. Some Ifrits are good, following the Koran, but most are evil.

Ifrit nobles have higher statistics than those listed here. You can generate higher ranking Ifrits by applying the procedure for generating demons described in Chapter 12.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|------------|-------|--------|
| STR | 3D6+24 | (35-36) | Head | 19-20 | 2/8 |
| CON | 3D6+12 | (22-23) | Left Wing | 17-18 | 2/6 |
| SIZ | 3D6+12 | (22-23) | Right Wing | 15-16 | 2/6 |
| INT | 2D6+6 | (13) | Left Arm | 13-14 | 2/6 |
| POW | 3D6+6 | (16-17) | Right Arm | 11-12 | 2/6 |
| DEX | 3D6+6 | (16-17) | Chest | 08-10 | 2/10 |
| APP | 2D6 | (7) | Abdomen | 05-07 | 2/8 |

Move: 12 (24 flying) Left Leg 03-04 2/8
 Hit Points: 23 Right Leg 01-02 2/8
 Damage Bonus: +3D6
 Armour: 2 point flames, high-ranking Ifrits have stronger flames.

Attacks

| | | | |
|--------------|-----|------------|----------|
| Scimitar | 70% | 1D8+1 + db | Bleeding |
| Flame Breath | 30% | 1D6 | |
| Grapple | 70% | Special | Special |

Skills: Dodge 70%, Fly 100%, Listen 70%, Spot 70%, Throw 70%
Powers: Flame Breath, Flight, Regeneration, Sheath of Smoke and Fire.

DJINNI / GENIES

Like their angelic and demonic counterparts, Djinnns differ vastly in strength and power. Djinnns are organised into ranks in a similar way to human nobility, with Kings, Princes and various noble ranks, but they normally have Islamic titles, so a Djinn might be an Emir or a Sheik. You can generate Djinni nobles of any rank by applying the procedure for Generating Demons found in Chapter 12 to the statistics listed below. The Demonic Powers of a Djinni represent its ability to grant wishes to humans.

Solomon, or Sulayman as he is known in the Islamic texts, was given dominion over the Djinni and bound many into jars, pots, lamps and rings. Many of the Djinnns bound are very powerful, ranking amongst the nobility, Princes and Kings of the Djinnns. These have not lost their powers and each control different realms and have their

own abilities. Wish Genies, Djinnns bound into objects and commanded to obey their masters and provide wishes for those who have power over them, can grant any wish that is within their control. Games Masters wishing to use Wish Genies should determine which powers the Genie has and what rank the Genie possesses. Only then can the Games Master determine whether a wish can be granted. Many Wish Genies have Teleport, Build (Structure) and Reveal (Treasure). Where a Genie has a power not listed, the Games Master and player can work together to describe how the Genie can grant the wish.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|-----------|-------|--------|
| STR | 3D6+12 | (22-23) | Head | 19-20 | 0/8 |
| CON | 3D6+12 | (22-23) | Left Arm | 16-18 | 0/6 |
| SIZ | 3D6+12 | (22-23) | Right Arm | 13-15 | 0/6 |
| INT | 2D6+6 | (13) | Chest | 12 | 0/10 |
| POW | 3D6+6 | (16-17) | Abdomen | 09-11 | 0/8 |
| DEX | 3D6+6 | (16-17) | Left Leg | 05-08 | 0/8 |
| APP | 4D6 | (14) | Right Leg | 01-04 | 0/8 |

Move: 12 (24 Flying)
 Hit Points: 23
 Damage Bonus: +2D6
 Armour: none at the lowest rank. Djinni nobles have armour according to their rank.

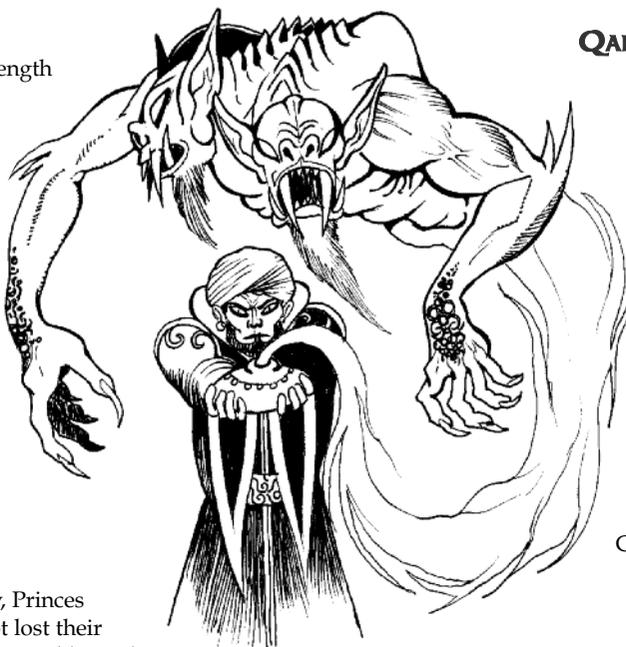
Attacks

| | | | |
|----------|-----|------------|----------|
| Scimitar | 70% | 1D8+1 + db | Bleeding |
| Grapple | 70% | Special | Special |

Skills: Dodge 70%, Fly 100%, Listen 70%, Spot 70%, Throw 70%
Powers: Flight, Regeneration, Sheath of Smoke and Fire.

MARIDS

These are Djinnns of the waters and open seas and oceans. They are very powerful and very arrogant and proud. They received worship in Arabia in pre-Islamic times and can still be contacted by evil sorcerers. They can be bound and can grant wishes, but this is dangerous and difficult.



QAREENS

Djinn who whisper in men's hearts and give evil desires. Also called Mardazma, they can take on human form and try to mislead and destroy their victims, but they always have some bestial disfigurement, for example animal feet or a tail.

SHAITANS

Shaitans are those Djinnns who followed Iblis and became devils, cast out of heaven and angry, they exist to corrupt and harm mankind. Use the statistics given for Demons in Chapter 12.

Angels and Demons

Overview

There are many Otherworld Beings that can have dealings with *Merrie England*. Foremost amongst them are Angels and Demons. All the major faiths have these Divine Servants and most agree of their origins.

Jews and Christians believe that the Angels served God in the Heavens, but one Angel, Lucifer, led a third of the Angels in a rebellion against God and was cast down into Hell by the Archangel Michael. One third of the Angels sided with Lucifer, one third with God and one third took no sides, waiting to see who was victorious. The neutral third were cast down to Earth, becoming the Gods and spirits of the pagans, mating with men and fathering the Nephilim.

Medieval society is hierarchical and the Medieval Otherworld is no exception. Heaven and Hell is organised in layers, each of increasing majesty or terror and the inhabitants of those realms are similarly organised in groups and kingdoms.

Angels

The servants or messengers of God, Angels are divine beings who live in the Heavens. They are created directly by God and are made of a mixture of the elements, normally Fire and Water or Fire and Air.

Angels are arranged according to rank, but the different religions disagree as to the particular ranks and their names and purposes. In *Merrie England* we will look at the Christian ranks as the prime source and then note the ranks of the other religions, for Catholicism is the main religious movement in *Merrie England*.

Christianity

The Ranks of the Angels in Roman Catholicism are:

- Seraphim
- Cherubim
- Thrones
- Dominations
- Virtues



- Powers
- Principalities
- Archangels
- Angels

Angels are also split into three Spheres, according to their function. Those in the First Sphere are closest to God and exist to glorify Him. Those in the Second Sphere have heavenly tasks to perform and are not overly concerned with the affairs of mortals. Those in the Third Sphere are more concerned with humanity as they are the closest to the earth and the furthest from God.

FIRST SPHERE

The Heavenly Guardians of God's Throne, these Angels are the most powerful, the most holy and the most distant from men.

SERAPHIM - These are the caretakers of God's Throne and sing his praises. They have six wings, two covering their face, two covering their feet and two with which they can fly. The Seraphim burn brightly, so brightly that none may look at them directly. Two named Seraphim are Seraphiel, with the head of an eagle, and Metatron.

CHERUBIM - Guardians of the light and of stars, their light falls from the heavens onto earth. They

have four faces, one of a man, an eagle, a lion and an ox, but their true face is the ox. They are the protectors, the guardians and guard the Tree of Life in the Garden of Eden and the Throne of God. Cherubim have perfect knowledge of God.

THRONES - These are the living symbols of God's authority and justice, and are intimately connected with the Throne of God. They are also known as Elders, the Erelim, or Ophanim. The Thrones appear as a wheel within a wheel, the rims of which are covered in eyes. They are the Lords of Wisdom and the Lords of Flame.

SECOND SPHERE

The Governors of Heaven, these Angels are less powerful and holy than those of the First Sphere, but still remote from the affairs of men.

DOMINATIONS - Also known as the Hashmallim, Dominations regulate the duties of the lesser angels and are rarely known to mortals. They look like beautiful men with wings, and have orbs of light attached to the pommels of their swords or sceptres.

VIRTUES - The Virtues, or Strongholds, control the movements of the heavens, and ensure that the cosmic dance is maintained. They rule over the planets, the stars and the sun and moon. They are the Celestial Choir and their virtue shines forth, but they also exhibit a virility and strength beyond that of mortal men.

POWERS - They are the warrior angels, created to be loyal to God, although Lucifer is said to be the Chief of the Powers and was the Power that fell from grace. The Powers, or Authorities, are also the bearers of conscience and the keepers of history. Their duty is the distribution of powers to humanity.

THIRD SPHERE

The Heavenly Messengers and Soldiers, these Angels are the closest to the affairs of men and the least powerful of them can interact and help men.

PRINCIPALITIES - Also known as Rulers, they each carry a sceptre and wear a crown. They watch over groups of people and provide inspiration and knowledge to those people. The Principalities carry out the orders of the Dominations and each Domination has many Principalities as servants.

ARCHANGELS - Chief Angels, these are the Lords of the lesser Angels. There are said to be seven named Archangels, Michael, Gabriel, Raphael, Uriel, Orfiel, Ophaniel, Zarachiel and Simiel. They are the guardian angels of countries and are involved in politics, commerce, trade and warfare. Michael is the Archangel who cast Lucifer down into Hell, and is the only angel who is also regarded as a Saint.

ANGELS - The Messengers, angels are those who carry messages between the heavens and Earth. They have wings and are extremely beautiful. They are most concerned with the affairs of mortals.

Judaism

Jews in *Merrie England* believe that there are 10 ranks of Angels.

- Chayot Ha Kadesh (Living Ones)
- Ophanim (Wheels)
- Erelim (Thrones)
- Hashmallim (Brilliant Ones)
- Seraphim (Fiery Serpents)
- Malakhim (Messengers, angels)
- Elohim (Godly Beings)
- Bene Elohim (Sons of Godly Beings)
- Cherubim (Strong Ones)
- Ishim (Souls of Fire)

CHAYOT HA KADESH - The Living Ones hold the Throne of God aloft in the air and are the closest angels to God.



OPHANIM - The Wheels are wheels within wheels of burning fire that guard the Throne of God. They are Princes of Heaven and formed the wheels of the Heavenly Chariot. Some of the Ophanim are named - Bodiel, Jophiel, Zaphkiel, Oraphiel, Raziel, Astaroth, Gressil, Focalor, Forneus, Murmur, Nelchael, Phenex, Purson, Raum, Samael, Sonneillon, Verrine and Lauviah.

ERELIM - The Thrones are the Valiant or Courageous, and are the angels third closest to God.

HASHMALLIM - The Brilliant Ones are the colour of electrum and appear as the Dominations in Christian works.

SERAPHIM - The Fiery Serpents have human form and occupy the fifth rank of angels. They can fly and carry out heavenly tasks.

MALAKHIM - The Messengers are sent by God to deliver messages to mortal mankind. They are the Angels of Service or the Ministering Angels. One of them, Laila, is charged with the uniting of seed and soul to create babes in the womb, where she teaches them all they should know. Upon the babe's birth, she puts a finger to its lips, telling it to hush, and making it forget all it has been taught.

ELOHIM - The Godly Beings are the rulers of countries and share their name with one of the names of God.

BENE ELOHIM - Sons of Godly Beings, these are a class of angel who are the sons of other angels, especially the sons of the Elohim. Some are said to have mated with human women, others are said to have been the deities of the Canaanites.

CHERUBIM - The Strong Ones have four wings, two that cover the body and two that carry them aloft. They have four faces, the form of a man with the feet of a calf. A Cherub guards the garden of Eden with a fiery sword, and the statues of two were placed on the Ark of the Covenant.

ISHIM - The Souls of Fire are manlike angels and are the angels who spoke with the prophets.

Islam

In Islam, Angels are created by Allah to serve Allah and have no free will, so could not rebel. There are hierarchies of angels, but these are considered unimportant to Muslim scholars. Angels are important because of their function and position, but very few are named and known by Islamic scholars.

Some Angels are named and others are given the title of Archangel.

Houri

The Houri are the servants of heaven, created to serve those of the faithful who have died and live in Paradise. There are male and female Houris, and any good Moslem who dies will not be lacking a spouse in Paradise as a Houri, or 72 Houris, will be made available.

Houris take the form of beautiful women with white, transparent bodies, their bones are faintly visible through their flesh, they have wide eyes of the deepest black within the brightest white, their bodies are perfect with large upstanding breasts and they have neither disabilities nor ailments. A Houri is forever virgin and her virginity is restored after every bout of lovemaking.

| Characteristic | Roll | Average | Location | D20 | Points |
|-------------------|--------|---------|-----------|-------|--------|
| STR | 2D6 | (7) | Head | 19-20 | 0/4 |
| CON | 3D6 | (10-11) | Left Arm | 16-18 | 0/3 |
| SIZ | 1D6+6 | (9-10) | Right Arm | 13-15 | 0/3 |
| INT | 3D6+6 | (16-17) | Chest | 12 | 0/5 |
| POW | 4D6 | (14) | Abdomen | 09-11 | 0/4 |
| DEX | 4D6+6 | (20) | Left Leg | 05-08 | 0/4 |
| APP | 3D6+12 | (22-23) | Right Leg | 01-04 | 0/4 |
| Move: 10 | | | | | |
| Hit Points: 11 | | | | | |
| Damage Bonus: N/A | | | | | |
| Armour: None | | | | | |

Powers: Paradisiacal, Seductive Appearance

Skills: Craft (Servant) 100%, Perform (Lovemaking) 100%, Perform (Seduction) 60%

A Houri also has 1D3 skills devoted to entertain her master/husband, normally at 75%.

A Houri has no effective attacks and cannot fight. She normally uses her Seductive Appearance if threatened. Success means the seduced wants to make love to the Houri rather than fighting it.

Islam, Angels

| Name | Rank | Other Information |
|--------------------------------------|-----------|--|
| Jibraaiyl/Jibril/ Jibrayil [Gabriel] | Archangel | Revealed the Koran to Muhammed, communicates with the prophets |
| Mikaaiyl [Michael] | Archangel | Archangel of Mercy, brings rain and thunder |
| Israfil/Israafiyl [Raphael] | Archangel | Will blow a trumpet to signal Judgement Day (Qiyamah) |
| Izrael [Azrael] | Archangel | One of the angels of Death |
| Maalik | Angel | Chief of the angels who guard Hell |
| Ridwan | Angel | Responsible for Paradise (Heaven) |
| Kiraamun and Kaatibeen | Angel | Record the good and bad deeds of a man |
| Munkar and Nakir | Angel | Interrogate the dead about their good and bad deeds |
| Harut and Marut | Angel | Sent as a test to an Israelite tribe in Babylon |

Islam, Fallen Angels

| Name | Rank | Skills | Other Information |
|--|-------|---|--|
| Araqiel (Arakiel, Araqael, Araciel, Arqael, Sarquael, Arkiel, Arkas) | Angel | Knowledge (World), Knowledge (Astrology) | Together with Ramiel, Uriel, Samiel, and Azazel, Araqiel lead souls to judgement |
| Amaros (Amaros) | Angel | Enchanting | |
| Azazel | Angel | Craft (Blacksmith), Craft (Weaponmaking), Craft (Cosmetics) | |
| Gadriel | Angel | Craft (Cosmetics) | |
| Baraqel (Baraqiel) | Angel | Knowledge (Astrology) | |
| Bezaliel | Angel | | |
| Chazaqiel (Ezeqeel) | Angel | Knowledge (Meteorology) | |
| Kokabiel (Kakabel, Kochbiel, Kokbiel, Kabaiel, and Kochab) | Angel | Knowledge (Astrology) | Was a high-ranking angel and now commands 365,000 spirits and angels |
| Penemue | Angel | Literacy, Language (Any), Knowledge (Lore) | |
| Sariel (Suriel) | Angel | Knowledge (Moon), Knowledge (Astrology) | Taught the courses of the moon |
| Samyaza (Shemyazaz, Shamazyza, Semiaza, Shemhazi, Semyaza and Amezyarak) | Angel | | One of the leaders of the fall. |
| Shamsiel | Angel | Knowledge (Astrology), Knowledge (Sun Signs) | Shamsiel and Hasdiel were chief aides to Uriel, Shamsiel was once a guardian of Eden and lead 365 legions of angels. |

Fallen Angels

The Angels who sided neither with God nor with Lucifer, the Fallen Angels were cast down to Earth where they live amongst us.

The Watchers were sent to watch over humanity, but were seduced by the women they saw and mated with mortal women, fathering a savage race of giants known as the Nephilim. These giants had magical powers. The Watchers taught them many secrets of civilisation all at once, rather than slowly revealing these things. God sent the Flood to destroy the Nephilim, but some of them survived, even though the Watchers themselves are bound in the valleys of the earth. Goliath was of the Anakim, descended from the Nephilim. The names of the rulers of the Watchers are Semiazaz, their leader, Arakiba, Rameel, Kokabiel, Tamiel, Ramiel, Danel, Ezeqeel, Baraqijal, Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael and Sariel.

Demons



The counterparts to Angels, Demons are the servants of the Devil, otherworldly beings of evil who exist to destroy the world and to bring men to Hell. As with Angels, there are many ranks of Demon, corresponding to where the Demon serves and who the Demon's master is.

Christianity

Many demons are Angels who followed Lucifer in his rebellion, and were cast down into Hell with him. Others are the servants of older pagan deities who have been demonised by the Catholic Church. Others still are the souls of very evil men who have been rewarded by their demonic masters with Demonic status and power.

Demons are arranged by Rank. There are Kings, Princes, Dukes, Presidents, Marquis, Earls and Counts of Hell, each ruling over a certain portion of Hell, and have hordes of lesser demons to serve

them. The demonic nobility can be contacted by Demonologists and bargained with, giving knowledge, powers of magic in exchange for the Demonologist's soul.

Lesser demons may be summoned by Demonologists, and commanded to perform a task, or bound to a Demonologist's service. It is highly unlikely that a Demonologist will be able to summon one of the demonic nobility, and even more unlikely that such a noble will deign to perform a task for the unfortunate magician. Where statistics are given for demonic races, these describe the lesser demons.

THE MALEBRANCHE

Described in Dante's Inferno, the Malebranche are demons who guard and punish sinners in the Eight Circle of Hell. Winged and armed with claws, they are excellent fighters and hunters, dedicated to tracking down escapees and returning them to the boiling pitch where they belong.

| Characteristic | Roll | Average | Location | D20 | Points |
|------------------------------|----------------|---------|------------|-------|--------|
| STR | 8D6 | (28) | Head | 19-20 | 6/8 |
| CON | 4D6+18 | (32) | Left Wing | 17-18 | 6/6 |
| SIZ | 4D6 | (14) | Right Wing | 15-16 | 6/6 |
| INT | 3D6+6 | (16-17) | Left Arm | 13-14 | 6/6 |
| POW | 4D6+6 | (20) | Right Arm | 11-12 | 6/6 |
| DEX | 3D6+6 | (16-17) | Chest | 08-10 | 6/10 |
| APP | 2D6 | (7) | Abdomen | 05-07 | 6/8 |
| Move: | 10 (15 Flying) | | Left Leg | 03-04 | 6/8 |
| Hit Points: | 23 | | Right Leg | 01-02 | 6/8 |
| Damage Bonus: +2D6 | | | | | |
| Armour: Leathery skin (AP 6) | | | | | |
| Attacks: | | | | | |

| | | | |
|--------|------|----------|----------|
| Bite | 90% | 1D4 + db | Bleeding |
| Claw | 120% | 1d6 + db | Bleeding |
| Snatch | 100% | Special | Special |

Powers: Berserk, Disease Immunity, Infernal, Super Sense (Dark Vision), Poison Immunity,

Skills: Tracking 90%

When one of the Malebranche uses its Snatch attack, it takes a foe in its claws and flies off. It can carry off a victim whose SIZ is less than the demon's STR.

IMPS



A small demonic creature, the Imp is a force of mischief rather than one of malevolence. Imps often accompany more powerful demons and can be sent outside to do the demon's work. Imps are often the servants of witches, warlocks and wizards, being sent to steal things and to act as spies.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|-------|---------|-----------|-------|--------|
| STR | 1D6 | (3-4) | Head | 19-20 | 0/3 |
| CON | 3D6 | (10-11) | Left Arm | 16-18 | 0/3 |
| SIZ | 1D6 | (3-4) | Right Arm | 13-15 | 0/3 |
| INT | 2D6+6 | (10-11) | Chest | 12 | 0/4 |
| POW | 4D6 | (14) | Abdomen | 09-11 | 0/3 |
| DEX | 4D6 | (14) | Left Leg | 05-08 | 0/3 |
| APP | 1D6 | (3-4) | Right Leg | 01-04 | 0/3 |

Move: 10

Hit Points: 8

Damage Bonus: -1D4

Armour: None

Attacks:

Bite 55% 1D8 + db Bleeding

Powers: Super Sense (Dark Vision), Infernal, Invisibility, Shapechange.

Skills: Hide 70%, Spot 100%, Sleight 80%, Sneak 70%

SIN DEMONS



Sin, in *Merrie England*, is a very real concept, not the abstract idea that we understand it today. There are many causes of sin, but one known cause is being influenced by a demon. There are specific minor demons devoted to causing men and women to sin. Each Sin Demon is associated with a specific sin and work by attempting to overcome good men and women, leading them to perform that demon's particular sin.

Sin Demons normally work by possessing their victims. Such possession is not the normal demonic possession but something far subtler and more difficult to detect. In fact, the victim probably does not know that he or she is possessed and it is highly unlikely

that a normal person could detect the presence of a Sin Demon. In game terms, the Sin Demon must overcome their intended victim in a contest of some kind. This is normally resolved as a Contested Roll between the Sin Demon's Sinfulness and the victim's Piety, with victory for the demon meaning that it has insinuated itself into the victim's psyche or soul. At certain key times, the Sin Demon attempts to match its Sinfulness against the victim's Piety, with victory meaning that the victim commits the sin associated with the Sin Demon. Circumstances will dictate when this happens and what the particular sin is that is committed.

Example. Cedric is a Friar who has been locked in a dungeon for speaking against the local lord. Normally a fat, jovial man, Cedric is reduced to a shadow of himself through hunger and desires food and drink more than anything else in the world. He manages to escape and hides in a peasant's hut where he spies a bag of bread hidden beneath the floor of the hut. The GM decides that this is enough temptation for a number of Sin Demons to torment and tempt him and a Sin Demon of Gluttony and another of Theft appear behind him, attacking his Piety. He drives off the Theft Sin Demon but succumbs to the Gluttony Sin Demon, devouring the whole loaf but leaving a rosary as payment. He leaves and resumes his life as a wandering friar, but whenever he sees a large amount of tasty food he must resist the Sin Demon's Sinfulness otherwise he will devour the food, whatever the circumstances.

Characters may try to overcome their sins through various means. Prayer and fasting are common ways of overcoming sin and confession and self-flagellation can remove the guilt associated with the sin. GMs may decide that performing such deeds might give the character a bonus to his or her Piety in future attacks. Similarly, willingly accepting the sin or glorifying in the sin makes it harder to resist the sin and GMs may wish to give a penalty to the Character's Piety when resisting the Sin Demon.

Sin Demons can be removed, at a cost. They can be exorcised, but this is dangerous for the exorcist and the possessed victim, in fact attempting an exorcism on someone who is not possessed actually invites possession of both the exorcist and the victim. A more common way of removing the Sin Demon is by being blessed by a Bishop or a Saint. Pilgrimage is another way of removing a Sin Demon, as long as the pilgrimage is for the express purpose of removing that temptation. One extreme way of removing a Sin Demon is to visit Purgatory and be purged of the sin.

Sin Demons may be as general or specific as the Games Master desires. The Seven Deadly Sins are Wrath, Greed, Sloth, Pride, Lust, Envy and Gluttony, although they used to be slightly different. Other sins include Blasphemy, Idolatry, Witchcraft, Murder, Stealing, Bearing False Witness, Apostasy, Heresy and Hatred. Sin Demons may well be associated with these general sins or may have more specific ones. So, a Sin Demon might have Adultery or Sodomy rather than Lust and might be triggered in different ways. Games Masters and Players are welcome to come up with their own ideas of sins that can be used to inflict misery on characters.

| Characteristic | Roll | Average |
|----------------|-------|---------|
| INT | 4D6+6 | (20) |
| POW | 4D6 | (14) |

Powers: Possession

Skills: Sinfulness 80%, Knowledge (Sin) 100%, Knowledge ([Religion]) 50%

Demonic Nobility

The following list includes a sample of the many demonic entities recorded and described in medieval demonology treatises, grouped by ranks. The peculiar aspects of each demon have been covered here. In order to determine the statistics and skills of a particular demon, should the player characters be so unlucky to meet it (or so foolish to try and bargain with it), refer to the Generating Demons section later in this chapter.

Powers: Aura of Terror, Blight, Flame Breath, Flight, Regeneration, Sheath of Smoke and Fire

DEMONIC KINGS (RANK 8)

BAEL, BAELL, BAL, BAL

True Appearance: Three headed man or man with three different heads (Cat or Toad or Man).

Powers: Invisibility, Wisdom

Attributes: Invisibility

Legions: 66

Magic Taught: Invisibility

Skills Taught: Knowledge (Wisdom)

PIAMON, PAMON

True Appearance: Effeminate Man riding a Camel wearing a Crown preceded by Men with Trumpets & Cymbals.

Powers: Teaches the Disposition of the Earth, Water and Wind and Art, Science and Secret Things; Gives Dignities & Confirmations.

Attributes: Teach (Art, Science, Earth Knowledge, Water Knowledge, Air Knowledge), Distribute (Dignities, Confirmations)

Legions: 200

Skills Taught: Knowledge (Earth, Water, Air), Knowledge (Any), Art (Any)

Notes: Attendants: Labal/ Beball and Abali/Abalam

BELETH, BILETH, BILET, BYLETH

True Appearance: Rides a Pale Horse attended by Trumpets.

Powers: Causes Love

Attributes: Cause (Love)

Legions: 85

Skills Taught: Perform (Seduction)

PURSON, PURSAN, CURSON

True Appearance: Man with Lion's Face carrying a Viper riding a Bear heralded by Trumpets.

Powers: Knows Things Hidden & Present & Past & Future; Assumes a Human or Aerial body; Answers truly Things Earthly & Secret; Discovers Treasure;

Attributes: Reveal (Hidden Things, Treasure, Past, Present, Future), Answer (Earthly Things, Secret Things), Shapechange (Human Body, Aerial Body)

Legions: 22

Magic Taught: See (Past, Present, Future), Shapechange (Human Body), Shapechange (Aerial Body)

ASMODAY, ASMODAI, SIDONAYOR, SYDONAY



ASMODAY

True Appearance: Three headed Man (Bull Man & Ram) with a Serpent's tail and Goose's feet breathing Fire, sitting upon a Dragon, carrying a Lance and a Flag

Powers: Gives the Ring of Virtue; Teaches Arithmetic, Astronomy, Geometry, Handicrafts, Mathematics, Mechanics; Answers Demands Truly; Makes a Man Invincible; Reveals and Guards Hidden Treasures

Attributes: Teach (Arithmetic, Astronomy, Geometry, Handicrafts, Mathematics, Mechanics), Answer (Question), Reveal (Hidden Treasures), Guard (Treasures)

Legions: 72

Skills Taught: Knowledge (Arithmetic, Astronomy, Geometry, Mathematics, Mechanics), Craft (Handicrafts)

VINE, VINEA

True Appearance: Lion (or Man with Lion's Head) riding a Black Horse carrying a Viper.

Powers: Discovers Hidden Things, Wizards, Witches and Things Past & Present & Future; Builds Towers; Overthrows Walls; Causes Storms at Sea

Legions: 36

Magic Taught: See (Hidden Things, Wizards, Witches, Past, Present, Future)

BALAM, BALAAM

True Appearance: Three Headed Man (Bull Man & Ram) with Serpent's Tail and Flaming Eyes, Riding a Bear, carrying a Goshawk.

Powers: Reveals Things Past, Present and Future; Makes Men Invisible & Wise.

Attributes: Reveal (Past, Present, Future), Invisibility, Improve (Wisdom)

Legions: 40

Magic Taught: Invisibility, See (Past, Present, Future)

Skills Taught: Knowledge (Wisdom)

ZAGAN, ZAGAM

True Appearance: Bull with Gryphon's wings.

Powers: Makes Men Witty; Changes Wine to Water and back again and Blood into Wine; Transmutes all metals into coins; Makes Fools Wise

Attributes: Improve (Wit, Wisdom), Transmute (Metal to Coin, Wine to Water, Water to Wine, Blood to Wine)

Legions: 33

Magic Taught: Transmute (Metal to Coin, Wine to Water, Water to Wine, Blood to Wine)

Notes: Also President of Hell

BELIAL

True Appearance: Two Angels in a Fiery Chariot.

Powers: Distributes Presentations & Senatorships; Causes Favours of Friends & Foes.

Attributes: Cause Favour (Friends, Foes), Distribute (Presentations, Senatorships)

Legions: 50

DEMONIC PRINCES (RANK 7)**VASSAGO**

True Appearance: Old Man on a Crocodile carrying a Goshawk.

Powers: Reveals things Past & Future; Discovers the Hidden & Lost.

Attributes: Reveal (Past, Future, Hidden, Lost)

Legions: 26

Magic Taught: See (Past, Future)

SITRI, SYTRY, BITRU

True Appearance: Leopard's head & Gryphon's wings. Man with Leopard's Face & Gryphon's Wings.

Powers: Inflames Men and Women with Love; Causes them to go Naked; Discloses Women's Secrets

Attributes: Cause Love (Men and Women, Women and Men), Reveal (Women's Secrets), Make (People go Naked)

Legions: 60



SITRI

GAAP, TAP

True Appearance: Man leading 4 Mighty Kings as if a Guide.

Powers: Makes Men Insensible or Ignorant; Causes Love & Hatred; Teaches Philosophy & Liberal Sciences; Delivers Familiars from other Magicians; Reveals things Past, Present and Future; Carries Men speedily between Kingdoms.

Attributes: Cause (Love, Hate), Make (Men Insensible, Men Ignorant), Reveal (Past, Present, Future), Teach (Philosophy, Liberal Sciences), Invisibility, Teleport

Legions: 66

Magic Taught: Invisibility, See (Past, Present, Future), Teleportation

Skills Taught: Knowledge (Arithmetic, Astronomy, Geometry, Grammar, Logic, Music, Rhetoric, Philosophy)

IPOS, IPES, AYPOROS, AYPEROS

True Appearance: Angel with Lion's head, Goose's foot and Hare's tail.

Powers: Knows things Past Present & Future; Makes Men Witty & Bold.

