

PAGAN CALL

Fighting the Mythos in the Western Saxon Kingdom
at the Turn of the First Millennium

A Campaign for Call of Cthulhu “Dark Ages”

by
Kevin Anderson and Stéphane Gesbert

Email stephane@ad1000.cjb.net

www <http://ad1000.cjb.net/>

Pagan Call: General Background

“AD 1020. This year went the king [Knut] to Assingdon; with Earl Thurkyll, and Archbishop Wulfstan, and other bishops, and also abbots, and many monks with them; and he ordered to be built there a minster of stone and lime, for the souls of the men who were there slain, and gave it to his own priest, whose name was Stigand; and they consecrated the minster at Assingdon. And Ethelnoth the monk, who had been dean at Christ's church, was the same year on the ides of November consecrated Bishop of Christ's church by Archbishop Wulfstan” – The Saxon Chronicles

The following series of linked scenarios – “chapters” – form a campaign set in the southeast of England around 1020 AD. With minor modifications, the campaign can be shifted to any year of the Danish raid period, 980-1016 AD, or the Danish rule period, 1016-1041 AD. This campaign is recommended for an experienced keeper. On the other hand, exposure to the Mythos is very gradual, hence new investigators are welcome.

The investigators are drawn into a serpent man's plot to activate one of the many “ley” lines that cross the land. This in turn, should open a gate and allow Yog-Sothoth to break into our world and consume all life at its surface. After that, the serpent people may wake up from their sleep, crawl out of their burrows, shed their skins, and re-establish their lost dominion upon the world...

The present chapter provides general information pertinent to the Pagan Call campaign as a whole, and applicable to all scenarios. Specific information to each scenario can be found in the relevant chapter. Note that each *chapter* of the campaign, with minor adaptations, can be played as a stand-alone scenario; in that case the information presented in this chapter, though useful, is not essential and can be skipped.

Keeper information

Eons ago, the serpent people were fleeing Hyperborea and the wrath of Ithaqua, for the newly risen lands to the south. A powerful serpent sorcerer, Sss'th or Seth by name, was mortally wounded in the flight. As his people tried to form a kingdom upon the land of Lemuria, Seth crept into the earth's crust and went into deep hibernation.

While Seth slumbered on in his stony tomb, the serpent people's dominion yielded before the newborn human race. It was not until 11000 years ago that Seth slowly awoke, when the last glaciers had retreated.

Emerging from his cocoon within the bedrock, Seth was enraged to find a world ruled by primitive humans. Although his once mighty powers had dwindled, Seth had no doubt that his race was still superior to the opportunistic human race. But the humans were many, and his demonic appearance scared them. After a few noted - and ultimately unsatisfying - intrusions into the history of Hyboria, ancient Egypt, Cambodia, and Greece, Seth retreated once more beneath the soil.

For centuries, he roamed the hidden places beneath the ground seeking others of his kind, only to find degenerates – the Worms of the Earth. But mostly, Seth dream-traveled to the Dreamlands' remotest regions, and discovered a nameless realm inhabited by pockets of serpent people. There he also discovered the buried body of a gigantic world-serpent (a Dhole). The entity was so big that its moribund power diffused to the waking world as invisible “ley” lines crossing the land.

Seth began to make his plans. Taking human form by way of magical deception, and borrowing a human name – Stigand (pronounce *Stig'n*), Seth returned to the waking world. The time was 675 AD, and a new human religion was spreading like wildfire, consuming all whom refused to convert from their worship of older gods.

Ever patient, Stigand played with selected humans, easing them into worship of alien gods, and nudging them towards the fulfillment of his secret goal: the eradication of life at the earth's surface, as a precondition to the return of an age when his race and his gods reigned supreme.

Recent times

In his human disguise, and before the story begins, Seth/Stigand has been operating in the West Saxon Kingdom (England). There he maintains a circle of “allies” called the *Black Ring*:

- Quintus, a centuries-old *were-man* who possesses terrible powers. Quintus recently defected and now hides in the Welsh wilderness.
- Rollo, headman of an isolated Viking clan of human/deep one hybrids.
- Unn the Reckless, daughter of Rollo and nefarious witch.
- One particular sick human specimen whom Seth/Stigand first met in Egypt. This Mark, instructed by Stigand and pretending to be a Coptic monk, has joined the Abbey of Guthlac situated on one of the aforementioned “ley” lines.

“Ley” Lines

“My main theme is the alignment across miles of country of a great number of objects, or sites of objects, of prehistoric antiquity. And this, not in one or a few instances, but in scores and hundreds. Such alignments are either facts beyond the possibility of accidental coincidence or they are not.” – “The Old Straight Track”, A. Watkins

Alfred Watkins invented the concept of “ley lines” in the 20's to designate the apparent alignment of landmarks such as abbeys, churches, standing stones, etc., across the English countryside. Watkins imagined that his prehistoric ancestors drew straight tracks across the landscape, to serve as fixed communication lines between the sparse human settlements. For this purpose, they had erected standing stones, mounds, etc., all kinds of pagan “markers” that the early Christians either left alone, or eventually transformed into sanctuaries, churches, etc. Or so Watkins theorized...

In our Mythos context, “ley lines” predate the human civilization. In fact, Watkins' straight tracks (which are not straight but curved in general!) correspond to fracture planes in the universe where infinite dimensions come

together, and where *our* reality reduces to a very thin physical veil. Early humans – the shamans among them – did feel the power of these tracks when they exercised their primitive magic, and quite naturally settled not far from the lines, and erected burial mounds and megalithic monuments to commune with the “other world” (probably Limbo or the Dreamlands, or both).

Long before the humans came, non-human civilizations like that of the serpent people had known about the lines, had given them names, and had *used* them for occult purposes. For the sake of convenience, Pagan Call keeps the modern terminology “ley line” to designate these cracks between worlds. Obviously, no man or woman around 1000 AD had any workable knowledge of ley lines, let alone knew what a “ley line” was...

Campaign Objectives

The player’s initial mission to investigate the strange circumstances of Brother Jens’ “illness” at Guthlac abbey quickly draws them into Seth’s plot. The first part of the campaign (“The Fall of Guthlac Abbey”, “The Clan”, “The Blue Stone”) sees the investigators confront human and non-human agents of Seth, and gather the first clues to the evildoings of the elusive sorcerer.

The second part of the campaign (“The Tower”, “Time Slip”, “City of the Black Stone”) is a race against time to find the artifacts of power – hallows – that may help thwart Seth’s blasphemous ritual to open the way to Yog-Sothoth. “The Tower” is the turning point in the campaign. There, the investigators earn vital clues to the undoing of Stigand’s plan, and unwillingly operate a *Howardian* transition to modern times. “Time Slip” takes the investigators to contemporary London (or is it?), where they are unexpectedly helped by a legendary figure. Note that it is possible to start the campaign with this scenario, and then play the campaign’s first chapters as a flashback. The interested keeper will find aids to play this option in the “Time Slip” chapter. Eventually, the investigators pass into the Celtic dreamlands, and, after some sanity-bending experiences and encounters, they return to the Dark Ages, at the very point where they had *left*.

