

DEUS
VULT

ROUEN



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Verse 9.0

INTRODUCTION

Rouen is one of the great cities of medieval France. Situated on the banks of the River Seine – a vital trade route for both European and Scandinavian countries – it is the capital of Normandy.



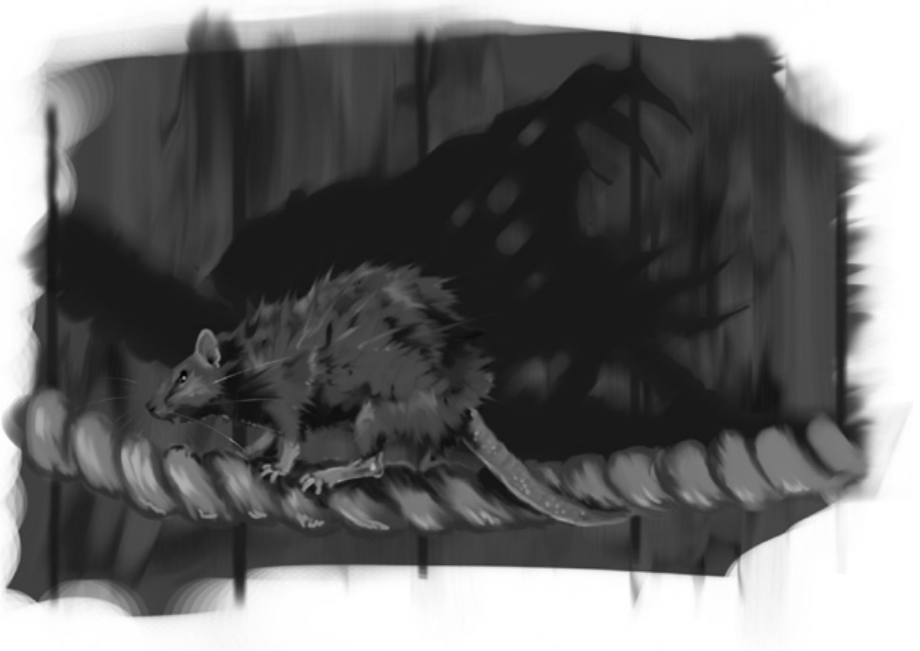
Its population comprises some 25,000 souls, making it one of the largest cities in north-western Europe; and on market days this number swells dramatically. For visitors unaccustomed to the noise, smells and vivacity of metropolitan life, Rouen is an awesome and even terrifying sight.

A free city, Rouen was granted its charter for self-government in 1150. It was already a prosperous settlement at that time and has flourished further since, cementing its place at the centre of European commerce and trade. At heart, many Rouennais are shopkeepers and tradesmen – in medieval France, often the same thing – and embrace with entrepreneurial zeal the opportunities afforded by self-government and a new commercial revolution.

The people of Rouen are a diverse bunch, reflecting the city's status as a hub for trade and travel. There is a sizable population of Jews, along with settlers from Scandinavia, England, the Holy Roman Empire, the mysterious east and even Africa. Visitors to the docks will find their ears assailed by a cacophony of languages, and discover ships and crews from countless far-flung ports.

Several renowned nobles call Rouen and its environs home, including Wilmot Enguerrand de Falaise (former Knight Commander of the Order of Saint Lazarus) and the city's Archbishop, the Baron Koster de Fumel, hero of the Holy Lands.

Of course hidden amongst the swirl of city life, Rouen conceals a number of dark secrets. There are things lurking unseen amongst the innocent citizenry; things that can change their shape or glamour those around them so they may pass for human, occultists that seek to increase their knowledge and swell their ranks. These beings have agendas of their own and, if not stopped, will seek to control and guide this proud city towards their own, nefarious ends.



Normandy



Verse 9.1

HISTORY OF ROUEN

During the 9th and 10th centuries, the coastline of northern France was frequently subjected to attacks by Nordic warriors. These Viking raids made it a hazardous region in which to live and ensured a constant influx of northern settlers which threatened the dominance of the Frankish natives.



King Hrolfr and The founding of Normandy

The first decade of the 10th century saw a host of Nordic chieftains launch raids against Frankish settlements which were further inland. Amongst them – but by no means pre-eminent – was King Hrolfr (or Rollo, in Latin). Hrolfr drew particular attention when he attacked Paris, and then went on to besiege Chartres in 911. Though both attacks were unsuccessful, the King of France and his court were becoming increasingly concerned by the boldness of these Viking raids.

A treaty was suggested, in which Hrolfr was offered dominion of the land from the River Epte to the sea, in north-western France. In exchange, he would swear fealty to King Charles. Despite the French king's moniker – he was known as *Charles the Simple* – this was a shrewd move. Hrolfr would be free to continue raiding lands outside of Charles' jurisdiction – making his compliance with the terms more likely – and he would provide a buffer protecting the Franks from attack by other Nordic tribes.

As part of the agreement Hrolfr and his court agreed to convert to Christianity. In Baptism, the new 'Count of Normandy' was renamed Robert. He was also promised the hand of the king's daughter, Gisela.

According to some accounts this Baptism, and the ceremony marking Robert's new oath of allegiance, was marred by an embarrassing incident – one that almost undermined the entire treaty. One of the Bishops presiding over the ceremony – a man named Sigobert de Lille – took it upon himself to embellish the oath-taking ritual. Without permission from his King, he instructed the newly baptised Count to kiss Charles' foot as a sign of submission to the French crown. Robert, a man of considerable pride, refused. In his stead, and after some heated discussion, he offered one of his men. The chosen man was a warrior of prodigious strength and size. He took the King's foot and lifted it to his lips – without bending down. Unsurprisingly the King fell over, to the general mirth of all the Norsemen assembled and even a few of Charles' own court. The King accepted the humiliation with surprisingly good grace, offering Robert's man a purse of gold in recognition of his feat. Of course, it was Bishop Sigobert who actually paid him.

Hrolfr's Arrival in Rouen

Before being granted his new title and lands by King Charles, Hrolfr had already taken the city of Rouen. He did so not with fire and steel, however, but through dint of his reputation.

Like many of his race, Hrolfr was a large man. Often, he was referred to as 'the Walker' in reference to the fact that, adorned for war, there was no steed that could bear his weight. On foot, though, he was a fearsome combatant, reckoned the equal of any knight – many of which he unhorsed with his enormous warhammer, *Spaltekniv*.

Famed though he was as a warrior, Hrolfr was equally well-known for his nobility. In battle he fought only worthy foes, and more than once spared the lives of those who had shown particular valour. His reputation for generosity was such that the Bishop of Rouen advised the citizens of the city to open the gates when Hrolfr's fleet advanced along the Seine. This proved to be a wise decision. The city was not sacked, and its citizens were left unharmed.

Months later when Hrolfr (now Robert) was granted his title, he chose Rouen as his capital and the people of the city remembered his clemency. What could have been a difficult and bloody time for the new lord of Normandy went rather well. For most of the citizens a change in leadership had limited impact on their daily lives: after all, Robert and his men were now Christians – at least in

Spalteknið

This immense pagan warhammer has a four foot shaft and a steel head fashioned to resemble the Midgard Serpent – Jormungandr. In Hrolfr’s hands it has shattered the skulls of horses and splintered the doughiest armour.

Spalteknið was given to Hrolfr before he set off to go raiding by a mysterious old crone that arrived unannounced one morning at his hall. She told him that with this weapon at his side he would become a conqueror and king. Hrolfr accepted the weapon gratefully, sensing from the moment he touched it that it was no ordinary hammer.

Rivals of Hrolfr claim that there is more to the tale – that the young chieftain exchanged one of his children for the weapon or that he pledged to perform some terrible act for the old crone as payment for the Warhammer. Others claim that since Hrolfr embraced Christianity and took the name Robert, he is no longer able to wield the weapon without experiencing great pain.

Spalteknið

Damage	STR/	SIZE	Reach	Combat	ENC	AP/HP
	DEX			Manoeuvres		
3D6	15/13	H	L	Stun Location, Sunder	4	8/12

Spalteknið may only be wielded effectively by one who worships the Norse Gods. A follower of any other faith must succeed with a Persistence test each time he tries to use it. Failure indicates the attack automatically fails.

name. He was careful to attend church services and to adopt – or at least mimic – enough of the native customs to ease most people’s fears.

Of course there were those who lost out as a result of the new order, mainly citizens who had previously held positions of power within the city. Robert gifted many of his followers with new ranks and privileges. Yet even in this, he was shrewd. A core of existing aldermen and high-ranking citizens retained their posts, ensuring their swift acquiescence and muffling the complaints of those who felt hard done by. Robert was forced to deal with border skirmishes and minor disputes, but no more so than any other feudal lord in the region.

Robert’s influence over the city in the ensuing decades was significant. Rouen flourished on trade along the Seine and he did an impressive job of repelling Danish raiders who sought to pillage the coastline. Several monastic houses were constructed on his lands, including one in Caen which has a number of strong links to the Order.

A Lasting Legacy

Robert's bloodline proved to be a strong one. His children prospered, forging alliances through politics and marriage and solidifying their status. Robert's grandson, Richard, was conferred the title Duke of Normandy during the closing years of the 10th century – a rank that signalled the respect with which his family was regarded. Richard was a personal friend of the Abbot of Mont St Michel and, though he had no direct knowledge of the Order's work, he was a stalwart supporter of the Church and its work.

In 1066, Robert's descendent William the Bastard vanquished the Saxon king Harold and added England to his lands.

Friends of the Order

The Dukes of Normandy have always been of particular interest to the Order, since Le Mont St Michel stands within the borders of their territory. Since Robert's conversion – a condition of the treaty between him and Charles that the Order insisted upon – various Dukes have visited the monastery. A few have been even become directly involved with the Lord's work.

Ahead of his attack on England, William of Normandy himself became embroiled in an Order investigation. A member of his court was part of a pagan cult, working to summon an ancient water spirit from the Seine. Though William was never aware of the specific details of the case, he offered valuable assistance to the investigating guardian priests – and was grateful for the fact they hushed-up the dubious actions of his follower.

In a show of gratitude, when William conquered England he instructed the nobleman Robert de Mortain to bequeath land to the Order in southern Cornwall. Over the next century construction began of a monastery that it is hoped will one day be the twin of that which stands watch over the Normandy coast.

Verse 9.2

THE PEOPLE OF ROUEN

*The Rouennais are an eclectic group, unified by the love of their city, hard work and honest trade.
Whilst some locals can trace their ancestry back to the ancient Gauls in the west or the Franks from the
East, just as many herald from farther afield.*



A significant Scandinavian influence permeates the Rouennais bloodline making tall, blonde-haired men and women a common sight in the city streets. However a Rouennais is just as likely to be dark-haired and olive skinned, with settlers from the Mediterranean and a large Jewish stock making their homes within the city walls. Even Moors and ebon-skinned Africans are not unheard of – and are generally left to go about their business unmolested.

What defines a Rouennais, then, is not bloodline or even religion (though, of course most are Christian): it is a respect for the city itself. In day to day life, this manifests as a pragmatic, live and let live attitude. The Rouennais work hard, but do not seem to resent doing so, and respect others who go about their business without causing trouble or making a fuss – usually without too much regard for their colour or creed. A typical Rouennais can be heard to say *'let's just get on with it.'* This attitude goes hand in hand with the Rouennais' preoccupation with business: one cannot build a trading hub that embraces visitors from across Europe if one is antagonistic towards outsiders. Just about everyone is welcome, and so is their money.

Throughout the 12th century the merchants, artisans and craftsmen of the city have come to enjoy greater freedoms and an increased say in how their city is run. Though a low-born commoner cannot expect to enjoy the life of privilege afforded a nobleman, he can aspire to a better life. The Rouennais have enjoyed a period of stability that has seen steady growth and prosperity. They consider themselves – and their hard work – as having contributed to that. Accordingly, some of the city's best known citizens are merchants. These men are convinced that they are the key to Rouen's – and indeed Europe's – continued success.

Of course, events such as the various crusades tend to disrupt the balance of things. There have been pogroms, riots, and lynchings in Rouen just like every other city in France. Various Archbishops have insisted on such things. These tend to be short-lived, however, and the Rouennais have no passion for acts of this kind. There is work to be done, after all. Everyone should just get on and do it.

All Work and No Play

Despite the backbreaking labour that is part of the typical Rouennais' existence, there are moments of respite. Holy Days – such as the festival of Saint Romain – are times when the common folk are afforded a day free from work. For such occasions, travelling musicians, circuses or bear-baiters often arrive and provide amusement.

For other types of entertainment, the Rouennais engage in games that are variations on the idea of an organised brawl. Officially, a competition might be deemed wrestling, shin-kicking or some such – there might even be a ball of some kind involved. Invariably, though, winning amounts to staying on your feet longer than your opponents.

Verse 9.3

THE CITY ENVIRONS

Rouen is a heaving metropolis by medieval standards. A pungent tang of mismatched odours fills the air, as do the sounds of thousands of lives being played out in close proximity.



Unlike the countryside beyond, which is largely empty of human life, the city is a place where everyone is crammed together. Accordingly, the tempers of even the down-to-earth Rouennais can fray from time to time – especially on market days when the population increases dramatically.

The entirety of the city is surrounded by a high wall and several guard towers and gatehouses of varying sizes. These are an essential defence for the city and are well-manned even in times of peace. Those wishing to come or go from the city must do so during daylight hours. Only in the most extreme of circumstances will the gates be opened after dark.

Beyond the main gates of the city lie the River Seine and its swampy floodplains. On every other side, Rouen is surrounded by ploughed fields that stretch all the way up to the walls. Several small hamlets house the folk who work these fields, living a life that is an odd mixture of traditional country ways and the newly developing urban existence.

Virtually all of the buildings in and around Rouen are made from wood. A sturdy frame supports each structure, the gaps between these beams filled with strips of wood known as ‘wattle’ and covered – or ‘daubed’ – with clay and horse dung. Most roofs are covered with thatch.

Only better constructed buildings contain windows: simple peasant huts, such as those found in villages near to the town, tend not to have any. Their innards are therefore filled with smoke much of the time, making the air thick and greasy.

Most streets are unpaved, comprising thick and often well-churned mud right up to the threshold of a building. The marketplace is cobblestoned as are a few of the most affluent and/or important areas of the city, such as the square outside the cathedral.

Most of Rouen does not benefit from an underground sewerage system. Accordingly, The emptying of chamber pots leaves the majority of streets saturated in waste. A few of the richer neighbourhoods have gutters that run along the middle of the street. This serves to encourage the flow of effluent away from that particular street – but simply deposits it elsewhere. Those unfortunate citizens with homes or businesses located at the end of these channels often suffer the most.

Heavy rains are relied upon to wash away the build-up of waste – filling the Seine downriver of Rouen with a notorious, murky brown sludge. In the summer, when some weeks can pass without rain, the smell of congealed sewerage can become eye-wateringly strong. In addition, a light rain tends to exacerbate the problem as it increases the mobility of waste without getting rid of it.

Law and Order

Officially, the only people who are supposed to carry weapons about the streets are members of the City Watch and the Baron’s men – who are easily identified by their blue tabards emblazoned with an ornate white cross. Of course, many people choose to secret a knife or dagger about their person for protection – especially in rougher neighbourhoods. Individuals who elect to walk around as though armed for a battle, however, will quickly draw attention to themselves.

In practise, these rules tend to apply only to the common folk. Noblemen frequently adorn themselves with swords – as do any guards that might accompany them through the city. So long as the noblemen is known to the Bishop – or is of sufficiently high rank to demand respect – they are allowed to do so.

It is also illegal to wear a mask – for the obvious reason that it conceals one’s identity. Furthermore, thanks to a law dating back some centuries, it is – officially at least – illegal to dress inappropriately.

Again, this was a law aimed at the lower end of society. Peasants – though theoretically free men and able to earn however much they can – were expected to dress according to their rank. A simple tunic, hood and gloves, and leather shoes with wooden soles were considered appropriate. The wearing of finer garments – even if purchased legally – was, in itself, a crime.

More recently, this law has not been enforced. The Rouennais are proud of the wealth of their city, and the fact it is shared out a little incentivizes hard work. Still, a merchant who gets ideas too far above his station and displays his wealth in a way that angers a nobleman might still find himself spending a day in the pillory.

At dusk, a number of bells across the city are rung signalling the start of the curfew. Shortly after this the gates to the town are closed. Citizens are expected to shut up their homes and remain inside. From this time, and through till dawn, six-man patrols of the City Watch will tour the streets looking for thieves. Anyone caught outside after dark had best have a good excuse or they can expect to incur some form of chastisement. If the offender is genuinely just late returning home – a situation afflicting many an over-worked apprentice – they may escape with a cuff round the ear. All too frequently, however, the guards will expect a bribe. If this is not forthcoming, a more serious penalty will be imposed.

Punishments meted out to offenders in Rouen are typical of those imposed throughout medieval Europe. Minor crimes, such as being drunk, may result in the perpetrator being placed in the stocks or the pillory. Minor theft often incurs a flogging, and stealing anything of even modest value can cost a hand or an eye. Crimes that target members of the nobility or clergy are often dealt with in the harshest way – with hangings or beheadings.

Guilds

Since the early twelfth century the tradesmen of Rouen have been organising themselves into Guilds. These corporations each represent a particular craft – saddlers, tanners, carters and so on – or a group of merchants, typically selling the same sorts of items. Each Guild sets its own rules regarding membership, which is a requirement for operating within the city limits. They also have a common coffer – to which all members contribute – a recognised banner, a patron saint and regulations regarding practise and the sale of goods. Guild members are also expected to protect trade secrets – usually from rivals in other towns or cities.

Goods that come up to the standard set by a particular Guild often bear a ‘Guild Stamp’ – a mark that ensures the quality of the item. Prices are also regulated by Guilds, preventing price-wars that would damage the Guild members’ profits. For similar reasons, it is also forbidden to advertise – far better that shops or craftsmen of a particular type congregate in the same area of town: this way everyone knows where to find them. In Rouen, many of the street names are a reference to the shops found there.