Attributes: Reveal (Past, Present, Future), Improve (Wit, Courage)

Legions: 36

Magic Taught: See (Past, Present, Future)

STOLAS, STOLOS

True Appearance: Raven

Powers: Teaches Astronomy; Gives Knowledge of Herbs & Stones

Attributes: Teach (Astronomy, Herbalism, Minerals)

Legions: 26

Skills Taught: Knowledge (Precious Stones), Knowledge (Astronomy, Herbalism)

OROBAS

True Appearance: Horse
 Powers: Knows Things Present, Past, Future, of Divinity and Creation; Gives Dignities and Prelacies (Office of Prelate), Gives Favours of Friends and Foes
 Attributes: Distribute (Dignities, Prelacies), Give Favour (Friends, Foes), Reveal (Past, Present, Future, Divinity, Creation)
 Legions: 20
 Magic Taught: See (Past, Present, Future, Divinity, Creation)

SEARE, SEAR, SIER

True Appearance: Beautiful Man riding a Winged Horse.
 Powers: Comes & Goes; Carries Things to & fro; Reveals Thefts & Hidden Treasures
 Attributes: Reveal (Thefts, Hidden Treasures), Teleport
 Legions: 26
 Magic Taught: See (thefts, Hidden Treasure), Teleportation

PRUFLAS, BUFAS

True Appearance: Flame outside Tower of Babylon with Raven's Head.
 Powers: Author and Promoter of Discord, War, Quarrels and Falsehood
 Attributes: Cause Event (Discord, War, Quarrels, Falsehood)
 Legions: 26

DEMONIC DUKES (RANK 6)

AGARES, AGREAS



AGARES

True Appearance: Fair Old Man on a Crocodile carrying a Goshawk
 Powers: Makes people Run; returns Runaways. Teaches Languages; Overthrows Dignities; Makes Earthquakes.
 Attributes: Cause Event (Earthquake), Fetch (Runaways), Overthrow (Dignitary), Make (People Run), Teach (Languages)
 Legions: 31
 Skills Taught: Language (Any), Perform (Intrigue)

VALEFOR, VALEFAR, MALEPHAR, MALAPHAR

True Appearance: Lion with Barking Ass's head.
 Powers: Tempts people to Steal, Befriends People before Leading them to the Gallows
 Attributes: Tempt (Theft)
 Legions: 10

BARBATOS

True Appearance: Accompanied by 4 Kings & their Troops
 Powers: Teaches the Language of Birds & Animals; Reveals the Hidden Treasures of Magicians; Knows things Past and Future; Reconciles Friends with Those in Power
 Attributes: Reconcile (Friends With the Powerful), Reveal (Past, Future, Hidden Treasures of Magicians), Teach (Language of Birds, Language of Animals)
 Legions: 30
 Magic Taught: See (Past, Future, Hidden Treasures of Magicians), Speak to (Birds, Animals)

GUSION, GUSOIN, GUSOYN

True Appearance: Xenophilus (Pythagorean Philosopher)
 Powers: Reveals things Past & Present & Future; Reconciles Friends; Distributes Honours & Dignities.
 Attributes: Distribute (Honour, Dignities), Reconcile (Friends), Reveal (Past, Present, Future)
 Legions: 40
 Magic Taught: See (Past, Present, Future)

ELIGOS, ELIGOR, ABIGOR

True Appearance: Handsome Knight carrying a Lance, Ensign, Sceptre and Serpent.
 Powers: Knows things Future and Hidden, Wars & how Soldiers will Meet; Causes the Love of Lords & Great People; Procures Favours of Lords & Knights.
 Attributes: Procure Favour (Knights, Lords), Reveal (Future, Hidden Things, Wars, How Soldiers Meet), Cause Love (Lords, Great People)
 Legions: 60

ZEPAR

True Appearance: Soldier clad in Red with Armour
 Powers: Causes Women to Love Men; Changes Women's Shape; Makes Women Barren.
 Attributes: Cause Love (Women to Men), Change (Women's Shape), Make (Women Love Men, Women Barren)
 Legions: 26

BATHIN, BATHYM, MATHIM, MARTHIM

True Appearance: Strong Man with Serpent's Tail sitting upon a Pale Horse
 Powers: Gives Knowledge of Herbs & Stones; Transports People suddenly from one Country to another
 Attributes: Teach (Knowledge of herbs and Mineralogy)Teleport
 Legions: 30
 Magic Taught: Teleportation
 Skills Taught: Knowledge (Herbs, Minerals)

SALLOS, SALEOS**SALLOS**

True Appearance: Soldier wearing a Crown riding a Crocodile.
 Powers: Causes Men and Women to Love one another
 Attributes: Cause Love (Men, Women)
 Legions: 30

AIM, AYM, HAVORIM, HABORYM

True Appearance: Handsome Man with 3 Heads (Serpent Man with 2 stars on Forehead, Cat and Calf) riding a Viper carrying a Brand.
 Powers: Makes people Witty & answers Private matters Truly Sets Fire to Castles & Cities
 Attributes: Answer (Private Matter), Improve (Wit), Make (Castles Burn, Cities Burn)
 Legions: 26

BUNE, BIME, BIM

True Appearance: Dragon with 3 Heads (Dog Gryphon & Man).
 Powers: Changes the Place of the Dead; Causes Spirits to gather on Sepulchres; Gives Riches & Wisdom & Eloquence to Man; Answers Demands Truly Moves the Dead & Gathers Devils upon Sepulchres
 Attributes: Answer (Anything), Improve (Wisdom, Eloquence), Switch the Dead, Gather (Spirits on Sepulchres)
 Legions: 30
 Skills Taught: Knowledge (Wisdom), Perform (Orate)

BERITH, BEALE, BEAL, BOFRY, BOLFRY

True Appearance: Soldier wearing Red riding a Red Horse wearing a Gold Crown.
 Powers: Reveals things Past & Present & Future; Transmutes all metals to Gold; Lies;
 Attributes: Reveal (Past, Present, Future), Change (Metals to Gold)
 Legions: 26
 Magic Taught: Lie, See (Past, Present, Future)
 Skills Taught: Knowledge (Alchemy)

ASTAROTH

True Appearance: Foul Angel with stinking breath, riding a Dragon-like beast carrying a Viper in his Right Hand.
 Powers: Reveals things Past & Present & Future; Discovers all Secrets; Reveals why Angels are Fallen; Gives Knowledge of Liberal Sciences
 Attributes: Reveal (Past, Present, Future, Secrets), Teach (Liberal Sciences, Knowledge of Fallen Angels)
 Legions: 40
 Magic Taught: See (Past, Present, Future, Secrets)
 Skills Taught: Knowledge (Fallen Angels), Knowledge (Demonology, Arithmetic, Astronomy, Geometry, Grammar, Logic, Music, Rhetoric)

FOCALOR, FORCALOR, FURCALOR

True Appearance: Man with Gryphon's wings.
 Powers: Slays & Drowns Men; Overthrows Ships of War; Commands Winds & Waves
 Attributes: Cause Event (Death), Cause Weather (Wind, Waves), Overthrow (Warships), Make (Men Drown)
 Legions: 30
 Magic Taught: Control Weather (Wind, Waves), Drown, Sink Ship

VEPAR, VEPHAR, SEPAR

True Appearance: Mermaid.
 Powers: Governs Waters; Guides Ships laden with Arms, Armour and Munitions; Causes Storms at Sea and Imaginary Fleets; Kills Men by Putrefying Wounds, Sores and Infestations
 Attributes: Cause (Illusionary Fleets), Cause Weather (Sea Storms), Govern (Waters), Cause Disease (Putrefaction, Maggots, Sores), Guide (Ships of Armour, Ships of Arms, Ships of Munitions)
 Legions: 29
 Magic Taught: Control Weather (Sea Storms), Cause Disease (Putrefaction, Maggots, Sores)

UVALL, VUAL, VOVAL, VUALL, WAL

True Appearance: Dromedary speaking imperfect Egyptian (or Coptic).
 Powers: Procures the Love of Women; Procures Friendship between Friends and Foes; Reveals things Past, Present and Future;
 Attributes: Cause Friendship (Friends, Foes), Cause Love (Women), Reveal (Past, Present, Future)
 Legions: 37
 Magic Taught: See (Past, Present, Future)

CROCELL, CROKEL, PROCELL

True Appearance: Angel
 Powers: Teaches Geometry and Liberal Sciences; Warms Waters and Recovers Baths; Makes Great Noises; Causes Water to Roar
 Attributes: Cause Weather (Roaring Waters, Warm Waters), Teach (Geometry and Liberal Sciences), Make (Baths Warm), Make (Great Noise)
 Legions: 48
 Skills Taught: Knowledge (Arithmetic, Astronomy, Geometry, Grammar, Logic, Music, Rhetoric)

ALLOCES, ALOCAS, ALLOCER, ALOCER

True Appearance: Soldier with a red lion's face and flaming eyes, riding a Horse
 Powers: Teaches Astronomy and Liberal Sciences.
 Attributes: Teach (Astronomy and Liberal Sciences)
 Legions: 36
 Skills Taught: Knowledge (Arithmetic, Astronomy, Geometry, Grammar, Logic, Music, Rhetoric)

MURMUR, MURMUS, MURMUX

True Appearance: Warrior wearing a Crown, riding a Gryphon or Vulture
 Powers: Teaches Philosophy; Constrains Deceased Souls to answer Questions
 Attributes: Command the Dead, Teach (Philosophy)
 Legions: 30
 Magic Taught: Knowledge (Philosophy)

GREMORY, GAMORI, GOMORY

True Appearance: Beautiful Woman riding a Camel with a Duchess's Crown around her waist
 Powers: Reveals things Past & Present & Future & Hidden Treasures; Procures the Love of Women
 Attributes: Reveal (Past, Present, Future, Hidden Treasures)
 Legions: 26
 Magic Taught: Cause Love (Women), See (Past, Present, Future, Hidden Treasures)

VAPULA, NAPHULA

True Appearance: Lion with Gryphon's wings.
 Powers: Teaches Handcrafts, Mechanics, Professions, Philosophy and other Sciences
 Attributes: Teach (Handcrafts, Mechanics, Professions, Philosophy and other Sciences)
 Legions: 36
 Skills Taught: Craft (Handcrafts), Craft (Any Profession), Knowledge (Mechanics, Philosophy and other Sciences)



OSE

HAURES, HAURAS, HAVRES, FLAUROS

True Appearance: Leopard
 Powers: Reveals the Creation & Divinity & How Spirits Fell; Destroys Enemies Reveals Things Present & Past & Future; Lies;
 Attributes: Overthrow (Enemies), Reveal (Past, Present, Future, Creation, Divinity, How Spirits Fell)
 Legions: 36
 Magic Taught: Knowledge (Creation, Divinity, How Spirits Fell), See (Past, Present, Future)

AMDUSIAS, AMDUSCIAS, AMDUKIAS

True Appearance: Unicorn
 Powers: Causes Trees to Bend; Causes Music to be Heard but not their Instruments Seen
 Attributes: Create Illusion (Sound of Musical Instruments), Make (Trees Bend)
 Legions: 29
 Magic Taught: Create Illusion, Bend Tree

DANTALION

True Appearance: Man with many Faces (Both Men's and Women's) carrying a Book in his Right Hand.
 Powers: Teaches Arts and Sciences; Declares Secret Counsels; Changes the Thoughts of Men & Women; Causes Love; Creates the Illusion of any Person and Place
 Attributes: Teach (Arts, Sciences), Create Illusion (Any Person or Place), Change Thoughts (Men, Women), Cause Love (Any), Reveal (Secret Counsels)
 Legions: 36
 Magic Taught: Create Illusion (Any Person, Any Place)
 Skills Taught: Art (Any), Knowledge (Any)

SHAX, CHAX, SGOX

True Appearance: Stork with a Hoarse and Subtle Voice
 Powers: Takes Sight & Hearing & Understanding from Men; Steals King's Gold for 1200 years & Horses
 Attributes: Remove Sense (Hearing, Sight, Understanding), Steal (King's Gold for 1200 years, Horses)
 Legions: 30
 Magic Taught: Remove Sense (Hearing, Sight, Understanding)

DEMONIC PRESIDENTS (RANK 5)

MARBAS, BARBAS

True Appearance: Lion
 Powers: Reveals Truths & Hidden Things; Causes & Cures Diseases; Wisdom in Mechanical Arts; Changes Men to Other Shapes Promotes Wisdom & Knowledge of Mechanical Arts
 Attributes: Reveal (Truths, Hidden Things), Cause Disease (Any), Cure Disease (Any), Shapechange (Men to Other Shape), Teach (Wisdom, Mechanical Arts)
 Legions: 36
 Magic Taught: See (Truths, Hidden Things), Cause Disease (Any), Cure Disease (Any), Shapechange
 Skills Taught: Knowledge (Wisdom), Knowledge (Mechanical Arts)

BUER

True Appearance: Saggitarius.
 Powers: Heals Distempers; Teaches Moral and Natural Philosophy, Logic and Herbs
 Attributes: Cure Disease (Distempers), Teach (Herbs, Logic, Philosophy)
 Legions: 50
 Magic Taught: Cure Disease (Distempers)
 Skills Taught: Knowledge (Herbalism, Logic, Philosophy)

MARAX, MORAX, FORAI

True Appearance: Bull with Man's face.
 Powers: Teaches Astronomy & Liberal Sciences; Herbs & Stones; Knows Herbs & Precious Stones
 Attributes: Teach (Astronomy, Liberal Sciences, Herbs, Precious Stones)
 Legions: 30
 Skills Taught: Knowledge (Precious Stones), Knowledge (Arithmetic, Astronomy, Geometry, Grammar, Herbalism, Logic, Music, Rhetoric)

BOTIS, OTIS

True Appearance: Viper or Man with Great Teeth & two Horns carrying a Sword
 Powers: Reveals things Past, Present and Future; Reconciles Friends & Foes
 Attributes: Reveal (Past, Present, Future), Reconcile (Friends, Foes)
 Legions: 60
 Magic Taught: See (Past, Present, Future)

GLASYA-LABOLAS, GLASYA LABOLAS, CAACRINOLAAS, CAASSIMOLAR

True Appearance: Dog with Gryphon's wings
 Powers: Teaches Art & Science instantly; Author of Bloodshed & Manslaughter; Teaches things Past, Present and Future; Causes Love of Friend and Foe; Makes a Man Invisible
 Attributes: Cause Strife (Bloodshed, Manslaughter), Invisibility, Reveal (Past, Present, Future), Teach (Arts, Sciences)
 Legions: 36
 Magic Taught: Invisibility,
 Skills Taught: Art (Any), Knowledge (Any)

FORAS, FORRAS, FORCAS

True Appearance: Strong Man.
 Powers: Gives Knowledge of Herbs & Stones; Teaches Logic & Ethics; Makes Men Invisible & Long-lived & Eloquent; Recovers Lost Things; Reveals Treasures
 Attributes: Reveal (Lost Things, Treasures), Teach (Herbalism, Precious Stones, Logic, Ethics), Improve (Wit, Eloquence, Lifespan), Invisibility
 Legions: 29
 Magic Taught: Immortality, Invisibility, See (Lost Things, Treasures)
 Skills Taught: Knowledge (Precious Stones), Knowledge (Herbalism, Logic, Ethics)

MALPHAS

True Appearance: Crow
 Powers: Builds Houses & High Towers; Imparts knowledge of Enemy's Desires & Thoughts; Brings Artificers Together; Destroys Enemy's Buildings
 Attributes: Build (Houses, High Towers), Gather (Artificers), Overthrow (Enemy's Buildings), Reveal (Enemy's Desires, Enemy's Thoughts)
 Legions: 40
 Magic Taught: See (Enemy's Desires, Enemy's Thoughts)
 Skills Taught: Craft (Masonry)

HAAGENTI

True Appearance: Bull with Gryphon's wings.
 Powers: Makes Men Wise; Transmutes all metals to Gold; Changes Wine to Water and back again
 Attributes: Change (Wine into Water, Water into Wine, Metals into Gold), Improve (Wisdom)
 Legions: 33
 Magic Taught:
 Skills Taught: Knowledge (Wisdom)

CAMIO, CAM, CAYM

True Appearance: Thrush
 Powers: Teaches the language of Birds, Animals and Waters; Reveals things Future
 Attributes: Reveal (Future), Teach (Language of Birds, Language of Animals, Language of the Waters)
 Legions: 30
 Magic Taught: See (Future), Speak to (Birds), Speak to (Animals), Speak to (Waters)

OSE, OSO, OZE VOSO

True Appearance: Leopard
 Powers: Reveals things Divine & Secret; Changes a Man into any other Thing even to his Thoughts; Teaches Liberal Sciences; Makes Men Sane or Insane.
 Attributes: Remove Sense (Insanity, Sanity), Reveal (Divine, Secret), Teach (Liberal Sciences)
 Legions: 30
 Magic Taught: Madness, Cure Disease (Madness), See (Divine, Secret), Shapechange (Man to Anything)
 Skills Taught: Knowledge (Arithmetic, Astronomy, Geometry, Grammar, Logic, Music, Rhetoric)

AMY, AVNAS

True Appearance: Fire
 Powers: Teaches Astrology & Liberal Sciences
 Attributes: Teach (Astrology, Liberal Sciences)
 Legions: 36
 Skills Taught: Knowledge (Arithmetic, Astrology, Astronomy, Geometry, Grammar, Logic, Music, Rhetoric)

VOLAC, VALAK, VALU, VALAC



VOLAC

True Appearance: Man or Child with Angel's wings riding a 2-Headed Dragon.
 Powers: Reveals Hidden Treasures and Locations of Serpents
 Attributes: Reveal (Hidden Treasures, Location of Serpents)
 Legions: 38
 Magic Taught: See (Hidden Treasures, Location of Serpents)

DEMONIC MARQUISES (RANK 4)

SAMIGINA, GAMIGIN, GAMIGIN, GAMYGYN

True Appearance: Small Horse or Ass
 Powers: Liberal Sciences; Accounts Dead Souls that Died with Sin, Gives Aerial Bodies to those Drowned or in Purgatory
 Attributes: Shapechange (Aerial Body), Teach (Liberal Sciences)
 Legions: 30
 Magic Taught: Shapechange (Aerial Body)
 Skills Taught: Knowledge (Arithmetic, Astronomy, Geometry, Grammar, Logic, Music, Rhetoric)

AMON, AAMON

True Appearance: Wolf with Serpent's tail vomiting Fire or Man with Raven's Head and sometimes Dog's Teeth
 Powers: Reveals things Past & Future; Procures Favours; Reconciles Friends & Foes
 Attributes: Cause (Feuds), Procure Favour (Any), Reconcile (Friends, Foes), Reveal (Past, Future)
 Legions: 40
 Magic Taught: See (Past, Future)

LERAJE, LERAIKHA, LERAIE, LORAY, ORAY

True Appearance: Handsome Archer clad in Green, carrying Bow & Quiver.
 Powers: Causes Wars & Battles; Putrifies Wounds made by Arrows
 Attributes: Cause (Wars, battles), Cause Disease (Putrifies Wounds Made by Arrows)
 Legions: 30
 Magic Taught: Cause Disease (Putrifies Wounds Made by Arrows)

RONOVE, RONEVE

True Appearance: Monster.
 Powers: Teaches Rhetoric; Provides good Servants & Knowledge of Tongues & Favours with Friends or Foes
 Attributes: Procure Favour (Friends, Foes), Provide (Good Servants), Teach (Rhetoric, Languages)
 Legions: 19
 Skills Taught: Language (Any), Knowledge (Rhetoric)

NABERIUS, NABERUS, CERBERUS

True Appearance: Black Crane or Crow with Hoarse Voice.
 Powers: Makes Men cunning in Arts & Sciences particularly Rhetoric; Restores lost Dignity & Honour; Procures the Loss of Prelacies & Dignities
 Attributes: Remove Office (Prelacies, Dignities), Teach (Arts, Sciences, Rhetoric)
 Legions: 19
 Skills Taught: Art (Any), Knowledge (Rhetoric, Any)

FORNEUS

True Appearance: Great Sea-Monster.
 Powers: Teaches Rhetoric; Causes Men to Have Good Name; Teaches the Understanding of Tongues; Makes Men Loved by Friends & Foes
 Attributes: Improve (Good Name), Makes (Men Loved by Friends and Foes), Teach (Languages, Rhetoric)
 Legions: 29
 Skills Taught: Language (Any), Knowledge (Rhetoric)

MARCHOSIAS, MARCHOCIAS

True Appearance: Female Wolf (or possibly an Ox) with Gryphon's wings and Serpent's tail breathing Fire and spitting urine and faeces
 Powers: Fights well; Answers Questions Truly
 Attributes: Answer (Any Question), Fights Well
 Legions: 30
 Skills Taught: Any Combat Skill

PHOENIX, PHENEX, PHEYNIX

True Appearance: Phoenix with Child's voice.
 Powers: Speaks marvellously of Sciences; Good & Excellent Poet
 Attributes: Teach (Sciences, Poetry)
 Legions: 20
 Skills Taught: Art (Poetry), Perform (Poetry), Knowledge (Any)

SABNOCK, SAVNOK, SABNACKE, SABNAC, SALMAC

True Appearance: Armed Soldier with Lion's Head riding a Pale Horse
 Powers: Builds High Towers & Castles & Cities; Furnishes them with Armour and Weapons; Afflicts Men with Wounds & Sores and Infestations
 Attributes: Build (High Towers, Castles, Cities), Cause Disease (Sores, Infestations, Rotting Wounds), Furnish (Armour, Weapons)
 Legions: 50
 Magic Taught: Cause Disease (Sores, Infestations, Rotting Wounds)
 Skills Taught: Craft (Masonry)

SHAN, SHAX, SHAZ, SHASS

True Appearance: Stock-Dove.
 Powers: Removes Sight or Hearing or Understanding; Fetches
 Attributes: Horses; Discovers Hidden Things not kept by Wicked Spirits
 Provide (Horses), Remove Sense (Hearing, Sight, Understanding), Reveal (Hidden Things not kept by Wicked Spirits)
 Legions: 30
 Magic Taught: See (Hidden Things not kept by Wicked Spirits)

ORIAx, ORIAS

True Appearance: Lion with Serpent's Tail riding a Horse holding 2 Serpents in his Right Hand.
 Powers: Teaches the Virtues of Stars, Mansions and Virtues of Planets; Gives Dignities and Prelacies (Office of Prelate) and Favours of Friends and Foes
 Attributes: Cause Favour (Friends, Foes), Distribute (Dignities, Prelacies), Teach (Astronomy, Astrology),
 Legions: 30
 Skills Taught: Knowledge (Astronomy, Astrology)

ANDRAS

True Appearance: Angel with Raven's Head riding a Black Wolf carrying a Bright and Sharp Sword
 Powers: Sows Discords; Killer;
 Attributes: Cause Event (Discord), Cause Event (Death)
 Legions: 30

ANDREALPHUS, ANDROALPHUS

True Appearance: Noisy Peacock.
 Powers: Teaches Geometry, Mensuration (Measurement) and Astronomy; Transforms a Man into a Bird; Makes Men Subtle Disputers
 Attributes: Teach (Astronomy, Geometry, Mensuration, Debate), Shapechange (Man to Bird)
 Legions: 20
 Magic Taught: Shapechange (Man to Bird)
 Skills Taught: Knowledge (Astronomy, Geometry, Mensuration), Perform (Debate)



ANDRAS

CIMERIES, CIMEJES, CIMEIES, KIMARIS

True Appearance: Male Warrior riding a Black Horse.
 Powers: Teaches Grammar, Logic and Rhetoric; Discovers Hidden Things and Lost Treasures; Rules parts of Africa; Makes Men appear to be Soldiers
 Attributes: Teach (Grammar, Logic, Rhetoric), Reveal (Hidden Things, Lost Treasure), Dominion (Africa), Create Illusion (Men to be Soldiers)
 Legions: 20
 Magic Taught: See (Hidden Things, Lost Treasure), Create Illusion (Men to be Soldiers)
 Skills Taught: Knowledge (Grammar, Logic, Rhetoric)

DECARABIA, CARABIA

True Appearance: Star in a Pentacle.
 Powers: Knows Herbs & Precious Stones; Commands Birds; Discovers the Virtues of Birds; Creates Illusions of Birds
 Attributes: Teach (Herbalism, Precious Stones), Create Illusion (Birds), Dominion (Birds); Reveal (Birds)
 Legions: 30
 Magic Taught: Create Illusion (Birds), Command (Birds), See (Birds)
 Skills Taught: Knowledge (Precious Stones), Knowledge (Herbalism)

DEMONIC EARLS (RANK 3)**FURFUR**

True Appearance: Hart with Fiery tail.
 Powers: Urges Love between Men & Women; Causes Lightning & Thunder & Blasts & Storms; Answers things Secret & Divine; Lies
 Attributes: Cause Weather (Storms, Thunder Storms, Lightning, Thunder, Blasts), Answer (Secret Things, Divine), Cause Love (Women and Men), Tell Lies
 Legions: 26
 Magic Taught: Tell Lie, Cause Weather
 Skills Taught: Perform (Lie)

HALPHAS, MALTHUS, MALTHOUS, MALTHAS

True Appearance: Stock-Dove or Stork with a Hoarse Voice.
 Powers: Builds Towers; Furnishes them with Munitions & Weapons; Sends Warriors to their Appointed Place
 Attributes: Build (Towers), Furnish (Munitions, Weapons), Gather (Warriors)
 Legions: 26
 Skills Taught: Command, Craft (Masonry)

RAUM, RAIM

True Appearance: Crow
 Powers: Steals King's Possessions; Destroys Cities & Dignitaries of Men; Reveals things Past & Present & Future; Reconciles Friends & Foes
 Attributes: Overthrow (Cities, Dignitaries), Reconcile (Friends, Foes), See (Past, Present, Future), Steal (King's Possessions)
 Legions: 30

BIFRONS, BIFROUS, BIFROVS

True Appearance: Monster
 Powers: Knowledge of Astrology, Geometry, Measurements, Arts and Sciences; Teaches the Virtues of Herbs, Stones and Wood; Changes Dead Bodies and Lights Candles upon their Graves
 Attributes: Switch Corpses, Teach (Arts, Astrology, Geometry, Herbalism, Measurements, Precious Stones, Sciences, Wood)
 Legions: 26
 Skills Taught: Art (Any), Knowledge (Precious Stones, Wood), Knowledge (Geometry, Herbalism, Measurement, Any)

ANDROMALIUS

True Appearance: Man holding Great Serpent.
 Powers: Returns Thieves & Stolen Goods; Discovers Wickedness & Underhand Dealings; Punishes Thieves & Wicked People; Discovers Hidden Treasures
 Attributes: Fetch (Stolen Goods, Thieves), Reveal (Wickedness, Underhand Dealings), Punish (Thieves, Wicked People), Reveal (Hidden Treasures)
 Legions: 36
 Magic Taught: See (Hidden Treasures)

SALEOS, ZALEOS

True Appearance: Handsome Soldier wearing a crown and riding a Crocodile.
 Powers: Causes Men to love Women and Women to love Men
 Attributes: Cause Love (Men and Women, Women and Men)
 Legions: 30
 Demonic Knights (rank 2)

FURCAS

True Appearance: Cruel Old Man with long Beard & hoary Head riding a Pale Horse carrying a Sharp Spear
 Powers: Teaches Philosophy, Astrology, Rhetoric, Logic, Cheiromancy (Divination from Palms) and Pyromancy (Divination from Fire)
 Attributes: Teach (Philosophy, Astrology, Rhetoric, Logic, Cheiromancy, Pyromancy)
 Legions: 20
 Skills Taught: Knowledge (Astrology, Logic, Philosophy, Rhetoric, Cheiromancy, Pyromancy)

Judaism

There are many demons in Judaism. Some rule over and live in the Seven Hells, while others move around the world, tempting the faithful into sin and causing harm.

LILITH



The Queen of the Demons, Lilith was Adam's first wife, created from clay together with him and not, as Eve was, from his rib. They soon quarrelled, for Lilith believed that she was Adam's equal and would not be commanded by him, saying that she would lie on top of him, not beneath him. Adam wanted to lie on top as he said he was superior to her. Lilith is the Queen of the Succubae, a seductress of men and a slayer of children in the womb. Her children include the Lilin, succubae that cause stillbirths and miscarriages, against which pregnant Jewesses wear amulets, and Lamia, evil serpent women who seduce travellers in the desert.

TANNINIM

Great Sea Dragons who live in the Abyssal Sea. The Demon King Tiamat is one of the Tanninim.

SE'IRIM

Goat-like demons, known as hairy beings, the Se'irim share some characteristics with Satyrs, Fauns and Broo. Some of the Se'irim were worshipped by the ancient Israelites, and some still seek to persuade the foolish and gullible to worship them.

SULAK

Demons of the Privy, these strike men while they are busy on the privy, striking them down with illnesses or strokes. This is why some Jews refrain from sexual intercourse until they have walked half a mile from the privy, for the demon is still nearby.

QLIPHOTIC DEMONS

There are orders of demon that serve the evil powers of the Qlipoth in mystical Judaism. At the time of *Merrie England*, the mystical traditions of Judaism are well developed and are being written down and codified. The twelve demonic hordes are Demonic Raves, The Obscene Ones, Demonic black cat-headed giants, The Hinderers, Burners With Fire, Demonic Horned Heads and The Disputers.

SHEDIM

Spirits of the fields and the country, these can be used to cause magical effects. Some shedim inhabit statues and make them speak. The Mazzikim are malevolent shedim, a type of demon that can be used to harm others and to cause possession.

RUHIN

Spirits, rather than demons, that control natural forces, these can be commanded by those who know their names and can be used to cast magic.

Islam

Iblis was a powerful Djinn, created from Fire and Air, who was allowed into heaven to sing with the Angels. He rebelled against Allah when Allah created Adam from Earth and ordered Iblis to bow down to him, as Iblis believed that his fire was superior to Adam's clay. Iblis was cast out of heaven and swore to corrupt men and women so they would go to Hell.

Solomon forced the Djinn to his service, binding many of them into jars or rings. He almost married the Queen of Sheba, a half-Djinn, the product of a marriage between a Djinn and human, but she was revealed as a Mardazma.

Shaitans are those Djinns who followed Iblis and became devils. Cast out of heaven and angry, they exist to corrupt and harm mankind.

The Qareens or Mardazma are Djinn who whisper in men's hearts and give evil desires. Mardazma can take on human form and try to mislead and destroy their victims, but they always have some bestial disfigurement, for example animal feet or a tail.

The Marids are Djinns of the waters and open seas and oceans. They are very powerful, arrogant, and proud. They received worship in Arabia in pre-Islamic times, and can still be contacted by evil sorcerers. They can be bound and can grant wishes, but this is dangerous and difficult.

The Ifrits (Efreet, Ifreet, Afrit, Afreet) are evil Djinn, taking the form of a winged creature of fire. Ifrits live underground, often in ancient tombs, and have their own tribes and kings. Ifrits can marry each other and also humans, often taking beautiful women and handsome men as spouses. They cannot be damaged by normal weapons but can be affected by magic. Some Ifrits are good, following the Koran, but most are evil.

Generating Demons

The following rules will allow you to generate the statistics for a Demon belonging to one of the monotheistic traditions described in this book, adjusting them to the infernal Rank the creature possesses. You can use these guidelines to create Ifrits and Djinni, too.

Demonic Powers

The demonic nobility have many and varied powers. However, they often fall into similar categories and are more easily described in smaller groups that correspond to a particular demonic attribute.

Many of the demonic powers are very specialised. Where a demon has a certain power, a magician may either use the demonic power as an attribute or may learn a normal *Basic Roleplaying* skill or spell for his own use. So, a demonologist might use his relationship with Piamon to raise his cousin to high office, using Piamon's Distribute (Office) attribute, or he could use his raised Influence skill to elevate the social status of his other relatives.

ANSWER (QUESTION)

The demon must answer a single question truthfully. The answer may be short and concise, or long and detailed, but the Games Master should be fair when answering questions. Normally, the question must relate to the demon's sphere of influence or knowledge, but whether the demon can answer the question is between the Games Master and the player. So, Purson "Answers truly Things Earthly & Secret" so he could answer a question such as "Did King John kill his nephew Arthur?" as that is a secret, but not "How many demons does the Demon-King Beleth command?" as that is not a secret nor is it earthly.

BUILD (STRUCTURE)

The demon can magically build a single structure. Some demons can build structures in a single day, others take longer, at the Games Master's discretion. The structure will be as complex or simple as required, but will not be furnished or supplied.

CAUSE DISEASE

The demon can cause a disease in a target. Unlike the normal Cause Disease spell, the demon does not need to be in contact with the victim, nor does it need to overcome the victim in a magical contest, for demons are far more powerful than mortals. Some demons can cause a specific disease, others can cause all manner of diseases. Occasionally, a demon will be able to cause disease in a population rather than in a single person, but this is quite rare.