The concluding episode “Samain!” sets the scene for the final confrontation between the investigators and Seth, and hopefully the closing of the Door behind which Yog-Sothoth is waiting. An optional epilogue, “Return to Guthlac Abbey”, lets the investigators return to the abandoned and haunted abbey, for a final showdown with the forces of darkness, in pure horror movie style.

Player information

To ease the players into this campaign, it is suggested that one character is an exorcist-priest or at least a respected member of the clergy. The Dean of Canterbury Aethelnoth has this character sent to Guthlac Abbey (near present-day Maidstone, Kent, England) to investigate the mysterious condition of Brother Jens. Other characters may be companions of the priest, or pilgrims stopping at the abbey to view the relics of Guthlac, or merely noble travelers seeking shelter at the abbey.

Whatever the rationale, it is October 31st in the Year of our Lord 1020, and the adventurers, following a forest trail, are nearing Guthlac Abbey...

Historical background

Both keeper and players can read the following. For more information, we refer the keeper to the Utilities chapter of Cthulhu Dark Ages.

The Land and the People

In 1020 AD, the West Saxon kingdom – England – is divided up into *shires*, each named after their principal town (e.g. *Hantunscir* is the shire of Southampton). A shire or groups of shires falls under the authority of an *earl*, holder of the royal office. Each shire has a court of justice presided by the *sheriff*, a royal officer responsible for the levy of taxes, and the bishop. A shire is in turn administratively divided into *hundreds* (*wapentakes* in Danish areas – more about Danes below). The court of a hundred has to meet every month to enforce local justice and regulate trade affairs and taxation matters. The name “hundred” relates to the number of *hides* it consists of, a hide corresponding more or less to the land necessary to support one peasant family. This administrative subdivision of the land is recorded into *charters*, the main purpose of which is to control the volume of royal taxation (at a fixed amount for each hide).

About nine-tenth of the population (roughly one and a half to two million souls) lives off the land. These peasants are for the most part “free” men, although their actual condition varies greatly (hereditary slaves still exist but represent no more than a few percent of the population). Roughly half of the peasants are *villeins* who owe heavy labor obligations and dues in kind to their masters. The other half either has to pay money rent or owes periodic labor service on their masters’ domain. The most well to do landowners are the *thegns* (king’s “servants” who own five or more hides), a hereditary condition that gives them authority over lesser free men, but also subjects them to kingly obligations. The Thegns are responsible for maintaining bridged road, fortifications, and for providing trained soldiers – one man for every five hides – for the king’s army (or equivalent money to hire mercenaries). Thegns are also involved in local courts.

Interestingly, the Anglo-Saxon society is not yet transformed into a feudal one like on the continent. Instead it is built around the Germanic notion of kindred, of “blood”. Unsurprisingly, villages have not much evolved since the Germanic migration six hundred years back, and usually consist of a loose aggregation of settlements, often located on ancient Roman estates. The main diet is made of bread and vegetable broth, beef and sometimes pork if one can afford it, and thick ale.

Note that there were neither bears nor rabbits on the isles around 1000 AD.

Of Boroughs and Danes

Around 1020 AD, England counts roughly 80 towns of economic importance. Most of them are located on the coast or along rivers, and concentrate trading activities,

industries, coin minting, and about one tenth of the population. An average town has two to three thousand inhabitants and covers an area of 30 to 40 acres. A number of towns - boroughs – have grown around the site of defensive forts. Before 1016 AD, the Roman walls of old boroughs were restored to ward off aggressors, and the earth and timber walls of newer boroughs were replaced with stone ones. Fortifications are garrisoned with militias from surrounding villages, one man per hide. Recent boroughs are characterized by a market and a mint, a dense regular layout of streets, and distinct areas of industry and trade.

By medieval standards, and thanks to its export of wool (English textile was renown even in the far reaches of Asia), England is a rich and prosperous kingdom. This prosperity attracted Viking raiders (and settlers) in the ninth century. The Vikings' targets were the liturgical treasures of monasteries, the coin treasures kept in boroughs, and slaves. In 991 AD, the Danes devastated Kent and defeated the army of the earl of Essex. In 1002 AD, King Aethelred the "Unready", protector of the Church, bought off peace from the Danes with a heavy war tribute, the infamous *Danegeld*. In November he married Emma, daughter of the Duke of Normandy, and ordered the extermination of all Danes – some escaped and the raids began anew. In 1013 AD, Sven Fork-Beard and his son Cnut attacked England; Aethelred fled to Normandy and put himself under Norman protection. He returned in 1014 AD with a fresh army after Sven's death... In 1016 AD, Aethelred died and London fell into the hands of Cnut. Edmund son of Aethelred became king, only to conveniently die seven months after his father. *Anno Domini 1016, November 30th, Cnut the Dane is crowned king of England!*

Monks

Under Aethelstan's reign, monasteries were only a shadow of the past – they had suffered Viking raids and fell prey to the greed of local thegns. In the tenth century however, the reformers Dunstan, Aethelwold, and Oswald prompted a monastic revival with the king's support. Land was granted, old monasteries were revived and new ones were founded, all under the same Benedictine rule (re-) written by Aethelwold. Very soon, the illuminated manuscripts of the English monks became as famous as English textile.

Suggested Readings

Hereunder, the keeper will find a list of short stories by Arthur Machen and Robert E. Howard, which may help him or her set the right mood for the Pagan Call campaign. Indeed, the stories share a number of themes developed further in the campaign: the British Isles, ancient history, the intermingled Celtic and Mythos connections, non-human reptilian races, transition to other worlds or other times, etc.

The Great God Pan, *Arthur Machen*.
 The Shining Pyramid, *Arthur Machen*.
 The White People, *Arthur Machen*.
 Worms of the Earth, *Robert E. Howard*.
 The Little People, *Robert E. Howard*.

People of the Dark, *Robert E. Howard*.
 The Children of the Night, *Robert E. Howard*.
 The Shadow Kingdom, *Robert E. Howard*.

The above "Mythos" fiction is conveniently gathered in the Chaosium books "Nameless Cults" (2001), "The Three Impostors and other stories" (2000), and "The White People and other tales" (forthcoming).

Acknowledgements

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Select Bibliography

The Cambridge Historical Encyclopedia of Great Britain and Ireland, ed. C. Haigh, Cambridge University Press (1990).
 The Celts, T.G.E. Powell, Thames and Hudson (1980).
 The Holy Bible, new revised standard ed., Oxford (1989).

The Fall of Guthlac abbey

"But if he is not healed even in this way, then finally let the abbot dismiss him from the community, as the Apostle saith: "Put away the evil one from among you" (1 Cor 5:13); and again: "If the faithless depart, let him depart" (1 Cor 7:15); lest one diseased sheep infect the whole flock" - The Holy Rule of St. Benedict, XXVIII.