By the late 12th century, some of the wealthier Guilds have established their own halls. From these – increasingly lavish – establishments, they are able to run Guild affairs. In Rouen the Wool Merchants Guild is the richest Guild and has the largest hall. Their wealth has been further displayed by the donation of an exquisite stained glass window depicting Jesus and his flock – of literal sheep, obviously – in the city’s cathedral.

One key function of any Guild is to train apprentices, thereby ensuring the future prosperity of the corporation and its members. Apprentices are taken on whilst children and often train till the age of 14 before being afforded the title ‘Journeyman’. The acquisition of such a title more or less assures the individual a way to earn an income for life and, despite the gruelling labour enforced upon apprentices, is highly prized. In fact, most apprentices pay for the privilege of learning their craft.

Guilds have, increasingly, acted to take care of their members' well-being. Many now provide funeral expenses for poorer members and financial aid to surviving family members. In Rouen, most guilds also offer a form of health insurance and provision for the care of the sick.

Only on market days, are non-Guild members are allowed to practise their trade and/or sell wares inside the city. This presents buyers with the options to buy cheaper – but often sub-standard – products. On these days, the Guild makes a particular effort to distinguish its members from rival traders, often employing large banners to identify themselves.

Daily Routine

Most days within the city begin before dawn. Bells within the city's churches will ring at 4 am to announce both the first mass of the day and the end of the night watchmen's duty.

By 6 am most shops and market stalls run by citizens of Rouen are open and providing custom. By 8 am, visiting merchants will have been allowed inside the walls and will add their own wares to the available assortment. For the privilege of doing so, a traffic tax is applied – a charge from which residents of the city are exempt. Perhaps an hour after this, people will stop to break their fast, having made it through the early morning rush.

Come 3 pm, most of the shops and stalls are closing for the day – hopefully having sold their perishable wares. In the hour prior to this some real bargains are available – though the produce left is often the most battered and unappealing. Vagrants, their day spent scrounging together a few coins, often frequent the stalls around this time leading some locals to call the period between 2 and 3 *beggar's hour*. For such poor souls, this will often be the only meal they eat all day.

At sunset, the curfew bell will sound and the city will close itself down for the night.

Lordly Pursuits

Of course, the schedule a Rouennais nobleman follows is quite different from that of the common folk. Though he would still be expected to rise at dawn and pray, he would then be able to break his fast before setting out.

After perhaps conversing with his steward, he might enjoy some sword practise before taking lunch. This would often comprise half a dozen dishes, including a variety of meats.

Hunting, hawking or other such gallant pursuits would fill the afternoon before late afternoon prayers and an evening meal. This might be a similar affair to lunch if the nobleman is dining alone or a lavish banquet if he is entertaining guests. Jugglers, jesters and minstrels would usually be on hand to provide entertainment on such occasions.

After supper, a lord might listen to news concerning his lands or from places farther afield, or just sit and talk with guests. At a time that is entirely of his own choosing, he will retire to bed – only after which, his household may take a light supper, say their prayers and go to bed.

The Cycle of the Seasons

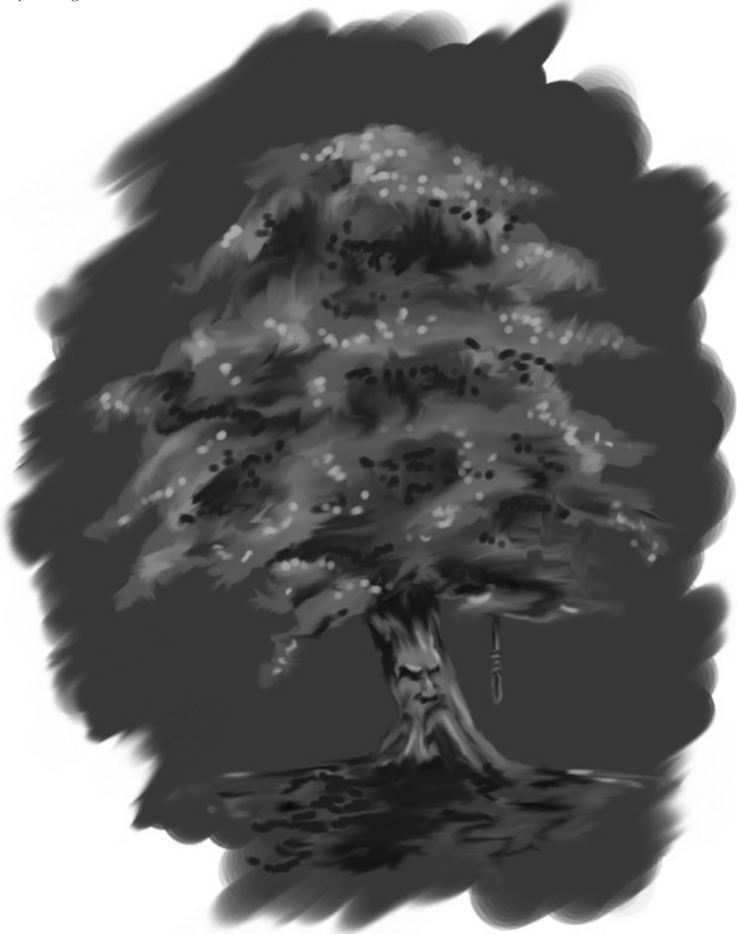
Due to its nature as a trading city, Rouen is not entirely a slave to the passing of the seasons. There are stores of grain and foodstuffs that are moved in and out of the city all year round – except, perhaps, in the depths of winter. Nevertheless for most members of society, particularly the poor, quality of life depends very much on the time of year.

The most difficult time of year is often the spring. The warmer weather is a boon after the hard slog of winter, but food stores are usually running out around this time. If the previous harvest was poor, this is the time of year when serfs and peasants starve to death.

To alleviate such suffering – and no doubt to reduce the likelihood of a peasants’ revolt – alms are distributed more generously at this time of year, with contributions traditionally coming from the Archbishop’s own coffers. The popularity – or not – of the city’s Archbishop is closely tied to his generosity at this time.

The second thing that stole my eyes was the cathedral... Twin spires rose high into the city's skyline, and I guessed they must rise three or four times higher than the next tallest structure in Rouen. Its grounds were extensive, and countless pilgrims marched solemnly through garden and graveyard alike as we paced the massive exterior of the sacred land. I presumed the spires were a relatively new addition to the cathedral, for while they were built from solid grey stone, the remainder was constructed in the old way, using timber, with cornerstones and block pillars used for support, under a tiled roof. Even so, it was no less impressive that such a cathedral could overwhelm any more modern building.

- Sister Kaelyn Bright



Verse 9.4

IMPORTANT SITES

The cathedral in Rouen is a masterpiece of engineering: a testament to both man's ingenuity and his faith in God.



Rouen Cathedral

Buildings such as this are rarely completed within the lifetime of those who design, commission or begin their construction. Rather, they are a gift to future generations. This particular monument to faith dominates the Rouen skyline, and is visible well beyond the city walls.

The cathedral bells which call the devout to worship are known as the Angels' Ardour, and according to local custom can be heard as far away as Lyons-le-Forêt – 10 miles to the east.

A visit to the cathedral – particularly for pilgrims unused to such vaulting grandeur – is an exercise in both humility and patience. The sheer size of the structure is both daunting and inspiring. It has been known for peasants, unused to all but the roughest, single-storey hovels, to experience vertigo upon staring up at the fluted ceiling high above. Typically, the cathedral is extremely busy: prayers and services, the administration of benedictions and the meting out of penances, the acceptance of gifts from pilgrims – the list of activities goes on and on. What is more, it seems a matter of principle amongst the resident clergy that matters should be dealt with at a plodding – or, as they would say a 'respectful' – pace. Visitors should expect to speak with countless deacons, and to be deferred numerous times, before they get anywhere near the Archbishop – if, indeed, they are ever able to do so. Church bureaucracy is both a weighty and a cumbersome thing, and in Rouen it is imbued with particular heft – for the simple reason that the Archbishop does not want to make himself available or invite others into his affairs.

Entrance to the cathedral is via an immense threshold. The space within is vast, the ceiling held aloft by numerous columns, many of which are carved to resemble saints that are in one way or another linked to the cathedral. These include: Saint Romain (see Important People); Saint Desideratus, an especially devout man whose entire family was canonized and who spent time in Rouen studying; and Saint Genebald, a bishop who spent seven years imprisoned in a cell as penance for siring a son, before he was eventually freed by an angel.

Not all of those found inside the cathedral are there for religious reasons. The Church is involved in a range of secular activities including taxation, trade and legal matters. Many visitors are there to speak with clergy regarding such things. Additionally, the cathedral provides a large, dry space for

The Heavenly Choir

Obscure local legends would have it that an angel once rang the bells within Rouen Cathedral and that all who heard them were filled with a religious zeal that chased away their fears and doubts for a year and a day.

Though the Order has never been able to confirm or date this rather vague rumour, they have discovered that there is something unusual about the bells. Irrespective of wind direction, their peels do carry an unusual distance. What is more, their ringing has guided more than one lost traveller towards the city after nightfall – often at times when they have been in fear of their lives.

A few of the more credulous guardian priests believe that one day the sounding of the bells will recall the angel who first rang them, and that he will come to the aid of the Rouennais.

people to conduct meetings – albeit unofficial ones. Smaller Guilds have been known to congregate inside the cathedral and discuss their affairs.

Similarly, the area around the cathedral is not reserved for the sole use of the Church. The locals find the grandeur of the building comforting – to most, it seems as wondrous and unchanging a thing as the Lord himself. Many people use the cathedral plaza as a meeting place and at times it can serve as a secondary market, with stalls providing services to the gathered multitude.

Rouen’s moneychangers always maintain a stand outside the cathedral, converting coins from across Europe to those accepted within the city limits. Such a prime location ensures them plenty of trade and reduces the likelihood of theft: even a bold thief would be reluctant to practice his profession so close to the Lord’s house. Of course, it also makes it easier to ‘donate’ money to the Church – a long-standing arrangement that acknowledges the moneychangers appreciation of this favoured position.

Cathedral Services

Like the vast majority of churches in France, England, Germany, Italy and Spain clergy in Rouen perform the Gregorian Liturgy. During services the congregation stands, kneels and sits in accordance with the stages of the ritual, but otherwise takes no active part in proceedings. When a clerical audience is present, sermons are delivered in Latin. At other times they use the local vernacular, as most people outside the Church – and a fair few within it – do not understand Latin.

Once in the pulpit the priest makes the sign of the cross and then reads a short Latin passage from the gospels. After translating this for the benefit of the congregation he discusses his unworthiness to discuss the subject being addressed, before seeking to invoke the Holy Spirit. He then develops the theme of the passage and uses a story or everyday example to help those gathered understand the ideas at hand. This is, in every sense, a performance – one that the congregation often enjoys. The priest is careful to point out the moral of the story at the end, lest the assembled worshippers try to do so for themselves.

The Lionheart

Depending upon exactly when Rouen is visited, layers may come across a unique and powerful relic – the heart of King Richard I of England and Normandy. This resides in the cathedral from around the start of the 13th century.

The heart, which was wrapped in linen and preserved using the same methods once employed to embalm the body of Christ, resides within a small, unadorned lead box.

The relic is a delicate thing and not easily handled without causing it damage. However, one who touches it is filled with the strength and vigour of the Lionheart himself. A +20% bonus is added to all Athletics, Brawn and Resilience Tests, while the wielder’s STR is increased by 4.

Should any members of the congregation nod off – some priests employ rather long and elaborate stories during their sermons – they may expect a telling off. Being signalled out by a priest is a humbling experience and few are keen to repeat it.

The Creed, the Offertory and the Kiss of Peace follow: this is where the priest kisses the Holy Bible, followed by each member of the congregation. Communion comes next, with those receiving the sacrament coming forward to stand before the altar. With hands outstretched, palms touching and one knee bent slightly forward communion is given.

The service concludes with prayers for a range of people. The most revered are named personally. There are also orisons for the Church, the Archbishop and local clergy, the Holy Land and its defenders, and the honoured dead. A kind-hearted priest may quietly intone a prayer for a fellow priest who has been chastised in the hope that the almighty will forgive him. With a final blessing, the service is over – anywhere between one and two hours after it began.

Paraphernalia

Certain, more elaborate, services may be accompanied by the choir and by the cathedral's organ – a monstrous thing with hundreds of pipes that according to many locals has never once been in tune. It is loud, though.

There are also numerous richly decorated religious objects and garments that can be employed in order to create an air of grandeur. These include a variety of relics – many inside elaborate reliquaries – that have been arriving from the Holy Land in a steady trickle since the crusades began. During the rare occasions when the Archbishop conducts a Mass the cathedral is decked out like a veritable Aladdin's cave. On one occasion, the air was so thick with incense that the Archbishop's words were barely audible above the sound of coughing.

Hidden Depths

Secreted away in the bowels of the cathedral are a number of hidden chambers. Most of these are quite innocuous, storing supplies of food, liturgical equipment and church records. A few, however, conceal a far deeper secret; that Archbishop de Fumel is an occultist.

Over the course of his lifetime, he has amassed an impressive collection of blasphemous manuscripts, some of which are stored – at least temporarily – within the cathedral vaults. Locked and guarded at all times, these arcane tomes contain enough forbidden lore to damn the Archbishop's soul a hundred times over.

Over the years, more than one curious deacon has happened upon this hidden stash of occult lore. They either quickly disappear as soon as they voice their concerns about what they have found or embark upon a new course, seeking further secrets under the Archbishop's own tutelage.

Verse 9.5

ROUEN PRECEPTRY

Not every major city had one, but a guardian priest in, say, London, Marseilles, Genoa and, of course, Rouen, could always find help and support within the city's preceptry. Each was a secret fortress of the Order, an outpost hidden in plain sight. From these places, we could gain supplies, shelter, aid and, importantly for us at that moment, information.

– Sister Kaelyn Bright



The Order's preceptry within Rouen is hidden inside a haberdashery called the Seventh Sojourn. This three storey building blends effortlessly with the other shops on its street, featuring a typical open front and low wall over which the proprietor sells an impressive selection of men's clothing.

Upon initial inspection, the shop seems rather chaotic. Piles of clothing – fashioned from an array of materials, in a host of colours – adorn numerous shelves or sit in semi-organised piles. The proprietor knows where everything is, however – and Preceptor Berger can produce a pair of sturdy travelling hose or a fine silk shirt in the blink of an eye.

The Preceptor is an unremarkable looking man – as befits his position. In his middle years, he has short salt-and-pepper hair, is of average height and looks neither athletic nor especially overweight. He is a watchful man, however, and those who take the time to notice will discern his alert, flint-grey eyes.

Berger hails from The Holy Roman Empire, and still carries a faint Germanic accent. He can hide this entirely if he makes the effort and is able to speak an impressive number of languages, having travelled a great deal during his youth.

Berger is assisted in his duties by his apprentice, Gerhard. The Preceptor is a strict disciplinarian and works the boy hard – instilling in him a sense of duty and industry. Gerhard takes care of many of the day-to-day menial tasks, and looks after the shop whenever Berger needs to attend to his other duties.

Beyond the shop front is a narrow flight of stairs that lead to a small but comfortable room, decorated with poor quality portraits of Berger and fictional family members. This is all part of the preceptor's façade: he expertly plays the role of an over-reaching merchant with ambitions of raising his station. Rouen is full of such men.

Off this small lounge is a kitchen area and a storage room that doubles as a sleeping area when members of the Order come to visit and Berger is forced to give up his bedroom. Within the storage room is a hidden compartment where a number of special items are concealed. Typically, Berger has a reasonable selection of healing draughts and other alchemical concoctions to hand, along with a supply of weapons and armour.

The top floor of the preceptry contains two bedrooms. Under normal circumstances Berger and Gerhard use these, but they are generally offered to visitors.

A small basement below the shop provides further room for storage and houses a small cell and interrogation area. This is rarely used, but provides a useful resource for visiting guardian priests conducting investigations in the area.

The Shrine of Saint Mellonius

There is a small, weather-beaten statue that rests atop a sandstone plinth near the northern city gates – a tribute to the first bishop of Rouen (then known as Rotomagus). This 4th Century figure has faded into obscurity for all but a handful of diehard Rouennais, who preserve the oral history of their city.

According to the tales told by these amateur bards, Mellonius was a Celt from a land to the north – most likely Wales. He converted to Christianity as a young man and his devotion saw him rise through the ranks to become bishop of at least one major city. Some citizens would have him bishop of Troyes and Rennes as well as Rouen.

Most storytellers agree that Mellonius gave his life for his faith on 22nd October 311. How exactly he did that, however, is a matter of some debate. The most oft-heard tale has him banishing evil spirits from the city, then dying shortly afterwards in response to a Heavenly summons that was seen as an acknowledgement his divine work. A darker tale has him banishing demons before the strain proved too much for his aged heart.

Whichever is true, many of those who regard themselves as true Rouennais lay flowers before the weathered statue on the anniversary of Mellonius' death.

The Seine

This mighty river flows from the Channel – French of English, depending upon which side of the water you reside – through Rouen and on to Paris. It provides a vital trade route between Normandy and other European ports.

There are various areas along its course that are prone to flooding, ensuring that it is frequently edged in by marsh and clumps of wetland. One such swamp is found just beyond the gates of Rouen: a treacherous region that some locals believe is haunted.

Divine Sacrifice

Mellonius did indeed give his life in service to God – but not in a way that any now alive would understand.

Before converting to Christianity, Mellonius was the son of a Celtic druid. He was tutored in the ways of pagan magic and knew the power that it held. Upon his conversion, he turned away from such blasphemies, knowing that their evocation would bring damnation upon his soul.

Yet, when a demon possessed the soul of a Rouennais priest and began to commit terrible crimes within the city, Mellonius called upon his forbidden knowledge to protect the people he loved. He could not banish the demon – it was a creature that had dwelt in the pit since before the birth of Christ, and had immense power. Yet he was able to tempt it into releasing its thrall and possessing him instead. At this point, Mellonius summoned the last of his strength and consumed a poison that would not kill him but left him in a comatose state. Following orders he had carefully set out before making his sacrifice, Mellonius' most trusted followers set his body inside a tomb – the walls of which had been inscribed with enchantments that would prevent the demon from ever escaping.