CHANGE THOUGHTS

The demon can change what the target is thinking. It can implant any thoughts.

CURE DISEASE

The demon can completely cure a disease on a target. Some demons can cure many diseases, others can only cure certain diseases. The cured person may have any lost characteristics restored, at the Games Master's discretion. Occasionally, a demon will be able to cure an entire population of a disease, such as plague, but this is quite rare.

CAUSE (EVENT)

The demon can cause a specific type of event. Such events include War, Bloodshed, Disorder, Slaughter and Peace. The magician commanding the demon must be specific as to what event he wants to occur and between which groups of people. Demons can cause particular types of event, and each demon has its own sphere of influence, so Leraje can Cause Wars and Glasya-Labolas Causes Bloodshed.

CAUSE FAVOUR (GROUP)

The demon can cause a specific type favour for people in the named group. The magician commanding the demon must be specific as to which favour he wants done and to which person. Each demon has its own sphere of influence, so Zagan can Cause Favour for Friends and Foes.

CAUSE LOVE (PEOPLE)

The demon can cause love between people. Some demons have different spheres of influence and can cause love between particular types of people. For example, Eligos "Causes the Love of Lords & Great People" so a Demonologist could call on him to make King John fall in love with the Queen of France, but could not make two common people fall in love. This love might be as deep and permanent as the Games Master requires.

CAUSE HATRED (PEOPLE)

The demon can cause hatred between two types of people. Some demons have different spheres of influence and can cause hatred between particular types of people, others can cause hatred between any people. Unless the two people are reconciled, the hatred will grow and grow.

CAUSE STRIFE (PEOPLE)

The demon can cause strife between two groups of people. Unlike Cause Hatred, the strife is not personalised, but acts on groups for a long time. Strife is something that demons like because once started it will simmer and continue all on its own until the two parties are reconciled or until one is defeated.

CAUSE WEATHER (EFFECT)

The demon can cause certain types of weather. Some demons can summon storms or storms at sea, others can summon drought or deluges. This weather can be as localised or general as required, but only the most powerful demons can cause countrywide weather effects.

CHANGE (OBJECT INTO OBJECT)

The demon can change the shape of certain objects. This change is permanent in that the objects will not change back to their original form after a period of time. However, the change can be magically reversed by another demon or by a powerful magician, but not by using Dispel Magic or Dismiss Magic.

COMMAND THE DEAD

The demon can command the dead to perform certain acts. Some demons can cause the Dead to answer truthfully, others can cause them to rise and walk. The actual effects of this power should be determined by the Games Master when required.

CREATE (ILLUSION)

The demon can create an illusion that appears to be a real object or scene. This illusion can be as detailed or as large as required and can last for a long period of time. *Basic Roleplaying* illusions cannot be disbelieved, as they actually exist. However, it might be possible for someone to be able to spot that everything is not as it seems, at the Games master's discretion.

DISTRIBUTE (OFFICE)

The demon can give out high offices. How it achieves this is not stated, for each demon has its own methods. Some use bribery, others use blackmail, others simply whisper their desires into the ears of the powerful. A demonologist can call on a demon to give somebody an office if the demon has the ability to grant that office. This is often used by magicians to influence the affairs of courts and religions and is very difficult to counter.

FETCH (THING)

The demon fetches something for the magician. The thing to be fetched depends on the demon's sphere of influence and can be as difficult or simple as necessary. So, a magician with power over the Demon-Marquis Shan can use Shan's Fetch (Horses) ability to bring enough horses to escape from a town.

FURNISH (SUPPLIES)

The demon can provide all the necessary supplies for a building, fortification or structure. The supplies depend on the demon's sphere of influence and will be functional, but not of the highest quality, unless the demon can provide the best.

GATHER (PEOPLE)

The demon can gather the specified groups of people together. The place of the gathering is either specified in the description or is at the magician's choosing.

GOVERN (REALM)

The demon is master of the specified realm. What this means in game terms depends on the Games Master, but normally indicates that the demon can command the physical parts of the realm as well as the creatures of the realm. So, a demon with Govern (Seas) can command the seas and all the creatures of the sea.

GUARD (PLACE)

The demon guards a specified type of place. This does not mean that the demon stays there itself, but it does provide lesser guards, perhaps other demons, spirits or beasts. It also warns the magician who has requested the guarding if the place has been breached by intruders.

GUIDE (PERSON OR OBJECT)

The demon guides then stated person or object. Such guidance may be through difficult terrain, through political or social problems or through spiritual difficulties, as each demon has its own sphere of influence that it can control. When guided by the demon, the thing or object will not wander off course or put a foot wrong.

IMPROVE (ATTRIBUTE)

The demon can improve the specified attribute. Such an improvement may be instantaneous or may take a year or two to come into effect. Attributes that can be improved include Good Name, Reputation, Status, Wealth and Influence, but a Games master or player can come up with other ideas. The amount of the Attribute that is improved by is at the Games Master's discretion, but should depend on the roleplaying involved and also on the strength and power of the demon.

MAKE (OBJECT ACTION)

The demon can make an object or person perform a certain action. Each demon has its own sphere of influence and can affect different types of people or object and can make them perform different actions. So Sitri can make people go naked and Amdusias can make trees bend.

OVERTHROW (THING)

The demon overthrows the specified entity, whether that is an enemy, a state or a particular position or type of person. How the demon achieves this depends on the demon and its powers. Such an overthrowing is not always done overnight or immediately, and can take many months or years, but it is inevitable. Where the thing is an object, then the overthrowing is normally instant.

PROCURE FAVOUR (PEOPLE)

The demon can procure favours from the specified people. The magician must specify the favour required when requesting it from the demon. Each demon can only influence certain groups of people, so Eligos can procure the favours of Knights and Lords.

PROVIDE (THING)

The demon can provide the thing specified in the ability. This can be as simple as a key or as complex as an army and normally happens instantly, or whenever the demon is able.

PUNISH (WRONGDOER)

The demon has the power to punish those who do wrong. Each demon can punish its own kind of wrongdoer and does not have to worry about niceties such as proof of guilt, courts of law or verdicts. It simply knows if someone has done wrong. The demon's punishments may be severe and are often over and above the normal punishments that a court of law might mete out. Demons are quite expert at punishment.

PUTREFY WOUND

The demon can make a wound putrefy, or rot. This causes an infection and a fever and could well be fatal. Even if not fatal, it will last a long time and will be painful and unpleasant. Such a putrefying wound will be very difficult to heal and has a -60% penalty on any attempts to cure the wound.

RECONCILE PEOPLE

The demon can reconcile certain types of people. It magically does this, perhaps with intermediaries or with whispered words or simply by changing the hearts of the people concerned. This is a magical effect, wielded by a very magical being. As such, it cannot be resisted. The parties concerned stay reconciled until something happens to break them apart, but this needs more than a trivial or simple matter to break such a reconciliation.

REMOVE OFFICE (OFFICE)

The demon can remove somebody from office. Certain demons have power over particular offices, in the same way that certain demons can grant particular offices.

REMOVE SENSE (SENSE)

The demon removes the specified sense from the target. Such a removal is irrevocable and instant. This can affect more than the normal physical senses, so a demon could Remove (Sight), Remove (Understanding) or Remove (Sanity). The sense can be restored, but this might involve a contest against the demon itself and this would have to be run as a scenario by the Games Master.

RESTORE (STATUS)

The demon can restore the specified status. This is a magical effect and the status is restored by the individual's actions, the actions and opinions of others, demonic intervention and many other factors. The status is not restored overnight and sometimes takes years, but it is inevitable. From a game point of view, this may involve the gaining of Renown, increasing Status or some other mechanism.

**REVEAL (THING)**

The demon can reveal a particular thing to the magician. This thing can be as specific as Women's Secrets or as general as Hidden Things. The demon may well reveal the location of hidden treasure, or of a fugitive or of a secret, but this may not always be what the magician wanted. A hidden treasure might be halfway across the world or be guarded by a horde of demons; a secret might not be what the magician desired to know. However, a Games master could well simply reveal something without any strings attached.

SHAPECHANGE (THING TO THING)

The demon will change the shape of a stated thing, person or creature into another stated shape. This is permanent and can only be reversed by using powerful magic. The demon does not have to be in the presence of the thing to be changed and does not need to overcome any magical resistance. This is different to the Shapechange spell in that it is not something that is regularly cast, but a one-off instance. A magician may

have the Shapechange spell, but the demon's ability is altogether more powerful.

STEAL (THING)

The demon can steal the thing specified. This is a magical act and it will bypass any guards but those provided by demons. Where a demon has to oppose a different demon, the higher-ranking demon will always win. The Demon-King Asmoday Guards the Places of Treasure, and the Demon-Earl Raum Steals King's Possessions. If Raum is sent to steal possession that Asmoday guards, then Raum will retreat or simply refuse the request as an Earl cannot defeat a King.

SWITCH CORPSES

The demon can switch two corpses. Normally the corpses are in their graves, tombs or sepulchres and their places are simply switched. Sometimes, the demon will leave a mark on the graves, perhaps a lighted candle or a symbol of some sort.

TEACH (SUBJECT)

Many demons teach knowledge of the arts or sciences. Normally, this knowledge is gained quickly, far faster than would otherwise be possible. Subjects taught are wide, but include Arithmetic, Art, Astrology, Astronomy, Ethics, Geometry, Handicrafts, Language of Birds & Other Creatures, Liberal Sciences, Logic, Mensuration (Measurement), Philosophy and Science. In *Basic Roleplaying* terms, these are taught either by increasing Knowledge (Subject) or by a specific skill where appropriate. The Demon can improve the skill by 10% per Rank it possesses in the otherworld hierarchy.

TELEPORT

The demon can travel immediately to another place, and can carry anything or anybody requested. There is no real limit in how many people can be carried or where the demon can teleport from and to, except for what the Games Master wishes to apply.

TEMPT (SIN)

The demon can tempt a person to commit a particular sin. Demons are expert at this and such a tempting is difficult to ignore, for all intents and purposes, this is something that cannot be resisted. If the Games master wishes, or a player insists, then a critical POW vs. POW resistance roll might be enough to resist. The demon may tempt the person once or many times, depending on how it was instructed or what the deal the magician made.

WISDOM

The demon is wise, perhaps not as wise as Solomon himself. He can make rulings and judgements and knows many things.

Demon Statistics

The statistics given below are for a simple Demon Lord of rank 1, just one step above the common demons described elsewhere in this chapter. For each further rank, add 1D6+3 to STR, 1D6 to CON, SIZ, INT, APP, 1D6+2 to POW and 2 points to DEX. Thus, a Demonic Prince who is six ranks above the Greater Demon (and just two ranks below Lucifer himself) has 9D6+42 STR, 9D6+12 CON and SIZ, 8D6+6 INT, 9D6+18 POW and 3D6+18 DEX. For each extra rank the demon possesses, add also 2 points to armour and 10% to all skills, and give the demon one random Demonic Power. All of these improvements are summarised in the Demonic Statistics table.

If not otherwise specified, all the Powers possessed by a Demon, Djinni or Efreeti have a Level equal to its Rank.

| Characteristic | Roll | Average | Location | D20 | Points |
|----------------|--------|---------|------------|-------|--------|
| STR | 3D6+24 | (35-36) | Head | 19-20 | 8/8 |
| CON | 3D6+12 | (22-23) | Left Wing | 17-18 | 8/6 |
| SIZ | 3D6+12 | (22-23) | Right Wing | 15-16 | 8/6 |
| INT | 2D6+6 | (13) | Left Arm | 13-14 | 8/6 |
| POW | 3D6+6 | (16-17) | Right Arm | 11-12 | 8/6 |
| DEX | 3D6+6 | (16-17) | Chest | 08-10 | 8/10 |
| APP | 2D6 | (7) | Abdomen | 05-07 | 8/8 |
| | | | Left Leg | 03-04 | 8/8 |
| | | | Right Leg | 01-02 | 8/8 |

Move: 10 (15 Flying)
 Hit Points: 23
 Damage Bonus: +4D6
 Armour: Leathery skin (AP 8)

Attacks:

| | | | |
|--------------|-----|----------|------------|
| Greatsword | 80% | 2D8 + db | Bleeding |
| Whip | 30% | 1D6+½db | Entangling |
| Flame Breath | 40% | 4D6 | |
| Claw | 80% | 1D6 + db | Bleeding |
| Grapple | 80% | Special | |

Skills: Climb 90%, Dodge 90%, Fly 100%, Jump 90%, Sense 90%, Spot 90%, Throw 90%

Powers: Aura of Terror, Flame Breath, Flight, Regeneration, Sheath of Smoke and Fire.

DEMONIC STATISTIC TABLE

| Title | Rank | STR | CON | SIZ | INT | POW | DEX | APP | AP | Skill | Powers |
|-----------|------|---------|---------|---------|--------|---------|--------|------|----|-------|--------|
| Lucifer | 9 | 11D6+48 | 11D6+12 | 11D6+12 | 10D6+6 | 11D6+22 | 3D6+22 | 10D6 | 24 | +80 | 9 |
| King | 8 | 10D6+45 | 10D6+12 | 10D6+12 | 9D6+6 | 10D6+20 | 3D6+20 | 9D6 | 22 | +70 | 8 |
| Prince | 7 | 9D6+42 | 9D6+12 | 9D6+12 | 8D6+6 | 9D6+18 | 3D6+18 | 8D6 | 20 | +60 | 7 |
| Duke | 6 | 8D6+39 | 8D6+12 | 8D6+12 | 7D6+6 | 8D6+16 | 3D6+16 | 7D6 | 18 | +50 | 6 |
| President | 5 | 7D6+36 | 7D6+12 | 7D6+12 | 6D6+6 | 7D6+14 | 3D6+14 | 6D6 | 16 | +40 | 5 |
| Marquis | 4 | 6D6+33 | 6D6+12 | 6D6+12 | 5D6+6 | 6D6+12 | 3D6+12 | 5D6 | 14 | +30 | 4 |
| Earl | 3 | 5D6+30 | 5D6+12 | 5D6+12 | 4D6+6 | 5D6+10 | 3D6+10 | 4D6 | 12 | +20 | 3 |
| Knight | 2 | 4D6+27 | 4D6+12 | 4D6+12 | 3D6+6 | 4D6+8 | 3D6+8 | 3D6 | 10 | +10 | 2 |
| Lord | 1 | 3D6+24 | 3D6+12 | 3D6+12 | 2D6+6 | 3D6+6 | 3D6+6 | 2D6 | 8 | | 1 |

Character Gallery

Famous Characters

Player characters can encounter the famous people of *Merrie England*. Unfortunately, there are too many famous medieval people to include here, so we have included the Kings and Queens of the time and their most important allies.

Eleanor of Aquitaine



Eleanor is the Duchess of Aquitaine and Countess of Poitiers as her birthright, and holds these lands even after marriage. She marries Louis of France, heir to the Holy Roman Emperor, and then Henry, Prince of England. She is Queen Consort of the Franks, Queen Consort of England, and the Queen Mother and regent of England.

She has two daughters by Louis, and five sons and three daughters by Henry. Her daughters marry kings, counts and dukes; her sons are princes, dukes and kings.

Eleanor speaks French and Latin, although her native tongue is Occitan, spoken in the

south of France. She is literate and well educated, versed in music and literature, skilled in riding, hawking and hunting.

A great beauty and a rich and powerful heiress, Eleanor is in danger of being abducted and married to powerful men, as was often the custom of the time. She was married to both Louis and Henry to avoid being kidnapped.

| Characteristics | | D20 | Location | HP | |
|-----------------|----|--------------|-----------|-----------|-----|
| STR | 10 | DB 0 | 19-20 | Head | 7/3 |
| CON | 15 | Hit Points 9 | 16-18 | Left Arm | 7/2 |
| SIZ | 10 | Mana 10 | 13-15 | Right Arm | 7/2 |
| INT | 18 | Move 10 | 12 | Chest | 7/4 |
| POW | 15 | Weapon SR 6 | 09-11 | Abdomen | 7/3 |
| DEX | 16 | Power SR 2 | 05-08 | Left Leg | 7/3 |
| APP | 18 | 01-04 | Right Leg | 7/3 | |

| Weapon | Skill | Damage | HP | Special |
|--------|-------|--------|----|----------|
| Dagger | 50 | 1D4+1 | 15 | Impaling |

Skills: Bargain 88%, Command 87%, Etiquette (Nobility) 90%, Etiquette (Norman) 86%, Falconry 90%, Knowledge (Play Chess) 85%, Knowledge (Region) 70%, Language (English) 30%, Language (French) 90%, Language (Latin) 40%, Language (Occitan) 90%, Literacy 64%, Perform (Blessing) 50%, Perform (Dance) 70%, Perform (Intrigue) 95%, Perform (Play Lute) 83%, Piety 60%, Riding 75%, Status 90%

Armour: None

Vows: Lead Congregation (Queen of England and Aquitaine)
Divine Blessings (Holiness 4): Heal Body, Protection from Disease, Protection from Poison, Restore Health.

Notes: As Queen of England, Eleanor has an automatic Holiness 4

Henry II of England



Count of Anjou, Count of Nante, Count of Maine, Duke of Normandy, Duke of Aquitaine, Duke of Gascony, Lord of Ireland and King of England, Henry rules an empire that stretches from southern Scotland to the Pyrenees.

Henry is strong, athletic and handsome, unsurpassed by his peers. He is known for his red hair, freckles, and strong, muscular physique. He is also well educated, speaks French and Latin, as well as being an expert in Law, creating many new laws during his reign. He reforms the magistrates courts and sets up trial by jury rather than trial by ordeal and combat.

He struggles with the Church and tries to introduce reforms and bring church law under the influence of secular law, but this brings him into conflict with both the Pope and his old friend Thomas Beckett, whom knights acting upon Henry's orders murder.

With many powerful children, Henry is plagued with problems. He tries to give them all a fair share of inheritance, but this proves to be his downfall. He keeps changing his will and the inheritance given to various children. The other children see these changes as threats to their position and often rebel against him.

As well as his legitimate children, Henry also has many illegitimate children.

| Characteristics | | D20 | Location | HP | |
|-----------------|----|---------------|-----------|-----------|-----|
| STR | 15 | DB +1D4 | 19-20 | Head | 0/5 |
| CON | 15 | Hit Points 15 | 16-18 | Left Arm | 0/4 |
| SIZ | 15 | Mana 16 | 13-15 | Right Arm | 0/4 |
| INT | 18 | Move 10 | 12 | Chest | 0/6 |
| POW | 16 | Weapon SR 4 | 09-11 | Abdomen | 0/5 |
| DEX | 16 | Power SR 4 | 05-08 | Left Leg | 0/5 |
| APP | 18 | 01-04 | Right Leg | 0/5 | |

| Weapon | Skill | Damage | HP | Special |
|---------------|-------|------------|----|----------|
| Bastard Sword | 90 | 1D10+1+1D4 | 20 | Bleeding |
| Lance | 90 | 1D10+1+3D6 | 15 | Impaling |
| Dagger | 90 | 1D4+1D4 | 15 | Impaling |

Skills: Command 90%, Etiquette (Nobility) 80%, Etiquette (Norman) 80%, Falconry 80%, Hunting 90%, Insight 70%, Knowledge (Play Chess) 80%, Knowledge (Region) 85%, Language (English) 90%, Language (French) 70%,

Literacy 50%, Perform (Blessing) 50%, Perform (Intrigue) 55%, Perform (Kingship) 80%, Piety 40%, Riding 90%, Status 100%

Armour: None

Equipment: Horse, Bastard Sword, Dagger

Vows: Lead Congregation (King of England), Pilgrimage to Canterbury Divine Blessings (Holiness 7): none (see below).

Notes: As King of England, Henry has an automatic Holiness 6 and has just completed a pilgrimage to Canterbury to atone for his part in the murder of Thomas Beckett - he lost his Blessings following the murder, one of the reasons he has completed the pilgrimage

Thomas Beckett



A friend, confidante and right hand man of Henry II, Thomas Beckett is a churchman, a courtier, a statesman and, ultimately, a martyr and saint.

Thomas Beckett became Lord Chancellor of England and fostered Henry II's young son Henry. When Beckett became Archbishop of Canterbury, a rift developed between Henry and Thomas, to such a point where both accused the other of meddling in their affairs. After many problems, Henry II was said to have uttered the fateful words "Will no one rid me of this turbulent priest?" at which 4 knights newly returned from the Crusades went to Canterbury and slew Thomas on the steps of

Canterbury Cathedral. When they prepared his body for burial, the monks found that Thomas was wearing a hair shirt beneath his robes, thus showing that he was performing penance at the time of his death. Three years after his death, Thomas Beckett was made a Martyr Saint and his tomb became a major pilgrimage site where even Henry II went to beg for forgiveness over his inadvertent part in the Saint's murder.

| Characteristics | D20 | Location | HP |
|----------------------|-------|-----------|-----|
| STR 15 DB +1D4 | 19-20 | Head | 0/5 |
| CON 15 Hit Points 14 | 16-18 | Left Arm | 0/4 |
| SIZ 13 Mana 17 | 13-15 | Right Arm | 0/4 |
| INT 17 Move 10 | 12 | Chest | 0/6 |
| POW 17 Weapon SR 5 | 09-11 | Abdomen | 0/5 |
| DEX 15 Power SR 2 | 05-08 | Left Leg | 0/5 |
| APP 18 | 01-04 | Right Leg | 0/5 |

| Weapon | Skill | Damage | HP | Special |
|---------------|-------|------------|----|----------|
| Bastard Sword | 60 | 1D10+1+1D4 | 20 | Bleeding |
| Dagger | 70 | 1D4+1D4 | 15 | Impaling |
| Lance | 60 | 1D10+1+3D6 | 15 | Impaling |

Skills: Bless 45%, Etiquette (Clerical) 70%, Etiquette (Norman) 70%, Fast Talk 61%, Hunting 70%, Insight 80%, Knowledge (Region) 61%, Knowledge (Christianity) 60%, Knowledge (Canon Law) 90%, Knowledge (Secular Law) 90%, Language (French) 70%, Language (English) 90%, Language (Latin) 59%, Literacy (Latin) 67%, Perform (Blessing) 90%, Perform (Oratory) 80%, Perform (Ritual) 64%, Piety 100%, Persuade 74%, Ride 56%, Status 64%

Armour: None

Equipment: Horse, Bastard Sword, Dagger

Vows: Lead Congregation (Archbishop of Canterbury), Chastity, Poverty,

Obedience, Ritual Fasting, Pilgrimages

Divine Blessings (Holiness 17): Aura of Holiness, Bless, Dismiss Magic, Endure Hardship, Exorcism, Fear, Gift of Languages, Heal Body, Heavenly Assistance, Prodigious Feat, Protection from Disease, Protection from Poison, Restore Health, Sense Malice, Soul Shield, Soul Sight, Spirit Block.

Richard I of England



Handsome and athletic, Richard has red-blond hair, light eyes and a pale complexion. He is a skilled general and soldier, commanding his army at the age of 16. He rebelled several times against his father and brothers, but also warred against the barons and the Kings of France.

Richard became a Crusader and embarked on the Third Crusade, conquering Sicily and Cyprus. He fought with Saladin, and the two came to a settlement when Richard realised that his brother John and Louis, King of France, were conspiring against him.

When he returned, he was captured by Leopold V of Austria and given to the Holy Roman Emperor, Henry VI, who imprisoned him for several years.

Richard was educated, knowing French, Latin and Occitan. He was a skilled singer and musician, and identified his whereabouts to Blondel by answering his friend's song with the next verse.

During his entire reign he only spent 6 months in England, preferring his lands in France. Despite this, he was seen as a good king and is loved by the English.

| Characteristics | D20 | Location | HP |
|----------------------|-------|-----------|-----|
| STR 18 DB +1D6 | 19-20 | Head | 7/6 |
| CON 18 Hit Points 17 | 16-18 | Left Arm | 7/4 |
| SIZ 16 Mana 15 | 13-15 | Right Arm | 7/4 |
| INT 16 Move 10 | 12 | Chest | 7/7 |
| POW 15 Weapon SR 3 | 09-11 | Abdomen | 7/6 |
| DEX 18 Power SR 2 | 05-08 | Left Leg | 7/6 |
| APP 18 | 01-04 | Right Leg | 7/6 |

| Weapon | Skill | Damage | HP | Special |
|---------------|-------|------------|----|----------|
| Bastard Sword | 130 | 1D10+1+1D6 | 20 | Bleeding |
| Dagger | 100 | 1D4+1D6 | 15 | Impaling |
| Lance | 130 | 1D10+1+3D6 | 15 | Impaling |

Skills: Art (Poetry) 80%, Command 90%, Dodge 80%, Etiquette (Nobility) 70%, Etiquette (Norman) 70%, Falconry 85%, Hunting 90%, Insight 80%, Riding 90%, Knowledge (Play Chess) 70%, Knowledge (Warfare) 90%, Language (French) 70%, Language (Occitan) 90%, Language (English) 20%, Perform (Blessing) 50%, Perform (Intrigue) 60%, Perform (Kingship) 60%, Perform (Play Lute) 70%, Perform (Sing) 80%, Piety 40%

Armour: Chainmail

Equipment: Horse, Bastard Sword, Dagger, Lance, Shield

Vows: Lead Congregation (King of England), Chivalry, Crusade

Divine Blessings (Holiness 8): Armour of Faith, Aura of Holiness, Gift of Languages, Heal Wound, Heavenly Assistance, Holy War, Sense Malice, Sword Blessing.

Blondel



A troubadour, friend and confidant of Richard Lion-Heart, nicknamed because of his long, flowing blond hair, Blondel gained fame due to his part in the ransom of King Richard. While Richard was imprisoned, his brother John withheld news about his well-being, so Blondel tried and find his master. He travelled through Germany and Austria, from castle to castle, singing the first verse of a song that Richard himself had composed. When Richard heard him and replied with the second verse, Blondel knew where he was and reported back to Richard's friends in England. Later,

Blondel was granted a fiefdom on Guernsey, in the Channel Islands.

| Characteristics | | | D20 | Location | HP |
|-----------------|----|---------------|-------|-----------|-----|
| STR | 14 | DB +1D4 | 19-20 | Head | 0/5 |
| CON | 16 | Hit Points 15 | 16-18 | Left Arm | 0/4 |
| SIZ | 14 | Mana 16 | 13-15 | Right Arm | 0/4 |
| INT | 15 | Move 10 | 12 | Chest | 0/6 |
| POW | 16 | Weapon SR 4 | 09-11 | Abdomen | 0/5 |
| DEX | 18 | Power SR 3 | 05-08 | Left Leg | 0/5 |
| APP | 18 | | 01-04 | Right Leg | 0/5 |

| Weapon | Skill | Damage | HP | Special |
|--------|-------|---------|----|----------|
| Dagger | 70 | 1D4+1D6 | 15 | Impaling |

Equipment: Dagger, Lute

Skills: Art (Compose Poetry) 110%, Etiquette (Court) 80%, Etiquette (Nobility) 80%, Etiquette (Norman) 80%, Falconry 50%, Hunting 60%, Insight 90%, Knowledge (Region) 53%, Language (English) 90%, Language (French) 90%, Listen 84%, Perform (Play Lute) 100%, Perform (Poetry) 100%, Perform (Sing) 130%, Persuade 71%, Riding 70%, Status 71%



John I of England



The youngest son of Henry II, John had several nicknames, notably Lackland and Softsword, the former due to his not receiving an inheritance, the second due to his perceived military incompetence. John quarreled with his brothers, mainly Geoffrey and Richard, usually over promised inheritances and property. When Richard was imprisoned after the Third Crusade, John tries to usurp his position as monarch, moving against William Longchamp, Richard's right hand man, and sending a letter to The Holy Roman Emperor asking him to keep Richard captive for as long as possible. Under John, taxes were high to pay for the Crusades and

for Richard's ransom. Later, Geoffrey's son, Arthur, challenged his uncle King John with the support of the King of France. As a result, John lost his territories in France and the Angevin Empire was broken up forever.

John built up a sizeable navy and won several important naval battles using his new galleys. He quarrelled with the Pope over the rights of the Church and the right to appoint bishops, something that had plagued the monarchy for years. England was placed under Interdiction for years and eventually John was excommunicated. He closed churches and confiscated their property, including the clergy's concubines for which they paid a handsome ransom.

Eventually, John submitted to the Pope and became his vassal. John also quarrelled with the Barons, culminating in the signing of the Magna Carta and all-out war with the Barons supporting Prince Louis of France as new King of England, but John died before the conquest had really begun, leaving his son Henry III to reign.

History portrays John as a bad king and Richard as a good king. However, that may be partly due to the fact that Richard only spent 9 months in England, preferring warmer France, and John spent many years based in England. Perhaps his heavy hand was felt more keenly than Richard's lighter touch. John certainly raised taxes, encouraged patronage and the buying of position, lost many battles and lost his possessions in France, but he also created the English navy and faced the resurgent papacy.

| Characteristics | | | D20 | Location | HP |
|-----------------|----|---------------|-------|-----------|-----|
| STR | 16 | DB +1D4 | 19-20 | Head | 0/5 |
| CON | 16 | Hit Points 14 | 16-18 | Left Arm | 0/4 |
| SIZ | 12 | Mana 14 | 13-15 | Right Arm | 0/4 |
| INT | 16 | Move 10 | 12 | Chest | 0/6 |
| POW | 14 | Weapon SR 5 | 09-11 | Abdomen | 0/5 |
| DEX | 15 | Power SR 2 | 05-08 | Left Leg | 0/5 |
| APP | 15 | | 01-04 | Right Leg | 0/5 |

| Weapon | Skill | Damage | HP | Special |
|---------------|-------|------------|----|----------|
| Bastard Sword | 60 | 1D10+1+1D4 | 20 | Bleeding |
| Dagger | 90 | 1D4+1D4 | 15 | Impaling |
| Lance | 60 | 1D10+1+3D6 | 15 | Impaling |

Armour: Chainmail

Equipment: Horse, Bastard Sword, Dagger, Lance, Shield

Skills: Command 40%, Dodge 60%, Etiquette (Court) 80%, Etiquette (Norman) 80%, Falconry 70%, Hunting 90%, Insight 80%, Knowledge (Play Chess) 50%, Knowledge (Warfare) 50%, Language (English) 70%, Language (French) 80%, Perform (Blessing) 50%, Perform (Intrigue) 90%, Perform (Kingship) 40%, Piety

40%, Riding 70%

Divine Blessings: (Holiness 6): Aura of Holiness, Fear, Heal Body, Restore Health, Sense Malice, Soul Shield.

Notes: As King of England, John is considered to have the equivalent of the Lead Congregation Vow

Saladin



Sultan of Egypt and Syria, scholar, poet and warrior, Saladin was the most famous Muslim ruler of the 12th Century. He consolidated his empire through combat and diplomacy. He fought with the kingdoms of the Crusaders and eventually retook Jerusalem, an act that instigated the Third Crusade. Richard the Lionheart and Saladin had a famous rivalry, notable for its chivalrous aspects. Saladin sent Richard his personal physician when Richard fell ill, sent him iced tea when he had a fever, and sent him two horses to replace one he had lost. There was talk of marrying Richard's sister, Joan

of England, to Saladin's brother to end the wars between them. The two men came agreed a truce following reports of Prince John's plots against Richard. Saladin himself died soon after Richard left the Holy Land.

| Characteristics | | D20 | Location | HP | |
|-----------------|----|---------------|-----------|-----------|-----|
| STR | 16 | DB +1D4 | 19-20 | Head | 7/5 |
| CON | 18 | Hit Points 16 | 16-18 | Left Arm | 7/4 |
| SIZ | 14 | Mana 16 | 13-15 | Right Arm | 7/4 |
| INT | 18 | Move 10 | 12 | Chest | 7/6 |
| POW | 16 | Weapon SR 4 | 09-11 | Abdomen | 7/5 |
| DEX | 19 | Power SR 2 | 05-08 | Left Leg | 7/5 |
| APP | 18 | 01-04 | Right Leg | 7/5 | |

| Weapon | Skill | Damage | HP | Special |
|---------------|-------|------------|----|----------|
| Scimitar | 120 | 1D8+1+1D4 | 19 | Bleeding |
| Lance | 120 | 1D10+1+3D6 | 15 | Impaling |
| Composite Bow | 130 | 1D8+1 | 12 | Impaling |

Skills: Appraise 36%, Command 100%, Craft (Wheelwright) 25%, Dodge 130%, Drive (Cart) 46%, Etiquette (Arabic) 60%, Etiquette (Chivalry) 60%, Falconry 90%, Hunting 90%, Insight 80%, Knowledge (Region) 34%, Knowledge (Warfare) 120%, Language (Arabic) 95%, Language (Latin) 50%, Literacy 70%, Perform (Blessing) 90%, Perform (Intrigue) 80%, Perform (Kingship) 80%, Perform (Play Chess) 95%, Ride (Horse) 90%, Spot 60%, Status 100%

Armour: Chainmail

Equipment: Horse, Dagger, Lance, Scimitar, Shield

Vows: Lead Congregation (Sultan of Egypt and Syria), Chivalry, Jihad

Divine Blessings (Holiness 10): Aura of Holiness, Bless, Dismiss Magic, Gift of Languages, Heal Wound, Heavenly Assistance, Holy War, Sense Malice, Soul Shield, Sword Blessing.