1020 AD, October 31st: the dean of Canterbury Aethelnoth "the Good" (who will be consecrated Archbishop on November 13th), has dispatched the investigators to Guthlac abbey to ascertain the condition of brother Jens of Ythancaestir, son of a Danish chieftain in Ythancaestir (Bradwell on Sea).

Keeper's Information

Soon after the investigators' arrival, the abbot mysteriously dies! The investigators become involved in a missing-monks mystery involving one very suspicious dean - agent of the serpent man Seth. The investigators witness a series of uncanny events, and come across creatures that were not meant to live: the *lilims*. Eventually, they discover poor Jens' fate (he is a Deep One) and unmask dean Mark. The players eventually come to the realization that a greater evil is implicated. Unwittingly, Seth's desire to meddle in human affairs may eventually lead to his undoing.

Heroic Age

The following information – with varying level of detail - is known to all the monks of Guthlac:

In the seventh century, Christianity was spreading throughout the southeast of England. At the age of fifteen, young warrior Guthlac joined the army of Aethelred of Mercia. At the age of 24, in 698 AD, prince Guthlac and his followers were warring in an area of demon worship, near the hamlet of Maegthan Stan. Guthlac and his warrior-knights stumbled across a temple dedicated to the triple death goddess Morrighu. After a bloody struggle, the cultists were defeated and three priestesses put to death, but not without loss! During the surreal fight, all the warriors were torn apart by an invisible demon, and only Guthlac miraculously survived. Considering the wretched death of his followers, Guthlac cast his sword away and decided to embrace the Christian Faith. He had a small church built upon the site, and then departed to join the monastery at Repton. Soon a secular priory sprung up around Guthlac's church.

A year after Guthlac's death in 715 AD, his sister Pega transferred her brother's bodily remains to a sepulcher in the fated church. Over the intervening centuries the priory grew to a small abbey housing Guthlac's relics.

Stigand

The investigators do not meet the serpent man Seth/Stigand in this adventure. Nevertheless, Stigand plays a central role in the plot. Indeed, the family of Jens (Deep One hybrids) has been associated with the serpent man for many years, and the defection of Jens initially worried Stigand: would the boy speak? Could he still be controlled? Stigand convinced his human agent Mark to infiltrate the abbey to keep an eye on Jens. That was five years ago...

Seth/Stigand had told Mark of the occult significance of Guthlac abbey, having been built on the site of a pagan temple dedicated to the triple death goddess Morrighu, or as the fierce seventh-century locals had named her: the Raven of Battle. The temple has long been destroyed except for a sealed underground room that none could enter, and Stigand provided Mark with the "key" to that area.

Mark found a hidden passage in the crypt beneath Guthlac's old church. As Stigand had stated, there was a "door" with a cunningly designed seal upon it. Beyond the door Mark found the temple of the Raven...

It is recommended to have one player role-play a man of church, e.g. an exorcist priest. This should provide the investigators more freedom of movement inside the abbey, where most of the investigation and action take place.

Medway Towns, October 31st

All the information the players need at this point is contained in the Archbishop's letter, see handout #1 near the end of this scenario. The player, whose investigator was given the letter, can read it aloud to all.

The investigators' starting point is the small market town of Maegthan Stan in Kent (Medway Towns, present-day Maidstone), at a two-day walking distance from London. They may have spent the night at the Archbishop's manor overlooking the river Medway. On a cold but sunny morning, after a brief visit to the parish church of Mary the Virgin, they follow Stone Street (a Roman road slippery with frost) over the first hill, then take the forest path that eventually leads them to Guthlac abbey.

Outside the abbey

After a few hours walk, the investigators can see cleared areas of land with large flocks of sheep grazing upon the pastures, and a few hamlets in the distance.

The smell of burning flesh drifts to the investigators' noses and a column of smoke rises up from the forest ahead. Soon they spot three peasants gathered around a large fire at the edge of the forest. The men have recently heaved a cow onto the fire.

If the investigators ask the men what they are doing, one of them, Saba, tells the following:

"This cow started behaving really strange. It was walking around kind off jerkily, swinging its head. Two days later, the cow's tail, ears and hind legs were red and swollen. It looked like frostbite, but it wasn't freezing yet! Then her legs became grossly deformed and all black. When I tried to get close, the damned cow gored me (Saba displays a rather nasty gouge in his side, still raw and oozing a yellow pus)! I thought, the cow must be possessed by an elf. So I called my friends here, we drove the beast away from the herd with our spears, and killed it"

A successful Medicine or Natural World roll identifies the symptoms of the mad cow as resembling those of the so-called Holy Fire or Burning Malady disease. A Medicine roll or a First Aid roll cleans Saba's wound up.

The men indicate that Guthlac abbey lies just over the next hill, less than two miles away. At that very moment, a distant bell can be heard over the treetops, in the general direction indicated by the men. The bell sounds "Vespers" (6 PM), i.e. sunset...

When the investigators finally clear the woods, the sun is below the horizon and ominous clouds are gathering, with the promise of a storm. They can see across the pastures, some 300 yards away, a river lazily meandering from right to left before the monastery's dark silhouette. At the far end, a church rises against the darkening skies. Oddly one of the towers seems to be missing its roof. The approaching investigators cross the river via a wooden bridge, and reach the monastery's gatehouse. At 50 yards to the right, a solitary woman – probably a servant – can be seen washing clothes in the river. The woman is in fact a supernatural apparition, an omen, as the players will be made to realize later! At this point the keeper's narrative should not linger on the woman, and no description should be offered (in case the players are too curious, have the woman walk away towards the cloister and disappear from sight).

Knocking at the heavy door investigators hear the shuffling of footsteps. A shutter opens and a porter monk holding a lantern greets them with a "thanks be to God". The porter first asks for the travelers' name and purpose, then promptly opens the door, blesses the investigators, head bowed in deference, and invites them in...

The Washer at the Ford

The woman washing clothes at dusk is an apparition, a portentous she-spirit announcing the death of the abbot that same evening. This spirit is the same spirit that will emerge from a *demon bowl* (see Play Aids) to attack lay brother Immin during the night, and indirectly cause the abbot's demise. The monks know such creatures as the lilims or succubi, i.e. the "daughters of Lilith" (see Statistics at the end of this chapter). In Celtic folklore the lilims are known as banshees, hags, etc.

The Seer and the Cat

For keepers keen to add some ghost-story-like effects to the game, we propose the following option: single out the most impressionable player/investigator in the group, or the one with the highest Occult skill rating. For convenience, let us designate this character as the "seer". The keeper can use the seer as an occult sounding board. This idea is developed further in the "Events" section of the scenario.

It must be noted that the presence of a seer in the players' group is not essential to the plot. In the scenario, the abbot's cat Pangur Ban is gifted with a high occult skill, and can be used at any moment by the keeper as seer of the invisible.