The tomb rests directly beneath the statue honouring Mellonius. To this day, the demon resides within. If the tomb were ever to be breached, it would be freed and wreak a terrible vengeance upon the descendants of the people who helped to imprison it.

River Spirits

The Seine is home to a number of supernatural creatures (see Bestiary) and spirits. These are rarely seen by mortal eyes, except for those occasions where pagan cults learn of their existence and begin to worship them.

It has long been a tradition for people in isolated regions of Normandy to cast the ashes of loved ones into the water of The Seine. Some scholars speculate that the shades of these departed – denied a proper burial – are doomed to haunt the river. Some tales speak of them dragging swimmers beneath the surface or seeking to lure the unwary onto the river across patches of unstable, wintery ice.

Others surmise that elemental spirits, whose existence predates man, dwell within the swirling depths.

One cult, that venerated a spirit called Melusine, was dispersed by members of the Order in the early 11th century. However, the guardian priests involved were unable to deal with the object of pagan adoration – a creature, half serpentine fish and half woman – that escaped back into the Seine and may still dwell there.

Yeshiva de Rouen

For centuries, Rouen has been an important centre of Jewish culture. Despite periods of unrest and persecution – particularly during the build-up to the First Crusade (1096) – Jews continue to live and thrive within the city. Regardless of several pogroms (violent riots, during which members of a particular religion or ethnic group are targeted) which took place at that time, the majority of Christians within Rouen are tolerant of their Jewish neighbours.

In an effort to repair the damage done to Rouen's Jewish community at the end of the 11th century, William II of England and Normandy helped to finance the construction of a Yeshiva – a college of higher learning. This clearly signalled the crown's support of the city's Jewish contingent and successfully put paid to any further rioting. Construction on the Yeshiva began in 1100. Since then, numerous rabbinical scholars and acclaimed learned men have graduated from the academy. Some of the finest Doctors of Law in all of Europe – including the eminent Abraham ibn Ezra – have mastered their craft within the libraries and study rooms of the Rouen Yeshiva. Along with those located in Paris, Troyes and Perpignan, the Rouen Yeshiva is held in the highest regard.

Beyond these earthly pursuits, scholars within the Yeshiva also concern themselves with questions of the divine. Advanced students – typically those aged 40 or over (a venerable age in Medieval Europe) – may explore notions of cosmology and of Heaven and Hell. This has led some scholars along obscure and arcane paths.

Radical Studies

Various ancient Jewish texts, including esoteric versions of the Talmud and certain Kabbalistic scrolls, contain an outline of a mystical school of thought. This school purports to understand some secrets of the creation of the world.

A few practitioners – often derided as radicals or even heretics – believe that a portion of divine power is sealed within these texts. They maintain that those skilled enough to understand the mystical symbolism within these ancient pages can tap into that power and perform miraculous acts.

Officially, the Yeshiva's governing body does not sanction studies of this kind. However, there are those who believe that a blind eye is turned to the study of dangerous – even blasphemous – knowledge, as it has been used over the years to protect the Yeshiva, its students and the wider Jewish community.

Saint Guiraud's Church

This rather unspectacular looking church honours a little-known bishop most famed for the tale about the water of his Baptism beginning to boil. It is not this that makes the church significant – but its ties to the Inquisition.

Throughout the twelfth century, the Inquisition has been gaining in terms of power and position. Beyond its mundane duties – persecuting heretics – the organisation has a hidden agenda to replace the Order and assume its work hunting supernatural threats. Some members of the Inquisition are already aware of this objective, including the man currently in charge of their operations in Rouen – Cesar Cyprien.

Raised in Cyprus – an island that is home to various supernatural creatures (see *Sanctuaries*) – Cesar learned as a child that there is more to the world than is openly discussed. His knowledge of mystical beasts escaped the notice of the Order but eventually made him a perfect recruit for the Inquisition.

From within Saint Guiraud's, Cesar orchestrates investigations into occult activity in the area. Hidden inside a newly constructed vault beneath the church, the Inquisitor has accrued a significant collection of forbidden literature. Most of this pertains to the supernatural creatures which inhabit the world. He also has a few tomes describing historical witch-cults of northern Europe.

Cesar believes that only by learning the nature of the enemy can it be defeated. Accordingly, he has now moved beyond eradicating the monsters he and his men encounter – he has started imprisoning them. Ghouls, Nightfolk and Goblins have all been held in the cells at one time or another. Upon these prisoners, Cesar performs a variety of experiments: the purpose of which is to ascertain their strengths and weaknesses.

With what he has learned, he has even begun to develop new weapons with which to hunt such foes. They are a little crude in comparison to the wondrous items conceived by the Order but possess a certain brutal efficacy.

A hidden Cabel

There is, indeed, a secret brotherhood within the Rouen Yeshiva that has devoted itself to the mastery of mystical Kabbalistic knowledge.

Leader of the group is Josoletus, a senior tutor within the academy and a man who claims direct descent from the Davidic dynasty. Some half a dozen experienced students comprise the other members of the fraternity. Beyond the city, they have links to a similar mystical cell in Paris.

Chief amongst Josoletus' discovery is mastery of golems. Unlocking obscure symbolic passages within Kabbalistic texts, he has learned how to recreate a portion of the magic invoked at the moment God created Adam.

So far, Josoletus' rituals have succeeded in bestowing a sort of semi-life upon a humanlike form, fashioned from clay. This creature he has assigned to defend the Yeshiva.

Now, he is working to perfect his understanding of the Kabbalistic magic and create a more lifelike creature - one that would be free to move amongst the citizens of Rouen.

		1D20	Hit Location	AP/HP	Combat Actions	2
STR	25	1-3	Right Leg	4/9	Damage Modifier	+1d8
CON	20	4-6	Left Leg	4/9	Magic Points	10
SIZ	23	7-9	Abdomen	4/10	Movement	8m
INT	6	10-12	Chest	4/11	Strike Rank	+8
POW	10	13-15	Right Arm	4/8		
DEX	10	16-18	Left Arm	4/8		
CHA	5	19-20	Head	4/9		

Armour: Tough Skin (4 points)

Traits: Fast Healing, Vulnerability

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Fist	M	M	90%	1D6	As per arm

Fast Healing: Josoletus' Golem heals 1 hit point to each damaged location each round. It may expend a magic point to recover 5 hit points to a single location or to reattach a severed body part - this must be relatively intact and in its possession.

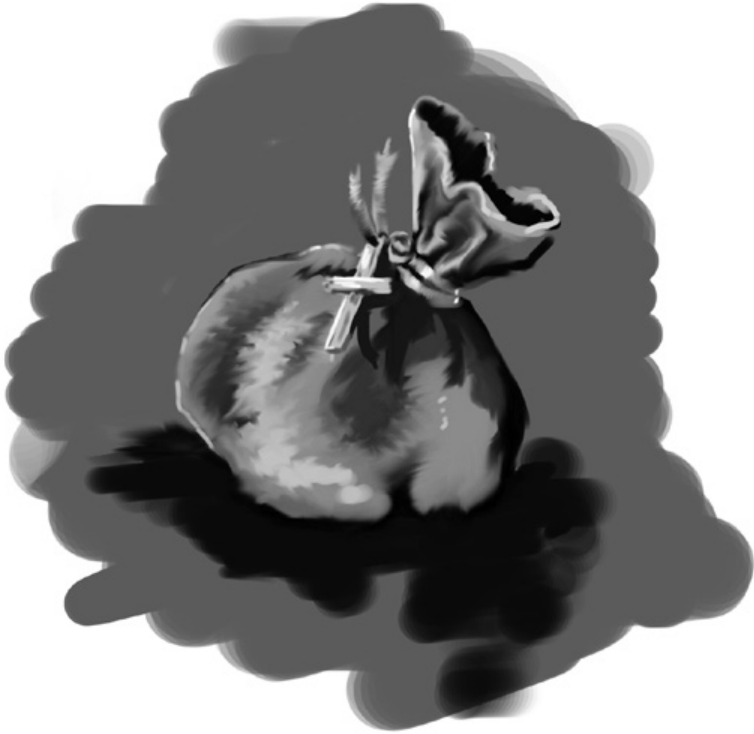
Vulnerability: If the small, sacred scroll is removed from inside the golem's mouth it will be rendered inert - effectively just a clay statue. To protect against this occurring, Josoletus has sewed the golem's mouth shut.

Once Hit Points on the golem's head are reduced to 0, the mouth should be considered open, providing the possibility of accessing the scroll. Alternatively, an inventive guardian priest might concoct a means to destroy the stitching and access the mouth that way.

Inquisitorial Tools

Illuminatus Candle

Wrapped in oil-doused linen, these simple alchemical pouches produce a bright flash of light the round after they are lit. Creatures that live in the dark, such as Goblins and Nighfolk, are blinded for one round by such flashes if within 3m of the detonation.



Silver-Flecked Holy Water

Disappointed with the effect - or lack thereof - that holy water had on lots of the creatures incarcerated in his cells, Cesar Cyprien experimented with adding sharp flecks of silver to the mixture. Against certain Nighfolk, and a werebeast he managed to capture, this proved more efficacious. Now, all of his men carry a vial of Silver-Flecked Holy Water.

Were-creatures and certain types of demons doused in silver-flecked holy water suffer 1D4 damage to D3 locations. Natural Armour does not protect against this damage.

Some Nighfolk exposed to silver-flecked holy water suffer the same effects as a dose of Blade Venom poison.

Blessed Iron Weapons

One of Cesar Cyprien's most perilous encounters was with a Fey creature that seemed immune to his weapons – even silver ones. After extensive research, he devised a means of forging iron weapons in martyr's blood that he found to be extremely effective against such creatures.

Blessed Iron weapons may employ the Maximize Damage Combat Manoeuvre against Faerie creatures on a Normal Success.

Chain Lash

Only the Inquisition's most valued servants are entrusted with a one of these valuable items – forged as they are from a blend of steel and silver using newly acquired alchemical lore.

The chain – which is some two metres long – is fashioned in such a way that the links fit snugly side-by-side when wrapped around a wielder's forearm. This allows the chain to be carried discretely out of sight, within a sleeve. Worn in this way, it provides 3 AP to the relevant limb.

A practised flick releases the chain and allows it to be employed as a metal whip. It may be used either to lash enemies or to bind them – a tactic that has proved especially useful against shape-shifters.

Damage Dice	STR/DEX	Size	Reach	Combat Manoeuvres	ENC	AP/HP
1D4+1	5/13	S	L	Entangle	5/5	



Great Maul

This monstrous weapon comprises an absurdly large metallic head on a sturdy wooden haft. It can only be wielded by the strongest of individuals and even then only against foes that are helpless or exceptionally slow. Members of the inquisition have used them to put down immobilized foes that are highly resistant to normal weaponry.

Damage Dice	STR/DEX	Size	Reach	Combat Manoeuvres	ENC	AP/HP
4D4+2	17/12	H	M	Stun	Location, Sunder	10/10

Attempts to Evade a Great Maul receive a +50% modifier.

The Merchants' District

The streets of Rouen are narrow and busy, but nowhere more so than in the dozen or so streets where most of the city's shops are located. Crammed with stalls at the slightly wider intersections, and wherever else a trader can set down his wares, shoppers are forced together in a great heaving, sweaty crush. The air is thick with the cries of hawkers, the ringing of church bells and the chatter of competing shoppers.

Most shops are actually workshops, open to the street so that customers may wander inside. Above these narrow structures, which lean awkwardly against each other much like the shoppers, are the workmen's homes. The various goods on offer at each shop are indicated by the large sign hanging above it. With a largely illiterate population, these signs are by far the best way for a tradesman to indicate his craft - although frequently, people of the same trade will work in the same street.

Potential customers are treated - some might say subjected - to the undivided attention of a shop-owner (and often his family) if he shows an interest in the goods for sale. It is usual for a craftsman to down tools once a customer enters his workshop. At this point, he energetically displays his wares encouraging the shopper to touch, taste or otherwise engage with the things he has for sale. Those unused to the vigorous sales tactics of a city can find the experience off-putting and even frightening.

As well as the wares offered by tailors, smiths and wrights there are numerous fast food sellers providing an assortment of snacks of highly variable quality. A seller by the name of Francois on 'La Route de Tailleurs' is famed for his sheep's feet and crispy pig's ears.

Hobart l'Armurier

Hobart of Rouen is one of the finest armourers in all of northern Europe. He has, in his twenty years as a master craftsman, fashioned armour for lords, princes and even Frederick Barbarossa - the Holy Roman Emperor.

His forge and shop are the largest on La rue des Forges, and other armourers know that a position even close to his establishment guarantees an increase in trade.

At any given time, Hobart has two other Master Craftsmen, three Journeymen and six Apprentices working at his forge. Even with this enormous staff, there is a constant demand for his work and a waiting time of several months or more. Armour stamped with the mark of Hobart commands the highest price and is a guarantee of quality.

Master Craftsman

Armour forged by Hobart himself – something he does less and less often in his advancing years – may benefit from one of two advantages.

By carefully crafting armour to the frame of an individual, and adjusting the measurements during numerous fitting sessions, Hobart may reduce the extent to which it encumbers its wearer. Armour fashioned in this way halves the penalty applied to the wearer's Strike Rank.

Such armour typically costs four times as much as normal, and must provide at least 4 AP for Hobart to consider the process worthwhile.

Alternatively, Hobart may craft armour using exotic folding techniques that make metal stronger and more durable. These esoteric methods increase the AP provided by a piece of armour by 1. Again, only armour that provides at least 4 AP to begin with may benefit from this process.

Armour made in this way costs at least five times as much as normal.

Only once has Hobart managed to combine these two techniques, when forging the black plate and chain armour worn by Frederick Barbarossa.

Clevane le Marchand de Laine

Clevane the wool merchant is perhaps the wealthiest man in Rouen – outside of the nobility and the Church. Amongst the Rouennais, he is held up as an example of what a low-born man may accomplish when he puts his mind to it.

Clevane's shop is located beside the Wool Merchants Guild – of which he is its most esteemed member. His house, in the wealthiest district of town, is three stories high and has its own garden – a true sign of wealth in the crush of a medieval city. He has already succeeded in marrying his eldest daughter to a nobleman and there are rumours that his son will marry the youngest daughter of a count. All in all, Clevane represents the unavoidable future, in which power and wealth will shift away from the idle nobility towards a hard-working merchant class.

Delusions of Grandeur

There are certainly those amongst the nobility who resent the rise of men such as Clevane. They see his aspirations as a perversion of the natural order, and it is possible they will take steps to end them.

The players may learn of charges levelled against Clevane that label him and his worshippers of the Evil One. An investigation will reveal his innocence – at which point the PCs must decide whether it falls under their remit to protect an innocent man from false charges of witchcraft. The question

may also be raised as to how evidence was planted, and who it was that had such detailed knowledge of genuinely forbidden practises...

The Surgery of Doctor Johanus Metzger

Even in a city as large as Rouen, there are fewer than half a dozen licensed doctors – and none better than Doctor Johanus Metzger.

The citizens of most towns and cities must make do with the monks, healers, barbers and mid-wives who offer their services to the sick and needy. Many of these people have little idea what they are doing, relying on quack remedies or ancient superstitions to arrive at a diagnosis and fathom a cure. Indeed, many monkish healers have been known to spend more time praying than administering to their patient. Doctor Johanus is part of a new breed, informed by knowledge of physiology unlocked in the East and now transported to Europe.

Augmenting his considerable skill is Metzger's flair for the dramatic. Had he not been a doctor, he might well have found work as a showman of some kind. Even when a patient presents commonplace symptoms and Metzger is tempted to make a swift diagnosis, he will make a point of demonstrating his special skills. Enquiries are made about the patient's diet, sleeping habits, former illnesses and so forth. More than once this has led the good doctor to revise his initial prognosis. He also asks for samples of the afflicted person's stools and urine. These he examines with great care – tasting the urine and adding powders to the faeces that often fizz and pop. He then explains, with reference to the balance of bodily humours, the cause of the patient's malady. He cites historical precedents for cures, recommends dietary changes and may promise to fashion a cure from rare herbs. All such proclamations are presented in a theatrical style that enhances Metzger's assertions about the unique knowledge he possesses.

Metzger's Methods

Dr Metzger's methods are legitimate and have nothing whatsoever to do with the occult. Nevertheless, his dramatic flair and the efficacy of his cures have given rise to speculation about the source of his medical skills. Admittedly, many of his detractors are rival healers who would like to see him undermined but mud sticks; and so players who research the doctor will pick up on some entirely unfounded rumours.

Medieval Doctoring

Those whose training permits them to operate as licensed doctors are part of a new breed – one that seeks to understand the world through science rather than superstition. In a world still governed by Church Doctrine, this is not an easy thing to accomplish. Accordingly, the doctors of Rouen – and, indeed, Normandy and the wider world – must tread carefully.

There are a number of treatises – all jealously guarded by members of the profession – that proffer advice to doctors. These tomes include anatomical information, descriptions of diseases and cures but, perhaps most importantly of all, methods of behaviour that can safeguard medical practitioners.

Firstly, despite a modern doctor's belief that it is an imbalance of the humours rather than divine will that leads to sickness, they are advised to continue offering lip-service to the Lord. This will both soothe patients and their families and avoid any unnecessary complications with the Church.

Secondly, doctors are advised to assume an optimistic tone with patients but a more solemn and reserved manner with the family. This establishes early on that the situation may be grave but is in no way the fault of the physician.

Doctors are encouraged to accept opportunities to dine with a patient's family – though should always refuse the offer at least once before relenting. Once seated, he should ensure that a servant is sent two or three times to check upon the afflicted to demonstrate that he is never far from the doctor's thoughts.

Each time that a doctor visits a patient, he should ensure that he does at least one new thing, lest he be accused of relying too heavily on his books or running out of knowledge. In the unfortunate event that a doctor should arrive at a house to find a patient dead, he must not appear surprised. In fact, it is best to claim prior knowledge that the end was near and explain that the visit was merely to ascertain the particular hour of death and to offer sincere condolences to the family.