Robin Hood

Of all the legendary heroes of England, with the possible exception of King Arthur, Robin Hood is the most controversial. He is said to have been an outlaw during Richard's reign, living in Sherwood Forest with his Merry Men while the King was on Crusade. However, there is no proof that he ever existed.

Merrie England is a game of legend and story as much as one of historical fact, so Robin Hood certainly exists here. He is a yeoman, although possibly a minor Saxon nobleman, who was disinherited by the Normans and outlawed. He meets John Little, a giant outlaw, and defeats him on a bridge, giving him the name Little John. Together, their band of outlaws terrorise the greenwood of middle England, especially proving to be a thorn in the side of the Sheriff of Nottingham, but robbing from the rich and giving to the poor.

He is an accomplished archer and swordsman, winning many archery contests and famously splitting another's arrow. He fought against the tyranny of Prince John and supported Richard. In fact, he was supposedly a companion or battle comrade of Richard.

How would a GM use Robin Hood? He could be an NPC for the PCs to interact with; he could be just another outlaw; he could be a PC; or he could simply not be referred to at all. After all, there are many outlaws in the English Greenwood.

| Characteristics | | D20 | Location | HP | |
|-----------------|----|---------------|----------|-----------|-----|
| STR | 15 | DB +1D4 | 19-20 | Head | 2/5 |
| CON | 16 | Hit Points 15 | 16-18 | Left Arm | 2/4 |
| SIZ | 14 | Mana 18 | 13-15 | Right Arm | 2/4 |
| INT | 16 | Move 10 | 12 | Chest | 2/6 |
| POW | 18 | Weapon SR 4 | 09-11 | Abdomen | 2/5 |
| DEX | 18 | Power SR 2 | 05-08 | Left Leg | 2/5 |
| APP | 18 | | 01-04 | Right Leg | 2/5 |

| Weapon | Skill | Damage | HP | Special |
|---------------|-------|------------|----|----------|
| Bastard Sword | 120 | 1D10+1+1D4 | 20 | Bleeding |
| Quarterstaff | 100 | 1D8+1D4 | 20 | Crushing |
| Long Bow | 180 | 1D10+1+1D4 | 10 | Impaling |

Equipment: Horse, Bastard Sword, Quarterstaff, Long Bow

Skills: Acrobatics 60%, Athletics 80%, Dodge 90%, Etiquette (Norman) 50%, Etiquette (Outlaw) 60%, Hide 90%, Insight 50%, Knowledge (Region: Sherwood Forest) 60%, Knowledge (Survival) 70%, Language (English) 80%, Perform (Oratory 90%), Ride 70%, Sleight 50%, Spot 80%, Tracking 80%

Armour: Hard Leather

King Arthur

What, I hear you ask, is King Arthur doing in a list of notable Personalities of *Merrie England*?

A good question, the answer to which is clearly - he isn't. However, the Normans and their descendants have used the legends of King Arthur as propaganda to legitimise their actions. William the Conqueror used Bretons in his conquest, and the Bretons had legends of King Arthur that they shared with the Welsh, a fact that helped to pacify that troublesome nation. King Arthur was a noble knight who fought against the Saxons, as was William the Conqueror. King Arthur ruled much of France, as did the Angevins. The Knights of Camelot were paragons of virtue and chivalry, concepts that Eleanor of Aquitaine wanted to introduce and promote amongst her courts. The legends of King Arthur were expanded and written down during the reigns of Henry II, Richard and John, both as an example of a good king and also as examples of how the Barons and Knights were expected to behave. As such, King Arthur is as much a part of *Merrie England* as Robin Hood.

Sample Characters

Games Masters often need to access stock characters, whether for random encounters, cannon fodder or simply to use when required. Here are a few standard characters to be slotted in, as and when needed.

Common Folk

SAXON PEASANT



| Characteristics | | D20 | Location | HP |
|-----------------|----|---------------|-----------|-----|
| STR | 10 | DB: 1D4 | Head | 0/4 |
| CON | 9 | Hit Points 11 | Left Arm | 0/3 |
| SIZ | 13 | Mana 10 | Right Arm | 0/3 |
| INT | 11 | Move 10 | Chest | 0/4 |
| POW | 10 | Weapon SR 5 | Abdomen | 0/4 |
| DEX | 10 | Power SR 3 | Left Leg | 0/4 |
| APP | 10 | | Right Leg | 0/4 |

| Weapon | Skill | Damage | HP | Special |
|--------------|-------|--------|----|----------|
| QuarterStaff | 41 | 1D8 | 20 | Crushing |
| Dagger | 38 | 1D4 | 15 | Impaling |

Skills: Appraise 35%, Bargain 27%, Brawl 32%, Craft (Brass Worker) 20%, Drive 38%, Etiquette (Saxon) 17%, First Aid 54%, Knowledge (History) 31%, Knowledge (Natural History) 23%, Knowledge (Region) 27%, Language (Norman) 17%, Language (English) 75%, Listen 48%, Ride 23%, Spot 37%, Track 28%

Equipment: Dagger, Quarterstaff

Armour: None

Money: 1s 4d

Military Folk

MAN AT ARMS

| Characteristics | | D20 | Location | HP |
|-----------------|----|---------------|-----------|-----|
| STR | 10 | DB: 1D4 | Head | 7/3 |
| CON | 10 | Hit Points 10 | Left Arm | 7/3 |
| SIZ | 10 | Mana 11 | Right Arm | 7/3 |
| INT | 11 | Move 10 | Chest | 7/4 |
| POW | 11 | Weapon SR 5 | Abdomen | 7/3 |
| DEX | 12 | Power SR 3 | Left Leg | 7/3 |
| APP | 12 | | Right Leg | 7/3 |

| Weapon | Skill | Damage | HP | Special |
|-------------|-------|-----------|----|----------|
| Broad Sword | 61 | 1D8+1+1D4 | 20 | Bleeding |
| Dagger | 32 | 1D4+1D4 | 15 | Impaling |
| Self Bow | 31 | 1D6+1+1D2 | 12 | Impaling |

Skills: Climb 72%, Dodge 53%, Etiquette (Nobility) 26%, Etiquette (Norman) 36%, First Aid 70%, Hide 40%, Knowledge (Region) 37%, Language (English) 29%, Language (French) 80%, Listen 53%, Navigate 41%, Perform (Play Lute) 44%, Ride 37%, Status 52%, Sneak 40%

Equipment: Dagger, Sword, Bow

Armour: Chainmail

Money: 8d

SQUIRE

| Characteristics | | D20 | Location | HP |
|-----------------|----|---------------|-----------|-----|
| STR | 10 | DB: 1D4 | Head | 2/3 |
| CON | 10 | Hit Points 10 | Left Arm | 2/3 |
| SIZ | 10 | Mana 6 | Right Arm | 2/3 |
| INT | 16 | Move 10 | Chest | 2/4 |
| POW | 6 | Weapon SR 5 | Abdomen | 2/3 |
| DEX | 10 | Power SR 2 | Left Leg | 2/3 |
| APP | 7 | | Right Leg | 2/3 |

| Weapon | Skill | Damage | HP | Special |
|------------|-------|-----------|----|----------|
| Dagger | 52 | 1D4+1D4 | 15 | Impaling |
| Broadsword | 41 | 1D8+1+1D4 | 20 | Bleeding |

Skills: Dodge 47%, Etiquette (Chivalry) 27%, Etiquette (Norman) 31%, Falconry 39%, Knowledge (Heraldry) 32%, Knowledge (England) 32%, Language (English) 35%, Language (French) 83%, Perform (Dance) 39%, Perform (Play Lute) 32%, Ride 28%, Ride (Horse) 32%, Status 42%

Armour: Heavy Padded/Quilted

Equipment: Dagger, Broadsword

Money: 4s 10d

KNIGHT

| Characteristics | | D20 | Location | HP |
|-----------------|----|---------------|-----------|-----|
| STR | 14 | DB: 1D4 | Head | 8/3 |
| CON | 10 | Hit Points 11 | Left Arm | 8/3 |
| SIZ | 12 | Mana 8 | Right Arm | 8/3 |
| INT | 13 | Move 10 | Chest | 8/4 |
| POW | 8 | Weapon SR 6 | Abdomen | 8/3 |
| DEX | 7 | Power SR 3 | Left Leg | 8/3 |
| APP | 11 | | Right Leg | 8/3 |

| Weapon | Skill | Damage | HP | Special |
|------------|-------|-----------|----|----------|
| Broadsword | 75 | 1D8+1+1D4 | 20 | Crushing |
| Dagger | 66 | 1D4+1D4 | 15 | Impaling |

| | | | | |
|-------------|----|------------|----|----------|
| Lance | 56 | 1D10+1+3D6 | 15 | Impaling |
| Full Shield | 45 | 1D4+1+1D4 | 22 | Bleeding |
| Long Bow | 48 | 1D10+1+1D2 | 10 | Impaling |

Skills: Brawl 52%, Command 38%, Craft (Clothworker) 51%, Dodge 47%, Hide 44%, Falconry 58%, Knowledge (Regional) 47%, Language (Breton) 40%, Language (English) 42%, Language (Welsh) 76%, Perform (Dance) 47%, Perform (Seduction) 53%, Ride (Horse) 53%, Status 58%

Armour: Plate

Equipment: Horse, Broadsword, Dagger, Lance, Full Shield, Long Bow

Money: 6s 4d

Vows: Chivalry, Pilgrimage to Santiago de Compostela

Divine Blessings (Holiness 2): Heal Wound, Sword Blessing

Notes: This knight has taken a Vow of Chivalry and has been on a pilgrimage to St James' tomb in Compostela, Spain, so he has taken 2 Blessings from St George, a common saint for knights.



Clerical Folk

MONK

| Characteristics | | D20 | Location | HP | |
|-----------------|----|---------------|----------|-----------|-----|
| STR | 13 | DB +1D4 | 19-20 | Head | 0/4 |
| CON | 13 | Hit Points 13 | 16-18 | Left Arm | 0/3 |
| SIZ | 13 | Mana 13 | 13-15 | Right Arm | 0/3 |
| INT | 12 | Move 10 | 12 | Chest | 0/5 |
| POW | 13 | Weapon SR 5 | 09-11 | Abdomen | 0/4 |
| DEX | 11 | Power SR 3 | 05-08 | Left Leg | 0/4 |
| APP | 14 | | 01-04 | Right Leg | 0/4 |

| Weapon | Skill | Damage | HP | Special |
|--------------|-------|---------|----|----------|
| QuarterStaff | 54 | 1D8+1D4 | 20 | Crushing |

Skills: Appraise 39%, Bless 23%, Brawl 39%, Craft (Apothecary) 25%, Craft (Embroidery) 18%, Drive (Cart) 36%, Insight 31%, Knowledge (Natural World) 19%, Knowledge (Cornwall) 21%, Knowledge (Religion) 31%, Language (Latin) 29%, Language (Cornish) 75%, Perform (Play Drum) 30%, Perform (Ritual) 26%, Piety 50%, Pilot (Ship) 16%, Research 48%, Knowledge (Medicine) 22%

Armour: None

Equipment: QuarterStaff

Money: 7d

Vows: Poverty, Chastity, Obedience

Divine Blessings (Holiness 3): Bless, Heal Wound, Dismiss Magic

Notes: This Cornish Monk is trained as an Apothecary and knows some medicine, not unusual for a monk of the time

NORMAN FRIAR

| Characteristics | | D20 | Location | HP | |
|-----------------|----|---------------|----------|-----------|-----|
| STR | 10 | DB | 19-20 | Head | 0/4 |
| CON | 11 | Hit Points 13 | 16-18 | Left Arm | 0/3 |
| SIZ | 14 | Mana 15 | 13-15 | Right Arm | 0/3 |
| INT | 12 | Move 10 | 12 | Chest | 0/5 |
| POW | 15 | Weapon SR 5 | 09-11 | Abdomen | 0/4 |
| DEX | 14 | Power SR 3 | 05-08 | Left Leg | 0/4 |
| APP | 16 | | 01-04 | Right Leg | 0/4 |

| Weapon | Skill | Damage | HP | Special |
|--------|-------|--------|----|----------|
| Dagger | 71 | 1D4 | 15 | Impaling |

Skills: Etiquette (Norman) 44%, Fast Talk 51%, Insight 44%, Knowledge (History) 44%, Knowledge (Occult) 44%, Knowledge (Philosophy) 53%,

Knowledge (Region) 45%, Knowledge (Christianity) 51%, Language (Breton) 42%, Language (English) 47%, Language (French) 95%, Perform (Play Lute) 46%, Perform (Ritual) 48%, Perform (Sing) 46%, Persuade 58%, Piety 40%, Ride 33%, Status 52%

Armour: None

Equipment: Dagger

Money: 6d

Vows: Poverty, Chastity, Obedience.

Divine Blessings (Holiness 3): Bless, Heal Wound, Dismiss Magic

PRIEST

| Characteristics | | D20 | Location | HP | |
|-----------------|----|--------------|----------|-----------|-----|
| STR | 17 | DB: +1D4 | 19-20 | Head | 0/5 |
| CON | 13 | Hit Points 0 | 16-18 | Left Arm | 0/4 |
| SIZ | 14 | Mana 9 | 13-15 | Right Arm | 0/4 |
| INT | 14 | Move 10 | 12 | Chest | 0/6 |
| POW | 9 | Weapon SR 5 | 09-11 | Abdomen | 0/5 |
| DEX | 10 | Power SR 3 | 05-08 | Left Leg | 0/5 |
| APP | 17 | | 01-04 | Right Leg | 0/5 |

| Weapon | Skill | Damage | HP | Special |
|--------|-------|------------|----|----------|
| Dagger | 74 | 1D4 +1D4 | 15 | Impaling |
| Sword | 55 | 1D8+1 +1D4 | 15 | Bleeding |

Skills: Bless 35%, Brawl 57%, Craft (Girdler) 47%, Drive (Cart) 57%, Fast Talk 45%, Gaming 71%, Insight 53%, Knowledge (History) 42%, Knowledge (Regional) 44%, Knowledge (Christianity) 41%, Language (English) 44%, Language (Gaelic) 52%, Language (Latin) 60%, Language (Norman) 70%, Perform (Ritual) 63%, Perform (Sing) 48%, Persuade 53%, Pilot (Ship) 40%, Sneak 50%, Track 52%

Armour: None

Equipment: Dagger, Sword

Money: 8d

Vows: Lead Congregation, Celibacy, Pilgrimage to the Holy Land

Divine Blessings (Holiness 6): Bless, Dismiss Magic, Endure Hardship, Heal Wound, Heavenly Assistance, Soul Sight.

Notes: This well-travelled priest comes from the Kingdom of the Isles, has recently returned from the Holy Land and has retained his knowledge of Girdling, all the better to fight the Fairy Folk

Campaigns

Types of Campaign

There are many campaign styles that suit *Merrie England*. Games Masters and players will want to decide during the course of play which style suits their particular game. However, the following may give some indication of the flavour of different kinds of campaign.

Adventuring

Merrie England is ideally suited to an Adventuring campaign style. Many a young man or young woman has left home determined to make a fortune, see far-away places and find their true loves.

Wandering

People have many reasons to wander. Lords can evict tenants from their homes, people can leave home to make their fortunes, craftsmen can wander between towns plying their trade, and merchants travel to make money.

Freebooting

The hired sword is a typical adventuring theme. Trained fighting men can wander the country, sometimes acting as raiders, sometimes as mercenaries, sometimes as outlaws, or sometimes just as adventurers.

Military

During the period of *Merrie England* there were a number of wars, all of which can be used as the basis for a military campaign.

Crusades

An obvious type of military campaign is the Crusade, either the Holy War in the Holy Lands, the Albigensian Crusade in the South of France, or the Reconquista of Spain and Portugal. This kind of campaign is combat-based, but can also have a religious aspect and work to highlight the clash of cultures.

Civil War

The Barons often fought each other and rebelled against their lieges. The Princes of England also acted against their father. A Civil War campaign contains combat and travel, with a lot of double-dealing, betrayals and politicking.

Wars Abroad

Merrie England has a number of hostile neighbours and there are ample opportunities to make war abroad. There is War in France between the Angevins and the French, between the Angevins and their vassals, and between the Angevins themselves. Scotland and Wales occasionally make incursions into England, raiding and harrowing. Ireland is always a troublesome place, with the Conquest of Ireland under Strongbow, and the putting down of rebellions providing plenty of scope for a military campaign.



OUTLAW

Clearly, Robin Hood has a major influence on this kind of campaign, but there are other types of Outlaw Campaigns.

GREENWOOD

This is the Robin Hood style campaign, with outlaws living in the forests and fighting the evil nobles. Unlike Robin Hood, the PCs may well rob the rich and keep it. This kind of campaign has skulduggery and adventure, with high-speed chases and clever manoeuvring.

BANDITRY

Not all outlaws are nice. Many are downright scallywags. Bandits roam around *Merrie England*, sometimes sponsored by Robber Barons, sometimes self-financing, and even opportunistic in nature. These bandits are brigands, often lead by corrupt knights.

PIRATES

There are pirates in the English Channel, along the French coast, and in the Irish and North Seas, fighting both for and against the English Crown. Some English Pirates even sack Saracen and Moorish merchant vessels, so a pirate campaign can be very wide-ranging.

THE SHERIFF'S MEN

Not all Outlaw Campaigns have the PCs as the Outlaws. A satisfying campaign can be had playing the Sheriff's Men, soldiers who hunt down outlaws and keep the peace. This can be as high-speed as a Greenwood campaign, with the PCs running around, trying to outwit those cunning outlaws.

Religious

Merrie England is a place where religion is paramount. It can be interesting to play in a campaign with a religious bent.

Merrie England

Even though *Merrie England* is Christian, there are lots of Johnny Foreigners out there who are not. The Crusades, the Reconquista and also the drives against the pagan Baltic nations and the Cathars of southern France were all initially missionary expeditions. Missionary campaigns are controversial but can be rewarding, as they involve a lot of roleplaying, and playing with words and ideas as well as facing some uncomfortable truths. The Alephtar Games supplement *Crusaders of the Amber Coast* will allow player characters designed for *Merrie England* to travel to the Baltic coast and fight for the Faith – and for some trade profit!

HERETICAL

The Cathars in Southern France are heretics who believe in slightly different things to the rest of the Christian world. Alternatively, they may know the truth and try to hide it from others. It is possible to play a group of heretics facing persecution and surviving against the odds.

INQUISITORIAL

Although the Inquisition isn't the all-powerful machine it will become, it does have a part to play at the time of *Merrie England*. Player Characters can be part of the Inquisition, seeking out heretics wherever they are hiding, and purifying them in the name of Holy Mother Church. They could also act against the Inquisition, protecting the innocent against persecution. It might even be possible to belong to a secret office of the Inquisition, dedicated to investigating the supernatural.

Courtly

Merrie England has a courtly tradition, and it is quite possible to have a campaign based around the machinations and politics of the court.

COURTLY INTRIGUE

The English Court is a place of intrigue, with plots and counter plots, assassinations and jockeying for power. Players who enjoy plotting and intrigue would suit this kind of campaign.

COURTLY LOVE

Queen Eleanor promoted the ideas of Courtly Love and Chivalry in her courts, so players can take the parts of handsome troubadours, knights errant, damsels pining away in remote towers and rogues seducing all who they come in contact with.



Entertainer

Merrie England is a time of Troubadours, of Minstrels and Jesters, a place where entertainers are well-valued and highly prized, where Kings listen to their Troubadour companions over their closest advisers.

ITINERANT ENTERTAINERS

Many entertainers travel between towns, castles and courts, trying to make a living and to see the world. Chaucer in the film *A Knight's Tale* is a perfect example of an itinerant entertainer. Such a campaign has elements of adventure, travel and entertainment.

COURTLY ENTERTAINERS

Some lucky Troubadours and Minstrels have found a patron, a rich nobleman, king or queen who supports them and asks for their advice. Such lucky men have an easy life; no more travelling, no more going hungry and no more trouble. However, nothing is that simple. A Court Entertainer must negotiate the problems and intrigues of a court. Their patron expects them to write tales in his favour and to write poems that slight his enemies. What about the new, handsome, young troubadour who has just come visiting and making your patron laugh? Where would you go if he comes into favour and you have to leave? And what would you do to retain that patronage?

POLITICAL AGITATORS

Some entertainers make political statements through their verses and songs. Protest songs are not a new phenomenon, and Folk Songs are full of politics. Minstrels and Troubadours can sing their songs with impunity, disguising their sentiments in flowery words. Cathar sympathisers can hide their religious beliefs in clever and beautiful verse.

Other

There are, of course, many other types of campaign that can be used with *Merrie England*. Let your imagination run wild! For example, Steve Perrin, one of the original authors of *Basic Roleplaying*, ran a Steeleye Span campaign that used the ballads sung by the British Folk group Steeleye Span as background material. If that isn't odd enough, how about the inquisition pursuing the archbishop of Canterbury and facing off in a blessing powered, superhuman punch-up? Or seeking to close the gates to Fair Elf Land before *Merrie England* is ravaged by mythical creatures and fey princes?

Under the Greenwood Tree

What is *Merrie England* without outlaws? Robin Hood and his Merrie Men are the best known of the outlaws of England, but there are many more. The Kings have outlawed many opponents, nobles have taxed and destroyed rivals, and soldiers have returned from then Crusades or from the wars in France and have carried on looting and raiding.

Famous Outlaws

Robin Hood

Robin Hood and his Merry Men operate around Sherwood Forest in Nottinghamshire and Derbyshire. However, their reach stretches into the forests of the Midlands, to the Forests of Arden and Rockingham, across the Peak District and even northwards into the Ridings of Yorkshire.

Born in Loxley, on the edge of Sherwood Forest near Sheffield, Robin went on the Crusades and fought alongside King Richard. Robin returned to find that his family home had been destroyed and his family killed. He fled into the nearby forests and became leader of a band of outlaws. Together, Robin Hood and his companions fought oppression and injustice, especially that perpetrated by William de Wendenal, the Sheriff of Nottingham. When Richard returned from his imprisonment, following the Crusades, he pardoned Robin, but Robin returned to the outlaw life during the reign of King John.



♪ *He pulled off his long shepherds coat,
And he spread it on the ground,
And out of the Bishops long trunk-hose,
He pulled a hundred pound.*

*'O master,' quoth Little John,
'It's a very bonny sight for to see;
It makes me to favour the Bishop,
Tho in heart he loves not me.'*

*'Come, sing us a mass,' says bold Robin Hood,
'Come, sing us a mass all anon;
Come, sing us a mass,' says bold Robin Hood,
'Take a kick in the arse, and be gone.'* ♪

The Outlaws of Ingelswood

Adam Bell lives in Inglewood Forest, near Carlisle with his boon companions William of Cloudsley and Clym of the Clough. He is a skilled archer, every bit as good as Robin Hood. William of Cloudsley is famous for shooting an arrow through an apple upon the head of his son at six score paces (120 yards).

Fulk FitzWarin

The son of a landed knight, Fulk FitzWarin is sent to King Henry II's court as a child, where he becomes a playmate and friend of Prince John. However, after a quarrel over a game of chess, Fulk strikes John

and became his enemy.

Under King Richard, Fulk is given custody of the Shropshire March and is a great Border Lord. However, when John takes the throne after Richard's death, he soon finds a way to dispossess Fulk's family of its titles and land, forcing Fulk into the forests with his brothers and men at arms. After travelling to Brittany, back to England and throughout the moors and forests of southern England, Fulk travels to Canterbury where Hubert, the Archbishop, asks him to marry his sister, Maud le Vavsour, the first baroness Butler and widow of the first Baron Butler, whose brother in law had bought right to arrange her marriage for 1200 marks. The couple returns to the forests and wanders throughout England, Scotland, France, Brittany and Scandinavia where they have many adventures. Eventually, Fulk returns to England and captures John while hunting, forcing him to issue a Royal pardon, returning Fulk's estates and titles.

Fulk FitzWarin is known as a good, honourable and noble man, forced to become an outlaw by an evil king. He fights giants and dragons, kills many knights sent to capture him, as well as outlaws who impersonate him.

Eustace the Monk

Eustace is the son of Baudoin Busket, a lord of Boulogne, and studies black magic in Toledo before becoming a Benedictine monk. When his father is murdered, Eustace leaves his monastery and avenges his father's death. He becomes Steward of Boulogne, being the Seneschal and Bailiff of the Count of Boulogne. In 1204, Count Renaud de Dammartin quarrels with Eustace, stating that Eustace is mishandling his stewardship, so Eustace is forced to become an outlaw, burning several mills in protest.

From 1205 to 1212, Eustace is a pirate, operating from the Channel Isles and holding Castle Cornet in Guernsey, acting as a mercenary in the employ of both John and Philip II of France, raiding ships from both kingdoms and harrying the English Channel and the Straits of Dover. He eventually sides with Philip, and starts raiding the English coast. When Philip invades England, Eustace ferries him across the Channel and joins in the rebellion against John. In 1217, Eustace meets the English in battle at Dover, where he smashes the English fleet until his sailors are blinded with powdered quicklime. Eustace escapes with his flagship and is caught and executed on board his ship at Sandwich.

During his time as an outlaw, Eustace fights and outwits Renaud many times. His deeds are immortalised in ballads, though he is a ruthless outlaw, pirate and bandit, a ravisher of women and burner of villages.

The Forests

Most of the outlaws of the period live, at least some of the time, in forests. What makes the forest so attractive to outlaws? Let us see some facts about them.

Forest Law

What is a forest? At the time of *Merrie England*, a forest is an area set aside for hunting, whether for the use of the King or the nobility. A third of the kingdom has been set aside as forest.

Land that has been designated as Forest is covered by a set of laws known as Forest Law. These laws cover the use of the land, who is allowed to roam the forest, what outsiders are allowed to do in the forest, and the penalties for transgression. A Chase is a piece of land reserved for hunting, but without strict laws governing its use. A Warren is an area of land where the rights to hunt game on that land could be granted to others. Although the types of land are distinct and

do not overlap, there are many shared names. For example, Cannock Chase is a royal forest, Wyre Forest is a chase and lands that are called forests or chases could be warrens.

Royal Forests are designed to protect the beasts of the forest, venison, and the vegetation of the forest, vert. Beasts of the forest are the red deer (hart and hind), boar, hare and wolf. Beasts of the Chase are fallow deer (buck and doe), fox, marten and roe deer. Beasts of the Warren are hare, coney (rabbit), pheasant and partridge. Rights to hunt this game can be granted to nobility and to various other people, for a fee of course.

SOME OF THE TRESPASSES ARE GIVEN BELOW

| | |
|------------------------|--|
| Purpresture | The erection of a building on forest lands or the enclosure of forest lands |
| Assarting | The clearing of forest lands for the purpose of agriculture |
| Bearing | Nobody passing through a Royal Forest is allowed to bear bows, spears, or other hunting weapons |
| Hunting Weapons | |
| Dogs | No dogs are allowed in the forest, apart from mastiffs, as long as they have had their claws removed to stop them from hunting |

Forestry Terms

Afforestation - The declaration of an area of land as forest

Deforestation - The declaration of an area of land as not forest

Poacher - An illegal hunter, a person hunting game in the forest, chase or warren without a permit

Purlieus - lands on the edge of the forest where agriculture is practised and where game escaping from the forest can be legally killed

Estover - the right to collect firewood within the forest

Pannage - the right to pasture swine in the forest

Turbary - the right to cut turf for fuel in the forest

Agistment - Rights of pasturage and the gathering of forest products

Swain - Freeman of the forest, with certain rights, including the right to participate in courts and elections of the forest

Commoner - People who live within the Forest and who had Common Rights that allowed them to perform certain activities within the Forest

Officials

Justices of the Forest - These magistrates are the highest officials under Forest Law, and preside over courts that try those accused of breaking the Forest Law. One or more Justices of the Forest can be appointed, covering all the forests in a certain area.

Verderer - A Verderer is an official concerned with the upholding of Forest Law, recording minor offences, and managing the forests themselves. Verderers are sometimes appointed, but sometimes elected, by the freeholders of the forest and normally hold the office for a fixed term rather than indefinitely.

Warden - These officials have custody of the forest and warren, supervising the land and the officials under him. Many wardens appoint deputies to manage the forests, for a fee.

Forester - The equivalent of the Forest Police, the Forester patrols the forest, with his under-foresters or Rangers, negotiating the price and sale of timber, capturing poachers and organising armed gangs to combat outlaws hiding in the forest

Agister - He supervises Pannage and Agistment, collecting fees and ensuring that the correct licences are held.

Ranger - An under-forester, assistant to the Forester, a Ranger patrols the purlieus and the forests themselves, keeping law and order and capturing and punishing trespassers.



Serjeants-In-Fee (Foresters-In-Fee) - People who patrol the forest, apprehend trespassers, and hold small estates in return

Surveyors - These officials determine the boundaries of the forest, and are called upon to state where a forest begins and ends in courts of law, something that is important when dealing with poaching, for example.

Regarders - These officials visit forests to investigate offences. They also to check that the forest laws are being upheld, and that locals and foresters are not working together to exploit the forest

Forest Courts

Court of Justice-Seat - Held every three years and announced forty days in advance, these are presided over by the Justices of the Forest, and try any offences that are too serious for others to try

Court of Regard - Held every three years to ensure the declawing of mastiffs within the forest

Swainmote - Held three times a year, a fortnight before the Feasts of St Michael, St Martin and St John the Baptist, the Swains meet as jurors and try trespassers. Swainmotes are presided over by Wardens and Verderers, with Agisters and Foresters also attending.

Woodmote (Court of Attachment, Forty-day Court) - Trespassers against the forest are brought to this court to be enrolled. This court is presided over by the wardens and Verderers but does not have the power to try any trespassers, instead they are passed to the Swainmote or Court of Justice-Seat.

Punishment

In William the Conqueror's time, there were harsh penalties for breaking Forest Law. Killing a deer was punishable by death. Those shooting at a deer had their hands cut off, and those disturbing the deer were blinded. After the time of Henry I, however, and certainly by the time of *Merrie England*, these offences were punishable instead by a series of fines, according to the wealth of the trespasser, another way of generating Crown revenue. However, repeat offenders are still likely to feel the full force of the law, especially where it makes a scenario more interesting.

THE ASSIZE OF THE FOREST (1184)

This is the assize of the lord king Henry, son of Matilda, with regard to his forest and venison in England, proclaimed at Woodstock by the counsel and assent of the archbishops, bishops, and barons of England.