Inside the abbey

The keeper is referred to the abbey map and description to provide the players with a first nightly impression of the monastery grounds.

The porter monk Enabarrus (see Statistics at the end of this chapter) walks the investigators to the hostel. There he lights up a few oil lamps, shows them their beds in the dormitory, and the location of the latrines. Apart from the investigators, there are no other guests at this time of year. After the investigators install themselves, brother Enabarrus departs to announce their arrival.

The wait is long enough to allow the investigators to nose about the hostel and to look outside; the blackness of the stormy night is only offset by a few lights coming from the monks' refectory; the wind carries a man's eerie voice reading the Scriptures somewhere.

Enter three monks: all three prostrate themselves and the eldest - hosteller Aedilhum – tells the investigators that Lord Caedmon had already retired for the night (this is normal, as the abbot takes his meals in his house), but that the abbot will come nonetheless to greet them in person. Brother Aedilhum first invites the guests to pray, and after embracing them, orders the accompanying lay brothers (illiterate half-monks or servants) to serve the meal they brought along in the adjoining refectory (beans and bread, goat cheese and wine, and some fruit).

Compline (9 PM)

Brother Aedilhum silently watches the investigators eat. Before long, brother Mark enters (and the cat leaves in a dash), somewhat out of breath and pale. He greets the investigators with a modest bow of the head, and presents himself as the dean. The keeper is referred to Mark's psychopathic profile in the Statistics, and also to "What Happened to the abbot..." Brother Mark apologizes for abbot Caedmon who suffers from a digestive disorder: the abbot needs rest, and will meet them in the morning, after the Prime hour (6 AM). The dean invites the investigators to join the community in the church for the office at Compline (9 PM).

Outside it has started to rain, and the investigators, Mark, Aedilhum and the two lay brothers walk in the dark towards the cloister's entrance, while the bell calls the brethren for prayer.

While investigators attend the office, the keeper should briefly describe the monks standing in the church's nave. Brother Godfrey preaches and leads the choir for the hymn. The seat of abbot Caedmon is empty. In fact, unknown to all but to Mark, poor abbot Caedmon is already dead! Cuthbert, Peter, and Secundus are also missing: they are relieved of choir service to finish an important copying and illuminating task for a foreign abbey.

After the office, the whole brotherhood under the authority of dean Mark honors the guests as described in chapter 53 of the Benedictine rule (see Play Aids). This ceremony takes place in the cloister's Chapter, with dean Mark standing in for abbot Caedmon. After that the monks and the lay brothers leave in two separate groups to go to their

respective dormitories. Mark stays behind and brings the investigators to the monks' *auditorium* for a chat. The room is cold and shadowy, lit only by a few candles. While Mark and the investigators discuss, thunder and the pouring rain can be heard outside.

What happened to the abbot?

When the porter informed Mark about the investigators' arrival, the dean decided it was time to silence the abbot for good.

Mark left the refectory where he was supping with the monks, and hurried to the abbot's house. Around 7 PM, Mark then left the abbot's bedroom, leaving behind a *demon bowl* (see Play Aids for details). Mark then hurried to the hostel to meet the investigators in time an hour before Compline (8 PM) and tell them about the abbot's "indisposition"...

All at once, abbot Caedmon came to the realization that Mark was a dangerous impostor. The abbot asked lay brother Immin to lock the door. Around 8 PM, one of Lilith's offspring – a lilim - emerged from the *demon bowl*. Horror struck the two monks. Immin could not even cry out before the creature leaped on him! This spectacle proved too much for the abbot: his weakened heart finally gave up...

What Mark says...

Although Mark had anticipated the visit of the investigators (Caedmon had told him he had requested urgent counsel and assistance from the archbishopric), he knows nothing about them or their mission. He will first try to probe the investigators about who they are, what they know, and what they want. The answers Mark is willing to provide on a variety of topics can be found under Mark's statistics.

First and foremost, Mark lies that Jens was so ill that he left the abbey a few days ago to go back to his family. Mark lies that he has sent one of his aids to check on Caedmon after Compline (9 PM). Mark says that the abbot needs rest, and will meet them in the morning.

After the discussion, Mark accompanies the investigators back to the hostel.

The keeper should prevent any foolish nighttime action: the investigators are exhausted and they have no tangible reason – yet - to act adventurously. Note that players may want to go to Ythancaestir, only to find out that Jens never returned to his village! In that case keeper and players should play "The Clan" first.

First Day

At the break of dawn (Prime – 6 AM), the church bells sound the first mass of the day. Although it has stopped raining, the cloud ceiling hangs low, a strong cold

wind is blowing, and the ground is drenched. The keeper tells the players that the investigators have not slept well.

Brother Aedilhum and his two servants fetch the investigators after the office to join in the Chapter meeting. The monks and lay brothers (34 in total) are gathered in silence like usual, but the atmosphere is tense. The abbot's seat in the center of the Chapter is empty, and dean Mark is nowhere to be seen. Two of the younger monks (Peter and Secundus) exchange a few words in sign language. Peter looks especially worried and pale.

Before long, dean Mark and the cellarer Edgar join the crowd, arriving from the Southern transept door. The dean stands back with a tense expression on his face, while brother Edgar steps forward and addresses the brethren: "dear brothers, the situation is highly unusual, but I implore you to stay calm. You all know our beloved Father Caedmon was feeling sick last night. Now the door to his room appears to be locked from the inside and the abbot does not respond to our solicitations. Pray for him." He looks around for a while then turns to the dean: "I do not see lay brother Immin who was with Lord Caedmon last night..." dean Mark interrupts him and calmly says, "let's have this door opened". Mark designates one of the lay brothers – a carpenter - to fetch his tools. It is assumed that the investigators follow, together with the monks Edgar, Paulinus, and Enabarrus.

The locked room

A successful DEX roll or Repair/Devise skill roll (and a small knife) is required to unlock the door. If the lock resists, the keeper should allow the door to be forced open. The inert body of the abbot lies on the floor. There are no traces of brother Immin in the room (or in the whole abbey, for that matter). Dean Mark inspects Caedmon's body for a few moments. He then closes the abbot's eyes and turns around to tell that the abbot passed away. All are asked to kneel on the ground and to pray for the abbot's soul.



Clues

There are several clues to be found in the room:

1. Close inspection of the abbot's body – on the spot or later in the Choir of the abbatial church – reveals signs of some kind of affliction: patches of a faint reddish rash cover parts of the abbot's legs. Although it is impossible to diagnose the malady with certainty, the keeper may allow an *Medicine* or an *Idea* roll to correlate the symptoms with those of the cow at the beginning of the scenario.
2. Any one examining the door – presuming it was not forced open - notes that one plank is cracked outward, and that the nails holding the lock in place appears to be loosened (because the lilim hurled lay brother Immin against the door). This indicates that something happened *after* the door was locked.
3. Another clue is a used candle found at the abbot's bedside. The candle is used up for two thirds of its length, meaning that somebody or something extinguished the candle two hours after it was lit. The question is: *when* was the candle lit? Any monk can tell the investigators the abbot went to his house after the Vespers office (6 PM), so the candle went out around 8 PM (around the time Mark met the investigators at the hostel). Remember that dean Mark claimed earlier to have sent an aid to check on the abbot after Compline (9 PM).
4. Last but not least, the shards of the *demon bowl* out of which the lilim came is still lying under Caedmon's bed (see Play Aids for more details).