La Refuge de Saint Lazare (The Refuge of Saint Lazarus)

When he acquired lands in and around Rouen, Wilmot Enguerrand de Falaise felt compelled to pay for the construction of a shelter for those poor Europeans who contracted leprosy whilst on crusade in the east.

La Refuge de Saint Lazare is located eleven miles north of the city where two monks, Edward and Justin – assisted by a number of lay brothers and sisters – tend to the needs of those who dwell there. As well as performing masses, they ensure that none of the colonists are bothered by fearful or suspicious locals, many of whom regard leprosy as a punishment from God.

Wild Tales

Travellers who approach Rouen from the north will likely be warned to avoid the leper colony in the woods. More specifically, they will be told to watch out for le Lepreux Maudit – a man variously credited with all manner of curses and maledictions.

A selection of the tales told include;

- No disease afflicts le Lepreux Maudit, his flesh rots because he is a walking corpse
- Aloys is, in fact, Cain – the son of Adam who murdered his brother Abel and is doomed to walk the Earth till the Day of Judgement
- The ex-mercenary was driven mad by his participation in a dark ritual; one that is now slowly rotting his skin.
- Whether any of these rumours are true remains to be determined...

Verse 9.6

ENCOUNTERS IN ROUEN

*I suspect there are a great many others in the city as well, witches, warlocks, those with the sight.
Perhaps fouler things hidden away in cellars and storehouses.*

– Sister Kaelyn Bright



Guardian priests visiting Rouen may happen upon a variety of foul beasts or men, more or less tied up with the occult.

These sights and encounters are an easy way for Gamesmasters to establish the hustle and bustle of city life without interfering too much in any larger goals players might be pursuing. There is also a selection of supernatural encounters – many of which may provide the basis for a larger adventure – that demonstrate the constant threat to the safety of Christendom.

MUNDANE ENCOUNTERS (DAY)

D12	Encounter
1	Scold's Bridle
2	Carnival or Feast Day
3	Arrogant Nobleman
4	Flogging
5	Entertainer
6	Witch Trial
7	Hawker
8	Market day
9	Prophet of Doom
10	Diseased Beggar
11	Thief
12	Stocks/Pillory

Scold's Bridle: A wife accused of excessive nagging is paraded through the streets wearing a metal cage over her head. Part of this device holds her tongue in place so that she cannot speak. Her humiliation is greeted by more or less universal approval by men and quiet disdain by women.

Carnival of Feast Day: There is a public holiday or celebration of some kind – typically to honour a local saint. Shops and stalls will only be open for a few hours, if at all, as a variety of earthy entertainments are laid on. The rules on drunken behaviour are slackened, though not disregarded entirely.

Arrogant Nobleman: The players encounter a nobleman travelling through the city. His retinue of soldiers make a point of pushing everyone aside in order to make way for him as he throws derisory comments at the nearby 'peasants'.

Flogging: A crowd has gathered to watch a public flogging – most likely of a thief. The criminal may be as young as ten.

Entertainer: A juggler, acrobat, sword-swallower or some such has attracted a small crowd to watch him perform. Such routines were often a pretence to gather a crowd for pickpockets to rob.

Witch Trial: A local woman has been accused of witchcraft. Her accuser presents his evidence publicly in an effort to incite the crowd and gain a conviction. He may even carry out a punishment there and then – hanging being more likely than burning.

Hawker: A particularly load and persistent seller turns his attention to one of the players in an effort to cajole him into making a purchase.

Market Day: The city gates have been opened to salesman from far and wide. All manner of goods, many cheap and accordingly poor, are on sale. The city is even more crammed with bodies than normal.

Prophet of Doom: A vocal re-telling of Revelations serves as the basis for a prophecy of impending doom. Is the preacher merely deranged or does she know something that would interest the Order?

Diseased Beggar: An especially loathsome figure pesters one or more players for alms, whilst trying to paw at them with filthy – perhaps disease-riddled – fingers.

Thief: A thief rushes along the street pursued by city watch or the people from whom he stole.

Stocks/Pillory: A hapless perpetrator of some minor infraction is trussed in the stocks or pillory whilst locals taunt him and hurl rotten vegetables.

MUNDANE ENCOUNTERS (NIGHT)

D8	Encounter
1	Cut-throats
2	Chase
3	Rabid Dog
4	Burglar
5	City Watch
6	Stray Animal
7	Apprentice
8	Fire

Cut-throats: A group of murderous thieves set about either the players or some other unlucky individuals nearby. Attacks of this kind must be fast and vicious, as the City Watch will arrive in 2D6 rounds.

Chase: An irate husband who has caught another man with his wife; a gambler who cannot pay his debts; an apprentice who has wrecked his master's finest work: there are all manner of reasons why one person might be chasing another after dark – none of them good.

Rabid Dog: A demented – and perhaps diseased – hound attacks anyone who strays too close.

Burglar: The players stumble upon a burglar or two going about their business. They may be either breaking into or just leaving a building.

City Watch: A passing patrol draws near. Those out after curfew had best hide or come up with a way to explain their presence.

Stray Animal: many homes in Rouen are shared by livestock, and these sometimes escape to wander the streets. There may be a reward for their return or the chance to make a useful local contact.

Apprentice: A young apprentice, finding himself outside after dark, does his best to skulk back home unseen – and ends up looking altogether more suspicious than he ever intended.

Fire: In cities with closely-packed wooden structures, fire is a constant danger. Reacting swiftly to an outbreak can save numerous lives.

SUPERNATURAL ENCOUNTERS

Die Roll (D8)	Encounter
1	Flesh Pies
2	Witch Sign
3	Hidden Among Us
4	Chanting
5	Possession
6	Stalker
7	Disappearances
8	Changeling

Flesh Pies: Either a player or someone nearby discovers something very untoward inside their pie – a clump of skin with human hair on it or perhaps an item of jewellery. An investigation may reveal a number of possible sources.

- Cultists, looking to taint those around them in preparation for a ritual, have been murdering, cooking and serving up locals
- Shape-shifters with a taste for flesh know just which shop to come to for their lunch; unfortunately, one of the ‘special’ pies was served up to a local by mistake.

Witch Sign: Milk curdles in hours, flames burn blue, strange animalistic howling is heard at night; these or any other number of signs may be evidence that someone in the area is practising witchcraft. An investigation may reveal that...

- Many of the local women have been afflicted with similar bad dreams; all point their finger at an ostracised local.
- The stray dogs and cats in a particular neighbourhood cluster around a house, and attack anyone that tries to enter. Is the occupant a witch or simply generous enough to feed these strays?
- Bad luck seems to afflict a particular street. Is the road cursed – and if so, why?

Hidden Among Us: A Hoffman Device, Preternatural Ability or simply a guardian priest’s hard-earned experience tips him off to the fact that someone in the crowd is not human. Pursuing the individual may reveal that...

- A were-creature has entered the city in search of someone who has been hunting its kind. Is the hunter a potential ally for the players or another enemy to deal with?
- A Nightfolk, masked by a powerful glamour, has come amongst the citizens of Rouen to search for item stolen from its people long ago.
- An undead thing, its true form hidden by magic, has been dispatched by its master to bring it fresh victims.

Chanting: The players either hear for themselves or are told about chanting coming from somewhere in the city.

- Devout clergy pray tirelessly over the body of a nun who died days ago, but whose swollen womb continues to provide signs of life within. Is her child blessed or cursed?
- In tunnels under the streets, orphans have flocked to the banner of a false prophet. From this subterranean hideout, the children steal for him. But he is no simple 'Fagin' for the items stolen by the children allow their master to work his magic – cursing those who spurned him and his followers.

Possession: An unnatural creature has taken hold of a physical form in order to pursue its own agenda:

- A gibbering mad-woman staggers through the market-place as she struggles against the evil spirit within her. Can the players help her – and ensure that hundreds of locals do not see things they are not supposed to?
- Having woken with fractured memories of the night before, someone – their hands stained with blood – hands themselves in to the authorities. What crimes did they commit, and what possessed them to do so?
- When dozens of swine begin to drown themselves in troughs and puddles, the locals mutter about Jesus' encounter with demons in Gerasenes. Is there a 'Legion' of demons at large in Rouen?

Stalker: The players or someone they talk to finds that they are being pursued.

- A daring local arms trader has taken a shine to the players' unique weapons and is determined to acquire them one way or another. Is he simply chancing his luck or does he already know something about the Order?
- A supernatural assassin has been paid to eliminate one or more of the players. Is he a rogue Faerie, a banished Nightfolk or even a Djinni that is forced to comply? And was he sent by an old enemy or the subject of a current investigation?

Disappearances: as the local authorities fail to explain the cause of people vanishing, the players may need to intervene.

- A local clergyman has disappeared: an investigation reveals an infestation of ghouls in the church crypt. Stranger still, they are all wearing monks robes...
- Fishermen on the banks of the Seine report seeing something take one of their companions. Was the man simply drunk or has the fabled Melusine returned?
- When a nobleman vanishes from his home the night after reporting unexplained phenomena, the players pick up his trail. However, the mysterious assailants that took the man were other guardian priests. Has he seen too much? Is he helping the Order? Will the players' interference scupper an ongoing investigation?

Changeling: Someone on Rouen is not what they seem...

- A distraught mother insists that the child in her home is no longer her own. Have faerie creatures stolen her newborn away and replaced it with a changeling? If so, where is the child now?
- When the same man is seen in two different places at exactly the same time, supernatural elements are suspected – particularly when one of the men commits murder. Can the players find the doppelganger, can they tell him apart from the original, and what are his reasons for killing?

Verse 9.7

IMPORTANT CITIZENS



Preceptor Berger

		1D20	Hit Location	AP/HP	<i>Combat Actions</i>	2
STR	14	1-3	Right Leg	2/6	<i>Damage Modifier</i>	+1d2
CON	13	4-6	Left Leg	2/6	<i>Magic Points</i>	10
SIZ	14	7-9	Abdomen	2/7	<i>Movement</i>	8m
INT	16	10-12	Chest	2/8	<i>Strike Rank</i>	+9 (+5 in armour)
POW	11	13-15	Right Arm	2/5		
DEX	13	16-18	Left Arm	2/5		
CHA	12	19-20	Head	2/6		

Armour: Usually none; when expecting trouble toughened leather (2 AP) and half helm (3 AP)

Heroic Abilities: Forgettable

Notable Skills: Athletics 52%, Commerce 54%, Culture (Norman) 79%, Culture (Imperial) 64%, Disguise 51%, Healing 62%, Insight 88%, Language (French) 75%, Language (German) 78%, Language (Greek) 45%, Language (Hebrew) 36%, Language (Latin) 51%, Language (Italian) 39%, Language (English) 46%, Lore (Regional) 91%, Lore (Christian Theology) 34%, Lore (Occult) 64%, Perception 87%, Persistence 50%, Resilience 67%, Stealth 83%, Streetwise 70%, Survival 45%, Unarmed 56%

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Averurunci Blade*	S	S	87%	1D4+1	10/8
Shield	S		78%	1D6	2/3

*Berger always employs a dose of poison when using these weapons: Blade Venom if he wishes to take the target alive; Undetectable Poison if he does not.

Berger has been Preceptor of Rouen for more than a decade, faithfully assisting visiting guardian priests in a multitude of ways. His knowledge of the city and her important sites and citizens is first rate. He has established a network of spies that ensure very little happens within Rouen that he is not made aware of.

On several occasions, he has been called to assist directly in investigations – and has the skills in combat to handle most mortal adversaries. His true forte is with information gathering, however. Most of the time, he is happy to pass on what he learns to those better equipped to deal with the particular brand of danger in which the Order specialises.

Berger has contacts within several local churches, including the cathedral. He also has an arrangement with a gang of vagrant children that know a meal and a few coins are theirs in exchange for information about the townfolk's illicit activities. In his role as a haberdasher, Berger also has a range of business contacts that provide him with information from further afield. All in all, a lot of what goes on in eastern Normandy is brought to his attention.

Over the years, Berger has acquired dirt on quite a few important citizens. Most of this will never see the light of day, as it does not pertain to the work of the Order. However, Berger likes to have such information to hand – just in case he needs to unearth something significant: in Rouen, someone always knows someone who knows someone. It is often just a case of applying pressure in the right place.

Berger has, in recent years, become a little disillusioned with humanity generally. It is hard to sift through the grubby secrets of others without developing a low opinion of mankind. However, his devotion to the Order has never wavered and he maintains vigilance all the more keenly for the sense that his fellow man is steeped in sin.

Arcane Staff: The staff de Fumel acquired in the Holy Land is a gnarled and plain thing, the naked wood crudely polished. Mistakenly, the Archbishop believes it is the Staff of Moses – the fabled rod given him by God in order to help free the Lord's people from Egypt. He plans to use it for no more modest a goal than to conquer the known world. Despite de Fumel's error, he still wields considerable power through the staff, which is a thing of pure evil.

The staff allows its wielder to transform people into Revenants, undead monsters that do his bidding. An Opposed Persistence Test may be used to resist this effect. A transformed individual becomes a near-mindless puppet that must serve the wielder so long as he retains the staff.

In addition, the staff may produce a bolt of dark energy that duplicates the effects of the spell *Lightning Strike* (*Legend Core Rulebook*, page 184). The wielder may use his Manipulation skill to modify the effects of the bolt.

Arch Bishop Koster de fumel

		1D20	Hit Location	AP/HP	<i>Combat Actions</i>	3
STR	15	1-3	Right Leg	0/6	<i>Damage Modifier</i>	+1D4
CON	14	4-6	Left Leg	0/6	<i>Magic Points</i>	16
SIZ	15	7-9	Abdomen	0/7	<i>Movement</i>	8m
INT	17	10-12	Chest	0/8	<i>Strike Rank</i>	+14 (+7 in armour)
POW	16	13-15	Right Arm	0/5		
DEX	13	16-18	Left Arm	0/5		
CHA	14	19-20	Head	0/6		

Armour: Typically none but has access to Chainmail (5 AP)

Notable Skills: **Skills:** Athletics 64%, Courtesy 55%, Language (Arabic) 67%, Language (Latin) 56%, Lore (Occult) 81%, Lore (Christian Theology) 35%, Oratory 63%, Ride 69%, Unarmed 72%

Magical Skills: Sorcery (Hekan Grimoire) 78%, Manipulation 65%

Spells: Damage Resistance, Diminish (Intelligence), Dominate, Mystic Vision, Spirit Resistance

Magical Items: Arcane Staff, Hekan Grimoire

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Longsword and Kite Shield	M	L	92%	1D8	6/12
Kite Shield	H	S	92%	1D4	4/18
Dirk	S	S	83%	1D3+2	6/6

Arcane Staff: The staff de Fumel acquired in the Holy Land is a gnarled and plain thing, the naked wood crudely polished. Mistakenly, the Archbishop believes it is the Staff of Moses - the fabled rod given him by God in order to help free the Lord's people from Egypt. He plans to use it for no more modest a goal than to conquer the known world. Despite de Fumel's error, he still wields considerable power through the staff, which is a thing of pure evil.

The staff allows its wielder to transform people into Revenants, undead monsters that do his bidding. An Opposed Persistence Test may be used to resist this effect. A transformed individual becomes a near-mindless puppet that must serve the wielder so long as he retains the staff.

In addition, the staff may produce a bolt of dark energy that duplicates the effects of the spell Lightning Strike (Legend Core Rulebook, page 184). The wielder may use his Manipulation skill to modify the effects of the bolt.

Sir Koster de Fumel was a poor knight with no hall or master, and just a few acres of land upon which a dozen miserable serfs struggled to raise a crop. When he pledged himself to the Lionheart's crusade, all of this changed. After some months of loyal but unremarkable service, Sir Koster was presented with the opportunity to distinguish himself. Christian forces were hard-pressed in a battle near the town of Arsuf, and he led a counter-attack against the Saracen force, driving a wedge deep into their heart that caused them to route. This left the way clear for Richard to take the town.

During this brave act, Sir Koster took a spear in the belly – a grievous wound that would have killed most men. The Lionheart personally expressed his gratitude to Koster after the battle, and had his own surgeon tend his wounds. Perhaps this swayed the odds in Koster's favour for he survived his injury and, upon his return to France, was duly granted lands near his home in Fumel along with the title of Baron. In addition, the Church – which wished to acknowledge his dutiful service in persecution of the infidel – awarded him the bishopric of Rouen. This gave him effective governorship of the city. Almost overnight, he went from being a crusader knight to one of the most powerful men in Normandy.

There is far more to Baron de Fumel's story than is widely known, however. He was not in the Holy Land by chance. Nor was it mere happenstance that he was part of the army attacking Arsuf. Sir Koster had learned long ago of the existence of supernatural forces in our world; he also knew that they were strongest in the Holy Land. It was his intention from the very moment he – ironically – 'took the cross' to uncover a way to harness and control this occult power.

After months of careful searching, he learned that there was an item of arcane significance in Arsuf. Accordingly, it was his desperate desire to get into the city that inspired him to lead a counter-attack. His injury meant that some months passed before he managed to lay his hands on the item – an ancient staff – but his rise to prominence proved adequate compensation.

Since then, de Fumel has acquired an impressive library of occult lore. Indeed, he has a cadre of trusted men that are tasked with scouring Europe for further acquisitions. Many of these have been taken by force from rival practitioners of the dark arts. Indeed, de Fumel has made a number of enemies at home and abroad. He cares little for that, however. His ambition drives him on, and his newfound power makes him increasingly arrogant: he now feels himself quite secure within the walls of Rouen.

More recently, de Fumel has forged strong ties with members of the Inquisition – who believe that he is a good man, seeking to continue his struggle against the infidel. In particular, the Archbishop has begun to rely upon the services of a man named Selwyn, whose skill in extracting information from reluctant prisoners has proved extremely useful.

Cesar Cyprien

Cesar Cyprien is the Chief Inquisitor for the city of Rouen. He is well-aware of the Order and the Pope's plans to eventually replace it with the Inquisition – a group devotedly loyal to him.