1. *The King has forbidden that any one shall commit any sort of offence touching his venison and his forests, and he wills that no one shall take confidence from the fact that hitherto those who have committed offences touching his venison and his forests have been declared in mercy only as concerned their chattels. For henceforth, if any one commits any such offence against him and is convicted of it, he wills that full justice shall be had of that man as was had in the time of King Henry, his grandfather.*
2. *He has commanded that no one shall have bows, arrows, dogs, or hounds in his forests, unless such person has the warrant of the king or of some other man who can lawfully be his warrantor.*
3. *He forbids all persons to give or sell anything to the destruction or waste of their woods, which are within the forest of King Henry while fully conceding that, without waste, they may take from their woods whatever may be necessary for them, and this by view of the king's forester.*
4. *He has commanded that all those who have woods within the bounds of the king's forest may put proper foresters in their woods; for which foresters those to whom the woods belong are to be sureties, or they are to provide such proper sureties as can pay compensation, should the foresters commit any offence touching what pertains to the lord king. And those who, outside the bounds of the forest visitation, have woods in which the venison enjoys the peace of the lord king are to have no forester unless they will swear to respect the king's assize, the peace of his venison, and whatever custodian is put in charge of his woods.*
5. *He has commanded that his foresters shall exercise care over the forest of knights and others who have woods within the bounds of the king's forest, to see that the woods are not destroyed. For if on this account the woods are destroyed, let it be well known to those whose woods are destroyed that compensation will be exacted from those men themselves or from their lands, and from none other.*
6. *The lord king has commanded that all his foresters shall swear to the best of their ability to enforce the assize that he has established for his forests, and that they will not disturb knights or other good men in the enjoyment of what the king has granted them with regard to their woods.*
7. *He has commanded that, in each county where he has venison, twelve knights shall be appointed to guard his vert and venison together with the forest; and four knights shall be appointed to have charge of Agistment in his woods, and to receive and keep his Pannage. And the king forbids that any one shall provide Agistment for his own woods within the bounds of the forest before Agistment is provided for the king's woods. And provision for the lord king's Agistment begins fifteen days before Michaelmas and lasts until fifteen days after Michaelmas.*
8. *He has commanded that, when a forester has the lord king's own woods in his charge, if those woods are destroyed and he can by no means show good cause for the destruction of the woods, vengeance shall be taken on the forester's own body and not otherwise.*
9. *He forbids all clergymen to commit any offences touching his venison or his forests. He strictly orders his foresters that, if they find such men committing offences, they shall not hesitate to lay hands on those men in order to hold them and put them under attachment he himself will give full warranty.*
10. *He has ordered that his assarts, both new and old, are to be inspected; likewise his purprestures and wastes of forests, and that each class of offence is to be recorded by itself.*
11. *He has commanded that, on summons of his master forester, archbishops, bishops, earls, barons, knights, freeholders, and all men, as they wish to be protected and not to be declared in the king's mercy, shall come to try the pleas of the lord king touching his forests, and to attend to his other business in the county court.*
12. *At Woodstock the king has also commanded that, if any man commits a first offence touching the forest, good pledges shall be accepted from him, and so likewise if he commits a second offence. But if he does wrong a third time, for the third offence no further pledges shall be accepted from him, nor anything other than the body of the misdoer.*
13. *He has commanded that every man who is at least twelve years of age, and who dwells within the peace of the venison shall swear that peace; and clergy holding lay fees shall do the same.*
14. *He has commanded that the clawing of mastiffs shall be carried out wherever his wild beasts enjoy his peace and have been accustomed to enjoy it.*
15. *He has commanded that no tanner or bleacher of hides shall dwell in his forests outside a borough.*
16. *He has commanded that henceforth no one, either within or without a forest, shall engage in any kind of chase at night for the taking of wild beasts wherever his wild beasts live or enjoy his peace or have been accustomed to enjoy it, on pain of imprisonment for one year and of redeeming themselves by fine at his pleasure; and that no one, under the same penalty, shall raise against his wild beasts any obstruction, either living or dead, between his forest and the woods or other regions disafforested by him or his ancestors.*



CAMPAIGN SETTING

Whitlingthorpe

Whitlingthorpe is a small hamlet situated between the Soke of Peterborough and Fotheringay Castle, in the county of Northamptonshire. To the West lies Rockingham Forest and Castle. To the Northeast lie the fenlands around Peterborough and Kesteven Forest. To the Southeast lie the fenlands of Cambridgeshire. To the Southwest lie the castles of Northamptonshire. To the Northwest lies the town of Stamford in Lincolnshire.

Whitlingthorpe itself lies in a bend of the River Nene, just as the river nears the Great North Road. Although a mere hamlet, Whitlingthorpe gets its fair share of visitors, including those travelling along the Great North Road, and those travelling between Fotheringay and Peterborough Castles.

Notable Places

WHITE MILL

The village mill lies just to the north, on the Nene itself. Whit, the miller, is a taciturn chap who keeps himself to himself, but prides himself on never overcharging. He had a reputation for honesty.

THORPE INN

This lies on the Great North Road itself and has lodging for up to 20 people. It is a place of wonder for the children of the hamlet, and they are forever being shooed away from weary travellers.

WHITLING PRIORY

Located to the Northwest of Whitlingthorpe, Whitling Priory owns the hamlet of Whitlingthorpe. The Prioress, a cousin of the Abbot of Peterborough, acts like a great lady rather than a humble servant of God.

CHURCH OF ST MICHAEL

This very small church is a gift from the Prioress. It rests atop a hill. It currently does not have a priest, but the villagers' spiritual needs are taken care of by Brother John and Sister Mary, who live near the Church.

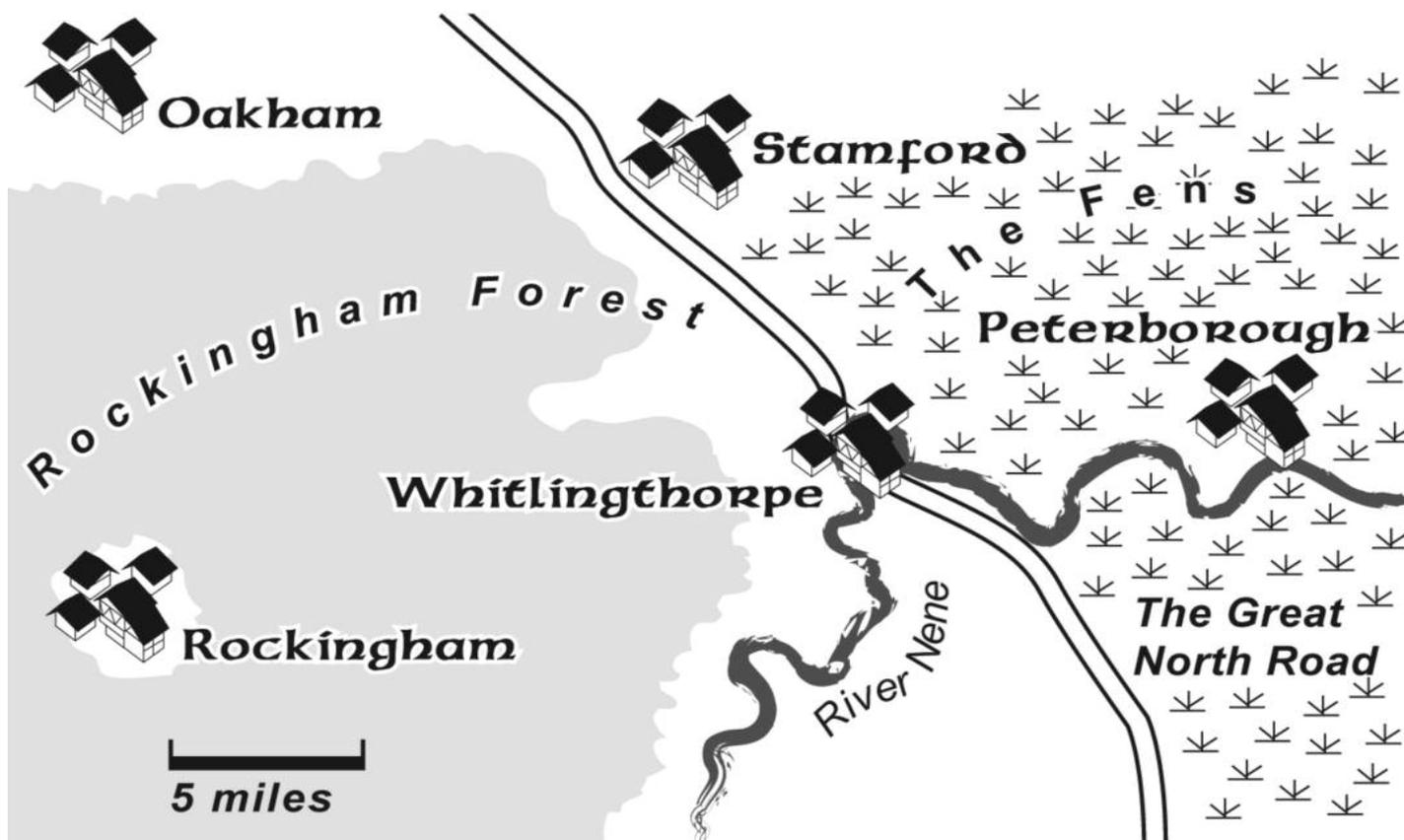
NICK'S HUMP

A small hillock, Nick's Hump is an Old Place that is frequented by the Fairy Folk. Most of the villagers stay away from it. Sister Mary is the only one who regularly visits, to gather mushrooms.

Notable People

BROTHER JOHN

A handsome Benedictine Monk, Brother John left his monastery to serve the good people of England. He wandered the country for several years until he came to Whitlingthorpe and met Sister Mary. Despite the recent crackdown on clerical concubinage, Brother John and Sister Mary are effectively husband and wife.



SISTER MARY

A pretty nun, Sister Mary was born in Whitlingthorpe and was forced into the nearby Whitling Priory following an elopement that went wrong. Her lover, a handsome rogue called Will, abandoned her when Mary's father caught them, and she was locked up in the Priory for her own good. Mary persuaded the Prioress that she could do more good by ministering to the people of Whitlingthorpe, and returned there several years ago. She met Brother John as he walked along the Great North Road, and they have been together ever since.

WHIT THE MILLER

Descended from the founder of Whitlingthorpe, Whit Whitson is the tenth bearer of that name, although the first to be a miller. He is honest and prides himself on his work. He holds the local mill and, because of this, pays the most taxes in the whole hamlet.

GM Secret: All the Whits of Whitlingthorpe are the reborn Whit, founder of the village. He gives his name to one of his sons and, when he dies, his soul is immediately reborn into the next Whit. For Whit is one of the Fairy Folk, banished from Fair Elf Land, but lover of the Fairy Queen.

STEPHEN THE RED

So-called because of his shock of red hair and beard, Stephen returned from the Crusades several years ago, and took over Thorpe Inn following the death of the previous innkeeper, his uncle. Stephen is a burly man who still keeps in shape, and often treats his old comrades to free drink and food. His large family continually buzzes around the inn, keeping the travellers happy.

GM Secret: Stephen the Red has many children, but is the father of none of them. A Fairy Man fell in love with Stephen's wife and takes the form of Stephen once a year when he lays with her and fathers another child. All of Stephen the Red's children are Fairy Born.

ALBAN THE BOATMAN

Alban plies his boat up and down the River Nene. He is originally a fenman from the Fens, but is happiest travelling the river. Alban takes wool from the Priory to the sea and brings exotic goods back, although his main income is from smuggling contraband, including people.

PRIORRESS ELEANOR

Prioress of Whitling Priory, Eleanor is the cousin of the Abbot of Peterborough. She is the youngest daughter of a minor nobleman, and chose the life of a Prioress rather than be married off to a foreign nobleman. She is haughty and cruel, treating the lands around the Priory as her own personal fiefdom. The nuns in the Priory fear her for her temper.

SIMON THE SIMPLE

A Benedictine Monk, Simon is well travelled, having been to the Crusades. He almost joined the Knights Templar, but had a vision warning him not to. He returned with Stephen the Red and became a servant of the Abbot of Peterborough. He spends most of his time travelling between Peterborough and Whitling Priory, carrying messages between the Abbot and Prioress. Simon's most treasured possession is the Little Finger of Saint Alban, a gift from Saint Thomas Beckett himself.

The Scenario Arc

The following scenarios follow the fortunes of the people of Whitlingthorpe, and uncover a grisly secret. The scenarios are designed to be played in order, but there is no particular time scale involved. They are fairly linear in that effect follows cause, but there should be some scope for departing from the intended path.

Scattered throughout the scenarios are GM Secrets. These tell the GM pertinent information that would not necessarily come out during the playing of the scenario. Clearly, the GM should not read these out loud at any time, unless the players have discovered the secrets.



GM Secret: Prioress Eleanor's brother, Ronald de Morte, is a demon-born necromancer, the result of a pairing between a demon and Eleanor's mother. He asked her to build St Michael's church where it is because he needed a place of power on an ancient site for his necromantic pursuits. When the demon who fathered him was summoned, a fairy woman, Eloise, was sacrificed, and she cursed de Morte from the grave, saying that he would be killed by her kind.

Campaign Background

Prioress Eleanor's parents were Demonologists, and her mother summoned a Greater Demon with the intention of lying with it and bearing a demonspawn child. Because she was not a maiden, she needed to sacrifice a maiden to the demon. She chose a young fairy woman, Eloise, local to Whitlingthorpe, and a playmate of Eleanor. When Eloise was sacrificed, she cursed Eleanor's mother and the child to be, saying that he would be killed by her kind. The demon-summoning was a success, and Eleanor's mother gave birth to a son, but her health was poor afterwards and she soon died.

Eleanor took charge of her young brother, Ronald. She also studied with her father to learn the ways of Demonology. Ronald soon became a potent sorcerer and Demonologist, learning the ways of the living and the dead. However, he travelled to the Holy Land and summoned one demon too many, becoming a Lich, one of the Living Dead. He then returned to England, where his father had recently died, and Eleanor had used the family wealth to build a Priory in Whitlingthorpe. Ronald returned to his older sister one stormy and ill-omened night. She built a church in Whitlingthorpe, on an intersection of two ley lines, in order to trap the Fairy Power and channel it for Ronald's nefarious purposes.

Ronald de Morte moved into a small room in the crypt of the church, and set about becoming more and more powerful. He took the newly dead corpses of the locals and covered them with enchantments, providing him with the power of their captured souls.

Prioress Eleanor saw Ronald's power and wanted some for herself. She knew that she could summon the same demon that had fathered Ronald and was sure that she could avoid the ill health that her mother had suffered following the ritual. She identified a number of maidens in Whitlingthorpe and endeavoured to keep them close to her.

The Prioress has allowed Sister Mary to serve in Whitlingthorpe, knowing that Brother John is, in fact, Sister Mary's real brother and that they will remain chaste, ensuring Sister Mary's maidenhood. She has already banished the only man who has taken Sister Mary's heart and is sure that he will not return. In case she loses Sister Mary, Prioress Eleanor has ensured that a young maiden, Sister Agatha, has been placed with her in Whitlingthorpe Priory. There are other maidens in the Priory, of course, but Prioress Eleanor has seen the results of a fairy sacrifice and wants to use another of the Fairyborn in the upcoming ritual. She knows that Sister Mary and Sister Agatha are the result of dalliances between fairies and mortals.

Introducing the Party

One of the perennial problems with any campaign is working out to introduce the party to the campaign. Do they know each other or do they start as strangers? Are they locals or have they recently entered Whitlingthorpe? Why should they get involved in the affairs of a little hamlet? Whilst players tend to suspend belief to a certain extent, the Games Master must work to provide a convincing explanation of why the party should take part in these scenarios.

Local Yokels

This campaign would suit a party of yeomen originating from Whitlingthorpe itself. They could be peasants born and raised in the village, in which case each would have a POWx1% chance of being Fairyborn. Such a party would be expected to be poor with a rural feel.

Travelling Folk

Whitlingthorpe is situated on the Great North Road and people travel through it every day. The party could be a group of travellers who happen to be passing through, or could be a group of friends bound together in some way. Such a party would be more diverse than the yokels and could have characters from any background or profession.

Military Men

Merrie England is full of soldiers, whether they be returning from the crusades, mercenaries or men released from the service of a poor knight. Such a party would be skilled in combat but might lack skills in other areas. They could be wealthier than other party types.

SCENARIO 1 The Royal Court

This scenario is unrelated to the main campaign plot, and may be skipped, played as a standalone adventure, played later in the campaign or used as an excuse to introduce the player characters to Whitlingthorpe.

Synopsis

The Royal Court is travelling along the Great North Road. It passes through Whitlingthorpe and stops at Whitling Priory for the night. A wronged young woman identifies a knight as her molester and wants justice.

The Damsel in Distress

The party are travelling through Rockingham Forest, a couple of miles west of Whitlingthorpe, perhaps they are hunting or travelling through the forest, when they hear a high-pitched scream nearby. If they investigate they will find a pretty young woman lying on the ground with her tunic and dress torn and raised to her waist. If they make a Listen roll they hear the sound of a horse's snort and the clinking of a bridle as a horseman rides off. If they give chase, they will catch sight (Spot) of a knight with a red tabard, if the roll is a special then they catch sight of some gold markings, if a critical then they see three gold lions. Anyone firing an arrow at the rider will find that this is a Difficult roll, due to firing through the forest and firing at a rapidly moving target; if they do fire at him, hit him and bring him down then they can question him. In this case, he demands that he be taken to the Royal Court at Whitling Priory: this is his right as a gentleman. Unless they are on horseback and are as good a rider as the knight, they will be unable to catch up with him, but can follow his tracks with a successful Track roll.

The woman's name is Marie and she was travelling to meet her betrothed, Stephen, at Stamford. She had taken a track leading through Rockingham Forest, in order to meet the Great North Road and follow it to Stamford, when she heard the sound of a horse behind her. She panicked and ran into the woods, but the rider came after her, knocked her to the ground and jumping down after her. He must have heard the party coming, for he quickly finished his business and rode off. She begs the PCs not to tell her betrothed what had happened and asks them to escort her to the Great North Road.

It takes about an hour to reach the Great North Road and another hour to reach Whitlingthorpe. As it is nearly nightfall, it is recommended to stop here overnight, so Marie stays at Thorpe Inn. As they enter the Inn, Marie freezes in alarm, for she has caught sight of a knight in a red tabard bearing three golden lions. She points to him in alarm.

What do the PCs do? Do they immediately accuse him, risking a

fight in the Inn? Do they follow him outside and confront him there? Do they leave and try and contact the authorities?

If they wait for a minute or so, they will see three more knights, similarly dressed, come out of the privy and join their companion. If they have threatened or accused the first knight, his friends will come running out, swords drawn, in his defence. Can the PCs take down four battle-trained knights in chainmail armour? If so, do they really want to?

The knights are an advance party from the Royal Court that is travelling up the Great North Road to York. They will be arriving at Whitling Priory the next evening, and these knights have been sent to secure the way. They did not arrive together, but instead checked that the nearby forest was clear of obvious assassins. Their horses are all in the stables and are of a similar brown colour to the horse they spied in the woods. The knights take exception to being accused of molesting a woman, as they follow the code of chivalry, although their eyes tell a different tale. Marie cannot tell which one of them attacked her, for he did not speak or remove his visor.

The Royal Court

The next morning, Marie gets up early in order to make the journey to Stamford. However, before she sets off there is a commotion outside. The sound of music fills the air and a veritable parade passes by along the road.

A number of large carts, pulled by oxen and horses, travel two abreast along the road, flanked by soldiers in the same red tabard with three golden lions. In front of them ride musicians, playing pipe and drum, lute and whistle, with minstrels singing the praises of Prince John and his mother, Fair Eleanor. Following these come wagon after wagon, some filled with goods, some with food, some with drink, others containing tents and pavilions, others still containing the officials of the court too inept for riding.

In the midst of them all, surrounded by knights bearing his coat of arms, is the unmistakable figure of Prince John himself. He is a stern man, with dark hair and a thin moustache and beard. He wears chainmail armour beneath his tabard, but wears a thin coronet instead of a helm.. His wife, Isabel, follows, attended by her ladies in waiting, all riding palfreys and riding sidesaddle. Following them are the other men and women of the court, some riding, some walking, depending on rank and ability.

Between them all come wagon after wagon, in a seemingly endless chain. Minstrels play their tunes and sing their songs all the way along the procession until, at last, the final wagon passes the inn, followed by even more men at arms and the final outriders. All told, it must have taken a couple of hours for the Court to pass. The children of Whitlingthorpe follow the Court as it leaves, picking up scraps of food, toys and sometimes coins thrown to them by the courtiers. The normal travellers follow the Court at a safe distance, not wishing to be caught up in the procession, fearing both the soldiers and the nobles alike.

Whitling Priory

The Royal Court stops at Whitling Priory for the night. The most important members of the Court are invited inside, the rest of the Court sets up camp outside the Priory walls. Locals from all the nearby villages bring provisions for the Court. Whit the Miller brings bread and flour; Stephen the Red and his family bring ale and wine; pretty women bring sweetmeats, cakes, honey and all manner of things; boys bring apples and other fruit. As the cooking of food begins, the atmosphere becomes that of a fair or a festival as the nobles are forgotten. Some of the men at arms and knights drink and boast, until the women catch their eye and they retire into their tents for the night.

As Marie passes the Priory, she catches sight of a knight relieving himself in the road. As he pulls up his tabard, she gasps, not at what he is showing the world, but at the scar that he has on the inside of his thigh.

As he sighs and turns to join the others, she whispers to the rest of the party "That's him!" Unless the PCs move quickly, the knight will vanish into the throb, but this time they have the advantage because he is not wearing his helm. He is a young, fair-haired knight, about 20 years old, with a pockmarked face and a scar on his right cheek.

If the PCs try and surround him, he will cry in alarm, bringing a number of men at arms rushing to his aid to arrest them. However, if they follow him they should be able to spot which tent he enters for the night.

If the PCs have been arrested, they will be taken to the Sergeant at Arms who will listen to their story, whip them for disturbing the peace of the Court and send them on their way. Only a special or critical Orate or Fast Talk will change his mind, for he has heard these accusations before and knows that many a maiden will falsely accuse a knight for the compensation that such an accusation brings.

If, however, the PCs have followed the knight and then bring the matter to the Sergeant at Arms, they simply need to succeed in an Orate or Fast Talk roll to persuade him to act. In this case the PCs are not whipped out of Court but are put up in a tent and offered hospitality.

Should the PCs wish to accompany the Sergeant at Arms to the knight's tent, they will see four men at arms enter the tent, daggers drawn, and drag the knight out, completely naked and clearly showing the scar that Marie described. He is arrested and placed in another tent until the morning.

Soon after dawn, the knight, Renauld de Troyes, is questioned by the Sergeant at Arms. They both speak French very quickly and very fluently, so unless the PCs can speak French they will not know what is happening until the end of the conversation. The Sergeant at Arms turns to the PCs and says "Renauld de Troyes denies all knowledge of this woman, and says he has never seen her before. He was riding ahead of the Court yesterday but did not ride in that part of the forest. He says



that you insult his honour with your accusations and demands that you withdraw them and pay him compensation for the slur."

Marie will insist that she is right and, if the PCs back her up, then Renauld will say something else in French. The Sergeant at Arms says, with a sigh, "Then Renauld invokes the right of Trial by Combat to prove his innocence, with your champion meeting him in single combat at noon beside the river. If you do not choose a champion then your accusations will be proven false and you must pay Renauld 9 marks (6 pounds) in compensation." Marie gasps, for 6 pounds is a huge amount of money.

Marie does not have that kind of money and, presumably, nor do the PCs. However, if they can find 6 pounds and agree to pay Renauld, he sneers at them, saying "Who'd have thought that a pretty maiden such as you would have so much money, but you are not a maiden, are you? I hope we will meet in a woodland glade once more.", then returns to his friends.

If they cannot pay, then they will have to find a champion to fight their battle and have 6 hours to do so. If they do not find a suitable champion, then one of them will have to fight the battle. Do they think they can take on a knight such as this in single combat?

The Champion

Unless the PCs know any knights or men at arms personally, it will be very difficult to find a champion. Many of the soldiers of the Court are friends of Renauld and the others know that he is a friend of Prince John and is not a man to take an insult lightly.

The PCs will probably search the camp for likely champions. Many will simply laugh and refuse. Some ask for the woman making the accusation to show herself and then sneer that they'd have done the same thing.

If the PCs succeed in a Special Persuade roll, then they might have a chance (Luck Roll of the person making the Persuade) of finding a champion, if they succeed in a Critical Persuade roll then they definitely find one. If they find a champion, then a young man, barely eighteen, with a fresh scar along his cheek stands up and says, "I, Arthur the Breton, will be your champion". He gets up and stiffly walks towards the PCs, showing that he is suffering from a nearly healed wound. If the PCs protest that he is too young then he laughs and says "How many more champions have you found? Nobody will stand against Renauld except me."

Trial by Combat

If the PCs have found Arthur the Breton, they can accompany him to the green meadow beside the River Nene. Several men at arms and knights are there, laughing amongst themselves. Renauld de Troyes is there with several other knights and his own squires and pages. Arthur has no squire or pages to help him.

If, however, the PCs have no champion, they must choose one from their own ranks. Failure to do so will mean the paying of compensation. The PC Champion will be provided with chainmail armour, a sword, a mace, a dagger and a shield, so that the combat is fair and even.

The rules are simple. If one of the participants is killed, suffers an incapacitating wound, or yields, then he is deemed to have lost. Either participant may ask the opponent to yield and must accept the answer. However, neither participant must so ask. It is quite likely that Renauld will not ask his opponent to yield and will fight to the death or to a maiming or other incapacitating wound.

Both participants are made to kneel and swear an oath that they swear that their version of events is true, and that they call on God to witness their words and to strike them down if they are lying. Each is blessed by a priest and each is offered the chance of making a confession of their sins before they fight. Renauld chuckles and says, "But, I have no sins to confess, Father".

Arthur the Champion

If Arthur is the Champion, the PCs will witness the fight. It starts off fairly evenly, with each participant trading blows, but it soon becomes clear that Renauld is the more skilful fighter. He pushes Arthur back and makes a number of nicks in his arms and legs, drawing blood each time. He begins to taunt Arthur and moves faster and faster, as Arthur is visibly tiring. Renauld cuts at Arthur's leg and he jumps aside, only to stumble and fall. Rather than chivalrously allowing him to stand, Renauld leaps over him and prepares to plunge the sword into the fallen knight, taunting him as he does so, but Arthur calls on God's Aid and stabs upwards, cutting through Renauld's armour and slicing open his groin. Renauld falls to the ground as physicians come to his aid with poultices. When they pull open his armour, however, they see that the wound has not merely entered his leg but has also gelded him, a fitting punishment for his crime.

The Player Character Champion

If Arthur is not the Champion and one of the PCs has volunteered, the fight must be played out as normal *Basic Roleplaying* combat. Renauld is a skilled fighter, but is arrogant and wishes to make a point. He wants to play with his foe, so he will try to fight to injure rather than kill, drawing out the fight and making a show to his friends. Magic is not allowed in such a trial and any use of spells or Blessings is frowned upon. Holy Weapons or Enchanted Weapons, however, are allowed and may be used if the PCs have them. Unknown to Renauld, the PC Champion has an edge, for he begins the Trial with a Champion Point and can roll his Piety in order to gain a number of extra Champion Points, one for a Normal roll, two for a Special and three for a Critical roll. Each Champion Point may be used to automatically roll a critical, rather than actually rolling dice. The Champion Point may be used after a normal roll is made and replaces that result. This gives an edge to the PC because his cause is just. Also, if the PC hits Renauld in the Abdomen and does more than 3 points of damage, the blow gelds him, with Divine Justice, stopping the contest immediately (This is not a normal result of striking an opponent there, but is a special case for this particular combat).

If Renauld manages to wound the PC Champion badly enough to make him fall, Renauld will taunt the Champion, striking first to disarm him, then to wound him again, before finally staging a coup de grace. At this point, the King will cry "Enough, Renauld, can't you see that you have won?" and the contest will be stopped with victory given to Renauld.

A victorious Player Character Champion will gain +10 Status (Reputation) and the other Player Characters will gain +1D6 Status (Reputation). Defeating Renauld means that his armour, horse and weapons are given to the Champion. Defeat means that Renauld gains the Champion's horse, armour and weapons.

LOSING THE TRIAL BY COMBAT

If Renauld wins then the PCs and Marie must come up with 9 Marks. If they cannot, then he will take Marie as a bonded servant instead until the debt is paid. With that, he bends down and carries her off to his tent. If they pay the compensation then he laughs and says, with a leer, that he hopes he meets Marie again on a woodland path.

WINNING THE TRIAL BY COMBAT

If, however, Marie's Champion wins, then Renauld is summarily and publicly castrated and blinded, as a warning to all Knights of the Court who would forsake their chivalric duties. His horse, armour and weapons are turned over to the Champion and they are allowed to depart in peace.

The Betrothed

Assuming that Marie is free to go, the party can accompany her to Stamford to meet her betrothed. The rest of the journey is uneventful and they arrive at Stamford just before evening.

The town guards will question the party briefly and then allow them to pass. If they have Renauld's horse and armour then the guards will question them further and news of their deeds will spread through Stamford very quickly.

They will stay in a tavern overnight, as Marie wishes to prepare herself before meeting her betrothed. She will send one of the party to collect some perfume and clothes from the market. After a restful night, she will appear in the morning, dressed in an expensive gown and looking very beautiful. She will ask for one last favour and requests that the party members accompany her.

They go to the wealthiest part of Stamford where they stop at a large house. As they try to enter, a young man comes out, followed by a shrewish looking woman and a number of armed servants. If news of their exploits has reached Stamford, he will be angry and will accuse her of not being a maiden and will declare their betrothal void. Marie will burst into tears and flee in shame. However, if their news has not reached Stamford, perhaps because they have not brought Renauld's armour along, then he will greet her with open arms and will invite the party to their wedding the next day. In this case, they will be honoured guests and will attend the wedding.

At Stamford Church, the wedding ceremony begins. At the point where the Priest asks if anyone objects to the marriage, if the party is in the church, the player character Champion must roll his Status (Reputation) skill. If he succeeds then somebody recognises him as Marie's Champion against Renauld and relates the tale, stopping the wedding and causing Marie's disgrace as above. If the party wasn't in the church or nobody recognises them then the wedding goes ahead and the party gains wealthy friends in Stamford.

SCENARIO 2 Straight as an Arrow

Synopsis

Martin Goodfellow is a Journeyman Mason, recently returned from the Crusades where he has been studying the buildings of the Holy Lands. He stays at Thorpe Inn and visits the Church of St Michael where he notices some interesting design features. He decides to delve further and meets a sticky end.

A Friendly Traveller

GM Secret: Martin has taken the Ring of Solomon, a relic important to masons, from the Templars and is transporting it back to York for safe keeping.

There are many travellers along the Great North Road. One of which is Martin Goodfellow, a Journeyman Mason recently returned from the Holy Land. He arrives near evening and takes lodging at Thorpe Inn. A jolly man, Martin makes himself popular amongst the customers by buying drinks, and among the locals by offering to repair a broken wall in return for free lodgings, a task that takes several days. Martin is naturally friendly and gets on well with most people. When he sees Stephen the Red, he makes his excuses and leaves in a hurry to

work on the wall, even though it is late.

While Martin is staying at Whitlingthorpe, he joins in the Sunday worship at St Michael's Church and seems to spend most of the time looking around. He visits the church several times, examining the stonework and commenting on the fine workmanship. After the second visit, he approaches the PCs. "Good morrow, I have need of your services for a few days. I will pay you a penny each for every day of work." and pays them each 1d per day to hire their services for a couple of days. If the PCs refuse to work for him, then he hires somebody else, they do the Strange Service and then Martin is found dead without any player involvement.

GM Secret: Martin recognised Stephen the Red from the Holy Land, and is afraid that Stephen might know about the Ring. He has hidden the Ring inside the repaired wall.

A Strange Service

If Martin hires the PCs, then he will ask them to perform a strange service for him. He takes them into the nearby woods and asks them to cut several stout poles, about 10 feet long. Once they have done so, he attaches red flags to the top of each pole and asks each member of the party to go with him to a particular spot and stand there holding the pole. He will do this with each person and will sound a horn once he wants them to rejoin him near the church.