If the player's become suspicious about Mark, the dean forcibly insinuates that lay brother Immin may have an unclear conscience, and must be found – absentees are always wrong (what about Peter, Secundus, and Cuthbert?) In truth, Mark is somewhat unsure about what really happened in Caedmon's room, despite the Serpent Man's clear instructions on *how* to use the *demon bowl*.

Mortuary Rite

Godfrey, dean Mark and his two aids go to the abbot's house and prepare Caedmon's body. They undress the body, wash it, and finally shroud it with a linen sheet. Then Caedmon is transported to the abbey's church and put in the Choir behind the Altar. There the shrouded corpse remains until the burial in the abbey's graveyard.

At Tierce (9 AM), Preacher Godfrey reads a special mass in the presence of the whole community, including novices. Then the monks pray for the soul of the deceased by singing a *Requiem*. Finally all the monks walk around the corpse and silently pay a last homage to their Father, while the church bells are sounded.

Most monks are in a state of shock, and an almost palpable tension is hanging in the air for as long as the investigators stay. Indeed, because of his sudden death, Caedmon did not receive the last rites: his confession, the Last Supper, and the extreme unction with holy oil. This is felt by all as a malediction, a divine test. The keeper should to take this into account when role-playing the monks.

Only after Caedmon is buried will the election of a new abbot be considered...

The Investigation Begins

In the confusion that follows this dramatic turn of events, the investigators, who are facing several unresolved mysteries, are left to their own devices. The keeper should allow the investigators to freely move about and conduct their investigation. The keeper is referred to the map of the abbey and to the descriptions of "places" below. Locations, personas and events are cross-referenced for the keeper's convenience. He or she is also advised to study the "events" section before play. Let events develop at the pace set by the players, exercising just enough control to ensure that no obvious clue is overseen, and that the shroud of mystery is not unveiled too soon.

If the players desire, the dean can assign the investigators a random lay brother to act as a guide, although this may interfere with their ability to sneak around.

An important issue for the players is to decide the best lodging for the investigators. Staying at the hostel goes without saying, but deprives the investigators of the possibility to (easily) explore the cloister at night, when all outer doors are locked. If the players do not think of it themselves, let the investigators rapidly learn that the rules of Guthlac abbey allow them – as guests of honor - to stay at the abbot's house. The situation is somewhat complicated by Caedmon's death, but with a little bit of good role-playing, neither monastic rules nor Mark's contained disapproval can stop the investigators from moving into the abbot's house for the length of their stay.

Loose ends

Here is a list of loose ends, with some useful directions as to where the investigators may find clues, or to whom they should speak to get answers to their questions:

Have you noticed anything unusual? There were precursor signs that something was wrong at Guthlac *before* the investigators arrived. Asking the right questions to the monks of Guthlac unearthes several mysteries. For instance: how did the previous infirmarian die? What was wrong with Jens? Why so much mystery around Jens' condition and his whereabouts? Why is Peter the copyist so nervous? Etc.

Where is Jens? One clue about Jens' true condition can be found in the infirmary. The diary of the abbot and some letters can be found in the abbot's house, and contain indications of the Jens' past whereabouts. The very fact that nobody seems to agree about Jens' whereabouts is suspicious; only Mark seems to be very confident that Jens left the abbey...

Did Immin hold a grudge against the abbot? Apart from Mark who can be tempted to use this false lead, no other monk speaks against brother Immin.

What caused Caedmon's death? The investigators should inquire about the aid of Mark who – says Mark - is supposed to have been sent to check on Caedmon after Compline (a lie – the aids were busy caring for the sick in the infirmary). The investigators must also ask about

brother Immin, see above. The only solid clues consist of the mysterious clay shards found under Caedmon's bed, and the rash on the abbot's leg, which can be correlated with the mad cow's disease, and also with the death of the infirmarian before Mark. Direct evidence to Mark's evildoings can only be found in Mark's cell.

Are there women in the abbey? Any monk will strongly debase the suggestion that there may woman working on the monastery grounds or hidden somewhere. A few monks, like Peter, will blush at the suggestion, because of recent dreams induced by the lilim(s). Only brother Enabarrus, if told about female "apparitions", can bring to light the possible occult connection.

What is Mark up to? The brethren far from unanimously love dean Mark. He has done nothing so far that aroused any suspicion. He has always been able to keep up appearances, and seemingly worked for the benefit of the abbey, the community, and individual monks – as infirmarian. The only ones who could complain about Mark's doings are Caedmon who is dead, and Jens who is out of reach both physically and mentally. The only way to unmask Mark is to nose about, break rules, and confront him after having gathered enough evidence.

Places

The abbey is self-supporting and even prosperous. The monks own large flocks of sheep, a renowned illumination workshop, and a fine sword workshop.

The following is a general overview of the abbey's main buildings. Places of interest are listed in alphabetical order. An asterisk "" indicates that the area can be (partly) locked or barred. Many area descriptions specify the monks who can be met, the clues that can be found, and even events that can take place (the keeper is referred to the appropriate sections for further details):*

1. Abbatial Church*

The tallest structure of the monastery, as suits the house of God. It is a Romanesque Anglo-Saxon stone church, without superfluous ornaments. The nave is a looming - and freezing cold - hall with huge pillars supporting the arched ceiling. The only light falls down from a few small, high-up stained-glass windows – in shades of gray. The nave is separated from the chancel by a transverse wall with an arched opening in the middle. In the chancel, there is a raised platform for the altar. The church walls are decorated with holy paintings. There are no benches since monks are expected to stand while following offices! Note that on Sundays, farmers of the neighborhood are invited to attend to the morning masses.

Note that the sacristan sleeps in the church, the accesses to which are locked at night.

See also "Church Tower" for more...

Who: Edmund at all times of day and night. The whole community for the office every 3 hours (except Paulinus who holds the office for novices in Guthlac's church, and sometimes Cuthbert and the copyists who work in the scriptorium).

2. Abbatial Church Tower

The South tower of the abbatial church burnt years ago. It is still standing, but the top is missing and there is no staircase. A large sail has been fixed to the blackened tower top to minimize damage from weathering. To reach the top, a lot of climbing is required. Under normal conditions, no Climb rolls are required.

Who: repair workers, i.e. Saba and his two companions.