Cyprien is constantly on the look-out for members of the Order operating in or around Rouen. Just like the supernatural creatures he is determined to learn about, he wishes to understand the way that guardian priests operate.

Cyprien's second is a man named Selwyn, who has shown rare skill in the arts of interrogation and who often acts as a liaison between Cyprien and the Archbishop.

		1D20	Hit Location	AP/HP	<i>Combat Actions</i>	3
STR	14	1-3	Right Leg	2/6	<i>Damage Modifier</i>	r +1D2
CON	17	4-6	Left Leg	2/6	<i>Magic Points</i>	12
SIZ	13	7-9	Abdomen	2/7	<i>Movement</i>	8m
INT	14	10-12	Chest	2/8	<i>Strike Rank</i>	+15 (+12 in armour)
POW	12	13-15	Right Arm	2/5		
DEX	16	16-18	Left Arm	2/5		
CHA	11	19-20	Head	3/6		

Armour: Hardened leather (2 AP) and half helm (3 AP)

Notable Skills: Disguise 75%, Influence 78%, Insight 81%, Language (Latin) 44%, Language (Arabic) 35%, Lore (Occult) 43%, Persistence 58%, Stealth 80%

WEAPONS

<i>Type</i>	<i>Size</i>	<i>Reach</i>	<i>Weapon Skill</i>	<i>Damage</i>	<i>AP/HP</i>
Falchion and Buckler	M	M	76%	1D6+2	6/10
Buckler	M	S	76%	1D3	6/8



Who Watches the Watchmen?

A gamesmaster wishing to add a complication to his players' visit to Rouen may elect to have them placed under surveillance by Cyprien and his men. The Inquisitor will do nothing to provoke direct confrontation with the Order, but he is eager to learn what he can about them. Mildly antagonising guardian priests by having them followed is just the sort of thing he would do to see what response it provokes.

If a dialogue is established between him and the Order, he will offer to assist in any investigation. This is simply another way to shadow a group of players and discover their modus operandi.

The Monster Trader

The man known as 'le Vendeur de Monstre' is something of a local celebrity. Credited with having travelled to the borders of the known world – and beyond – Destrian de Trouville possesses a menagerie of exotic animals. Most of these are harmless curiosities that he sells to wealthy locals and visitors to Rouen. These include small primates from Africa, lizards from the eastern deserts and spectacular birds from Asia. He is also to be found in possession of some fearsome carnivores and highly venomous reptiles. Over the years he has acquired several crocodiles, numerous big cats and a mating pair of komodo dragons.

These predatory beasts – which are kept well-hidden in specially constructed pits and cages – are used for a variety of purposes. Firstly, Destrian is a scholar of some repute. He has penned several manuscripts and painstakingly sketched and recorded anatomical details of his eclectic collection. Secondly, he enjoys inviting esteemed guests to view his animals. Many nobles and clergymen from across Europe have visited his pens – and more than one king.

Finally Destrian will, from time to time, sell one of his prized creatures – one he has thoroughly studied – if the price is high enough. Typically, these exotic predators are used in blood games of one kind or another. The Swedish king Jorundr purchased a lion to fight in his personal arena; Tsar Theodore Peter of Bulgaria paid for a bull crocodile that it is said he wrestled on a feast day celebrating his kingdom's independence from Byzantium.

There are also, for those who wish to listen to them, darker rumours surrounding Destrian de Trouville. Some say that he sells his venomous beasts to poisoners and assassins – or that he milks the reptiles himself to acquire baleful toxins. Others say that he talks to the creatures, or that he is even part animal himself and prefers the company of beasts to men.

Destrian's home is located in the northern portion of the city, where spacious grounds – surrounded by extremely high walls – accommodate his menagerie. These are patrolled by armed guards night and day.

Destrian's heritage is difficult to fathom. He has olive skin and tightly curled black hair and speaks several languages fluently. He shows little interest in religion – either Pagan or Christian. What is known is that his grandmother was born in a desert, his father at the foot of a mountain and that he, himself, entered the world aboard a ship. The rest is a mystery – which is just the way Destrian likes it.

Destrian de Trouville - The Monster Trader

		1D20	Hit Location	AP/HP	Combat Actions	2
STR	12	1-3	Right Leg	0/5	Damage Modifier	+1D2
CON	11	4-6	Left Leg	0/5	Magic Points	14
SIZ	14	7-9	Abdomen	0/6	Movement	8m
INT	17	10-12	Chest	0/7	Strike Rank	+14
POW	14	13-15	Right Arm	0/4		
DEX	11	16-18	Left Arm	0/4		
CHA	15	19-20	Head	0/5		

Armour: Hardened leather (2 AP) and half helm (3 AP)

Notable Skills: Culture (Arabic) 65%, Courtesy 41%, Culture (Cathay) 34%, Culture (Celtic) 40%, Evaluate 65%, Influence 73%, Insight 54%, Language (French) 75%, Language (German) 54%, Language (Arabic) 76%, Language (Cathayan) 45%, Lore (Animals) 98%, Lore (Poisons) 81%, Ride 72%

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Scimitar	M	M	64%	1D8	6/10

The Monsters Within

To the ignorant masses - and many supposedly educated nobles and clergyman - Destrian's animals are creatures out of legend. All seem wondrous and alien. In truth, though, they are all a part of God's creation.

However, Destrian does have a hidden collection of animals that are unnatural - born not of His creation, but spawned in other terrible ways.

Destrian's most prized possessions are a pair of Gargouille eggs. For many years, he has searched for a way to hatch these, believing fervently that the creatures within are still alive. If he manages to do so, he may provide the world with a terrible proof of the supernatural - or he may unwittingly unleash a new monster upon Rouen.

Doctor Johanus Metzger

Johanus was trained in the famed Montpellier medical school. Now, he offers his services to the ailing citizens of Rouen – assuming, of course, that they can afford his fees. For a licensed doctor is a rare thing – a master among professionals – and his services do not come cheaply.

		1D20	Hit Location	AP/HP	<i>Combat Actions</i>	3
STR	11	1-3	Right Leg	0/5	<i>Damage Modifier</i>	-
CON	12	4-6	Left Leg	0/5	<i>Magic Points</i>	12
SIZ	12	7-9	Abdomen	0/6	<i>Movement</i>	8m
INT	18	10-12	Chest	0/7	<i>Strike Rank</i>	+17
POW	12	13-15	Right Arm	0/4		
DEX	16	16-18	Left Arm	0/4		
CHA	14	19-20	Head	0/5		

Equipment: A well-stocked surgery – this provides Metzger with a +10% bonus on all surgical procedures, such as treating Major Wounds.

Notable Skills: Courtesy 60%, First Aid 95%, Healing 110%, Influence 75%, Insight 79%, Lore (Herbalism) 85%, Oratory 50%, Perception 70%

Wilmot Enguerrand de Falaise

A former Knight Commander of the Order of Saint Lazarus, de Falaise retired to the city of Rouen after years of faithful service in the Holy Land. Though old and increasingly infirm, he has retained his probing mind and sharp wit. Accordingly, his advice is valued by the Archbishop and other dignitaries across Normandy.

		1D20	Hit Location	AP/HP	<i>Combat Actions</i>	2
STR	13	1-3	Right Leg	5/6	<i>Damage Modifier</i>	+1D2
CON	11	4-6	Left Leg	5/6	<i>Magic Points</i>	11
SIZ	15	7-9	Abdomen	5/7	<i>Movement</i>	7m
INT	14	10-12	Chest	5/8	<i>Strike Rank</i>	+12 (+5 in armour)
POW	11	13-15	Right Arm	5/5		
DEX	10	16-18	Left Arm	5/5		
CHA	14	19-20	Head	5/6		

Armour: Chainmail (5 AP)

Notable Skills: Culture (Holy Land) 95%, Influence 75%, Insight 80%, Lore (Holy Land) 99%, Oratory 65%

WEAPONS

<i>Type</i>	<i>Size</i>	<i>Reach</i>	<i>Weapon Skill</i>	<i>Damage</i>	<i>AP/HP</i>
Longsword and Shield	M	L	81%	1D8	6/12

De Falaise has established a leper colony on lands he owns north of the city. Here, many of the lepers he met in the Kingdom of Jerusalem are provided succour and a safe place to see out their days. This generosity has led critics of the aged knight – many of whom secretly envy his reputation for gallantry and dislike the sharp contrast it provides with their own conduct – to call him the Leper Lord. These envious men argue that leprosy is a divine punishment, and question the aid de Falaise provides for the afflicted. This does not diminish his standing with the people of Rouen however, who regard him as a living saint in all but name.

Saint Romain

One of the most notable residents in Rouen's history is Saint Romain, who was archbishop of the city during the seventh century. He is venerated throughout Normandy, but is favoured particularly by the people of Rouen who still speak of the miraculous deeds he performed whilst protecting the city. The 23rd October has been a feast day in his honour dating back to 1090.

Amongst the most famous deeds attributed to Saint Romain are his destruction of a pagan temple and the capture of a monstrous Gargouille.

Before his inauguration as archbishop, Romain was called upon to destroy a temple to the Goddess Venus in the north of Rouen. According to folk legend, he ventured into the temple alone and recovered an item from the altar. Upon exiting the temple, it collapsed suddenly. Within days, even the broken rubble had miraculously vanished.

Even as archbishop, Saint Romain remained an active – and very hands-on – clergyman. Frequently, he ventured out amongst his people and was willing to deal with threats to his home personally. When a terrifying dragon – the Gargouille – began demolishing boats on the River Seine, he set out in person to confront it.

Only one other man was brave enough to accompany Saint Romain – a condemned convict, who hoped to purge his soul through a last act of repentance. Together the two men hunted the beast through the miles of swamp that lay beyond the city walls. Eventually, they cornered and defeated it but not before the condemned man was mortally wounded. As he lay dying, Romain absolved him of his sins and promised him a place at God's table. In the centuries since, the Bishop of Rouen has retained the power to pardon one condemned criminal each year in honour of the penitent man who gave his life for Rouen.

With the beast slain, Romain had its body brought back to the city and burned and its head mounted outside the cathedral – thereby expunging the fear that had wracked the citizens and ensuring its place in folk history.

Wisdom of the East

Wilmot Enguerrand de Falaise is a font of knowledge regarding The Holy Land. He has no knowledge of supernatural affairs but is well-versed on the politics and culture of the region. When he journeyed back to Western Europe, he brought with him a number of scrolls and tomes that record the history and beliefs of the eastern peoples. He also has dozens of detailed maps, many with useful military information such as the strength of forts, the best places for soldiers to cross rivers and so forth.

It is quite possible that de Falaise could be persuaded to share this knowledge with members of the Church – particularly if they are planning a pilgrimage or are joining the crusade. He still has numerous contacts within the region and, were he to take a particular shine to a character, might provide him with a letter of introduction. A variety of nobles and clergymen, as well as the Knights Templar and Hospitaller, remember his work in the Levant and would respond positively to such a missive.

The Truth

Though the tales surrounding Saint Romain's life have become shrouded by legend, there is more than a kernel of truth within them.

Romain was a member of the Order, dispatched to Rouen to deal with a variety of threats within the city. The temple of Venus that he annexed housed a dangerous cult – one that had acquired a sorcerous text and was building a power base. The temple did not miraculously collapse: Romain destroyed it with several kegs of blasting powder, burying both a score of cultists and a creature that they had summoned.

It is also true that Romain fought and killed a Gargouille in the swamps outside Rouen. He was, indeed, assisted by a convict whose heroic death earned him the blessing of the Order. However, this is the point at which the truth and the fable begin to diverge.

Upon killing the Gargouille, Romain hid its body in the swamp. The corpse that he had carted back to the city was simply a dead crocodile – one he had arranged to have transported from the far south. He knew all too well that his duties required him to not only destroy the monster but to eradicate the tales that had sprung up around it. He hoped that the production of an exotic but undeniably mortal beast would stifle the wild stories.

Unfortunately, he was wrong. The beast was still regarded with awe by the locals and future generations quickly reasserted the idea that the 'Beast of Rouen' was a dragon.

ADVENTURE IDEA

It is entirely possible that the supernatural creature which Saint Romain entombed beneath the Venusian temple is still alive. If descendants of the original cult were to learn this, they might well begin excavating. Once again, the people of Rouen might become imperilled.

Verse 9.8

BESTIARY

Normandy is region rich in folk lore – particularly that pertaining to strange creatures. Guardian priests who find themselves investigating an incident in this area will need to sift through the wealth of local superstition in order to glean titbits of information that might prove useful.



Dames Blanches

Throughout north-eastern France, there are folk tales about the ‘white ladies’ – spirits who stop travellers in the wilds and ask them to dance and, on some occasions, to surrender a kiss.

Dames Blanches are actually faerie-creatures, immortal women who fell in love with mortals that have now perished. Shunned by their own kind and bereft of joy, they exist in a state of perpetual grief – mourning for their lost love.

In appearance, Dames Blanches are unnaturally pale, and are dressed in white or pastel clothing of fine material. All are beautiful but exude an aura of loneliness that it is said can bring tears to the eyes of even cold-hearted men.

			1D20	Hit Location	AP/HP	<i>Combat Actions</i>	3
STR	3D6+3	13	1-3	Right Leg	0/7	<i>Damage Modifier</i>	+1D2
CON	2D6+9	19	4-6	Left Leg	0/7	<i>Magic Points</i>	17
SIZ	2D6+6	13	7-9	Abdomen	0/8	<i>Movement</i>	8m
INT	2D6+6	13	10-12	Chest	0/9	<i>Strike Rank</i>	+13
POW	5D6	17	13-15	Right Arm	0/6		
DEX	2D6+6	13	16-18	Left Arm	0/6		
CHA	3D6+6	16	19-20	Head	0/7		

Armour: None

Traits: The Dance, Faerie

The Dance

When they encounter mortals that remind them of their former lover, a Dames Blanches will appear. Typically they will ask the stranger for a dance and, if this request is graciously accepted, they will allow the traveller to pass in peace. If it is refused they will summon nearby animals or lutins (goblin-like creatures) to seek revenge. Herds of cats, owls and even wolves if they are near, will attack the offender viciously.

On some rare occasions, a traveller who dances with a Dames Blanches will provide her with a moment of joy: perhaps he reminds her particularly of her lost love. These uncommon individuals will be sequestered for a kiss. If this request is refused, the Dames Blanches will be visibly saddened but will leave in peace. If the request is granted, she will bestow her blessing upon the mortal. These gifts are always unique in nature but include the following:

Unusual Long Life – the blessed mortal will live beyond his days, perhaps until he is a hundred.

Good Luck – for a year and a day the mortal will know unusual good fortune. In game terms, he will always be considered to have at least one Hero point remaining.

Blessed Health – the recipient will recover from any ailments from which he suffers, and for many years will acquire no new ones.

Charmed – some subtle change will come about the character making him a far more likeable fellow (+3 Charisma)

Faerie: Dames Blanches are not creatures of mortal flesh and, as such, are highly resistant to most forms of Damage. Normal weapons always inflict minimum damage against them, and the Combat Manoeuvre Maximize Damage may not be employed.

They are free to enter the Faerie Realm through portals that are invisible to mortals. In essence, this allows them to vanish instantaneously.

Note that Faerie portals do not seem to exist nears sites of human habitation, perhaps explaining why Dames Blanches are usually encountered in uninhabited regions.

Gargouilles

Gargouilles are serpentine dragons that, on rare occasions, frequent the River Seine and other large rivers in France, Spain and Portugal. They have long, sinewy bodies, four legs and short powerful wings that they use to propel themselves rapidly through the water.

Most of the time, Gargouilles live far from human habitation in the Mediterranean and Atlantic. However, in order to mate and spawn they venture into large rivers where they may lay eggs and hatch their young. This happens only once every twenty years or so, as Gargouilles' life-spans stretch over several centuries.

For their nest-sites Gargouilles select secluded riverbanks, preferably in a shaded area. Once laid, it takes several weeks for the eggs - usually three - to hatch. During this time, both parents will patrol the area warding away potential threats. Typically they will stay submerged, but can emerge suddenly with explosive force to deal with any predators that stray too close to the nest. Even small boats can be capsized by an alarmed Gargouille protecting its young.

Adult Gargouilles can grow up to eight metres in length, though most are closer to five. A hatchling is just under a metre and as slender as a snake. As soon as the last of a brood emerges, all of the young are gathered up by their parents and escorted out to sea. Once there, the family spends a month or so, the older Gargouille teaching the hatchlings to hunt. After this, they part and are unlikely to meet again.

A Gargouille is able to imbibe and then expel several gallons of water, creating a powerful jet that can stun prey or enemies.

			1D20	Hit Location	AP/HP	Combat Actions	3
STR	4D6+12	26	1-3	Tail	5/12	Damage Modifier	+1D12
CON	3D6+9	19	4-5	Right Hind Leg	5/11	Magic Points	14
SIZ	4D6+15	29	6-7	Left Hind Leg	5/11	Movement	6m, 8m (swimming)
INT	1D6+3	6	8-10	Abdomen	5/12	Strike Rank	+13
POW	4D6	14	11-13	Torso	5/13		
DEX	2D6+12	19	14-15	Right Front Leg	5/11		
CHA	3D6	10	16-17	Left Front Leg	5/11		
			18-20	Head	5/12		

Armour: Scales (5 AP)

Traits: Spit Water

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Bite	L	M	95%	1D8	As Per Head
Claw	M	M	85%	1D6	As Per Arm
Tail	M	-	75%	1D6+1	As Per Tail

Spit Water: This attack may employ the Bash Opponent, Disarm Opponent and Stun Location Combat Manoeuvres.

The Carcolh

The Carcolh is an especially unusual creature, resembling both an eel and a mollusc. It has a slimy, leathery hide and upon its back is a spiny shell, giving it a somewhat snail-like appearance – though significantly more fearsome.