After several hours of waiting, anyone in the party who makes a Listen roll will hear the church bells being sounded in a raucous way. If they run to the church, they will see Martin standing outside the church with his tunic ripped at the back and with lash marks on his skin. He dismisses them as "my right and just punishment for climbing the spire without permission". Anyone making a Sense or Spot roll will see a shadowy figure near the top of the spire, in the bell room.

The next day, Martin does much the same, although this time he goes to the nearby village of Nassington. St Mary's Church has a Prebendary of the Diocese of Lincoln, an important post that extends the power of Lincoln over the surrounding villages. The current Prebendary is Father Richard, an elderly and serious man. His face lights up when Martin tells him that he is a mason and he tells of how the church was recently rebuilt following an anonymous gift of a hundred pounds. Martin climbs the bell tower and looks out towards Whitlingthorpe. He then returns to the rest of the party and they return to Whitlingthorpe.

Several days afterwards, the PCs find Martin face down in the millpond with a wound on his head. He still has a moneybag attached to his belt containing 20d. If the PCs search him, they find a credit note from the Templars for £5, a small fortune, which should cover his funeral costs.

If they investigate Martin's death, the PCs will learn that he spent the evening in the Thorpe Inn, drinking wine and beer, muttering to himself, then staggered out into the night. Presumably, he fell while drunk, hit his head and fell into the millpond. Some PCs may find this unconvincing and suspect a connection with the old church, but unless they dig there (without permission), there is no way they can find out about the Crypt at this stage of the campaign. See the last section in this scenario for a suggestion about how to divert attention from the Church for some time.

When Martin is buried, a number of village folk turn out for the service, mainly because Martin had paid for lodgings at the inn for several weeks in advance and because his funeral would have a veritable feast. He is buried in an unmarked grave in the churchyard.

GM Secret: Martin was killed by de Morte when he investigated the Crypt beneath the church.

Comrades in Arms

GM Secret: The soldiers are members of the Knights Templar, even though they themselves are not knights. They know of the Ring of Solomon and are trying to return it to the Order.

After several weeks, Jack the Red and John the White, a couple of soldiers, come and stay in the Thorpe Inn. While there, they ask about someone who fits Martin's description. One of them recognises Stephen the Red as an old comrade in arms and is very friendly to him. When they find out about Martin, they are very upset and angry that he has died and ask about his possessions.

GM Secret: Martin's body was taken by de Morte before the burial and replaced with stones. De Morte has entombed the enchanted body within the walls of the crypt to provide him with extra magical power.

That night, the two soldiers disappear into the churchyard and try to dig up Martin's grave. After an hour or so digging, they find his coffin and break it open, making a lot of noise in the process. If they are discovered, they will run, and will fight if cornered. If they fight, they fight to the death, preferring that than risking the chance of betraying the Templars.

Anyone looking into Martin's coffin will find that his body is not there, having been replaced by sacks of stones. If they investigate, they will find that Brother John and Sister Mary prepared the corpse themselves, washing and dressing it in a shroud, as is right and proper. They then left the coffin inside the church for the night and buried Martin in the morning.

If they go to the Church to try and find out where the body has gone, they will be met by a small, wizened, ugly man who introduces himself as "Black Dog Bennie" and says he is the keeper of the church, but will not elaborate on that. He demands to know what they are doing, disturbing a sacred and holy place. If they ask him about Martin's body, he says that they get a lot of bodies in here, the graveyard is full of them. He is very surly and is not inclined to help them. If they persist in trying to look around, he pulls out a whip and threatens to "Give them the same treatment as he gave that mason". If they fight, he runs off to the bell tower and pulls all the ropes together, making a terrible sound and bringing brother John and Sister Mary to the church. They ask the party to leave, politely but firmly.

GM Secret: Black Dog Bennie is a Church Grim, a type of fairy forced to guard the church. De Morte killed a Fairy Dog and buried it in the churchyard, binding its spirit to the church.

Black Dog Bennie guards the church and the crypt, even though he knows what is buried there. He cannot tell anyone about it, for he is bound by his maker.

A Red Herring

The PCs may, at this point, become suspicious of what lies beneath the Church, something that might disrupt the intended plot. If you prefer to let things evolve freely, just let them look around however they wish, and manage the outcome of their investigations even if it differs from the predetermined storyline.

If, instead, you prefer to keep things on track, here is a little distraction you can use to divert the players' attention from the church for some time.

A man appears in the village the next day, asking if they know of any Jewish doctors in the area. He introduces himself as Robert Longfellow, and says that he has been following a Jew who claims to be a doctor but has been stealing fresh corpses and leaving them mutilated, having cut them open and desecrated them in abysmal ways. If the party tell him of Martin, he says that it sounds like his man and asks if they have seen anyone who is "Not too tall, but not too short, of medium build, dark hair, dark beard and dark eyes". Robert says that he is going to go to Lincoln to try and find the Jew. If the party accompany him, then he will travel all the way to Lincoln and try to lose them in that far-away town.

The Road to Lincoln is fairly easy. Lincoln is a mere 70 miles from Whitlingthorpe, a journey that will take several days, at the very least. Staying at inns will cost between 1d and 2d per person per night, costing 1-2 shillings each for the round trip if walking and even a shilling each by horseback, taking into account the cost of good fodder. Is this a cost the party are prepared to pay?

On the road, they have a 10% chance per day's travel of an encounter. Games Masters are free to roll randomly, choose something from the table, ignore these encounters or choose something else to take their place.

Even if they make it safely to Lincoln, Robert Longfellow has family there and will arrange for the party to be set upon and robbed within the town. If they still persist, he will turn up with the body of a medium build, medium height, dark haired bearded man with a star freshly branded into his palms, clearly a Jew sorcerer.

Hopefully, they will be satisfied with this explanation, as there will be no more leads in Lincoln, especially as Robin Longfellow disappears into the bustling town, never to be seen again. Nobody in Lincoln knows of Robin Longfellow and none will help them any further.

| D10 | Encounter |
|-----|--|
| 1 | Pilgrims travelling to a nearby shrine |
| 2 | Pilgrims travelling to a faraway shrine |
| 3 | Local merchants travelling between markets |
| 4 | Distant merchants travelling between towns |
| 5 | Footpads looking for easy marks |
| 6 | Bandits searching for easy loot |
| 7 | A Lady and her entourage |
| 8 | A Knight and his men-at-arms |
| 9 | A wandering friar |
| 10 | One of the Fairy Folk causing mischief |

| From | To | Along | Miles | Days by Cart/Mule | Days on Foot | Days by Horse |
|----------------|----------|------------------|-----------|-------------------|--------------|---------------|
| Whitlingthorpe | Stamford | Great North Road | 15 | 2 | 1 | 0.5 |
| Stamford | Grantham | Great North Road | 20 | 3 | 1.5 | 1 |
| Grantham | Newark | Great North Road | 15 | 2 | 1 | 0.5 |
| Newark | Lincoln | Lincoln Road | 20 | 3 | 1.5 | 1 |
| | | Total | 70 | 10 | 6 | 3 |



SCENARIO 3 The Old Jew

Introduction

Whit Whitson is the miller of Whitlingthorpe and recently expanded his mill. He borrowed a lot of money to do so and has scraped together all of his savings, just in time to repay the debt. He knows the party is trustworthy and is prepared to give them the money for them to take it to Stamford.

At the Mill

Whit Whitson has recently expanded his mill and needs to repay the money he borrowed to pay for the work. He borrowed the money from Abraham, an old Jew in Stamford, and asks for help from the party members. He is prepared to pay them 1d each a day plus a bonus of 6d upon their successful return, good wages for easy work. He hands the most trustworthy member of the party two old sacks that contain £5, or 5 ENC of pennies, and asks that they take this money to Abraham and bring back a signed document showing that the debt has been cleared.

"I am entrusting you with all the money I have", he says, "and I pray to God that you will return successfully. It is Monday today, take this money to Abraham the Jew before dusk tomorrow or my debt becomes forfeit and I will lose my mill. Keep a sharp lookout for bandits and vagabonds, as the road to Stamford can be dangerous. May the Queen of Heaven look upon you and may St. Christopher guard that which you carry."

The PCs have probably never seen so much money, let alone been given charge of it. They know that Whit is a good man but not a rich one, so to have gathered this much money together must have been a massive undertaking for him. It would ruin him if this money was lost or stolen.

They have several choices. Do they walk to Stamford, carrying the money in packs and disguised as travellers? Do they pack mules and travel as merchants? Can they borrow horses and ride quickly to Stamford?

The Journey to Stamford

The Great North Road runs near to Whitlingthorpe and by Stamford. It is well used by travellers, but is often the target of cut-throats and rogues who try and befriend fellow travellers to steal their goods. Its surface is old and well worn, but is passable on horseback.

It is only fifteen miles to Stamford, along the Great North road, a journey that will take a couple of days with a heavily-laden cart or with stubborn mules, a full day's walk and half a day on horseback.

The day starts off with a cold mist that clings to the party's clothes, and whose chill penetrates their bones. The mist hangs over the road and they can only see fifty yards ahead. Only carts and horsemen use the middle of the road and many a traveller has been whipped aside by a knight or his squire for not giving way to horses, so most travellers walk along the verges alongside the road. Unless they know the road well, it is easy to become disoriented and to move away from the road and into the rough areas either side.

As they begin their journey, a young woman approaches them. She is pretty but dressed in rags. She is carrying a small pack and a flask of beer which she will happily share around with anyone who will keep her company as she knows full well how dangerous it can be for a woman to travel alone.

"Hello, my name is Ellie", she says. "I am travelling to York to meet my brother Robert, where I will work in his alehouse." She flirts with the handsomest party member and asks if she can travel some of the way with them, "because not all of the men that travel this road are good Christian gentlemen like yourselves." If the PCs are uncertain of her motives, she will hint that she will make it worth their while. She may be poor but she is pretty and knows of more than one way to pay her way. If they allow Ellie to travel with them, she will be a pleasant companion, continually talking and laughing. If not then she will sigh and walk off into the mist, praying that nobody will attack her as she goes.

The Ambush

After a couple of hours, they pass a small spinney, or group of trees. If Ellie is with them then she laughs and says "Sorry, I've drunk too much of this beer and need to take a small break", then she lifts her skirts and moves off the road into the bushes near the spinney where she crouches down. As she does so, a man rushes out of the trees and grabs her, dragging her off into the spinney. If Ellie is not travelling with them, the party hear a high-pitched scream as they pass the spinney and see Ellie being dragged into the woods by a large man. What do they do? Do they move away and leave Ellie to be ravished and killed in the woods? Do they move in to help her?

HELPING ELLIE

If they move in to help Ellie, they can easily track her by the disturbed bushes and the screams nearby. They see her lying on the floor with a man on top of her. As they rush in, several figures leap up from within nearby bushes and rush to attack the party. These are vagabonds, skilled in ambushing gullible travellers, and are armed with clubs, staves and swords. They don't attack to kill, but only wish to stun and incapacitate their victims, however, they will kill if necessary.

If the party quickly dispatch the ruffians, then the man holding Ellie will run off, and she will thank them profusely and try to accompany them along the way. If, however, the fight is evenly matched then the man will get up and will join in. Ellie will wait a while. If it looks as though the party are winning then she will attack one of the ruffians. If, however, it looks as though the ruffians are winning then she will attack the least armoured member of the party from behind with her dagger, if this will make a difference. Of course, Ellie is in cahoots with the band of ruffians and has led many a young man to grief in the woods and fens of the area.

If the party ignore the ruffians then they will be chased and attacked on the road.

A REPENTANT SINNER

If one of the party members is particularly pious, he can attempt to show Ellie the error of her wayward ways. If Ellie has shown herself to be one of the Ruffians then the PC may match his Piety against Ellie's Luck to fill her with remorse. If the PCs had been particularly nice to Ellie or had shown themselves to be particularly pious, then the roll is given a bonus of +20%. If Ellie has not shown herself as a villain then the roll can still be attempted, but at a Penalty of -20%. In this case, Ellie spontaneously sees the error of her ways and confesses her involvement. She begs the party for forgiveness and promises to go to a Church and confess her sins, do penance and become a better person.

If Ellie rejoins the party, the Games Master must decide how repentant she really is. Does she intend to betray the party again at a later date? Will she steal their money in their sleep? Will she honour her promise and confess her sins?

IN THE FENS

If the vagabonds manage to steal the party's belongings, or are forced to flee, they will run away through the spinney. They will make their way quickly to the nearby fens and will run into the marshes as if they know the area well. If the party have lost their money, they need to follow the ruffians, otherwise they will be lost. The ruffians will quickly escape into the mist unless the party manage to follow them with a successful Track, Survival (Fens), Knowledge (Fens) or similar roll.

They have a small camp about half an hour from the road and will quickly make their way there. The fens are damp and boggy, making it difficult to move quietly, but the mist seems to change the sounds, muffling some and amplifying others. At their camp, the ruffians will quickly check how much they have managed to steal and, when they find out that they have £5 in silver pennies, they will be overjoyed and will celebrate with several flasks of beer and everything that follows. If the party are lucky, they will be able to catch them with their trousers down, quite literally, as Ellie and the other women of the camp reward the bandits. They should be able to run in, regain their money and run out without much trouble. If they want to take revenge on the bandits then they will find that they have a fight on their hands again, with the women joining in as violently as the men, but this time they will try and kill the party members and throw them into the nearby bogs.

Assuming that they defeat the ruffians or regain the money that they have lost, the party need to find their way back to the Great North Road. In the featureless expanse of the fens with a thick mist surrounding them this is not an easy thing to do. A successful Track or Knowledge (Fens) will put them on the right path, otherwise they will spend the rest of the day wandering around getting colder and colder. If they make camp, they can wait out the night and will be able to leave the fens in the morning, as the mist will have cleared by that time.

Having dispatched or escaped from the ruffians, the party will need to move on towards Stamford. Depending on how long it has taken them to deal with their attackers, it might be past noon or, if they went into the fens after the ruffians, it could be evening or even the following morning.

As they move to higher ground, away from the fens, they hear the tinkling of bells. Just ahead of them the mist swirls into marvellous shapes and lights appear to cross the road. A majestic woman rides towards them on a milk white horse, flanked by two tall, slender men. All three are dressed in white, the woman has a white dress and the men wear white buckskin tunics. Around their ankles and wrists are tiny bells that tinkle as they move. They look at the PCs in surprise and one of the men asks "Who are you, may I ask, that crosses our path, bold as brass?" If they fail to answer, the other says "Silent are they, but ever so brave, they'll take their silence to the grave!" and starts to draw a thin sword. If the party try to speak with them, the men will speak alternately, in rhyme, for they are the Fairy Folk, the Fair Ones, that men have rarely seen and rarely wish to see. The first man offers them some food and drink "Drink with us, my fine friends, so that we all will reach our desired ends." The other says, "Drink with them, stupid men? Such a thing I will never ken." If they eat or drink of the fairy food the woman will laugh and say "Tell all you meet how you saw the Fairy Queen and the Fenland Whore." If Ellie is still with them, the Sorceress says "Seldom does such a thief turn over a brand new leaf. Trust her not and beware for pretty thieves are here and there."

Anyone foolish enough to attack these Fairies will find them more than a match. They are experienced fighters and are armed with poisoned weapons and some magic.

If they defeat the fairies, they will find that all their possessions turn to dust and their bodies will fade away at dawn.

In any case, they will vanish into the mist. Wherever they were, the mists will clear and the party find themselves at Stamford gates, just before dusk.

WHAT MIGHT HAPPEN?

Everyone knows that eating Fairy Food is very dangerous. Any of the party members who partake of the fairy food or drink find themselves linked to fairy folk and gain Knowledge (Fairy) at INT + 2D6%. This skill can be used both to test knowledge of the fairies and also as a link to the fairy world, allowing fairies to be summoned or even to cross over into Fair Elf Land.

Stamford Gates

At the Gate the party are stopped by a couple of guards. They are Norman townsmen, poor yet arrogant, looking down on the Saxons of the area. They interrogate the party as to their business in Stamford and why they have arrived so late. They threaten to search the party's mules or horses, if they have any, and their packs unless they can prove that they are honest businessmen. The best way to prove this, of course, is to offer the guards a little gift, perhaps some beer, perhaps some food or perhaps a silver penny each. If they do so then they are let through without a problem. If not, then they have to use their Persuade to influence the guards to let them by.

Assuming they have gained entry to Stamford, they can make their way to Abraham's house. As it is evening, they will have to find lodgings for the night, as no self-respecting shopkeeper stays open past dusk. When they find a nearby inn, the innkeeper will chat in a friendly manner and will, in the course of the conversation, casually remark "It is busy here for a Tuesday night." Surely, it is Monday, unless the party became lost in the Fens. No, time spent with the fairies travels at a different rate to time elsewhere and it is now Tuesday, just before Dusk. If they don't find Abraham then the debt will be forfeit, Whit's mill will be lost and they will not be paid!

REWARD FOR A GOOD DEED

If Ellie is still with them, she can use her Persuade skill on the guards to let them pass, if none of the rest of the party have the skill. She can also use her Streetwise to find Abraham's house. However, upon finding Abraham's body, she is quite willing to run away and leave the party members to take any blame.

The Jew's House

If they ask around, they can find out where Abraham's house is as he is a well-known man in Stamford, this should be an Easy Knowledge (Streetwise) roll.

Stamford is a typical market town of the time, with narrow streets and timber buildings. Hidden in the middle of Stamford is a building made of red stone. This is Abraham's house. Nearby is his shop, where his family makes cloth. The party's instructions are to go to the back door of the house, knock three times and enter. They see that the back door has been forced open and one of the hinges is broken. Entering the house, they see that the kitchen has been ransacked and that an old man dressed in black is lying on the floor, covered in blood. This is Abraham and, unfortunately, he is already dead. Around him are a number of documents, strewn on the floor. Anyone who can read Latin sees that they are Debtors Notes totalling £50, a fortune, and all signed to Abraham. One of the Notes says that Whitling Priory owes £30 and is due for payment today, another is for Whit Whitson for £5 also due today. If the enterprising party destroys Whit's note then his debt will

be cleared, as Abraham has not registered the debt.

Whoever killed Abraham has clearly left in a hurry and the party will find out why as a large misshapen figure walks through the door. It seems to have been moulded from clay and has strange letters inscribed on its forehead and chest. It moves towards Abraham, both to protect its master and also to wreak revenge on those it sees as trespassing in Abraham's house. The golem, for that is what the creature is, is stupid and slow, so it shouldn't be too much of a problem to avoid. Fighting it will make a noise and attract the attention of the locals, who will see a group of armed men near a statue and Abraham's body on the floor, and will come to the obvious conclusion that the party have killed Abraham to avoid paying a debt.

Whatever the party members do, after a short while, someone will either hear the noise if there is a commotion or will see that Abraham's door has been broken. Perhaps one of Abraham's daughters will come into the house and see her father's body on the floor. In any case, they will raise a hue and cry and several soldiers will be summoned from the castle. They are rough men and will crack heads first and ask questions later. If the party stay behind, they will be arrested.

LOCAL JUSTICE

Any of the party who is arrested will be hauled before the local lord for a summary trial. Abraham was a well-respected man in the town, but he did hold many debtor's notes and several important people will feel that they can quietly retrieve their own notes and destroy them, relieving themselves of a burden.

Because of this, the lord will quickly hear the case and establish that there is a case to answer for and the party must be imprisoned until a travelling judge comes to Stamford. Abraham was a Jew and the Jews are the King's men, so they must be tried by the King's Judge, or even the King himself.

They will be taken away but will be given the opportunity to escape by the bumbling guards. However, Whit's money will have been impounded by the Lord and will be resting in his treasury. Do the party members simply leave it or do they try and retrieve it for Whit?

Fleeing Stamford

Whether fleeing from the golem, fleeing from the townsfolk or just fleeing from a bad situation, the party may end up leaving Stamford in a hurry. They can avoid pursuers with a Knowledge (Streetwise) roll, and can easily flee into the countryside, after all Stamford is not a particularly well-guarded town. They can make their way down the Great North Road back to Whitlingthorpe or can try and navigate cross-country through the fens and woods of the area. They could end up travelling through Rockingham Forest and could accidentally fall foul of the King's Foresters who patrol those woods. They could end up in the Fens, becoming lost and disoriented. They could even make their way safely back to Whitlingthorpe.

Returning to Whitlingthorpe, they will be greeted by an anxious Whit. If they explain what happened, he will be clearly distressed. If they return his money then he will be relieved and will give them an extra 6d as reward. If they return the Debtor Note to Whit, then he will reward them with an extra 12d each and will swear them to secrecy.

If they bother to try and work out who killed Abraham, they will find sets of tracks that lead out of Stamford. Following these leads them back to the general Whitlingthorpe area but the tracks become too indistinct to follow after a sudden thunderstorm. It is possible to find out who killed Abraham, but that, as they say, is another story (see scenario 7).

CROSS COUNTRY TRAVEL

Travelling through the countryside is not as easy as along the road. Although Whittingthorpe is only 15 miles from Stamford, the surrounding areas are not at all friendly or easy to travel.

The Fens are difficult to travel through. The party must make a Knowledge (Fens) roll to be able to easily navigate through the trackless waterways. If not, then they may rely on blind luck to stumble on the way to Whittingthorpe. It is possible to meet with strange people in the Fens. Witches and hermits live here as do villagers and fen people, some are friendly and some are hostile. Travelling through the Fens is at around 8 miles per day, with any failures adding an extra day to the journey.

Rockingham Forest lies to the West of Stamford and stretches past Whittingthorpe. A Knowledge (Forest) roll will allow the party to reach the Great North Road. Within the forest are villagers, foresters, rangers and outlaws. Foresters and rangers will challenge the party and ask what they are doing in the King's Forest. A wrong answer will mean their arrest and the confiscation of their goods, including Whit's money. Travelling through the forest takes 8 miles per day, unless the party finds a good path, in which case the speed increases to 12 miles per day.

women and dallying with a few in secret, although he makes no attempt to hide what he is doing. He is always cheerful and always has a song on his lips.

Nick's Hump

Sister Mary takes refuge in the Church for several days but eventually leaves to search for mushrooms on Nick's Hump. As she goes there, Will follows her, in spite of the fact that nobody goes to Nick's Hump.

If the PCs follow Will, they will see him speaking to Sister Mary, then playing his lute and singing a song. Her features change as though she has suddenly become happy and she falls into his arms. At that point, a door opens in Nick's Hump and a small ugly man wearing a red cap comes out and shouts at them in a strange language. Will laughs and starts to leave, telling Sister Mary to be sure and be ready tomorrow night.

If the party reports back to Brother John, he pays them another penny and asks them to keep an eye on Sister Mary, to make sure she is kept safe and sound and to ensure that she does not leave the church.

Back at the Church

SCENARIO 4 Return of the Rogue

Synopsis

Will the Rogue returns to Whittingthorpe to seek out Sister Mary. Even though 10 years have passed, he doesn't seem a day older than he did when he left.

The Handsome Stranger

GM Secret: Sister Mary is a Changeling, fairy born but raised by unsuspecting humans. Will was taken by the fairies as a child and raised in Fair Elf Land, and wants to take Mary back there.

Sister Mary is ministering to the sick outside St Michael's Church when a stranger walks in to the churchyard and plays a tune on his Lute, at which Sister Mary drops her bowl and falls in a faint. The man laughs and walks away, playing his lute and humming a tune.

At Thorpe Inn, a handsome stranger introduces himself as Wandering Will and offers to sing for his supper. He flirts with all the women and quickly befriends the young men. He regales them of his wandering, saying that he has even been beyond the seas to Paris, to Eleanor's Court and even to the Holy City of Rome itself. To hear him speak, you would think he has met every famous troubadour in Christendom.

The older people in the hamlet remember him from ten years ago and say that he tried to elope with Sister Mary, before she became a nun. They don't trust him, although they admit that he has never harmed anyone.

Brother John sends word that Will is to be watched wherever he goes and offers one of the party members 3d to watch him until he leaves Whittingthorpe. He is prepared to increase the offer to 6d if necessary, showing how important he thinks the task is, as 6d is almost a week's wages for a common man.

Will wanders through the hamlet, visiting a number of young



Sister Mary returns to St Michael's and locks herself in the church, which is unusual because she normally lives in a house nearby with Brother John. Anyone walking past the church can hear her weeping. Anyone entering the church will be warned off in no uncertain terms by Black Dog Bennie. If they persist and try to get past, he will draw his whip and threaten them. If they continue, then he will ring the bells of the church until Sister Mary begs them to leave, as "Everything will be well on the morn".

GM Secret: Mary has been charmed by Will and is under his spell. Will has a Fairy Feature and is deafened by church bells, so ringing them will make him leave and not return.

The Elopement

The next night, Will moves to the church doors and plays a tune on his lute. Sister Mary comes out of the church, carrying a small sack with all her belongings, embraces him, and starts to move off.

If the PCs try and challenge Will, Sister Mary says, "It's all right, this is my old friend Will, and we are to be wed", but her eyes look sad. If they resort to violence, they will find that Will is an excellent swordsman. If he is in danger of being defeated, he whistles and four giant black dogs appear at his side - these are Fairy Dogs and are

Will's boon companions. However, if they ring the church bells, then Will turns very pale and flees, dropping his lute and running as fast as he can, holding his hands over his ears as if in pain.

If they have chased Will away, Sister Mary thanks the PCs, asks them to look out for Will, and to tell her if he returns.

The Chase

If Will has managed to elope with Sister Mary, Brother John asks them to find him and to rescue her before he seduces her. Even though Brother John and Sister Mary live together in concubinage, theirs is a platonic relationship and Sister Mary is still a maiden. Brother John is frightened that Will intends to have his way with her.

Will and Sister Mary head off to the northwest for several hours, until they come to a small copse of trees. Inside the copse, Will has made a bower out of moss and branches, and takes Sister Mary into it. Any of the PCs who notices things will look back and see that Whitling Priory, the Church of St Michael, Nick's Hump and this copse lie on the same straight line.

If Will has his way with her then Sister Mary will no longer be a maiden and will never return to Whitlingthorpe, wandering with Will until he tires of her.

GM Secret: St Michael's Church was built on the junction of two Ley Lines, ancient lines of power linking important features in the landscape. De Morte realised this was a place of power and ordered the Prioress to build a church here.

GM Secret: Will recognises that something is amiss in Whitlingthorpe but cannot pinpoint what it is. He knows that Sister Mary is in danger and has had a dream in which they become husband and wife, living happily ever after, so is intent on eloping with her. The dream was sent by the late fairy Eloise from the Afterlife.



SCENARIO 5 Missing Child

Synopsis

Robin Redhead, the youngest son of Stephen the Red, has gone missing. He was last seen near Nick's Hump.

In Thorpe Inn

It is evening in the Thorpe Inn and Stephen the Red's family is gathering together. After dark, Marion the Mild, Stephen's wife, looks worried and asks if anyone has seen Robin Redhead, her youngest child at 4 years old. Stephen sends the children out to look for Robin and calls them all in a couple of hours later, with no luck.

The last place Robin was seen was near Nick's Hump, which is a problem because the other villagers rarely go there.

If Sister Mary is still in the village, she will offer to search for Robin. Once again, Brother John asks the player characters to accompany Sister Mary and make sure she is safe, mentioning to be careful and look out for signs of Will.

If Sister Mary is not in the village, then Brother John asks the player characters to go back to Nick's Hump and look for Robin, as they have already been there.

Nick's Hump

At Nick's Hump, Robin's tracks can be seen with a successful Track roll and lead around Nick's Hump several times. Unbeknown to them, Robin was following a butterfly that circled Nick's Hump nine times. His tracks then lead directly into Nick's Hump and disappear, at the same point where the door appeared when Will and Sister Mary were there. Needless to say, there is no door there now, but Robin went through the door when it appeared, still following the butterfly.

GM Secret: A fairy woman caught sight of Robin as he played near Nick's Hump and desired him as her own. She charmed him and took the form of a butterfly to entice him into walking nine times around the Hump as she knew that would open the magical door into Fair Elf Land.

If the player characters return to Whitlingthorpe with this news, then Stephen the Red will curse the Elves of Elf Land, for it is clear that they have stolen Robin. He will go to St Michael's and light a candle for Robin, where he has a vision that he must build iron railings around the church as protection against the Elves. It will take him several days to buy the railings and erect them, or to pay for a blacksmith to do so.

GM Secret: The vision came from de Morte, as he knows that iron railings are a good defence against the fairy folk. If Stephen erects the railings then fairies and elves will not be able to pass. De Morte cannot do this himself as neither he nor Prioress Eleanor has any power over the Fairy Folk.

If the player characters circle Nick's Hump nine times, then the magical door will appear and they will be able to follow Robin into Fair Elf Land, they can do this by making a Track roll to follow his tracks. If, however, they simply dig at the place the door should be, the mound will fall down upon them, collapsed by the Red Cap who

lives there. Entering Fair Elf Land is uncommon, so the players might need to roll a Difficult Idea Roll to remember some local superstitions as to what not to do near an Elf Mound. Another way to enter Fair Elf Land is to knock three times where the door should be, or to sing loudly nearby, at which an ugly man wearing a red cap will come out of a door and berate them in a strange language. If any of the party have Fairy blood or are Changelings or Foundlings themselves, they will be able to understand him, as will Sister Mary if she is present. The redcap says, *"What are you doing here, disturbing my sleep? You are as bad as that boy, laughing all the time. No wonder he has gone inside."* If anyone asks to be allowed through the door, he thinks for a moment and opens it up. *"Come through if you must, but be quick. I haven't got all day!"* he says and opens up a doorway to a tunnel passing beneath the Hump.

The PCs will pass through an earthen tunnel that comes out in a fair meadow, full of flowers of a type unknown (Plant Knowledge) to the player characters. In the distance they can hear the tinkling of bells (Listen Roll).

Fair Elf Land

If they try to follow the tracks, requiring another Track roll, they find that the tracks disappear after a short while. However, they can find a trail of flower petals, dropped one at a time as Robin plucks them from a large white flower.

They will eventually come to a well, besides which is an old, ugly crone, who asks them to draw water for her. If they do so, she asks why they have come to Elfland and offers to help them if they can answer her three riddles. The riddles are:

Q *What is a chicken without a bone?*

A An egg.

Q *What is a cherry without a stone?*

A Cherry blossom.

Q *What is water became bone.?*

A Ice

Not everyone knows the answers to medieval riddles, unfortunately, so the players might be able to guess the answers with an Idea roll, but it is more fun to try and work them out before rolling dice. If the player characters answer any of the riddles then she will help them by giving away one fact for every riddle answered. *"Follow the sound of bells and the smell of cherry blossom, my dearies, and you will reach a house made of ice."* *"Within the house are three baskets and within one of the baskets is a baby with no crying."* *"Take the basket and run back the way you came, but speak to nobody and eat nothing."* If the party fail to answer any of the riddles, she mocks them and says *"Stupid children cannot see what is clear to all. Go back home and leave the pretty one to his new mother."* Then she vanishes into thin air.

The House of Ice

Failing to follow the crone's instructions means that the party will wander Fair Elf Land until they find the House of Ice. Every hour they spend searching is a day in the real world and gives them a 20% chance of encountering one of the Fairy Folk.

If they follow the crone's instructions, the PCs do, indeed, find a house made of ice. Inside is a beautiful woman asleep on a bed of ice, naked except for bells tied to her ankles and wrists. Near her are bowls of fruit that are out of season but still fresh, as well as a sweet-smelling feast. Searching the house will reveal three baskets, each

containing a sleeping baby. Picking up two of the baskets makes the babies wake up and cry, but the other baby stays asleep - this is Robin. Anyone trying to hush the baby or talk to him is immediately cursed and gains a Fairy Fear. If the babies cry for too long, the woman wakes up and demands to know who is stealing her children. Again, anyone replying to her is cursed with a Fairy Fear. Such Fairy Fears last for a year and a day, but can be cured by defeating the sorceress or by performing a pilgrimage to St Michael.

If the PCs fight her, they find out that she is a powerful sorceress. Her first act is to shout for help, then she changes form into a Wurm. Several Elven warriors come to her aid and fight the PCs, driving them back or capturing them. Sensible PCs would turn and run at this point. Foolish ones will fight the Fairy sorceress and her guards in Elf Land.