3. Abbot's House

The abbot's private living quarters combine a living area at ground floor with adjoining kitchen, and an apartment for guests. The abbot's chamber and two servant cells are located upstairs. The guests' apartment should be the investigators' preferred lodging to conduct their investigation. The house is dry and relatively clean, if somewhat dusty and shadowy. All walls are plastered and once whitewashed. Furniture for sleeping, eating, and studying is minimal but adequate.

Clues: A thorough search and two Spot Hidden rolls turns up a journal and three letters (handouts #2 and #3).

Who: nobody apart from the investigators.

4. Armarium* and Scriptorium

Several desks with unfinished books, ink pots, etc., encumber the scriptorium. Nearly a hundred books, line the shelves of the adjacent library, which is locked by Godfrey at night. Books can be borrowed from brother Godfrey, in some cases some persuasion is needed:

- Abbey charters, e.g. the profession charter signed by all monks of Guthlac at the end of their novice time.
- Several versions of the Old and the New Testament, beautifully illuminated.
- *Collationes*, 5th century compilation by John Cassianus of the most famous work of the early Fathers of the Church: Jerome, Augustine, etc.
- Treatises of grammar (by Donat, Priscien, and Martianus Capella), of arithmetics (by Victorius of Aquitaine), of astronomy and geometry (by Gerbert), of rethorics (by Victorinus), of music (by Boecius), and of medicine (by Hippocrates and consorts).
- An abacus user guide by Walter.
- Profane poetry by Cicero, Boecius, etc.
- A dictionary of sign language.
- A successful Library Use roll locates an parchment detailing the deeds of Guthlac (handout #4).
- Another Library roll locates a map of the Abbey, with indications of small cells at the back of the cellar!

Studying a book for some time entitles the student to an experience check in the appropriate skill, at the keeper's discretion.

Who: Godfrey, Cuthbert, Peter, Secundus, and gifted lay brothers.

5. Auditorium

A small dark room, empty except for a few benches along the walls. Here monks are officially allowed to break the rule of silence, and may for instance talk to visitors.

Who: only used occasionally.

6. Barns

Imposing longhouses, with livestock (sheep, four cows, chicken, geese, etc.) kept in pens at ground level, with grainlofts above. A smelly, noisy, and relatively warm building, with many of nooks and dark corners.

Who: Edgar on an irregular basis, with a few aids, and/or peasants.

7. Cellar*

Outside the kitchen, a ramp leads down to a cold and shadowy vaulted cellar. Penda bars the cellar from the inside at night. Butter, cheese, and salted fish are stored there, amongst other foodstuffs (and a small ladder).

There is a bed in one corner for the refectory monk

At the back, a door with a bronze lock (only Penda and Mark have the key) guards disused penitents' cells. See the "prison" entry and brother Jens' statistics for more details.

Clues: Penda's mace is hidden under his straw mattress.

Who: Edgar at least once per day. Regularly one or two lay brothers affected to the kitchen shift. The refectory monk Penda sleeps there at night, and keeps an eye on Jens for his "master" Mark.

8. Chapter

Open, roofed area adjacent to the church, and corresponding to the northern gallery of the cloister. All monks meet in the Chapter around 7 AM for roughly half an hour to do public penitence (*mea culpa*), resolve issues, and discuss the order of the day. The monks sit on stone benches, and the abbot sits in his abbatial chair in the middle.

Next to the chapter, a small tablet hangs to the wall. It shows who does the kitchen shift, the night shift, etc.

Who: all monks around 7 to 9 AM for the chapter meeting, else nobody.

9. Cloister

The heart of the abbey: an interior open square with the well in the middle (twenty feet of deadly cold water), and dominated by the abbatial church, with its ominous burnt tower. Four roofed galleries, supported by beautiful roman columns that define many gracious arcs, delimit the cloister.

The cloister is a crossroads, a place to meditate, and a place to read. The south gallery is lined with rough stone benches and two stone pools on each side for the weekly feet-washing ritual.

Once per week, the laundry is left to dry in the cloister.

Who: anybody.

10. Clothing Room*

Dry reserve – usually locked - where were stored a supply of clothes, shoes, belt, towels, bedding, writing tables, styli, knives, razors, and scissors. Only opened on request by the treasurer.

Who: Centwine.

11. Dormitory

This hall, in the shape of a half cylinder, has beds for up to 15 monks. The monks call the dormitory the "cell". Tall and narrow windows line the sides of the dormitory, providing enough light at daytime to read. Three oil lamps are kept burning all through the night by the night watch; the night watch monk is also the timekeeper, and marks canonical hours with a little hand-bell.

Beds consist of a wooden frame, a straw mattress, a felt mat, a blanket, a coverlet, and a pillow filled with straw.

Monks sleep clothed and girded with cords, so that they may be always ready; they do not have knives at their sides whilst they sleep, lest they are wounded in their dreams.

The lavatory is nearby so monks can wash their hands and faces before Prime (6 AM). And take a bath twice a year!

The monks can put their dirty laundry in a special chest

The adjacent latrines are described in a separate section.

Who: At night, in between offices, all monks apart from Enabarrus who sleeps in the gatehouse, Edmund who sleeps in the church, Penda who sleeps in the cellar, and Paulinus who sleeps with the novices.

12. Gatehouse*

Regular visitors call here to enter the monastery grounds. The gatehouse has a plain but dry monk's cell with a bed for the porter monk Enabarrus.

Who: Enabarrus

13. Graveyard

This small graveyard is reserved for the monks and lay brothers of Guthlac. Three incongruous cypresses cast long shadows over the graveyard (brought back by Caedmon years ago, from a voyage to Rome). Large bushes have been left to grow at the border, so as to isolate the place from the rest of the monastery. There is a small orchard at the southern side, close to the garden.

Who: nobody.

14. Guthlac Church and Crypt

A five-centuries-old church, about 100 feet long. It consists of a nave and a chancel, with two chapels on either side. In the middle of the nave, a staircase leads down to a crypt located under the altar, in which the relics of Guthlac are kept in a casket. There is a slab of stone on the floor of the crypt, which hides a secret passage dug that leads to the temple of Morrigu (see section "Last Day" for more details).

Stairs at the west side lead to a dark gallery with a small room at the end, which serves as a sacristy.

Clues: If the players state that they are looking for a secret entrance in the crypt, the investigators are entitled Spot Hidden rolls every hour, to find the entrance to the secret tunnel that leads to the temple of Morrigu. The clue is a chipped flagstone damaged by tool marks, which can be lifted with a fitting lever.

Who: Paulinus and novices, every 3 hours.



15. Hostel

Initial lodging of the investigators (the better option is the guests' apartment in the abbot's house). The hostel is a stone building partitioned in two areas, one for men, one for women. Each area features a dormitory and latrines. There is a common refectory in the middle of the building, with a fireplace. Furnishings are minimum.

Who: nobody apart from the investigators.

16. Infirmary and Garden

Close to the garden stands a small stone house with an adjoining chapel for those too sick to attend the offices. It consists of a room with four beds and four chairs, a small kitchen, latrines, and a private cell for the infirmarian. The cell is locked at all times, and only Mark has the key (see "Mark's cell") for details.