The Carcolh’s mouth is crammed with long, grasping tendrils that it uses to snare and gather food. These coiling appendages are coated in noxious slime. The mere smell of this substance can induce vomiting, and contact brings on a debilitating palsy. The creature’s mouth itself is a rubbery nightmare – toothless but able to extend to such a size that even a horse can be swallowed whole, and then slowly digested.

			1D20	Hit Location	AP/HP	<i>Combat Actions</i>	2
STR	3D6+12	22	1–10	Shell	8/12	<i>Damage Modifier</i>	+1D10
CON	3D6+6	16	11–19	Tentacles	3/20	<i>Magic Points</i>	6
SIZ	4D6+12	26	20	Head	3/10	<i>Movement</i>	1m
INT	1D3	2				<i>Strike Rank</i>	+8
POW	1D6+3	6					
DEX	2D6+6	13					
CHA	1D6	3					

Armour: Carapace (8 AP) or rubbery skin (3 AP)

Traits: Fast Healing, Grasp, Noxious Smell, Poisonous Tentacles, Sensory Appendages, Shell

WEAPONS

<i>Type</i>	<i>Size</i>	<i>Reach</i>	<i>Weapon Skill</i>	<i>Damage</i>	<i>AP/HP</i>
Tentacle	L	VL	80%	1D4	As Per Tentacle
Maw	M	S	70%	Special	As Per Head

Fast Healing: The Carcolh recovers from wounds rapidly and regains 1 hit point to each damaged location each hour. This ability allows it to regrow severed tentacles.

Grasp: The Carcolh may elect to grapple targets or strike them with its tentacles. If it grapples, it inflicts no damage – but establishes a hold and will cover the target area with poisonous slime. If it strikes a target, it does not coat the target in slime but does inflict damage (1D4 + 1D10).

Noxious Smell: The unctuous slime secreted from the Carcolh’s tentacles emits a foul odour up to a range of 10 meters. Any creature who breathes this in must succeed with a Difficult (-20%) Resilience Test or suffer the effects of Nausea until such time as he moves away from the smell for 1 full minute.

Poisonous Tentacles: The Carcolh's tentacles are coated in poisonous slime:

Application: Contact

Onset Time: 1 Combat Round

Duration: 1D6 minutes

Resistance Time: One Resistance roll, each round target is in contact with the slime.

Potency: 50

Resistance: Resilience

Conditions: Paralysis

Antidote/Cure: Wiping or washing off the slime removes the need for a target to make further Resilience rolls. Once Paralysis has set in, there is no known cure: the target must wait for the effect to wear off.

Sensory Appendages: The Carcolh has three tentacles that are able to perceive the world around them using far more than just a sense of touch. Odd sensory organs allow them to detect shifts in temperature and air pressure; they may also pick up on minute vibrations and scent molecules.

Shell: The Carcolh's shell is an oddly beautiful structure, roughly spherical and 2 to 3 metres in diameter. It contains several small holes from which tentacles issue forth and a larger opening for the creature's 'head'. When it feeds, the Carcolh's extends a tubular, rubbery maw from this aperture. This wraps around prey and either pulls them back inside the shell - if they are SIZE 8 or below - or remains extended and begins to dissolve larger animals.

The Carcolh's Head may only be targeted when extended or after its shell has been reduced to 0 or fewer Hit Points.

Skills: Brawn 90%, Perception 100%, Resilience 50%

The Carcolh's dwelling place is a cave complex, deep beneath the ground. The numerous tunnels and chambers that comprise this network have, over the years, filled with foul odours and smears of slime. These make them treacherous for any animals that venture within. Added to this, the Carcolh is adept at extending its tentacles through the blind darkness and seeking out the source of any new sound. Unwary foxes, bears and even humans have been taken unawares by a slithering tendril that emerged from a nook to render them helpless.

The Peluda

When God's wrath was unleashed upon the world, it rained for forty days and forty nights. Entire realms were submerged in a divine deluge, in order that His ruined creation might be renewed.

The Bible tells us that Noah and his family, and those beasts deemed worthy of survival, were given a place on the Ark. While the world drowned, they were given a second chance - one not afforded to all creatures.

Some of the most obscure legends of Christianity claim that the Peluda and its mate were denied access to the Ark - that they were spurned by God and left to drown. They did not do so, however - instead finding shelter in a cave in the region that would one day be known as France.

A Peluda is a formidable chimeric beast. It is large and powerful, with an ox-like frame bristling with razor-sharp quills which, at a distance, are often mistaken for hair. It has a long bifurcating tail, stout tortoise-like legs and a sinewy, serpent-head.

			1D20	Hit Location	AP/HP	<i>Combat Actions</i>	2
STR	5D6+12	29	1-2	Tail	1/11	<i>Damage Modifier</i>	+1D10
CON	4D6+6	20	3-4	Right Hind Leg	5/20	<i>Magic Points</i>	13
SIZ	3D6+15	25	5-6	Left Hind Leg	5/20	<i>Movement</i>	8m or 4m (swimming)
INT	1D6+6	9	7-9	Hindquarters	5/11	<i>Strike Rank</i>	+11
POW	2D6+6	13	10-12	Forequarters	5/12		
DEX	2D6+6	13	13-15	Right Foreleg	5/10		
CHA	2D6	7	16-18	Left Foreleg	5/10		
			19-20	Head	5/11		

Armour: Thick Hide and Quills (5 AP)

Traits: Acidic Venom, Hibernation, Quills, Searing Breath, Stampede, Vulnerability

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Bite	L	VL	85%	1D6+poison	As Per Head
Tail Swipe	L	VL	60%	1D10	As Per Tail
Charge	H	M	75%	1D6	As Per Forequarters

Acidic Venom

The bite of a Peluda is highly toxic, possessing both poisonous and corrosive properties.

Application: Contact

Onset Time: Acid damage after 1 Combat Round, Hallucination after 10 Combat Rounds

Duration: 1 Day

Resistance Time: If the victim survives the acid damage, he must make a Resistance Roll to resist the venom's secondary effect: failure indicates he suffers the Hallucination Condition.

Potency: 60

Resistance: Resilience

Conditions: 1D8 acid Damage to wounded area; Hallucination.

Antidote/Cure: A character who imbibes holy water receives a +30% Modifier on Resilience Tests to Resist the venom.

Hibernation: A Peluda that has filled its stomach may sleep for 1D6 years without needing to eat again.

Quills: The Torso and Abdomen of a Peluda are covered with tough spines as sharp as a rapier's point. Any character that strikes these locations with a part of their own body suffers 1D8 Damage to the relevant area.

In addition, a Peluda may hurl a flurry of these spines at nearby targets, often taking them unawares. At a range of up to 10 metres it may blanket an area 3 metres wide with a spray of quills – potentially striking several foes at once. A separate roll should be made to hit each target.

Projected quills inflict 1D8 Damage.

Searing Breath: Whilst a Peluda may not breath fire, it can exhale a blast of scalding air. These exhalations are extremely foul-smelling and can reduce even the doughtiest warrior to fits of coughing and vomiting.

A Peluda's breath extends up to 20 metres. Any creatures caught in this blast suffer 1D4 damage to *all* body parts. Armour provides only half its normal protection against this damage. Creatures struck must also succeed with a Hard (40%) Resilience Test or suffer the Nausea Condition.

Near a body of water, Peluda have been known to employ their breath in such a way as to create a cloud of steam. By expelling their breath over the water, they cause the surface to boil and evaporate. More than one Peluda has used such a tactic to disorientate its foes and mask an escape.

Stampede: A Peluda may use a single attack action to target all creatures within a corridor 2m wide and 8m long. A separate attack roll should be made against each target.

If at any time, the Peluda collides with a creature whose Size or Strength are equal to its own Size or Strength (whichever is lower), it is forced to stop.

Vulnerability: A Peluda's tail is very much its Achilles' Heel. Not only is its AP much lower here, its Tail is considered a vital location. Injuries to the Tail are treated in the same way as those to the Abdomen or Chest would be.

Skills: Athletics 80%, Brawn 90%, Perception 70%, Resilience 80%, Swim 45%

Those few Peluda that still survive are filled with bitterness for the abandonment of their ancestors. They despise God and all his 'favoured' creations. Accordingly, they need little motive to wreak havoc on other creatures they encounter and derive a perverse pleasure in the suffering of other creatures.

Peluda consume exclusively meat and, in civilized areas, have been known to gorge their ways through herds of livestock in a matter of weeks. At other times, they will slaughter far more than they can possibly eat, leaving even wealthy landowners destitute overnight. They have also been known to destroy crops - employing their foul breath to wither entire harvests and leave famine in their wake.

Peluda are experts at remaining hidden, selecting obscure caves and inhospitable areas such as bogs or marshland to build their lairs. Combined with their ability to go into hibernation for years at a time, they are very difficult to track down.



Cheval Mallet

A beast famed throughout Brittany and Normandy the ‘Mallet Horse’ is an evil steed that abducts those foolish enough to ride upon it. Typically appearing at night as either a jet-black or snow-white horse, the Cheval mallet is always saddled and harnessed. More than that, it seems especially tame and friendly, and coaxes the unwary to climb upon its back.

Those that do so are rarely – if ever – seen again, for the horse gallops away at blistering speed and will not slow down for anything. The stirrups and saddle hold the rider in place, ensuring that he cannot even throw himself free. After a period of ferocious galloping, the Cheval Mallet charges inexorably into a swamp. Despite the water and clinging mud it presses on relentlessly, eventually submerging both itself and its rider who is doomed to drown.

STR	3D6+15	25		Combat Actions	2
CON	3D6+15	25		Damage Modifier	+1D10
SIZ	2D6+15	24		Magic Points	10
INT	1D3+3	5		Movement	14m
POW	3D6	10		Strike Rank	+9
DEX	2D6+6	13			
CHA	3D6	10			

Armour: 2 (Hide)

Traits: Undying Spirit

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Kick	M	M	65%	1D4	As Per Leg

Undying Spirit: The reason for the Cheval Mallet's behaviour dates back many centuries. The horse is, in truth, a ghost – though one which assumes an entirely corporeal form for one night of every year: the anniversary of its death.

In life, the steed was stolen by a murderer who, eager to escape the clutches of the local lord, tried to escape by riding through a bog. Despite his mount's fears and exhaustion, he drove the animal on till it sank beneath the mud and perished. The intense fear and trauma of the animal's passing provided a focal point about which negative energies coalesced, giving rise to the phantom mount. Now, in a barely understood effort to avenge itself upon the man who killed it, the Cheval Mallet lures unwitting riders to their doom.

Protection: Before being stolen and ridden to its end, the horse that was to become the Cheval Mallet was owned by a Benedictine monk named Gaudulfus de Neuillay. He was a kind master, who always treated the animal well. Some memory of this kindness remains to this day. The Cheval Mallet will not seek to harm anyone wearing the robes of a Benedictine monk or bearing one of the silver medals of St Benedict that some members of the Order wear about their neck.

Ending the Curse: If, on the night that the Cheval Mallet rises, it is given care by one bearing the garb or symbol of St Benedict and put to rest in a stable or other suitable place, the spirit may finally be put to rest – and the phantom steed will ride no more.

Adventure Idea: A Rival Investigation

The players learn of a self-styled 'occult historian' who is investigating the legend of the Cheval Mallet. He has gathered information on the mysterious disappearances in this region, and realised that they always occur on the same date. More than that, he knows the legend of the Cheval Mallet and is intent on staking out the area where the 'satanic mount' tends to appear.

Matters are complicated by the fact that the occult historian has been commissioned by a local bishop.

Does the historian already know too much? What other mysteries might he have investigated? Why is the Archbishop sponsoring his activities: a concerned clergyman or something more sinister?

Verse 9.9

BAD WATER

This short adventure will work well either inserted into a longer campaign, or simply as a means of providing a challenge for players travelling through Rouen.



Background

Since King Hrolfr settled in Normandy in the early 10th century, there has been a strong Nordic presence in the region. Many of the settlers that followed in his footsteps brought with them the customs and beliefs of their homeland. Throughout the 12th century and beyond the descendants of such people still remember the old ways – and more than a few secretly venerate the ancient Norse Gods and the spirits of the north.

Typically, this worship goes no further than organising meals on ancient holy days or keeping an idol secreted away inside a house. A few more devoted followers still honour the *blót* – or sacrifice. *Blót* feasts involved the ritualised slaughter of pigs or horses, during which blood from the animals is sprinkled over effigies of the Gods and upon the bodies of worshippers. In a Christian country such practices must be carefully hidden, but this has simply served to foster secrecy amongst those determined to honour the old ways.

Einar Thorlakson is a man that clings desperately to his heritage. He was raised on tales of his ancestors' glories, and of how fate has cruelly stripped away the status they once enjoyed. Einar has tried and failed to make a living as a blacksmith, refusing to adhere to the rules of the Guild in Rouen. There is some truth to his belief that he has been treated unfairly: his skill is the equal of any Journeyman – and some Master Craftsmen – but as he never served an apprenticeship with the Rouen Guild he may not join. Bitterness has festered in Einar's heart. Now he has found a way to exact vengeance.

During the last *blót* sacrifice, Einar saw a vision of Forseti – the Norse God of Justice. The ancient deity led him away from his companions, through the forest to a secluded grotto. Within the cave, Einar slept – and when he awoke his head was filled with new knowledge of the old ways and magic.

Unknown to Einar, centuries ago his family were followers of Forseti. His bloodline is blessed and provides the former God – whose power has dwindled in the face of the Christian deity – to make contact with the world.

Einar's odd behaviour that night was dismissed by his companions as drunken silliness, and he has kept the truth a secret. In recent weeks, however, he has started to perform rituals he barely understands and has succeeded in summoning a *Brunnigi* – a creature that defiles wells.

As though reading Einar's thoughts, the *Brunnigi* has sneaked into Rouen and started to poison the water supply in 'La Rue de Forgerons' – the street where the town's smiths are situated. Sickness is spreading fast amongst smiths who use the well. More than that, two locals observed a stunted creature peeing into the well at night...

Starting the Adventure

There are two simple ways to have the players become involved in this adventure.

The first is to have a player character be prevented from drinking the well-water whilst in 'La Rue de Forgerons'. He will be told in no uncertain terms that the well is cursed 'on account of the stunted creature that pisses in it each night'.

Alternatively, the players might hear about the sickness associated with the well and the thing some locals saw urinating into the water – but this is not so likely to attract the players' attention as a more direct encounter.

The Midnight Pisser

Enquiries about the creature seen defiling the well will quickly lead players to Gerrard and Nazaire – two local smiths. Late one night, just under a week ago, they saw a diminutive creature hop up onto the edge of the well and urinate into it. When they approached the creature, it snickered malevolently and flashed a cruel smile before skittering away into the darkness.

At this point, several people had already fallen ill – all smiths working on the street.

Since Gerrard and Nazaire spotted the creature, no one else has seen it.

The Ague

Any smiths who have drunk the well-water within the last week have developed the same symptoms – first vomiting, then a quivering fever. Nobody has died so far, but the first person to fall ill – a smith called Vincens – is ailing and will die within a few days. If the players do nothing to intervene, all of those who have fallen ill will perish.

It should not take long to ascertain that all of those who are sick are black-smiths – a strong indicator that foul magic is at work.

Stakeout

The simplest way to proceed with an investigation is for the players to hide themselves away and watch the well at night. If they manage to remain hidden – determined by an Opposed Stealth vs Perception Test – they will witness the *Brunnmigi* appear and go about its business.

Tackling the *Brunnmigi* is not easy. If it is attacked or detects that it is being watched it will try to escape. However, it is bound to reappear each night, so any failure on the players' part is temporary – though may cost one of the afflicted smith's his life.

If captured, the *Brunnmigi* – which has been bound against its will – is more than happy to reveal who summoned it, providing directions to Einar's house.

Enemies

If the players make enquiries amongst the smiths about who might bear a grudge against them, a successful Influence Test (modified by appropriate roleplaying) will provide Einar's name. The Norseman is well known amongst the smiths, for his frequent complaints about their unwillingness to accept him into the Guild – which has as much to do with his suspected Pagan beliefs as his lack of official training.

The smiths know that Einar lives west of Rouen, along the path of the River Geme.

Einar comes into town every market day – the only time when outsiders are allowed into the city to sell non Guild-approved smithing goods.

Einar's House

About five miles from Rouen, Einar lives in the house his grandfather built. It is fashioned somewhat after the traditions of his people, with a turf roof covering and a sturdy log frame. A smithy abuts the house at the rear.

Thanks to the powers that Einar has been gifted by Forseti, it is impossible to take him by surprise. As the players near his home he will conjure a Dis (or two Disir if there are more than four members of the party) and then flee to the grotto where Forseti first blessed him.

The Dis uses its exceptional agility on horseback to try to harry and slow the players, giving Einar time to flee.

Forseti's Grotto

Since his dream-vision, Einar has transformed this cave to resemble a Nordic Shrine. He has whittled an effigy of Forseti from a tree trunk and positioned it alter-like at the far end of the grotto. The walls are painted with blood taken from forest boars.

The first character approaching the grotto entrance will see a Nordic man dressed in fine clothing that immediately turns and enters the cave - this is a manifestation of Forseti. It cannot be damaged in any way.

Entering the cave requires considerable willpower: Forseti has cast a ward about the place preventing Christians from entering. Only with a Hard (-40%) Persistence roll can a character force his way beyond the spell.

If Einar has managed to make it to the grotto he stands within, before the effigy.

Whether he is there or not, as soon as a PC approaches the effigy the blood on the walls of the cave becomes animated. Bellowing porcine heads, open mouths tipped with fangs, take gory shape. They scream at intruders incessantly. This is extremely disconcerting, and characters who do not succeed with a Persistence or Divine Fervour Test lose one combat action each round for as long as they remain within the cave.

If present, Einar will do all that he can to defend the effigy and slay the players - entering a berserker trance as he fights.

The Effigy

Unfortunately for Forseti, he has too few followers to manifest a true avatar. The best he can manage is to contort the features of the wooden effigy, muttering curses in old Norse, in an effort to intimidate those that would harm his image. Once the effigy is destroyed, he will be banished once more to the limbo realm where he must now dwell.