GM Secret: This sorceress is the mother of Eloise, the fairy woman sacrificed in de Morte's conception, but she does not know of him, only that her daughter was killed. They look alike and anyone seeing a picture of her daughter would see the resemblance.

Anyone fleeing can make their way back to Nick's Hump and return to the normal world. Their footprints on the way back fill with ice, allowing them to be tracked, but running backwards leaves no trace at all.

Back at Nick's Hump

Nick's Hump is guarded by an ugly Redcap, a fairy demon summoned by blood. He demands that the PCs stay and dine with him, as they have already offended him by breaking into his home and will refuse to open the door unless they humour him. If they dine with him, he tells them that he is waiting for "his Eloise" who promised to return, but she has been gone for so long. If they ask about her, he shows them a locket with a painted picture of her that clearly resembles the fairy sorceress and says that the last time he saw her she was playing with Elena, a girl she had met. He then opens the door and lets them return to Whitlingthorpe. The baby changes shape and becomes Robin again. In fact, any of the babies will take on the form of Robin, but only one of them will be real, the others will be Changelings. If the party have returned more than one Robin, the villagers will know that the Fairy Folk have been up to their tricks again. His mother puts a piece of cold iron beneath a pillow and places each babe in turn in the cradle. The Changelings will cry but Robin will chuckle and his mother will know him, The babes will be left at Whitling Priory for safekeeping.

GM' Secret: Elena, Eleanor, do they sound similar?

Anyone eating in Fair Elf Land finds that they have been there for one week for every day that seemed to pass, something that affects the whole party. Delaying their return causes Stephen the Red to go to the church, as above, and be instructed to build the iron railings.

The party returns to Whitlingthorpe and are hailed as heroes for saving Robin Redhead.

SCENARIO 6

Bride of Christ

Synopsis

A young man travels to Whitlingthorpe in search of his sweetheart. She was taken from him last year, before they were to be wed. He has heard rumours that she was taken in by the Prioress and wants to see her. However, the Prioress has other plans for Sister Agatha.

Gerald de Kirby, a handsome minstrel comes to Whitlingthorpe and tells his story. He was betrothed to a beautiful, intelligent and wealthy young woman, but she was kidnapped the night before the wedding. He was beaten and left for dead and has only recently recovered from his wounds. For the last few months, he has been trying to track down where she was taken and has followed the trail to Whitlingthorpe as somebody said they had seen her in the Priory. He wants help in getting her back and offers the PCs a shilling (12d) each for them to help.

Gerald's plan is simple. Go to the Priory and demand Agatha's return. He has no plans after that, as he is certain that the Prioress will help him.

The Priory

At the Priory, Gerald hammers on the door and demands to be allowed to see the Prioress. She is a very noble looking woman, in her late forties, still attractive but very stern. She wears a black cloak pinned with a brooch that looks (Spot Roll) the twin of the locket containing Eloise's picture.

The Prioress admits them to a small antechamber and regretfully says that men may not pass any further into these cloistered walls. She listens to the tale and says that Agatha told her a very different story. She was to be married, that is true, but Gerald had tried to force himself on her before they were wed, so she ran away and took the veil. As such, the Prioress cannot allow Agatha to be released into the care of such a beast as Gerald. If he persists, the Prioress rings a bell and three large brutes come in and throw the party out, threatening them with violence if they ever return. Gerald is kept inside the room, but is thrown out after about an hour, having been whipped as a punishment.

GM Secret: Men in a convent? Yes, not as unexpected as it seems. These are officially Lay Brothers, but act as Prioress Eleanor's bodyguards and perform whatever heavy labour is required at the convent. They live in a small building out of sight of the nuns, but have come to the cloister in case there is trouble.

This does not diminish Gerald's ardour; in fact he is more determined to get Agatha back. If the party is not keen, he offers them another 12d each now and another 12d when Agatha is freed.

If they still refuse to help then he storms off and says he will rescue Agatha himself. After several days, the Prioress sends Gerald's body to St Michael's church for burial, saying that he tried to climb the walls of the Priory and fell to his death. Any examination of the body confirms that Gerald died from a fall, but cannot determine what caused the fall (Gerald was thrown from the wall by two of Prioress Eleanor's men).

If they help Gerald, the party must decide how to break Agatha from the Priory. They could travel to Peterborough Abbey and ask the Abbot, but he is Eleanor's cousin. Perhaps Simon the Simple could help - after all, he is a regular visitor to Thorpe Inn and is a friend of Stephen the Red. In fact he is staying at the inn for a few days.

GM Secret: The Prioress has plans for Agatha, for she is a changeling, half-sister to Eloise, the fairy woman who was sacrificed to summon de Morte's demon father. Prioress Eleanor wishes to summon the demon again, this time to give herself a new demonic son and is waiting for the stars to converge. When this happens is at the GM's discretion.

To Peterborough Abbey

There are several ways to get to Peterborough Abbey. Travelling by road takes about a day, travelling up the Great North Road then turning along the Peterborough Road. Travelling by boat along the Nene also takes about a day, travelling directly to Peterborough but passing through the beginning of the Fenlands.

Peterborough Abbey is a grand building, not yet complete. Its outer and inner walls stand, but its ceiling is still to be built. It is a rich abbey, holding many relics, including 2 pieces of the Baby Jesus' swaddling clothes, pieces of his manger, part of the 5 loaves that fed 5,000, a piece of the garment of St Mary, relics of Saints Peter, Paul and Andrew, relics of Saint Thomas Beckett and the incorruptible arm of St Oswald.

It takes several days to gain an audience with the Abbot of Peterborough. He is a stern looking elderly man. He listens carefully to what the PCs say, but will not entertain the idea of releasing Agatha from her vows. As far as he is concerned, she has suffered enough at the hands of the brute Gerald and, were he to have his way, Gerald would be unmanned and blinded as a punishment for his lust. In fact, he has his strongest monks manhandle Gerald and has him beaten out of the Abbey and thrown on the Abbey steps.

As they leave the Abbey, they meet Simon the Simple, the Abbot's envoy to Whitling Priory and a man well known to the people of Whitlingthorpe. He listens to Gerald's tale and is far more sympathetic. He knows that Agatha is unhappy in the Priory, as he has taken her confession, but he cannot break the confessional seal and discuss what she told him. He is willing to help if pressed.

Back at the Priory

The Priory itself has strong, high walls, to keep marauding men out and nuns in. The Prioress has a few guards who protect the nuns from the outside world. It is possible to climb the walls (Difficult Climb roll), but if they are seen (Spot vs. Hide) they will be chased by a pack of dogs and, if captured by the guards, they will be locked for several days in a cell in the Priory and then killed in what appears to be an accident. Of course, they will be given the chance to escape, the guards are particularly stupid and can be tricked.

There are, of course, other options.

- A delivery of food and goods comes to the Priory every Monday and it might be possible to conceal one of the party inside or beneath the cart, allowing them to enter the Priory.
- Simon the Simple wants to visit the Priory and can be persuaded to bring along one of the party disguised as a fellow monk or nun.
- One of the cellars has seen better days and a small gap has opened up beneath one of the walls. A small person could well be able to squeeze through the gap and enter the cellar.
- The guards are not immune to the pleasures of the flesh and could be enticed to drink strong wine by an attractive young lady, after all that's the kind of thing that guards are prone to do.

If they manage to gain entry to the Priory, the party will be able to find Agatha's cell. They can speak to her through the door and she says that she is being held a virtual prisoner and wants to leave. The door is a simple one, but is fairly stout, so can be opened (Fine

Manipulation) or forced (STR vs 15), but forcing the door will bring the guards within a couple of minutes, assuming they are sober.

Within the cell is a beautiful young woman and the scent of freshly cut lavender, a scent that follows Agatha wherever she goes. Anyone making a Spot roll will see that Agatha bears a strong resemblance to both the Fairy Sorceress and the picture of Eloise. Agatha and Gerald quickly embrace and would dally there, given time and opportunity. If they are discovered, the alarm will be raised and the bells of the Priory will be rung. This rouses Agatha and she will try to run to prayers and will have to be persuaded not to (Persuade) or restrained (Brawl or Grapple).

Fleeing the Priory may well involve a fight with the guards, climbing the walls, breaking down the gate or opening the lock. Outside the Priory, Eleanor will appear riding a jet-black horse and followed by two large, black dogs which will chase the party. Avoiding the dogs involves a Contested Roll against the dogs' Track skill of 80%. If they run near Nick's Hump, two arrows kill both dogs simultaneously, but the party will not be able to see the archers, even on a critical Spot roll, unless they are Changelings or have Fairy Blood, in which case they see two figures melting back into the mound, and Eleanor will turn around and flee back to the Priory.

If Eleanor catches the party then she will take Agatha back to the Priory, but only after having the party members beaten. She will also castrate Gerald, "as a warning against those who would defile the nuns of Whitling Priory".

Eventually, assuming the party has lost the pursuers, they will need to rest. Gerald and Agatha wish to spend some time together. If they are near the bower that Will and Sister Mary tried to use, then they will spend the night there. Otherwise they will return to Thorpe Inn and spend the night there. Either case will make Agatha unsuitable for the virgin sacrifice planned for her.

Unusually, Eleanor will not pursue them after the night has passed, as she assumes that Agatha will simply claim that she was being held prisoner. In any case, she has a backup plan in the form of Sister Mary, a fairy-born maiden who can be sacrificed in Agatha's stead, assuming that Will hasn't had his way with her.

SCENARIO 7 Dark Days

Bad Omens

Every village has bad times and Whitlingthorpe is no exception. However, recently there have been many bad omens. The PCs notice odd things around the village. Whit the Miller complains about bags of spoiled flour and is looking for the rat-catcher to combat a rat infestation at the Mill. The local farm's milk has spoiled. A two-headed kitten has been born. The omens will get worse and worse, culminating with a passing traveller having a stillbirth at Thorpe Inn. PCs making a Knowledge (Occult), Knowledge (WitchCraft), Knowledge (Black Magic) or similar skill will recognise these signs as the presence of Black Magic in the area.

In addition to this, a nearby farm belonging to one Sean the Welsh is found devastated, the owner's body terribly mangled, actually torn apart by a creature with supernatural strength. No evidence of who the culprit may be can be found, but it was certainly no human being. Strange carvings clearly connected to the worship of demons are found in what is left of the farmhouse – which is very little, indeed.

It is now clear that the village is threatened by a supernatural, possibly invincible threat, probably of demonic nature. Insist on the

gruesome details about the devastation of the farm and its inhabitants and livestock until the party members agree that they need to find help.

GM Secret: The supernatural creature behind the farm destruction is in fact Abraham's golem, who has finally managed to find out who killed its master (golems are persistent, but slow). Farmer Sean helped de Morte and Prioress Eleanor to kill the moneylender in order to avoid repaying their debt, and the creature has finally tracked him and made him spill the beans about the other culprits. The golem has left no tracks behind, and the player characters will not find it, no matter how persistently they search, until the final scene.

Asking around, the PCs get conflicting advice.

- Stephen the Red blames the Fairy Folk who have troubled the village for years
- Prioress Eleanor says that it is a curse on the village for its collective sins and somebody needs to go on a pilgrimage to cleanse the sin
- Simon the Simple is not sure that this is a curse on the village. It is more likely to be a witch or warlock living nearby, perhaps it is one of the Fairy Folk taking revenge on the village
- Brother John says that the Fairy Folk are not to blame, for they have not caused trouble for years
- Alban the Boatman knows of an old woman, Mad Maud, in the Fens who might know what is wrong

PILGRIMAGE

If they listen to Prioress Eleanor, she will tell them to perform a pilgrimage to Canterbury. Such a pilgrimage, of course, should be made on foot. This is a journey of some 140 miles, which should take 2 weeks. Allowing for a stay of a few days, the round trip should take over a month, by which time Prioress Eleanor will have completed her ritual.

The Games Master might take pity on the players and intercept them with a dream, vision or mad hermit, telling them of the errors of their ways and ordering them back to Whitlingthorpe. More likely, reminding the party that Prioress Eleanor has always acted to protect the virtue of other women, while definitely not being so virtuous herself, may give experienced players a clue about who is in fact about to sacrifice virgins...

If the Player Characters turn back from the pilgrimage having sworn an oath to perform it, the player characters will incur a penalty to their Piety and may be unable to cast any Blessings until the pilgrimage has been completed.

If they continue on the pilgrimage, the Games Master must decide what happens along the way. They would go via Huntingdon, Cambridge, Bishop's Stortford, Dartford, Gravesend and Sittingbourne and might meet bandits, pilgrims, robbers, knights, thieves, minstrels and even Templars. At Canterbury Cathedral, they will be given knowledge on how to detect and defeat magicians. Perhaps they can gain amulets that oppose Fairies or Magicians, or perhaps the Priests will teach them a special Blessing that works against these foes. The return journey will be as eventful as the outward one, but they could potentially travel back by horse, cutting the travel time to a week. On their return, they find that Sister Mary, Sister Agatha or Stephen the Red's eldest daughter Maddy has disappeared and that Prioress Eleanor has been taken ill and has retired to her sickbed. Nine months later, she will give birth to a boy, who will grow up to become a powerful sorcerer.

Mad Maud

Alban will take the PCs to Mad Maud for a penny and bring them back for threepence. He has just enough room in his boat for the PCs and himself, with no extra space for anyone else and certainly no space for horses. He advises that the PCs leave their armour and heavy equipment behind "As you don't want to be sucked down by the mud to join the Water Folk". As he sets off, he touches a willow tree for luck and says "They might be giants but they make good boats".

The journey through the fens takes two days. It is a dank and dismal place, full of strange noises, whispers and a mist that sucks the heat from their bones. The Fens are a dangerous place and the party may well be attacked by brigands or fall sick from the general malaise that surrounds them. Anyone spending any time in the Fens has a 5% chance of contracting a fever, perhaps Malaria or maybe another general Marsh Fever.

Mad Maud lives in a small wattle and daub hut on a tiny island in the fens between Peterborough and Cambridge. The hut is so well hidden that anyone not knowing it was there would simply sail by. Alban knows the house, however, and takes the player characters there. As he pulls the boat up to the hut, he shoves the Player Characters onto the shore and says, with a laugh, "Go and speak to Mad Maud, and make her happy, for she is always lonely".

She is an old crone, ugly with a cackling voice. Mad Maud listens to their tale and says that she can help them, but first they must answer her three riddles and perform a small task for her.

The three riddles are:

Q. A giant, now toppled, hollow and dead, and yet I glide where I never would when alive. What am I?

A. A boat.

Q. This knave creeps and clings, a friend to mischief, the enemy of sight, the sun may drive me off. What am I?

A. Fog

Q. Not long ago, I saw a woman who never was, who stood, moved and walked. What am I?

A. An image in water.

As before, the players might need some help in answering these riddles and might need to make Idea rolls, but only after trying to work them out themselves.

If the player characters answer the riddles, she laughs and says that her bones are cold in the night and that she needs a nice young man as a bedfellow to warm her up and she will tell what she knows in the morning. If none of the player characters agree to her request then she will try to enchant the most handsome (She must succeed in a POW vs POW roll to do this) to spend the night with her, she will continue to try and enchant the others until she has tried to charm all the men. If none will lay with her, when they awake in the morning the hut will be cold and empty.

However, if any of the player characters agree to her request, she will sleep with them, but in the morning she will be gone and a beautiful young woman will be in her place. She says "My grandmother has gone away, but I can help you. Whitlingthorpe has been beset by a warlock or sorcerer and that those of Elfland are the only ones who can help, for they have always been the guardians of Whit's family".

"Don't rely on the Mother, for she has been seduced", she says, warning them against the Church. "Only the Old Ways can defeat this one. The Sorcerer is an enemy of the Fairy Folk, oh yes he is and anyone Fairy-born will do", she says, "but those of Elfland are the strongest. An Elven

Choir singing in the Church will drive the sorcerer from his hiding place, but he cannot be killed on land or on water, by man's or woman's hand, with a weapon or without."

"The Fairies lost a child to this Sorcerer and want another child in return, so you must offer them a child in return for their help."

GM Secret: The beautiful woman is the same person as the old crone, fulfilling the dual roles of Lovely Lass and Loathsome Hag. If she has gained a lover, then she will bear a son nine months later.

Returning to Whitlingthorpe is a lot easier than the journey to Mad Maud. The mist has cleared and the waters are bright beneath a blue sky. No brigands will attack and the party may even be able to shoot waterfowl for their supper.

Gaining Allies

The Elves of Fair Elfland are difficult to deal with and tend to drive a hard bargain. However, the party has several advantages. They may have worked out that Eloise came to harm at the Prioress' hands (she wears Eloise's amulet and Elena may be the same as Eleanor) and may well realise that Agatha is related to both Eloise and the Fairy Sorceress. If not, then the GM may wish to prompt them and remind them of the possible connections.

If the party return to Nick's Hump then they will be met by a small group of Fairies, taller than normal men and with grim expressions. The Fairy Sorceress will be at their head, followed by four armed warriors. These are the ones that killed Eleanor's dogs, if they came this way. First, the Sorceress will accuse the party of stealing her son and will demand his return. If they explain the situation then she might be persuaded to help them. Describing the sorcerer to her, especially how he cannot be killed, will drive her into a rage as she recognises him as the cause of her daughter's death. Her price, however, is a child to be given to the fairies and that is non-negotiable. There are ways around this deal, though. If they liberated more than one child in their journey to the Ice House, then they could return one of the children. They could also give her Robin Redhead or promise to bring her a child within a year, with the son born to Mad Maud being the prime candidate. Enterprising characters may also steal a child from the slums of Stamford, for who would miss such an urchin? Would pious people agree to such a deal? Perhaps, after all, defeating a powerful sorcerer outweighs the kidnapping of a child and the Elves would probably care for the child in any case.

ST MICHAEL'S CHURCH

Gaining the Fairies' help means that the Sorceress will bring her guards to St Michael's Church. However, they may be prevented from entering. If Stephen the Red received a vision in the church, he will have provided a set of iron railings around the church, and the Fairies will not be able to cross or even touch them. Human characters should have no such trouble and can tear the railings down (STR vs 20).

Inside St Michael's Church, they find Brother John on the floor with a nasty wound to his head. If they bring him around, he says that brigands struck him and carried a woman into the Crypt beneath the church. If Sister Agatha was not rescued, it will be her. If Sister Mary was not seduced by Will it will be her, otherwise it will be Stephen the Red's eldest daughter, Maddy.

The door to the crypt is barred from the inside and requires a STRx3% or Difficult Fine Manipulation roll to open. Beyond the door

is a small stone staircase leading into the crypt. On the staircase are two guards from the Priory, armed with crossbows and determined to stop the party from entering.

THE CRYPT

The crypt itself is bare, as no bodies have been interred here as yet. At the far end is a stone slab, and lying on the slab are whichever of Sister Agatha/Sister Mary/Maddy were taken and Prioress Eleanor, who is naked but has strange letters daubed over her body. Eleanor is chanting in a strange language and is about to stab a dagger through the captive's heart. The crypt is icy cold and stinks of death.

Unless the PCs do something immediately, Eleanor will stab the sacrificial victim. This causes what seems like a minor earthquake and the crypt shakes violently, causing everyone but Prioress Eleanor and de Morte to have to make a DEXx5% roll or fall over.

THE LICH

De Morte is hiding in the crypt, cloaked in invisibility. He can cast magic and remain invisible, while he is protected by the enchantments around him.

GM Secret: Plastered within the walls of the crypt are several corpses, naked and daubed with letters, one of which is Martin Goodfellow. Each corpse provides de Morte with Mana equal to the corpse's POW when alive.

If the party brought the Fairies with them, then the Fairies will begin to sing an unearthly hymn to the powers of light. If they did not, then Brother John will begin to sing in prayer to St Michael. In either case, the crypt will fill with light and de Morte will become visible. He looks like a decayed corpse, with sallow skin, sunken cheeks and a rotten smell. He is dressed in black and carries a staff. If they fight him, they will find that he cannot be harmed by a weapon and cannot be harmed by a man and cannot be harmed on land or on water. He can harm the party members and will do so with pleasure.

THE DEMON

If the party fails to stop Eleanor from sacrificing her captive, a sulphurous smell will fill the crypt and a demon will appear before them. It is large, with the legs and head of a goat, but the body of a man. It raises its head and howls, a sound that chills the blood and makes cowards run for their lives.

Eleanor greets it in the strange language and points at the PCs. The demon turns to them and starts to move towards them, its claws dripping with venom. The GM should give them time to worry about what is about to happen, trapped between a demon and a sorcerer. After a few seconds, there is a crashing sound above them as Abraham's Golem smashes through what is left of the crypt door. It has followed its master's killers here and seeks vengeance. The Golem immediately attacks the Demon and they fight for several (2D3) rounds before the Golem is destroyed. The GM should simply narrate what is happening, rather than rolling for the combat. This should buy the party enough time to fend off de Morte.

INSIDE THE CHURCH

De Morte should prove a worthy adversary, and should be able to drive the party members from the crypt.

If they are reluctant to leave, then have the demon turn towards them once it has torn the Golem in two. Or better, point out that the Lich "seems to revel in darkness as if it was sunlight, and to draw power from the Crypt very walls", so that they can guess that the Crypt is not the best place to fight the creature. Fighting outside the Crypt will prove less lethal, as the Lich cannot rely on its extra Mana when hit by sunlight.

If they flee the crypt, then de Morte will follow them, leaving the demon to mate with Prioress Eleanor.

Inside the Church, Brother John is singing prayers to St Michael, alongside the Elves if they are present. Black Dog Bennie starts to ring the Church Bell to summon help, filling the church with sound. The Fairy Sorceress is frozen in place, unable to move because of the sound of the bells and Brother John's prayers.

De Morte will use strong magic to attack the party until all seems lost. He might be backed up with the rest of the guards from the Priory who will fight the PCs if necessary.

Death of the Lich

If the party has taken a lot of damage, possibly resulting in the disabling or death of party members, and the party is unable to kill de Morte, the Games Master might want to use the Deus ex Machina below to kill de Morte.

Deus ex Machina

If the PCs have not yet worked out how to kill de Morte, the doors to the church will swing open and Whit Whitson will run through shouting curses at the Lich. He has Robin Redhead sitting on his shoulders. Whit will grab the bell rope from Bennie and give it to Robin, who in turn will wrap it around de Morte's neck, thus pulling him into the air and leaving him dangling above the ground. Now, de Morte is not on the ground or on water, the rope is not a weapon but Robin is not without a weapon and, of course, Robin is not yet a man, so the Prophecy is fulfilled.

The Victorious Party

If the GM does not want to use such an obvious Deus ex Machina to resolve this episode, then de Morte should be killed by the PCs. However, he cannot be damaged by weapons, even magical ones, cannot be killed by the hand of a man and can only be harmed by those who are Fairy Born. If the PCs have not befriended Maud Maud, then de Morte himself will reveal the details of the Prophecy, as he is hit by ineffective attacks: "Fool, I cannot be harmed by weapons", "I cannot be killed by the hand of a man.", etc.

If the PCs cannot find a way to fulfil these conditions then they cannot kill de Morte.

The Necromancer's Last Gasp

As de Morte dies, he gasps out a curse to all present. If he succeeds in a POW vs POW roll, rolling once and determining who in the church is affected, then he will curse those present to never sleep. This affected will find that they cannot sleep, which will eventually cause madness and delirium. If they do manage to sleep, through magic or drugs, then they will be affected by nightmares as de Morte flays their souls from Hell. Curing this curse should involve a pilgrimage of some sort, perhaps a journey to Hell to force de Morte to lift the curse.

With de Morte's dying breath, the crypt and church become deathly cold. The buildings rumble and begin to shake and the floor erupts as a chasm opens up below. Climbing from the gap is a Demon Prince, the flames of Hell dripping from its claws and falling as icicles to the floor. He moves towards de Morte and grabs his

corpse, which shrieks and screams as the demon rips out his soul and takes it back to Hell.

The walls of the crypt burst, showering everyone in the crypt with chips of stone, causing 1D6 damage to anyone failing an Agility roll. The bodies of those captured by de Morte fall and burst, their enchantments undone. They can be safely buried in their empty graves.

THE RAVISHED PRIORESS

As they watch de Morte choke, they will hear the screams of Prioress Eleanor as she is ravished by the demon. If they try to help her, they will appear in time to see the demon disappear in a foul cloud, leaving Prioress Eleanor bleeding on the slab. The nuns of Whitting Priory will take Prioress Eleanor back to the Priory where she will spend the rest of her days locked in a cell as penance for her sins. She has become pregnant and will give birth to a demon child in nine months. The nuns will give the boy to a monastery to be raised in the harsh environment. However, if the PCs are quick off the mark, then they will be able to claim the boy and give him to the Fairy Sorceress. After all she did not specify what kind of child she wanted, did she?

The Party's Reward

If they succeed in stopping the ritual or killing de Morte, the party will be rewarded. They will immediately gain +10 Piety, reflecting their knowledge of the demonic foes and hence the power of Christ to stop them. They also gain +1D3 Holiness and can gain Blessings accordingly.

The Fairy Sorceress thanks them for their help and gifts each of the party with a random Fairy Power taken from the table at page 92. The party are now known to be Elf Friends and any Communication skill roll they make when dealing with Fairy Folk becomes Easy, unless they make an unusual or unfair request.

The people of Whittingthorpe also praise the party and will give them 2D6 Shillings to be split between them.

Hidden within the Crypt is de Morte's treasure store, coins, gems and jewellery with a total of 4D6 Shillings, a small fortune for poor yeomen.

Possible Consequences

If Sister Mary survives, then she will become the new Prioress, even if she eloped with Will, and will undo the evil that Prioress Eleanor has done. If not, then Maddy will become a nun and will eventually become Prioress.

Eleanor will give birth to a son, but will suffer from ill health and delirium until she dies. If the boy is allowed to live, then he will be put in the charge of monks and will grow up in a monastery, under a very harsh regime designed to beat the devil out of him. He will live out his days separated from all others, kept away from women and the Fairy Folk. However, if he is given to the Fairy Sorceress then he will be brought up by the Elves and will become a powerful Sorcerer, a Spellsworn with immense power.

The Fairy Sorceress will reappear exactly one year later, accompanied by her guards, and will demand her price of a baby. If the party members do not give her a baby then she will curse the village of Whittingthorpe to be barren until she is repaid, but every year will double the number of babies to be given to her.

NPC Profiles

RENAULD DE TROYES

A lecherous knight waiting for Divine Punishment, administered by the Player Characters

| Characteristics | D20 | Location | AP/HP |
|-----------------------------|-------|-----------|-------|
| STR 14 DB: 1D4 | 19-20 | Head | 7/5 |
| CON 17 Hit Points 14 | 16-18 | Left Arm | 7/4 |
| SIZ 11 Mana 13 | 13-15 | Right Arm | 7/4 |
| INT 12 Move 10 | 12 | Chest | 7/6 |
| POW 13 Weapon SR 4 | 09-11 | Abdomen | 7/5 |
| DEX 16 Power SR 3 | 05-08 | Left Leg | 7/5 |
| APP 10 | 01-04 | Right Leg | 7/5 |

| Weapon | Skill | Damage | AP/HP | Special |
|------------|-------|-------------|-------|----------|
| Dagger | 67 | 1D4+1D4 | 15 | Impaling |
| Lance | 83 | 1D10+1+1D4* | 15 | Impaling |
| Broadsword | 85 | 1D8+1+1D4 | 20 | Bleeding |

Skills: Command 43%, Dodge 90%, Etiquette (Norman) 52%, Falconry 50%, Knowledge (Britain) 69%, Language (Occitan) 48%, Language (Greek) 49%, Language (French) 100%, Perform (Dance) 62%, Perform (Play Lute) 52%, Perform (Seduction) 50%, Ride (Horse) 68%, Status 63%

Armour: Chain mail

Equipment: Horse, Dagger, Lance, Broadsword

Money: 4s 1d

ROYAL KNIGHTS

Escorting King John's Royal Court while it moves around Britain.

| Characteristics | D20 | Location | AP/HP |
|-----------------------------|-------|-----------|-------|
| STR 17 DB: 1D4 | 19-20 | Head | 7/5 |
| CON 13 Hit Points 14 | 16-18 | Left Arm | 7/4 |
| SIZ 14 Mana 13 | 13-15 | Right Arm | 7/4 |
| INT 17 Move 10 | 12 | Chest | 7/6 |
| POW 13 Weapon SR 5 | 09-11 | Abdomen | 7/5 |
| DEX 16 Power SR 2 | 05-08 | Left Leg | 7/5 |
| APP 10 | 01-04 | Right Leg | 7/5 |

| Weapon | Skill | Damage | AP/HP | Special |
|------------|-------|-------------|-------|----------|
| Dagger | 69 | 1D4+1D4 | 15 | Impaling |
| Lance | 69 | 1D10+1+1D4* | 15 | Impaling |
| Broadsword | 83 | 1D8+1+1D4 | 20 | Bleeding |

Skills: Command 66%, Dodge 68%, Etiquette (Norman) 53%, Falconry 55%, Knowledge (Heraldry) 57%, Knowledge (Region) 47%, Language (English or Occitan) 60%, Language (French) 100%, Perform (Dance) 65%, Perform (Play Lute) 46%, Ride (Horse) 71%, Status 76%

Armour: Chain mail

Equipment: Horse, Dagger, Lance, Sword

Money: 12s 8d

ARTHUR THE BRETON

A truly chivalrous knight, although the strength of his arm does not match the purity of his heart.

| Characteristics | D20 | Location | AP/HP |
|-----------------------------|-------|-----------|-------|
| STR 10 DB: - | 19-20 | Head | 7/5 |
| CON 15 Hit Points 15 | 16-18 | Left Arm | 7/4 |
| SIZ 14 Mana 14 | 13-15 | Right Arm | 7/4 |
| INT 16 Move 10 | 12 | Chest | 7/6 |
| POW 14 Weapon SR 5 | 09-11 | Abdomen | 7/5 |
| DEX 16 Power SR 2 | 05-08 | Left Leg | 7/5 |
| APP 15 | 01-04 | Right Leg | 7/5 |

| Weapon | Skill | Damage | AP/HP | Special |
|------------|-------|--------|-------|----------|
| Dagger | 47 | 1D4 | 15 | Impaling |
| Lance | 64 | 1D10+1 | 15 | Impaling |
| Broadsword | 66 | 1D8+1 | 20 | Bleeding |

Skills: Command 61%, Dodge 63%, Etiquette (Chivalry) 59%, Etiquette (Norman) 52%, Falconry 57%, Knowledge (Briain) 60%, Language (Breton) 39%, Language (English) 30%, Language (French) 100%, Perform (Play Tambourine) 61%, Perform (Play Lute) 66%, Perform (Seduction) 61%, Ride (Horse) 42%, Status 68%

Armour: Chain mail

Equipment: Horse, Dagger, Broadsword, Lance

Money: 18s

Vows: Chivalry

Divine Blessings (Holiness 1): Heal Wound.