The infirmary is the only place where monks – ill ones – are allowed to eat meat. And are bled!

Clues: Close inspection of the beds, or a successful Spot Hidden, reveals an inscription carved on the wooden frame of one bed. It reads: "non sum qualis erat", which means "I am not who I was". Jens wrote this famous phrase of Horace, when he realized he was irreversibly changing into a Deep One.

Who: Mark's aid Wulfsige is there on a continuous basis, and makes sure nobody breaks into Mark's cell. On an irregular basis Mark, and sick brothers or novices.

17. Kitchen

Stone house equipped to feed up to fifty persons. The kitchen has a large fireplace, a bread oven, large warning pans to soak the laundry, cauldrons, a system of pulleys and chains to haul the cauldrons, basins, shovels, oven gloves, towels, knives, pots, jugs, a sieve, sponges, a salt box, a bucket with soapy water, etc.

Clues: One lay brother remembers that the dean came to the kitchen on the evening of Caedmon's death. Mark insisted on bringing supper to the abbot in person (instead of lay brother Immin as customary). The investigators should have a hard time obtaining that piece of information, as the lay brother fears Mark for some reason; this may require patient role-playing, successful Insight and Persuade rolls, etc. The keeper may even decide that the lay brother only decides to talk to the investigators the next day, in private.

Who: monks who are on the kitchen shift, helped by lay brothers (e.g. Penda), and supervised by Edgar.

18. Latrines

Cold, well-kept room divided into narrow compartments by wooden screens. Each compartment consists of a 2-foot high seat, surmounted by a small porthole.

Who: anybody.

19. Lay Brother's Dormitory

Room for up to thirty lay brothers. Similar to the monks' dormitory.

Who: lay brothers.

20. Mark's Cell*

The keeper should hinder investigators who want to inspect Mark's cell too early in the scenario. If necessary, put obstacles on the way, e.g. Wulfsige or Mark.

Mark's small cell (locked at all times, only Mark has the key) is an untidy room by monastic standards. A few books and scrolls (handouts #6) on the floor, and a rather large plain chest catch the attention.

Clues: many alchemic apparatus and substances hidden in the locked chest: crucible, flasks and phials, beakers, iron pans, heating lamps, mortar, filters and sieves, toxic mineral "spirits" (mercury, ammoniac, arsenic), caustic vitriols and salts, vegetable substances (incl. narcotic and poisonous ones), and animal substances (hair, bile, blood, urine, etc.). The Books are Arabic treatises on Medicine and Alchemy, all by the Persian alchemist and physician Abu Bakr Muhammad ibn Zakariyya al-Razi, died 925 AD. A successful Read Arabic roll, and/or a successful Occult roll, reveals the nature of the findings.

At the bottom of the chest, lies the bronze key that opens the door at the back of the cellar, and a *demon bowl* targeted at one of the investigators (see Play Aids)! It is up to the keeper to decide whether the *demon bowl* already contains a lilim or not.

Who: Mark.

21. Novices' Quarter

Miniature replica of the monks' cloister. It comprises Guthlac's church on the north side, a dormitory with the schoolmaster's cell to the West, and a refectory and a classroom to the East. The South gallery has two doors that lead to the abbatial church.

Who: novices and Paulinus.

22. Parlor

Small gray vestibule just behind the cloister's main door.

Who: Nobody in particular.

23. Prison*

The keeper should prevent investigators from discovering the existence of the prison at the back of the cellar too early in the scenario. There are two disused cells, to the left and to the right of the door. Each consists of an austere 8-foot deep pit. Rusty chains, that haven't served in years, lie at the bottom. The last cell at the back of the prison has been walled recently. Behind the wall, there is a grim, pitch-black, 8-foot deep prison pit (a small access ladder lies in the cellar section), at the bottom of which Mark secretly keeps Jens the Deep One. Mark will visit the cell every other day; he dislodges a large stone at ground level, and throws raw eels and a water bag to the wretched creature below.

Clues: A successful Spot Hidden roll reveals unusual grooves in the earth floor by the wall.

Who: Jens the Deep one.

24. Refectory

Spacious hall, supported by two imposing rows of timber posts. Only furnishings are long tables on trestles, bench seats, and braziers. Screens divide the hall in two halves, one for lay brothers, the other for monks.

A huge mural painting covers the entire East wall, representing Lord Jesus sitting on a throne surrounded by the apostles, all in glorious colors. Another mural painting covers the West wall, representing a young warrior (Guthlac) beheading a beautiful woman in red garments (either Morrighu or her priestess, opinions vary) with his sword, and simultaneously piercing her chest with a spear. On a successful Idea roll, an investigator remembers knowing this picture or the depicted scene from somewhere. In fact, the woman specifically reminds him of the Washer at the Ford, but the keeper should reveal this to the player later.

Dinner is served around 1 PM. and supper is served around 7 PM. Monks eat in silence, while one of them reads aloud passages from the Holy Scriptures. Remember that monks are vegetarians.

Who: all monks and lay brother during mealtime.

25. Sacristy

Small storage room next to the church, containing the wax, the oil, the incense, linen, sacerdotal garments, sacred vases, calices, candles, oil lamps, the jars with holy water, the holy wine and the host, etc.

Who: Edmund.

26. Stable

Dark, low ceiling, but relatively warm and dry longhouse with sufficient space for half a dozen steeds, and a hayloft above. The abbey's two ponies as well as a few donkeys are stabled here.

Who: Edgar and Centwine on an irregular basis, with a few aids, also peasants.

27. "Street of Shadows"

A long, gloomy, and windowless corridor that runs along the south side of the refectory. The so-called "street of shadows" is simultaneously the divide and the intersection between the lay brothers' wing to the West, and the monks' wing to the East.

Who: nobody except before and after meals or church offices.

28. Temple of Morrighu

The temple is located under the Guthlac crypt.

More details are provided in the "Last Day" section below.

Who: Mark and the last lilim.