Research

As they gather intelligence regarding the creature tampering with the well, players may try to learn more about the creature.

Lore (Occult) Test Result	Knowledge Acquired
Normal Success	The creature sounds like a goblin or one of several races of diminutive Nightfolk.
Succeed at -20%	The description could also apply to a Brunnmigi - a Nordic creature renowned for playing spiteful tricks
Succeed at -40%	Brunnmigi are known to urinate in wells, which poisons the water
Critical Success	Brunnmigi are difficult to capture; when unobserved they can vanish into thin air.

Dramatis Personae

Brunnmigi

			1D20	Hit Location	AP/HP	Combat Actions	3
STR	2D6	7	1-3	Right Leg	2/4	Damage Modifier	-1D4
CON	3D6	10	4-6	Left Leg	2/4	Magic Points	14
SIZ	1D6+3	6	7-9	Abdomen	2/6	Movement	8m
INT	3D6	10	10-12	Chest	2/7	Strike Rank	+13
POW	4D6	14	13-15	Right Arm	2/3		
DEX	3D6+6	16	16-18	Left Arm	2/3		
CHA	2D6	7	19-20	Head	3/4		

Armour: Thick skin (1 AP)

Skills: Athletics 85%, Evade 80%, Perception 70%, Stealth 90%

Traits: Elusive, Night Sight, Vanish

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Kick	M	M	65%	1D4	As Per Leg

Elusive: If a character makes an attack against a Brunnmigi and misses, he cannot make further attacks against him in the same round.

Vanish: A Brunnmigi that is not directly observed by another creature can disappear.

Brunnmigi are small, dwarfish creatures with large, ugly features and long, deft fingers. They delight in poisoning water-supplies to spread sickness amongst humans and livestock.

Dis

			1D20	Hit Location	AP/HP	<i>Combat Actions</i>	3 (4)
STR	3D6+6	16	1-3	Right Leg	4/6	<i>Damage Modifier</i>	+ID2
CON	3D6+3	13	4-6	Left Leg	4/6	<i>Magic Points</i>	13
SIZ	2D6+6	13	7-9	Abdomen	4/7	<i>Movement</i>	9m (16m on horseback)
INT	2D6+6	13	10-12	Chest	4/8	<i>Strike Rank</i>	+16
POW	3D6+3	13	13-15	Right Arm	4/5		
DEX	2D6+12	19	16-18	Left Arm	4/5		
CHA	3D6	10	19-20	Head	4/6		

Armour: Ethereal Armour (4 AP)

Skills: Athletics 75%, Evade 80%, Insight 80%, Perception 65%, Resilience 70%, Ride 100%

Traits: Ethereal Steed

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Longspear and Shield	L	VL	90%	1D10+1	4/10
Shield	L	S	90%	1D6	4/12

Ethereal Steed: Attacks aimed at a Dis's steed have no effect: it is – quite literally – like striking air.

A Dis – plural Disir – is a spirit of fate and justice. They may be either protective or antagonistic towards mortals depending on the circumstances.

A Dis resembles a slim human woman, with silver-white hair. They are adorned in apparently light, gleaming armour and carry long, thin spears. They ride upon slender, agile steeds that are a manifestation of the Disir themselves.

In several tales, Disir have been employed by the Gods – particularly Forseti – to punish wrongdoers or rewards the righteous.

Einar Thorlakson

		1D20	Hit Location	AP/HP	Combat Actions	3
STR	15	1-3	Right Leg	2/6 (7)	Damage Modifier	+ID2 (+ID6)
CON	13	4-6	Left Leg	2/6 (7)	Magic Points	10
SIZ	15	7-9	Abdomen	5/7 (8)	Movement	8m
INT	12	10-12	Chest	5/8 (9)	Strike Rank	+13 (+8)
POW	18	13-15	Right Arm	2/5 (6)		
DEX	13	16-18	Left Arm	2/5 (6)		
CHA	12	19-20	Head	5/6 (6)		

Armour: Chainmail (5AP) and leather (2 AP)

Skills: Brawn 67%, Engineering 48%, Craft (Armourer) 67%, Craft (Weapon-smith) 75%, Craft (blacksmith) 71%, Lore (Nordic History) 42%, Lore (Nordic Theology) 80%, Pact (Forseti) 35%,

Spells: Madness

Traits: Berserker Rage

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Woodsman's Axe	L	L	55% (85%)	1D10+2	4/8

Berserker Rage: When defending Forseti's shrine, Einar flies into a wild rage. His Attributes and combat skills increase to the values listed in parentheses. He automatically passes all Opposed Resilience Tests - but still suffers the effects of a Major Wound.

Verse 9.10
THE PACT

There is an old adage – my enemy's enemy is my friend. It is just such a belief that has cemented an ungodly alliance between a Satanic cult operating on the outskirts of Rouen, a vengeful spirit and a Peluda – a creature filled with loathing for all God's creations.



Six months ago, la Fraternité de l'Déchu (the Fraternity of the Fallen) was little more than a group of would-be warlocks and malcontents. They dreamed of rebellion and of challenging the corrupt false church, but had no realistic means of doing so.

One of their number, Gaurin, took steps to significantly increase the occult power at his disposal. Enacting a powerful ritual, the details of which he had stolen from the cathedral of Rouen, he conjured the shade of a witch, hanged twenty one years ago by the authorities in Rouen. The shade, formerly Cateline de Virene, was eager to seek revenge on those who had executed her and consigned her soul to perpetual torment. Finding Gaurin an ambitious but ultimately foolish man, she was able to manipulate him and quickly assumed de facto control of the fraternity.

Over the next few months, the Fraternity of the Fallen acquired wealth by stealing from the local churches: Cateline's powers ensured that the nature of the thefts remained a mystery and that those responsible could not be found. They also began to make sacrifices to malevolent forces – at first livestock, but then some of the local peasants. In so doing, the group (and particularly Cateline) bolstered their power. They now make one human sacrifice every full moon.

Six weeks ago, Cateline learned of the presence of a Peluda just twenty miles from Rouen. She dispatched Guarin and three other cultists to approach the primordial beast and offer it a deal. In exchange for its formidable martial skills and supernatural abilities, it would have unique opportunity to strike out at the Church and to destroy His followers. The Peluda consumed Gaurin's companions (it was hungry having been woken from its sleep) but accepted Cateline's terms. Since then, there have been increasingly violent attacks upon members of the clergy and those allied to the Church. What is more, a nun has been taken alive. Cateline plans to sacrifice her during the next full moon – a deed that will significantly bolster her power.

These attacks, and Sister Sarah's disappearance, have now drawn the attention of the Order.

Starting the Adventure

The adventure begins with the players reaching the town of Ponte Vieux, ten miles south of Rouen. They may have been dispatched there directly at the behest of the Order (ideally from Rouen) – in which case they will have had the briefing below. Alternatively, they may have made their own way into town, perhaps following up a lead or simply passing through.

Map One details the relative positions of Rouen, Ponte Vieux, Saint Giles and Guarin's Camp.

Briefing

Players dispatched to investigate the attacks on clergymen and church property will have been told the following.

Ponte Vieux is a small town ten miles south of Rouen located on the banks of a tributary of the Seine. It is not an important place – somewhere between 50 and 100 people live there – but some travellers pass through when moving between Rouen and Paris.

There is a brick church on the edge of the settlement – Saint Martha's – and it is just a few miles to the monastery of Saint Giles to the west. Within the last two months clergy from both sites have been attacked. In addition, some of the locals who work at the monastery have disappeared – and more recently, a nun: Sister Sarah. There has also been a spate of thefts reported – including a silver Communion chalice from Saint Martha's.

According to reports we've received, those responsible for attacking a group of nuns from Saint Giles 'appeared as if by magic and then vanished like ghosts' taking Sister Sarah with them. One of their number was said to be muttering in some strange language the whole time the attack took place.



ROUEN

SEINE

ST GILES
MONASTERY



LUISANT

PONTE
VIEUX



GUARINS
CAMP



10 MILES

A detachment of soldiers from Rouen visited Ponte Vieux to investigate this matter a few weeks ago but did not discover anything – other than that the locals are afraid and starting to recycle old superstitions about a witch. It seems a more subtle and thorough investigation needs to be conducted.

Following a Lead

For a gamesmaster who wishes to introduce this adventure into an existing campaign, there are certain rumours that the players might pick up on. These should revolve around the thefts and attacks on the clergy in Ponte Vieux – and perhaps the involvement of a ferocious beast. They might also hear of one or more devil-worshippers heading for the region around the town, possibly drawn by emergence of a new cult.

Timeline of Previous Incidents in Ponte Vieux

6 months ago, and ongoing for 3 months – disappearance of livestock (Gaurin and Cateline first start working together)

3 months ago – Local farm labourer, Jehan, disappears (the night before the full moon, when the first human sacrifice was made)

2 months ago – Local charcoal burner, Molly, vanishes (the night before the full moon; second sacrifice)

6 weeks ago – Attack on Father Didacus, priest of Saint Martha's Church

5 weeks ago – Theft of Communion chalice from Saint Martha's Church

4 weeks ago – Local hunter, Randel, disappears (the night before the full moon; third sacrifice)

3 weeks ago – Theft from Saint Giles

2 weeks ago – Attack on workers travelling to Saint Giles Monastery

1 week ago – Attack on Nuns from Saint Giles; Sister Sarah abducted

Note: It is important that the players investigating events in Ponte Vieux can reach the village reasonably quickly, otherwise the gamesmaster is advised to adjust the timeline so that the characters still have time to intervene before Sister Sarah is sacrificed.

Ponte Vieux

Nestled against the banks of the River Luisant, Ponte Vieux is home to some two hundred people. It is sustained by crops grown in deforested areas north of town, trade along the Seine to the east and travellers along the road between Paris and Rouen.

Who's in Charge Around Here?

An aged knight – Sir Huillan – is responsible for the town, overseeing his own modest lands and those owned by several noblemen from Rouen. In his former days, Huillan cut a dashing figure in glistening mail upon his tall white charger. Of course, the reason he looked so fine is because he has never been near a real battlefield; and, at the age of 57, does not intend to start now.

Huillan is perplexed and worried about the attacks but he has neither the manpower nor the wit to deal with the matter. His keep – which, in truth, has seen far better days – is manned by just twelve soldiers and the same number of servants. He has his men make a show of launching forays into the woods to search for the 'brigands' but, in truth, they have orders not to engage them unless certain of victory. Huillan wants enough men by his side to ensure that he is not robbed next.

If the players approach Huillan in any kind of official capacity, he will point to the regular searches his men conduct and bemoan his lack of resources. It should be clear after just a few minutes with him that he is entirely ineffectual as the lord of Ponte Vieux.

In order to get rid of the players, Huillen will happily point them in the direction of other townsfolk who have tales to tell; Father Didacus, the workers attacked whilst walking through the woods and Molly's husband, Anton.

Huillen's Men

Huillen's soldiers and servants – though not especially loyal to him – recognise a good deal when they have it and will be reluctant to say anything that might jeopardise things. If approached subtly, though, they can confirm his general ineptitude. A few have also heard rumours of something in the woods; others know of the stories regarding the witch.

Local Legends

Twenty one years ago Cateline de Virene – a woman who had married a local man called Louvel – was convicted of witchcraft and hanged from an oak tree at the edge of town. Louvel left soon afterwards and was never seen again.

Unlike many executions of this kind, Cateline was actually guilty of the accusations levelled against her – at least, from a certain point of view. She was raised in a Pagan community which venerated a variety of nature spirits. These, she had learned to call upon them through the offering of animal sacrifices.

When some of the locals observed her performing these rites, she was quickly arrested and hanged – at the word of Sir Huillen's father, Sir Raulf and a mysterious travelling monk who advised him. This second man's name is not known – nor is there any official record of this deed within the Order's history. However, he was indeed a guardian priest.

Over time, this tale has become distorted; Cateline is reported as a skin-changer or a demon; the things she sacrificed were children rather than animals, and so on.

Two ideas that do crop up again and again, however, are that Cateline died swearing she would exact vengeance and that the tree where she died is now an evil thing.

The Disappeared of Ponte Vieux

Jehan, Molly and Randel – the three villagers who have disappeared – all offered their services to the monastery and were regular church-goers. None had any known enemies.

Only Molly leaves any family behind – her husband, Anton. He is eager to tell anyone who listens that his wife told him she thought there was something bad in the woods between town and the monastery. The day before she vanished, she told Anton that she had seen a huge beast – as big as an ox – skulking amongst the trees.

The Attack on the Workers

Two weeks ago, six people from Ponte Vieux who perform tasks for the nuns at the monastery of Saints Giles were attacked whilst walking through the woods between the two sites.

It was still dark at the time of the attack, as it was just before dawn. The townsfolk saw the outline of a large four-legged creature that they took to be an especially hairy bull. Without warning, the creature charged and one of the women was struck a glancing blow. By pure good fortune, she stumbled over a rabbit hole and fell out of the path of the creature's attack. It struck a tree, and seemed to lodge there. One of the men stepped towards the beast trying to scare it away and felt himself step on something (its tail); at once the creature bellowed in pain and ran away.

If the players request it, they will be shown the tree that the creature struck. The trunk is almost cleaved in twain, the thick bark shredded. An Easy (+20%) Perception Test reveals a barb – similar to that of a hedgehog only much larger – embedded in the wood.

There are tracks – clearly not those of a bull – leading away into the woods. If followed, these will lead the players to the Cultist's camp (via the area patrolled by the Restless Dead).

All of the workers involved in this attack are troubled by it, but none believes the 'bull' to be a supernatural beast.

Saint Martha's Church

For thirteen years, the Spaniard Didacus Acosta, has been the priest in Ponte Vieux. He is a quiet, humble man – well-liked by his parishioners.

If questioned about the attack on his person, he is still clearly shaken by the incident. Even after six weeks there are marks on his face that show the severity of the assault. Father Didacus was inside the church when it happened, an hour or so after sundown. Several figures set about him, striking him repeatedly with cudgels; he also took a stab wound to the arm. Thankfully, some of the villagers came to his aid and the assault ended as suddenly as it began. Father Didacus regrets that he cannot identify any of his assailants – and the villagers who found him insist that there was no sign of anyone else in the church.

To this day, Didacus cannot explain how the attackers got into Saint Martha's – he had locked the main doors but these were opened somehow. Only Didacus has keys to the door – and neither the one he keeps around his neck or the spare that he keeps hidden inside the bole of a tree had been taken.

An inspection of the door shows no sign of false entry. A character who employs a Hoffman Device (with a Test at -20%) will detect the faint residue of spiritual energy on the lock, explaining how it was opened (by the shade of Cateline de Verene).

The Hanging Tree

This large oak has, for as long anyone can remember, been the tree upon which convicted criminals have been hanged. Those given to superstitious conjecture talk about how it has changed the tree, giving it a dark life of its own. Certainly, no other plant life encroaches upon its domain and no birds nest within its branches.

If any of the players come to view the tree at night, they will discern something quite disturbing. Beneath the glow of the moon on a cloudless night, the shadows of the bark fall in such a way that they create the likeness of woman's face – her features twisted by wrath.

At such times, the successful use of a Hoffman Device or Lens will confirm that supernatural energies flow through the tree and down into the earth. Whilst the sun is down, Cateline is able to use her link to the tree to observe Ponte View through her likeness in the bark. This will continue for as long as she remains free and the tree still stands.

Henry de Ponte Vieux

After Sir Huillan, the wealthiest man in town is Henry. Whilst far from rich, he has a stone house with thick thatch and enough food to ensure that he and his modest household are well-fed.

Henry worries that recent events are threatening his position and the trade that feeds the town. Accordingly, he has offered a reward of 100 pieces of silver for the apprehension of the brigands responsible for the recent atrocities. Furthermore, he will willingly send his trusted man, Radomir, along with his second and third eldest sons (Philbert and Sebastien) to assist in any hunt for these men. For Philbert and Sebastien, use the Characteristics for Cultists, but replace Lore (Guarin's Teachings) with Lore (Christianity).

Henry is convinced there is nothing supernatural going on – but he does think daring brigands are preying on the town and wants them apprehended.

Infiltrators

In order to keep an eye on events in Ponte Vieux, Guarin has assigned two of his followers to stay in the village.

David and Luc arrived in the town three months ago and, as such, are the most recent additions to the citizenry. They have been careful to avoid drawing attention to themselves: they attend church every Sunday, work as hunters selling rabbits and pigeon in the town's small market, and have constructed a rudimentary shack near the edge of town – the edge closest to the Hanging Tree, as it happens.

If questioned, David and Luc both claim to have grown up in Rouen (true) and moved to Ponte Vieux when their father died (also true). What they neglect to mention is that they murdered their father in his sleep and stole his few possessions. They then joined Guarin's cult.

Neither man has anything about his person or inside their shack to link him to the cultists.

Every third day – or before if they have something important to report – David and Luc return to the Fraternity's settlement and speak with Guarin. Following them is the players' easiest way to locate the cultists' camp.

Saint Gïles

Located two and a half miles to the west of Ponte Vieux is a small monastery. The nuns here busy themselves with religious devotions and the production of elaborate tapestries that adorn many of the finest churches in France. The day to day tasks – animal herding, wood gathering, cooking, cleaning and so forth – are performed by volunteers from Ponte Vieux. Their time is paid for and is considered a devotional act before the eyes of God.

There are no guards within Saint Giles. The nuns rely upon their high walls, the benevolence of the locals and the protection of God to keep them safe.

The Mother Superior of Saint Giles is an exceptionally aged woman named Anya. She is almost entirely deaf and any encounter with her is inherently frustrating. None of the other sisters would deign to speak for her – having convinced themselves that her deafness is a divine blessing: Anya now only hears the voices of Heaven.

Any character who succeeds with a Divine Fervour Test will, upon meeting Anya, sense that she is an exceptionally pure and holy person.

From talking to the nuns, the players will be able to confirm that 3 weeks ago several items were stolen from the monastery – a newly finished tapestry depicting the life of John the Baptist and several items of silverware: a candlestick, a dish and an ornamental crucifix. Nobody was hurt during the theft, nor did anyone see anything. In fact, the items were taken from within locked rooms. If inspected with a Hoffman Lens or Device, these chambers are found to bear traces of spiritual energy.