WHIT WHITSON

Descended from the founder of Whitlingthorpe, Whit Whitson is the tenth bearer of that name, although the first to be a miller. He is honest and prides himself on his work. He holds the local mill and, because of this, pays the most taxes in the whole hamlet.

| Characteristics | D20 | Location | AP/HP |
|-----------------------------|-------|-----------|-------|
| STR 14 DB: +1D4 | 19-20 | Head | 0/6 |
| CON 15 Hit Points 17 | 16-18 | Left Arm | 0/4 |
| SIZ 18 Mana 14 | 13-15 | Right Arm | 0/4 |
| INT 17 Move 10 | 12 | Chest | 0/7 |
| POW 14 Weapon SR 3 | 09-11 | Abdomen | 0/6 |
| DEX 18 Power SR 2 | 05-08 | Left Leg | 0/6 |
| APP 15 | 01-04 | Right Leg | 0/6 |

| Weapon | Skill | Damage | AP/HP | Special |
|----------------|-------|-----------|-------|----------|
| Broadsword | 50 | 1D8+1+1D4 | 20 | Bleeding |
| Light Crossbow | 32 | 2D4+2 | - | Impaling |

Skills: Appraisal 55%, Brawl 17%, Craft (Miller 105%), Drive Cart 30%, Etiquette (Saxon 71%), Fine Manipulation 58%, First Aid 23%, Heavy Machinery 88%, Language (English) 71%, Language (French) 21%, Perform (Sing) 22%, Persuade 48%, Sleight of Hand 20%, Spot 33%, Throwing 22%

BLACK DOG BENNIE

| Characteristics | D20 | Location | AP/HP |
|-----------------------------|-------|-----------|-------|
| STR 12 DB: - | 19-20 | Head | 0/4 |
| CON 15 Hit Points 12 | 16-18 | Left Arm | 0/3 |
| SIZ 8 Mana 20 | 13-15 | Right Arm | 0/3 |
| INT 12 Move 10 | 12 | Chest | 0/5 |
| POW 20 Weapon SR 6 | 09-11 | Abdomen | 0/4 |
| DEX 15 Power SR 3 | 05-08 | Left Leg | 0/4 |
| APP 6 | 01-04 | Right Leg | 0/4 |

| Weapon | Skill | Damage | AP/HP | Special |
|----------|-------|--------|-------|------------|
| Crucifix | 50 | 1D6 | 5 | Crushing |
| Whip | 40 | 1D4 | - | Entangling |

Powers: Super Sense (Dark Sight), Invisibility, Shapechange (To Dog, To Gargoyle)

Skills: Hide 70%, Sleight of Hand 60%, Sneak 80%

Armour: None

TEMPLAR SOLDIERS

JACK THE RED

Jack is a gruff, taciturn soldier. As a lay brother of the Knights Templar, he is sworn to Chastity, Obedience and Poverty and generally keeps himself to himself, only talking to his companion.

| Characteristics | D20 | Location | AP/HP |
|-----------------------------|-------|-----------|-------|
| STR 12 DB: +1D4 | 19-20 | Head | 5/4 |
| CON 10 Hit Points 12 | 16-18 | Left Arm | 5/3 |
| SIZ 14 Mana 6 | 13-15 | Right Arm | 5/3 |
| INT 12 Move 10 | 12 | Chest | 5/5 |
| POW 6 Weapon SR 5 | 09-11 | Abdomen | 5/4 |
| DEX 10 Power SR 3 | 05-08 | Left Leg | 5/4 |
| APP 9 | 01-04 | Right Leg | 5/4 |

| Weapon | Skill | Damage | AP/HP | Special |
|----------------|-------|------------|-------|----------|
| Dagger | 80 | 1D4+1D4 | 15 | Impaling |
| Quarterstaff | 74 | 1D8+1D4 | 20 | Crushing |
| Bastard Sword | 68 | 1D10+1+1D4 | 12 | Impaling |
| Heavy Crossbow | 57 | 2D6+2 | 14 | Impaling |

Skills: Appraise 67%, Bless 60%, Brawl 63%, Climb 73%, Dodge 44%, Etiquette (Saxon) 62%, First Aid 67%, Grapple 77%, Hide 61%, Knowledge (Britain) 55%, Language (Norman) 54%, Language (English) 124%, Piety 50%, Ride 39%, Sneak 37%, Strategy 46%

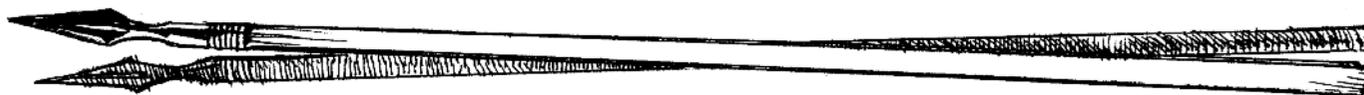
Armour: Ringmail

Equipment: Bastard Sword, Quarter Staff, Heavy Crossbow, Dagger

Money: 1s 3d

Vows: Chastity, Obedience, Poverty

Divine Blessings (Holiness 3): Armour of Faith, Heal Wound, Sword Blessing



JOHN THE WHITE

Talkative and friendly, John is the opposite to Jack. Also a lay brother of the Knights Templar, with the same vows, he interprets them slightly differently, preferring to be friendly to people.

| Characteristics | D20 | Location | AP/HP |
|-----------------------------|-------|-----------|-------|
| STR 10 DB: - | 19-20 | Head | 5/4 |
| CON 10 Hit Points 12 | 16-18 | Left Arm | 5/3 |
| SIZ 13 Mana 10 | 13-15 | Right Arm | 5/3 |
| INT 12 Move 10 | 12 | Chest | 5/5 |
| POW 10 Weapon SR 5 | 09-11 | Abdomen | 5/4 |
| DEX 10 Power SR 3 | 05-08 | Left Leg | 5/4 |
| APP 13 | 01-04 | Right Leg | 5/4 |

| Weapon | Skill | Damage | AP/HP | Special |
|----------------|-------|--------|-------|----------|
| Dagger | 69 | 1D4 | 15 | Impaling |
| Quartestaff | 58 | 1D8 | 20 | Crushing |
| Heavy Crossbow | 49 | 2D6+2 | 14 | Impaling |

Skills: Appraise 45%, Bless 45%, Brawl 51%, Climb 69%, Dodge 47%, Etiquette (Saxon) 56%, First Aid 65%, Gaming 59%, Hide 42%, Jump 58%, Knowledge (Region) 44%, Language (Norman) 44%, Language (English) 93%, Piety 40%, Ride 44%, Sneak 39%

Armour: Ringmail

Equipment: Quarter Staff, Heavy Crossbow, Dagger

Money: 1s 7d

Vows: Chastity, Obedience, Poverty

Divine Blessings (Holiness 3): Bless, Heal Wound, Sword Blessing

ELLIE

A sexy young woman, Ellie is a member of a band of ruffians that frequent the fens of Lincolnshire and Cambridgeshire. Her job is to lure young men into woods or fens along the Great North Road where the rest of the gang can attack and rob them.

| Characteristics | D20 | Location | AP/HP |
|-----------------------------|-------|-----------|-------|
| STR 13 DB: +1D4 | 19-20 | Head | 5/4 |
| CON 15 Hit Points 14 | 16-18 | Left Arm | 5/3 |
| SIZ 12 Mana 18 | 13-15 | Right Arm | 5/3 |
| INT 16 Move 10 | 12 | Chest | 5/5 |
| POW 18 Weapon SR 4 | 09-11 | Abdomen | 5/4 |
| DEX 18 Power SR 3 | 05-08 | Left Leg | 5/4 |
| APP 17 | 01-04 | Right Leg | 5/4 |

| Weapon | Skill | Damage | AP/HP | Special |
|-------------|-------|-----------|-------|----------|
| Dagger | 46 | 1D4+1+1D4 | 15 | Blending |
| Quartestaff | 34 | 1D8+1D4 | 20 | Crushing |

Skills: Appraise 59%, Brawl 18%, Etiquette (Saxon) 66%, First Aid 34%, Hide 60%, Knowledge (Fens) 40%, Knowledge (Forests) 30%, Knowledge (Streetwise) 50%, Language (English) 63%, Perform (Acrobatics) 48%, Perform (Dance) 50%, Perform (Disguise) 44%, Persuade 46%, Fine Manipulation 59%, Perform (Seduction) 60%, Perform (Sing) 17%, Sleight of Hand 52%, Spot 60%, Sneak 53%, Throw 23%,

GANG OF RUFFIANS

This gang is a fairly well organised group of ruffians and vagabonds. They have a small camp in the fens and travel forth to rob travellers along the Great North Road. In their camp, they have a total of 100d, a reasonable fortune.

There are five ruffians, each of which has a single weapon.

| Characteristics | D20 | Location | AP/HP |
|-----------------------------|-------|-----------|-------|
| STR 13 DB: +1D4 | 19-20 | Head | 3/5 |
| CON 10 Hit Points 15 | 16-18 | Left Arm | 3/4 |
| SIZ 14 Mana 10 | 13-15 | Right Arm | 3/4 |
| INT 17 Move 10 | 12 | Chest | 3/6 |
| POW 13 Weapon SR 4 | 09-11 | Abdomen | 3/5 |
| DEX 11 Power SR 4 | 05-08 | Left Leg | 3/5 |
| APP 17 | 01-04 | Right Leg | 3/5 |

| Weapon | Skill | Damage | AP/HP | Special |
|-----------------|-------|-----------|-------|----------|
| Rapier | 95 | 1D6+1+1D4 | 15 | Impaling |
| Medium Crossbow | 68 | 2D4+2 | 10 | Crushing |

Skills: Appraise 38%, Brawl 61%, Etiquette (Fairy) 70%, Etiquette (English) 30%, First Aid 47%, Gaming 38%, Language (English) 50%, Language (Fairy) 69%, Persuade 48%, Perform (Sing) 23%, Ride (Horse) 42%, Sleight of Hand 22%, Spot 28%, Sneak 19%, Throw 28%

FRIENDLY FAIRY GUARD

Dressed in white buckskin, this Fairy guard has tinkling bells around his wrists and ankles, giving him a -40% penalty to his Sneak skill. He is handsome but not very bright, which is unusual for a Fairy. He always talks in rhyme. He wields a long, thin sword that is treated as a rapier. His rapier and crossbow bolts are impregnated with a Fairy Poison of POT 16 that causes sleep until cockcrow.

| Characteristics | D20 | Location | AP/HP |
|-----------------------------|-------|-----------|-------|
| STR 17 DB: +1D4 | 19-20 | Head | 3/5 |
| CON 15 Hit Points 15 | 16-18 | Left Arm | 3/4 |
| SIZ 14 Mana 13 | 13-15 | Right Arm | 3/4 |
| INT 16 Move 10 | 12 | Chest | 3/6 |
| POW 13 Weapon SR 5 | 09-11 | Abdomen | 3/5 |
| DEX 13 Power SR 2 | 05-08 | Left Leg | 3/5 |
| APP 11 | 01-04 | Right Leg | 3/5 |

| Weapon | Skill | Damage | AP/HP | Special |
|-----------------|-------|-----------|-------|----------|
| Rapier | 82 | 1D6+1+1D4 | 15 | Impaling |
| Medium Crossbow | 58 | 2D4+2 | 10 | Impaling |

Skills: Brawl 70%, Etiquette (Fairy) 74%, Hide 35%, Fine Manipulation 34%, First Aid 66%, Knowledge (Fair Elf Land) 72%, Knowledge (Fens) 19%, Language (English) 40%, Language (Fairy) 74%, Perform (Sing) 22%, Persuade 49%, Ride (Horse) 74%, Spot 38%, Sleight of Hand 22%, Sneak 56%, Throw 16%

FAIRY SORCERESS



Stunningly beautiful, this sorceress is also intelligent and a skilled magician. She always speaks in rhyme but very rarely speaks to humans. Her crossbow is used for hunting but rarely for combat. She has an aura around her that is icy cold, chilling everyone who touches her. Her rapier and crossbow bolts are impregnated with a Fairy Poison of POT 16 that causes sleep until cockcrow..

| Characteristics | D20 | Location | AP/HP |
|----------------------|-------|-----------|-------|
| STR 13 DB: +1D4 | 19-20 | Head | 0/5 |
| CON 16 Hit Points 14 | 16-18 | Left Arm | 0/4 |
| SIZ 12 Mana 16 | 13-15 | Right Arm | 0/4 |
| INT 17 Move 10 | 12 | Chest | 0/6 |
| POW 16 Weapon SR 5 | 09-11 | Abdomen | 0/5 |
| DEX 13 Power SR 2 | 05-08 | Left Leg | 0/5 |
| APP 22 | 01-04 | Right Leg | 0/5 |

| Weapon | Skill | Damage | AP/HP | Special |
|----------------|-------|-----------|-------|----------|
| Rapier | 82 | 1D6+1+1D4 | 15 | Impaling |
| Heavy Crossbow | 58 | 2D6+2 | 10 | Crushing |

Psychic Abilities: Cryokinesis 80%, Emotion Control 65%, Telepathy 70%
Sorcery Spells: Heal, Unbreakable Bonds, Witch Sight

Skills: Etiquette (Fairy) 74%, Etiquette (English) 30%, First Aid 22%, Knowledge (Fair Elf Land) 90%, Knowledge (Fens) 51%, Language (English) 37%, Language (French) 46%, Language (Fairy) 101%, Perform (Dance) 90%, Perform (Sing) 25%, Persuade 45%, Ride (Horse) 37%, Knowledge (Sorcery) 70%, Sleight of Hand 23%, Spot 39%, Sneak 17%, Throwing 25%.

THE GOLEM

The Golem is made of fired clay and has Hebrew letters written on its forehead. Its instructions are simple - Guard Abraham and take bloody revenge on Abraham's killers. Its tactics are simple - bludgeon a foe to the ground and trample on him while bludgeoning another foe.

| Characteristics | D20 | Location | AP/HP |
|----------------------|-------|-----------|-------|
| STR 25 DB: +2D6 | 19-20 | Head | 5/8 |
| CON 25 Hit Points 23 | 16-18 | Left Arm | 5/6 |
| SIZ 20 Mana 10 | 13-15 | Right Arm | 5/6 |
| INT 6 Move 10 | 12 | Chest | 5/9 |
| POW 10 Weapon SR 4 | 09-11 | Abdomen | 5/8 |
| DEX 8 Power SR 4 | 05-08 | Left Leg | 5/8 |
| APP 6 | 01-04 | Right Leg | 5/8 |

| Weapon | Skill | Damage | Special |
|---------|-------|----------|----------|
| Fist | 60 | 1D10+2D6 | Crushing |
| Trample | 80 | 2D6+2D6 | Crushing |

Skills: Brawl 60%
Armour: Stone Skin (AP 5)
Powers: Automaton, Trample.

STAMFORD GUARDS

The guards at Stamford's gates are typical. They are not the brightest and are easily fooled, but they are quite proficient and are not slow to crack heads if necessary. They tend to use maces and clubs so that they can stun opponents rather than killing them, but will use lethal force when required.

| Characteristics | D20 | Location | AP/HP |
|----------------------|-------|-----------|-------|
| STR 13 DB: +1D4 | 19-20 | Head | 5/5 |
| CON 14 Hit Points 16 | 16-18 | Left Arm | 5/4 |
| SIZ 18 Mana 8 | 13-15 | Right Arm | 5/4 |
| INT 15 Move 10 | 12 | Chest | 5/6 |
| POW 8 Weapon SR 3 | 09-11 | Abdomen | 5/5 |
| DEX 16 Power SR 3 | 05-08 | Left Leg | 5/5 |
| APP 11 | 01-04 | Right Leg | 5/5 |

| Weapon | Skill | Damage | AP/HP | Special |
|----------------|-------|-----------|-------|----------|
| Light Mace | 46 | 16+2+1D4 | 20 | Crushing |
| Broadsword | 53 | 1D8+1+1D4 | 20 | Bleeding |
| Halberd | 63 | 3D6+1D4 | 25 | Bleeding |
| Target Shield | 51 | 1D2+1D4 | 15 | Crushing |
| Heavy Crossbow | 58 | 2D6+2 | 10 | Crushing |

Skills: Appraise 25%, Brawl 17%, Drive 31%, Etiquette (Norman 71%), First Aid 17%, Knowledge (Stamford) 30%, Knowledge (Streetwise) 45%, Language (French) 69%, Language (English) 40%, Persuade 32%, Perform (Sing) 16%, Ride 28%, Spot 40%, Sleight of Hand 17%, Sneak 22%, Throw 17%

Armour: Ringmail
Equipment: Armour and 2 Weapons from the above list.
Money: 10d

WILL THE ROGUE

A handsome minstrel, Will is a Changeling, the son of a Fairy, exchanged for a human baby. Handsome and charming, he fears Church Bells and will run so that he is no longer in earshot of them.

| Characteristics | D20 | Location | AP/HP |
|----------------------|-------|-----------|-------|
| STR 16 DB: +1D4 | 19-20 | Head | 0/4 |
| CON 12 Hit Points 12 | 16-18 | Left Arm | 0/3 |
| SIZ 12 Mana 10 | 13-15 | Right Arm | 0/3 |
| INT 15 Move 10 | 12 | Chest | 0/5 |
| POW 10 Weapon SR 5 | 09-11 | Abdomen | 0/4 |
| DEX 10 Power SR 3 | 05-08 | Left Leg | 0/4 |
| APP 14 | 01-04 | Right Leg | 0/4 |

| Weapon | Skill | Damage | AP/HP | Special |
|--------------|-------|---------|-------|----------|
| Quarterstaff | 76 | 1D8+1D4 | 20 | Crushing |
| Dagger | 74 | 1D4+1D4 | 15 | Impaling |

Skills: Appraise 64%, Art (Architecture) 40%, Brawl 57%, Disguise 61%, Etiquette (Saxon) 52%, Fast Talk 55%, Fine Manipulation 55%, Insight 68%, Knowledge (Fens) 62%, Knowledge (England) 48%, Language (Fairy) 51%, Language (Norman) 56%, Language (English) 75%, Perform (Seduction) 63%, Perform (Play Lute) 65%, Sleight of Hand 36%

Fairy Feature: Fear Church Bells

Armour: None

Equipment: QuarterStaff, Dagger

Money: 10d

FAIRY CRONE

| Characteristics | D20 | Location | AP/HP |
|----------------------|-------|-----------|-------|
| STR 8 DB: - | 19-20 | Head | 0/4 |
| CON 10 Hit Points 13 | 16-18 | Left Arm | 0/3 |
| SIZ 15 Mana 8 | 13-15 | Right Arm | 0/3 |
| INT 11 Move 10 | 12 | Chest | 0/5 |
| POW 8 Weapon SR 5 | 09-11 | Abdomen | 0/4 |
| DEX 13 Power SR 3 | 05-08 | Left Leg | 0/4 |
| APP 8 | 01-04 | Right Leg | 0/4 |

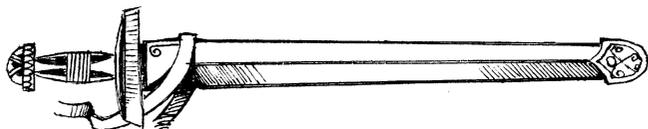
| Weapon | Skill | Damage | AP/HP | Special |
|--------------|-------|--------|-------|----------|
| Dagger | 59 | 1D4 | 15 | Impaling |
| Quarterstaff | 52 | 1D8 | 20 | Crushing |

Skills: Craft (Potion) 44%, Craft (Talisman) 48%, Hide 40%, Insight 48%, Knowledge (Folklore) 32%, Knowledge (Occult) 43%, Language (Cornish) 27%, Language (French) 35%, Language (English) 41%, Language (Fairy) 96%, Perform (Play Cymbals) 43%, Perform (Ritual) 41%, Perform (Seduction) 38%, Persuade 66%, Knowledge (Medicine) 35%, Sleight of Hand 39%, Spot 55%, Sneak 49%

Armour: None

Equipment: Dagger, Quarterstaff

Money: 5s 3d

**THE RED CAP**

Guarding the door to Fair Elf Land in Nick's Hump.

| Characteristics | D20 | Location | AP/HP |
|----------------------|-------|-----------|-------|
| STR 23 DB: +1D6 | 19-20 | Head | 2/6 |
| CON 20 Hit Points 17 | 16-18 | Left Arm | 2/4 |
| SIZ 13 Mana 20 | 13-15 | Right Arm | 24 |
| INT 15 Move 10 | 12 | Chest | 2/7 |
| POW 20 Weapon SR 5 | 09-11 | Abdomen | 2/6 |
| DEX 11 Power SR 3 | 05-08 | Left Leg | 2/6 |
| APP 5 | 01-04 | Right Leg | 2/6 |

| Weapon | Skill | Damage | Special |
|--------|-------|-----------|----------|
| Spear | 65 | 1D8+1+1D6 | Bleeding |
| Claw | 40 | 1D6+1D6 | Bleeding |

GERALD DE KIRBY

| Characteristics | D20 | Location | AP/HP |
|----------------------|-------|-----------|-------|
| STR 11 DB: - | 19-20 | Head | 0/5 |
| CON 17 Hit Points 13 | 16-18 | Left Arm | 0/4 |
| SIZ 12 Mana 8 | 13-15 | Right Arm | 0/4 |
| INT 11 Move 10 | 12 | Chest | 0/6 |
| POW 6 Weapon SR 5 | 09-11 | Abdomen | 0/5 |
| DEX 11 Power SR 3 | 05-08 | Left Leg | 0/5 |
| APP 10 | 01-04 | Right Leg | 0/5 |

| Weapon | Skill | Damage | AP/HP | Special |
|-------------|-------|--------|-------|----------|
| Quartestaff | 73 | 1D8 | 20 | Crushing |
| Dagger | 62 | 1D4 | 15 | Impaling |

Skills: Appraise 51%, Brawl 38%, Disguise 28%, Etiquette (Saxon) 34%, Fast Talk 30%, Fine Manipulation 38%, Insight 41%, Knowledge (England) 41%, Language (Welsh) 36%, Language (Norman) 27%, Language (English) 82%, Perform (Evil Eye) 36%, Perform (Recite) 39%, Ride 30%, Sleight of Hand 51%, Throw 57%

Armour: None

Equipment: QuarterStaff, Dagger

Money: 1s

PRIORRESS ELEANOR



| Characteristics | D20 | Location | AP/HP |
|-----------------------------|-------|-----------|-------|
| STR 11 DB: +1D4 | 19-20 | Head | 0/5 |
| CON 14 Hit Points 15 | 16-18 | Left Arm | 0/4 |
| SIZ 16 Mana 7 | 13-15 | Right Arm | 0/4 |
| INT 12 Move 10 | 12 | Chest | 0/6 |
| POW 7 Weapon SR 4 | 09-11 | Abdomen | 0/5 |
| DEX 14 Power SR 3 | 05-08 | Left Leg | 0/5 |
| APP 8 | 01-04 | Right Leg | 0/5 |

| Weapon | Skill | Damage | AP/HP | Special |
|--------|-------|---------|-------|----------|
| Dagger | 75 | 1D4+1D4 | 15 | Impaling |

Skills: Bless 54%, Craft (Potions) 51%, Etiquette (Norman) 61%, Fast Talk 61%, Insight 62%, Knowledge (Midlands) 57%, Knowledge (Fenland) 43%, Knowledge (Religion: Christianity) 47%, Language (English) 47%, Language (French) 90%, Literacy 40%, Perform (Sing) 53%, Piety 20%, Research 71%, Ride 64%, Knowledge (Alchemy) 46%, Knowledge (Demonology) 90%, Status 50%

Armour: None

Equipment: Dagger

Money: 2s 1d

Vows: Obedience, Chastity, Poverty, Lead Congregation

Divine Blessings (Holiness 5): Fear, Gift of Languages, Heal Wound, Heavenly Assistance, Prodigious Feat

How, you might ask, does Prioress Eleanor still retain her Christian Blessings when she is clearly evil? Quite easily, as being evil is not a particular burden. She is a Prioress and has been consecrated as such. Many Priors and Prioresses have had truck with demons and still retain their Blessings until they actively oppose the Church.

SISTER AGATHA

| Characteristics | D20 | Location | AP/HP |
|-----------------------------|-------|-----------|-------|
| STR 10 DB: - | 19-20 | Head | 0/4 |
| CON 11 Hit Points 11 | 16-18 | Left Arm | 0/3 |
| SIZ 11 Mana 9 | 13-15 | Right Arm | 0/3 |
| INT 15 Move 10 | 12 | Chest | 0/4 |
| POW 9 Weapon SR 5 | 09-11 | Abdomen | 0/4 |
| DEX 13 Power SR 3 | 05-08 | Left Leg | 0/4 |
| APP 8 | 01-04 | Right Leg | 0/4 |

| Weapon | Skill | Damage | AP/HP | Special |
|--------|-------|--------|-------|----------|
| Dagger | 64 | 1D4 | 15 | Impaling |
| Dagger | 58 | 1D8 | 20 | Crushing |

Skills: Appraise 48%, Art (Architecture) 44%, Brawl 51%, Craft (Embroidery) 46%, Etiquette (Saxon) 36%, Fast Talk 35%, Insight 44%, Knowledge (Astrology) 46%, Knowledge (Region) 46%, Knowledge (Religion: Christianity) 49%, Language (Norman) 29%, Language (English) 90%, Literacy 37%, Perform (Blessing) 39%, Piety 40%, Ride 32%.

Fairy Feature: Smell of Lavender wherever she goes

Armour: None

Equipment: Dagger

Money: 1s 2d

Vows: Obedience, Chastity, Poverty

Divine Blessings (Holiness 3): Bless, Heal Wound, Spirit Block.

MAD MAUD

| Characteristics | D20 | Location | AP/HP |
|-----------------------------|-------|-----------|-------|
| STR 9 DB: - | 19-20 | Head | 0/5 |
| CON 16 Hit Points 16 | 16-18 | Left Arm | 0/4 |
| SIZ 15 Mana 15 | 13-15 | Right Arm | 0/4 |
| INT 11 Move 10 | 12 | Chest | 0/6 |
| POW 15 Weapon SR 5 | 09-11 | Abdomen | 0/5 |
| DEX 14 Power SR 3 | 05-08 | Left Leg | 0/5 |
| APP 7 | 01-04 | Right Leg | 0/5 |

| Weapon | Skill | Damage | AP/HP | Special |
|--------|-------|--------|-------|----------|
| Dagger | 66 | 1D4 | 15 | Impaling |

Skills: Craft (Potion) 43%, Craft (Talisman) 52%, Hide 60%, Insight 36%, Knowledge (Folklore) 51%, Knowledge (Occult) 41%, Language (French) 31%, Language (Gaelic) 33%, Language (Fairy) 100%, Listen 62%, Perform (Play Cymbals) 48%, Perform (Ritual) 41%, Perform (Seduction) 62%, Persuade 49%, Knowledge (Medicine) 34%, Knowledge (Sorcery) 80%, Sleight of Hand 44%, Spot 72%, Sneak 44%

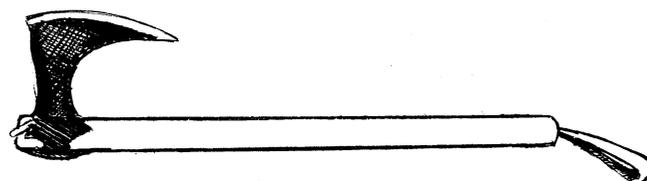
Armour: None

Equipment: Dagger

Money: 4s 5d

Psychic Abilities: Astral Projection, Clairvoyance, Precognition

Spells: Liken Shape (Maiden)



PRIORY GUARDS

| Characteristics | | D20 | Location | AP/HP |
|-----------------|------------------|-------|-----------|-------|
| STR | 10 DB: +1D4 | 19-20 | Head | 3/5 |
| CON | 10 Hit Points 14 | 16-18 | Left Arm | 3/4 |
| SIZ | 17 Mana 14 | 13-15 | Right Arm | 3/4 |
| INT | 16 Move 10 | 12 | Chest | 3/6 |
| POW | 14 Weapon SR 5 | 09-11 | Abdomen | 3/5 |
| DEX | 7 Power SR 2 | 05-08 | Left Leg | 3/5 |
| APP | 9 | 01-04 | Right Leg | 3/5 |

| Weapon | Skill | Damage | AP/HP | Special |
|-----------------|-------|-----------|-------|----------|
| Dagger | 65 | 1D4+1D4 | 15 | Impaling |
| Heavy Mace | 60 | 1D8+2+1D4 | 20 | Crushing |
| Medium Crossbow | 66 | 2D4+2 | 12 | Impaling |

Skills: Brawl 66%, Climb 83%, Dodge 50%, Drive 59%, Etiquette (Norman) 65%, First Aid 88%, Hide 65%, Insight 57%, Knowledge (Fens) 76%, Knowledge (Streetwise) 59%, Language (English) 53%, Language (French) 80%, Perform (Play Instrument) 73%, Ride 34%, Spot 95%, Status 68%

Armour: Cuirboilli

Equipment: Dagger, Heavy Mace, Medium Crossbow

Money: 2s 9d

RONALD DE MORTE



| Characteristics | | D20 | Location | AP/HP |
|-----------------|------------------|-------|-----------|-------|
| STR | 36 DB: +2D6 | 19-20 | Head | 7/12 |
| CON | 24 Hit Points 36 | 16-18 | Left Arm | 7/10 |
| SIZ | 12 Mana 18+120 | 13-15 | Right Arm | 7/10 |
| INT | 14 Move 10 | 12 | Chest | 7/16 |
| POW | 18 Weapon SR 6 | 09-11 | Abdomen | 7/12 |
| DEX | 8 Power SR 3 | 05-08 | Left Leg | 7/12 |
| APP | 11 | 01-04 | Right Leg | 7/12 |

| Weapon | Skill | Damage | AP/HP | Special |
|--------|-------|---------|-------|----------|
| Dagger | 77 | 1D4+2D6 | 15 | Impaling |

Skills: Craft (Girdler) 56%, Etiquette (Norman) 46%, Insight 48%, Knowledge (Demonology) 100%, Knowledge (Leylines), 52%Knowledge (Occult) 80%, Knowledge (Politics) 44%, Knowledge (Fens) 44%, Knowledge (Necromancy) 90%, Language (English) 46%, Language (Hebrew) 53%, Language (French) 100%, Listen 60%, Perform (Evil Eye) 82%, Perform (Play Lute) 44%, Perform (Ritual) 68%, Persuade 69%, Research 69%, Ride 52%.

Armour: Chainmail

Equipment: Dagger, Chainmail Armour

Sorcery: Summon Ghost, Enchant The Dead, Unbreakable Bonds, Ward, Witch Sight

Notes: As a lich, de Morte's STR, CON and Hit Points are doubled, reflecting the toughness of his flesh. He has 120 extra Mana available through the enchanted corpses hidden within the Crypt. He does not take General Hit Point damage from any attack that does not fulfil the prophecy made against him, and regenerates 1 HP per round in all locations until destroyed.

DEMON



Rabaniel of the Seventh Hell is a Greater Demon, commander of a Demonic Legion. It fathered Ronald de Morte on Eleanor's mother and has been summoned to father another child on Eleanor. As a Greater Demon, it has the standard demonic powers and will use them with impunity. It has one goal, to father its child, and will stop at nothing to achieve this, even if it means killing everyone else in the Crypt.

| Characteristics | | D20 | Location | AP/HP |
|-----------------|------------------|-------|-----------|-------|
| STR | 40 DB: +3D6 | 19-20 | Head | 8/10 |
| CON | 28 Hit Points 29 | 16-18 | Left Arm | 8/7 |
| SIZ | 30 Mana 20 | 13-15 | Right Arm | 8/7 |
| INT | 14 Move 10 | 12 | Chest | 8/12 |
| POW | 20 Weapon SR 1 | 09-11 | Abdomen | 8/10 |
| DEX | 20 Power SR 3 | 05-08 | Left Leg | 8/10 |
| APP | 4 | 01-04 | Right Leg | 8/10 |

| Weapon | Skill | Damage | Special |
|--------------|-------|----------|------------|
| Greatswordr | 90 | 2D8+3D6 | Bleeding |
| Whip | 50 | 1D10+3D6 | Entangling |
| Flame Breath | 40 | 3D10 | |
| Claw | 90 | 1D6+3D6 | Bleeding |
| Grapple | 90 | Special | |

Skills: Climb 90%, Dodge 75%, Fly 100%, Jump 75%, Sense 75%, Spot 75%, Throw 75%

Powers: Aura of Terror, Flame Breath, Flight, Regeneration, Sheath of Smoke and Fire

Armour: 8 point skin

TO FULLY ENJOY MERRY ENGLAND: THE AGE OF CHIVALRY, YOU NEED THE BASIC ROLEPLAYING RULEBOOK



From its origin, **Basic Roleplaying** was designed to be intuitive and easy to play. Character attributes follow a 3D6 curve, and the other **Basic Roleplaying** mechanics are even simpler. Virtually all rolls determining success or failure of a task are determined via the roll of percentile dice. This means that there's less fiddling with dice of different types, and the concept of a percentile chance of success is extremely easy for beginners and experienced players to grasp. There aren't many easier ways to say a character has a 70% chance of succeeding at an activity.

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ALEPH TAR GAMES



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