Sister Sarah's abduction can also be established. She and three other nuns were walking just beyond the walls of the monastery gathering flowers when a group of men seized her and escaped back into the woods. That was one week ago.

Patience is a Virtue

If the nuns are not persuaded to trust the PCs, then this is all that they will learn. If, however, the players show patience and kindness when dealing with the aged Mother Superior and her charges, there is more that will be revealed.

- The men who took Sister Sarah appeared out of, and vanished into, a mist that arose suddenly on an otherwise clear day.
- One of the men was chanting constantly throughout the attack.
- Several sisters have seen a creature in the woods – an enormous bull with an unusually long tail.
- There are small settlements of brigands and other folk throughout the forest. They have never troubled the sisters before.

Witches' Bane

Most significant of all, to a player that the Mother Superior is inclined to trust, she will reveal the following in a hoarse whisper just loud enough for him to hear:

"I was there when they nailed the witch. Cateline, her name was. I had with me a silver crucifix – a relic that has been kept within these walls for centuries. As they placed the rope about her neck and she screamed and raved, I felt its heat against my palms.

"She was a witch, all right. And that cross had power over her. That's why she has taken it from us."

The Mother Superior will not elaborate further, but it should be clear that the silver crucifix stolen three weeks ago can be used to defeat Cateline's ghost.

The Cross of Saint Evangeline

Records no longer tell how this large, silver crucifix came to be stored in Saint Giles Monastery. Several generations worth of Mother Superiors have understood its power and importance, however.

When wielded by one of true faith, this relic is both a shield and sword against the work of witches.

Each time a character wielding the cross is the subject of witchcraft he should make a Divine Fervour Test. If successful, he is unaffected by the magic.

In addition, a character employing the cross may use it to banish the ghost of a witch. This requires him to succeed with an Opposed Test, using his Divine Fervour Skill against the witch's Persistence.

The Cultist's Camp

Sooner or later, the players' investigations should lead them into the woods south of Saint Giles and west of Ponte Vieux. It is here that Gaurin and his followers have built their camp.

The Restless Dead

In the area of woodland between the town and monastery and the Fraternity's own settlement is a trap that awaits the unwary. The people and animals slain during Guarin and Cateline's sacrifices have been transforming into unliving guardians. They will attack any humans that venture near.

The GM should aim to make this encounter as unnerving as possible –with an indeterminate number of zombie assailants encircling the players and moving in from all sides. These zombies do not move with shambling gaits, but with the same energy as living creatures making them all the more repellant – and dangerous.

Zombie Humans (Jehan, Molly, Randel)

		1D20	Hit Location	AP/HP	Combat Actions	2
STR	20	1-3	Right Leg	3/6	Damage Modifier	+1D4
CON	-	4-6	Left Leg	3/6	Magic Points	0
SIZ	13	7-9	Abdomen	3/7	Movement	8m
INT	4	10-12	Chest	3/8	Strike Rank	+7
POW	-	13-15	Right Arm	3/5		
DEX	10	16-18	Left Arm	3/5		
CHA	4	19-20	Head	3/6		

Armour: Tough skin (3 AP)

Skills: Brawn 60%, Perception 60%

Traits: Deadened Nerves, Disease

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Improvised weapon	M	M	55%	1D6	4/4
Bite	S	S	45%	1D4+Disease	As Per Head
Claw	S	S	45%	1D3	As Per Arm

Deadened Nerves: This creature no longer feels pain. It automatically passes Resilience Tests to ignore the effects of Serious Wounds.

Only if this creature suffers a Major Wound to its Torso or Head will it be 'killed'. Major Wounds to other locations only destroy the targeted body part.

Disease: These putrescent zombies carry a foul affliction called 'Mouldering Flesh'.

Application: Contact

Onset Time: 1D6 hours

Duration: 2D4 days

Resistance Time: Daily

Potency: 55

Resistance: Resilience

Conditions: Maiming. The first Resilience roll is made after the Onset Time, then daily thereafter.

Antidote/Cure: Washing the infected body part in Holy Water destroys the infection, and recovers 1D3 Hit Points that have been lost to the disease.

Zombie Stag (2)

STR	24
CON	-
SIZ	18
INT	2
POW	-
DEX	12
CHA	4

Combat Actions	2
Damage Modifier	+1D8
Magic Points	0
Movement	10m
Strike Rank	+7

Armour: Fur and Tough Skin (3 AP)

Traits: Deadened Nerves

Skills: Athletics 65%, Perception 75%

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Antlers	L	M	60%	1D6	As Per Head
Kick	M	S	50%	1D4	As Per Leg

Zombie Wolf (2)

STR	18
CON	-
SIZ	10
INT	5
POW	-
DEX	14
CHA	3

Combat Actions	2
Damage Modifier	+1D2
Magic Points	0
Movement	10m
Strike Rank	+9

Armour: Fur and Tough Skin (3 AP)

Traits: Deadened Nerves, Diseased Bite

Skills: Perception 70%, Stealth 80%, Tracking 75%

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Bite	M	S	65%	1D6+Disease	As Per Head

Zombie Ravens (2)

		<i>Combat Actions</i>	2
STR	3	<i>Damage Modifier</i>	-1D6
CON	-	<i>Magic Points</i>	0
SIZ	3	<i>Movement</i>	10m (Flying)
INT	3	<i>Strike Rank</i>	+9
POW	-		
DEX	15		
CHA	3		

Armour: None

Traits: Eye Bite

Skills: Perception 75%, Stealth 80%

WEAPONS

<i>Type</i>	<i>Size</i>	<i>Reach</i>	<i>Weapon Skill</i>	<i>Damage</i>	<i>AP/HP</i>
Peck	S	S	50%	Special	As Per Head

Eye Bite: Any time that a Zombie Raven hits it will, if possible, select the Choose Location Combat Manoeuvre to strike the target's face. This attack always causes 1 point of Damage to the Head.

If the Attack is a Critical Hit, the Zombie Raven also selects the special Eye Bite Combat Manoeuvre and pecks out one of the target's eyes. This causes 2 points of Damage to the Head.

Characters with armour that specifically covers their eyes are immune to this attack.

The Cultists' Camp

Deep in the woods, Gaurin and his followers have constructed a rough sort of village. They have felled and cleared away a dozen trees, using the timber to erect simply lean-tos, roofed with branches and sod.

In the middle of these hovels is a large, roughly constructed cross stuck into the hollow of a tree stump. At first glance this gives the settlement the appearance of a Christian community. However, it is possible to lift and invert the cross, creating a Satanic shrine. It is here that Gaurin and his cultists worship by moonlight.

Inside Gaurin's lean-to, carefully wrapped in treated hide, is the book of dark lore he stole from Archbishop de Fumel's collection. There is also a bag containing 200 SP – received for the sale of goods the cultists have stolen and sold.

Beside this lean-to is a pit, the top covered by a wooden grill that is staked down. A gagged Sister Sarah is within. If anyone other than the cultists moves to within a few metres of the pit, she will try to attract their attention.

Gaurin is accompanied by as many cultists as there are players.

The state of readiness in which the players find the cultists will depend entirely on their actions ahead of finding the camp. If David or Luc have learned of the players investigation and reported back to Gaurin, for example, then guards will have been set. Otherwise, it is quite possible to take the cultists by surprise.

Dark Alliance

The Peluda roams the woods near to the camp, staying out of sight until such time as its services are required.

Cateline will manifest only when she wishes to speak with Gaurin or to protect the camp.

The Subtle Approach

If the players approach the camp and engage in dialogue, the cultists will not immediately attack. Gaurin will try to gauge who he is dealing with and decide whether his best option is to fight or flee. Ideally, he will persuade any snoopers that he and his people are humble folk who have established their own community because they do not like being ordered around by greedy nobles. If he can pull this off, he will gather his forces – including the Peluda and Cateline – and try to ambush the players as they travel back through the forest.

Any players who take the time to observe the cultists and devise a plan should be rewarded with the following information.

- Around his wrist, Gaurin has wrapped an old rope tied with a hangman's knot.
- Inside one of the hovels is a silver crucifix, matching the description of the one stolen from Saint Giles. It hangs from a pole by a piece of string.

The Direct Approach

If the PCs launch a surprise raid they will find that the cultists fight with a zealous fervour. What is more, they will not do so alone.

Cateline will manifest is all her terrible splendour and come to their aid. When she appears, read or paraphrase the following.

The air shimmers and writhes, splitting apart like dry leaves. The form of a woman, her vaporous form cloaked in tattered blue garments, emerges from the nothingness beyond. Her dead eyes are stretched wide, revealing milky orbs. She screams, exposing an inky blackness within her gaping mouth.

The Peluda will arrive 1D3 combat rounds after any hostilities ensue and lend its fearsome bulk to the melee.

The Tipping Point

Whilst none of the three main antagonists wishes to abandon their plans, as soon as one of the three factions – Guarin and the cultists, the Peluda, Cateline the shade– is *entirely* defeated the other two will retreat.

Running the Battle

The Cultists will attack as a frenzied mob, screaming praises to ‘Lucifer!’ and the ‘Lord of Night!’ They have no palpable occult powers despite their enthusiasm. There is no need to tell the players this of course: the chanting and strange bones and oddments clutched by the cultists might well seem like precursors to witchcraft.

One cultist will try to use Sister Sarah as a bargaining chip, threatening to drop a burning brand into the pit if the nearest player does not drop his weapon. There is dry straw inside the pit, which will burn if exposed to flame.

Gaurin will try to hang back and cast spells at the most dangerous-looking players.

Cateline will manifest and intercept the first PC who tries to attack Guarin. She knows he needs time to cast his spells. If any player takes possession of the Cross of Saint Evangeline she will focus her efforts against him instead.

Upon its arrival, the Peluda will simply run amok, barreling through the combat and causing as much carnage as possible.

It is quite likely that the players will find this final encounter challenging – particularly if they do not prepare for it properly and have not learned what they are dealing with before confronting their foes. If it seems that they are truly outclassed, one way to even things up is to have the Peluda charge both players and cultists alike – something that is quite in-keeping with its disdain for all God’s creatures.

Aftermath

Assuming that the tide of the battle swings in the players' favour, they will put paid to Guarin, Cateline and the Peluda's schemes – destroying, or at least scattering, the Fraternity's forces.

Further adventures may focus on tracking down any escapees or in trying to discover where Guarin acquired his magical knowledge. This may even lead them into conflict with the Archbishop of Rouen himself, a man of considerable power.

Dramatis Personae

The motivations for the three main antagonists are important for the gamesmaster to remember as the adventure unfolds. Accordingly, they are set-out below.

Gaurin

Formerly a deacon at the cathedral, Guarin learned of the Archbishop's activities and managed to steal a book from the cathedral vault and flee. This set him on the path to black magic but he is hungry for more.

He intends to learn all he can from the witch, who seems intent only on inflicting pain on the people of Ponte Vieux. He will then move on once more, leaving his followers behind; he can always attract more.

Cateline

The tormented soul of Cateline de Virene wants revenge. She holds both the townsfolk of Ponte Vieux and the Christian Church responsible for her death.

Since her demise, she has learned of the existence of the Order and knows that the man who helped to nail her was one of their number. She correctly deduces that the Fraternity's acts will draw more of these people to her. This time, she believes she has the power to defeat them.

Peluda

A creature of pure chaos, the Peluda revels in the chance to hunt and kill members of the Church and its worshippers.

It knows that such acts are not without consequence, however, and has faced the Order before. It plans to use its allies as a screen to mask its own actions, and give it time to escape once the Order draws near.

For Characteristics of the Peluda, see page 56.

Gaurín

		1D20	Hit Location	AP/HP	<i>Combat Actions</i>	3
STR	10	1-3	Right Leg	5/6	<i>Damage Modifier</i>	-
CON	13	4-6	Left Leg	5/6	<i>Magic Points</i>	13
SIZ	14	7-9	Abdomen	5/7	<i>Movement</i>	8m
INT	16	10-12	Chest	5/8	<i>Strike Rank</i>	+14
POW	13	13-15	Right Arm	5/5		
DEX	11	16-18	Left Arm	5/6		
CHA	15	19-20	Head	3/6		

Armour: Unholy Aura (5 AP)

Skills: Evade 58%, Healing 45%, Influence 71%, Insight 43%, Language (Latin) 34%, Lore (Occult) 36%, Oratory 55%, Perception 67%, Resilience 55%

Magical Skills: Manipulation 44%, Sorcery (Tome of Arawn) 52%

Spells: Damage Enhancement, Diminish (Dexterity), Holdfast

Equipment: Hangman's Noose Unholy Relic, Tome of Arawn, Warsword

WEAPONS

<i>Type</i>	<i>Size</i>	<i>Reach</i>	<i>Weapon Skill</i>	<i>Damage</i>	<i>AP/HP</i>
Improvised weapon	M	M	55%	1D6	4/4
Warsword	M	M	46%	1D8	6/8

Hangman's Noose Unholy Relic: Possession of this relic provides 5 points of mystical Armour to all locations.

It also binds the bearer to the shade of Cateline de Verene. By expending 1 of the bearer's Magic Points, Cateline is able to manifest for 1 Combat Round.

If this relic is destroyed, Cateline will be banished once more.

Tome of Arawn: This Latin translation of a Celtic text is the source of Gaurin's magical lore. Arawn was a deity associated with revenge and, as well as providing knowledge of several spells, this text sets out ways to conjure vengeful spirits.

The Shade of Cateline de Verene

		1D20	Hit Location	AP/HP	Combat Actions	3
STR	-	1-3	Right Leg	4/6	Damage Modifier	-
CON	-	4-6	Left Leg	4/6	Magic Points	22
SIZ	12	7-9	Abdomen	4/7	Movement	10m (flying)
INT	14	10-12	Chest	4/8	Strike Rank	+15
POW	22	13-15	Right Arm	4/5		
DEX	15	16-18	Left Arm	4/5		
CHA	16	19-20	Head	4/6		

Armour: Spiritual Resilience (4 AP)

Skills: Lore (Occult) 50%, Perception 65%, Persistence 75%

Spells: Bandit's Cloak, Befuddle, Boon of Lasting Night, Heal, Push/Pull, Repair, Skybolt

Traits: Horrify, Shade, Tightening, Witch

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Improvised weapon	M	M	55%	1D6	4/4
Warsword	M	M	46%	1D8	6/8

Horrify: Cateline may fix her gaze upon an individual in an attempt to overwhelm them with fear. A character targeted by this power should make an Opposed Persistence Test. If successful, he resists Cateline's attempt to frighten him; she may not attempt to do so for 24 hours. If unsuccessful, the character suffers 1D4 Damage to the Torso from heart palpitations (armour does not offer protection against this Damage) and may take no hostile actions for 1D3 Combat Rounds. A character that Fumbles this Test suffers 2D4 Damage to the Torso and falls unconscious.

Shade: Cateline cannot interact physically with the material world other than through her use of spells or special abilities: nor can she be damaged by weapons unless they have been blessed - in which case they wound her 'normally'. If she suffers a Major Wound to the Abdomen, Torso or Head she will be destroyed.

She may be banished by the use of certain relics (such as the Cross of Saint Evangeline on page 76) or by burning the anchor which was used to summon her.

Tightening: Cateline may use this ability to mimic the effects of a hanging. Any character targeted should make an Opposed Persistence Test. If successful, nothing happens. If unsuccessful, the character begins to choke. Apply the effects of Asphyxiation (Legend Core Rulebook, page 76) until such time as the character succeeds with an Opposed Test against Cateline's original roll. He may re-take the test each round.

Note that Cateline does not need to expend further actions for the effects of Tightening to continue on a target that failed its first Opposed Persistence Test.

Witch: Cateline's residual knowledge of witchcraft gives her access to the Common Magic Spells (Legend Core Rulebook, pages 156-170).

Cateline may cast these spells either on herself or on the cultists.

Cultists of the fraternity of the fallen

		1D20	Hit Location	AP/HP	<i>Combat Actions</i>	2
STR	11	1-3	Right Leg	1/5	<i>Damage Modifier</i>	-
CON	11	4-6	Left Leg	1/5	<i>Magic Points</i>	10
SIZ	13	7-9	Abdomen	1/6	<i>Movement</i>	8m
INT	9	10-12	Chest	1/7	<i>Strike Rank</i>	+10 (+8 with armour)
POW	10	13-15	Right Arm	1/4		
DEX	11	16-18	Left Arm	1/4		
CHA	9	19-20	Head	0/5		

Armour: Patchwork leather (1 AP)

Skills: Perception 50%, Resilience 40%, Stealth 50%, Lore (Gaurin's Teachings) 35%

WEAPONS

<i>Type</i>	<i>Size</i>	<i>Reach</i>	<i>Weapon Skill</i>	<i>Damage</i>	<i>AP/HP</i>
Club	M	S	45%	1D6	4/4
Dagger	S	S	45%	1D4+1	6/8

Radomir

A former mercenary who has fought in battles across Europe, Radomir is a fearsome man – both in aspect and demeanour. He is loyal to Henry de Ponte Vieux, however, and if tasked with assisting the players will prove a doughty ally.

		1D20	Hit Location	AP/HP	Combat Actions	3
STR	16	1-3	Right Leg	3/5	Damage Modifier	+1D4
CON	17	4-6	Left Leg	3/5	Magic Points	7
SIZ	16	7-9	Abdomen	3/6	Movement	8m
INT	10	10-12	Chest	3/7	Strike Rank	+12 (+8 with armour)
POW	7	13-15	Right Arm	3/4		
DEX	13	16-18	Left Arm	3/4		
CHA	5	19-20	Head	3/5		

Armour: Ringmail (3 AP)

Skills: Athletics 67%, Brawn 85%, Perception 75%, Resilience 70%, Ride 55%, Stealth 60%, Unarmed 74%

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Longbow	H	-	85%	1D8	4/7
Morningstar and Shield	M	S	88%	2D4	4/10
Shield	L	S	88%	1D6	4/12