29. Watermill and Fishery

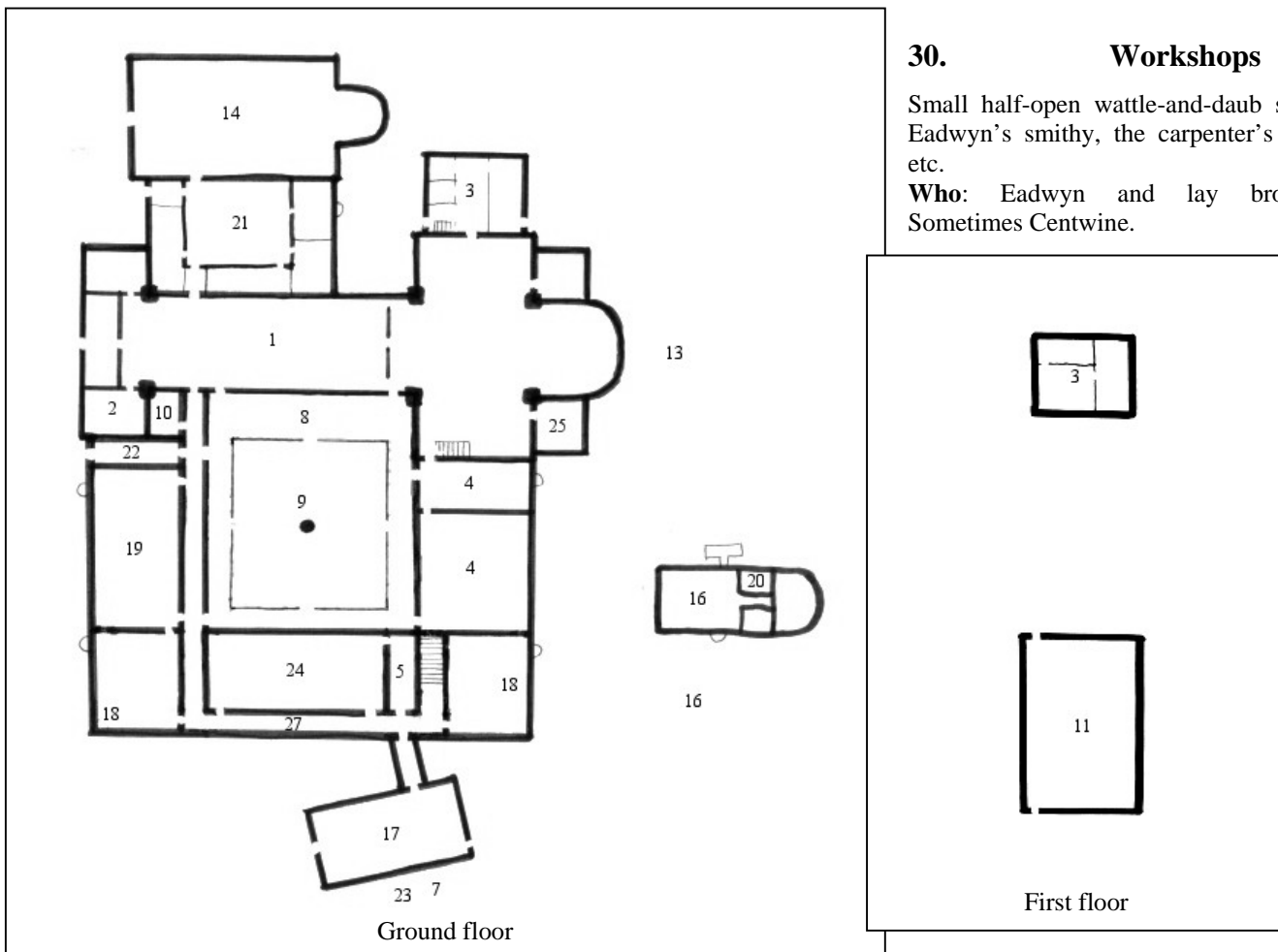
A small, cramped, dusty, and noisy wooden house, full of sacks of wheat and flour, machinery, etc.

Who: servants and peasants, sometimes Edgar and/or Centwine.

30. Workshops

Small half-open wattle-and-daub shops: Eadwyn's smithy, the carpenter's shop, etc.

Who: Eadwyn and lay brothers. Sometimes Centwine.



Events

Events are presented in a more or less chronological order, that is, in order of increasing occult content. The keeper is free to adapt events as suits game play, change the order of occurrences, to improvise new events, etc. Make the run as spooky as possible, full of things that go bump in the night!

Bad dreams

Where: anywhere
When: at night, while asleep

Monks and older novices (or even investigators) are plagued by recurrent nightmares of a sexual and morbid nature, which slowly erode their sanity. For instance:

- A dream involving the washer at the ford spotted earlier in the story. This time, the vision is very vivid: the dreaming investigator watches a woman kneeling by the water, dressed in exceedingly long red robes. Her long black hair hangs loose and hides her face. She is slowly washing a tattered and bloodied monk's tunic! Then, she turns her head towards the dreamer who is scared awake, but with no memory of her face (Idea roll: the robes and the loose hair is an oddity for someone admittedly working for monks; the woman's head should at least have been covered)
- A dream involving the second lilim, appearing to the investigator as a raven. The dreamer is wandering aimlessly through a dream version of the abbey, and eventually ends up in the graveyard. In the shadows of a tall bush, a large raven is watching the dreamer, then flies away towards the church tower, ablaze with fire.
- A premonitory dream showing the abbey ablaze with fire and scattered with dead brethren. Behind the flames, inhuman silhouettes are glimpsed, and in dark corners a few insane monks fornicate with hellish creatures. The dreamer may see himself as well as one or more investigators. The dream announces the final scenario of the campaign: "Return to Guthac".

Scratches at the investigators' door...

Where: abbot's house
When: any night spent in the house

If the investigators spend a night in the abbot's house, they are haunted by the lilim that killed Caedmon. Pick one investigator (e.g. one doing the watch or one played by an impressionable player), and have him woken up by faint but definite scratching sounds, coming from the other side of the door, at floor level. Obvious suggestion is that it must be Pangur Ban, the abbot's cat, but, is it?

In reality it is the lilim that smells the investigators and wants to *check* them. What happens if one investigator opens the door is up to the keeper. Refrain from too early a confrontation, preferring instead eerie effects such as described in "Ghost Spotting" below. The goal is to make the players feel uncomfortable and vulnerable.

Any one examining the door from the outside may attempt a Spot Hidden roll to note that there are several scratches

in the wood at floor level. In fact several slivers of wood have been cut out.

Ghost spotting

Where: see below
When: at the keeper's discretion

This entry is less an "event" than a whole category of spooky impressions indirectly caused by the lilims, as foreplay to more direct confrontations. A number of ideas are developed hereunder, but the keeper is free to let his imagination run loose with the objective to scare the players as much as possible. The impressions are best left unexplained, and timing is important. The impressions can come without warning, or on the contrary be linked to the onset of some dramatic event, always at night, etc. As with all good things, use the ploys with moderation, lest they become routine or predictable, and hence achieve the opposite of the desired effect.

- "You are startled by a strange sound..." the sounds could evoke a person moving just outside of the field of vision of the investigator(s). Slow, deep breathing in the shadows. Faint girlish sobs. Unexpected footsteps just around the corner. A startling thud in the dark, very close by. Unidentifiable *clicking* sounds above their heads, etc. The trick is that the source of the sound is invisible, or disappears before the investigators can locate it.
- "Something suddenly moves at the edge of your vision field". Could be figment of the investigators' imagination, a fleeting shadow, a subliminal snapshot of something horrible immediately forgotten (maybe the apparition will return in the investigator's nightmares), etc.
- "You feel that there is something wrong about the burnt tower, something bad, but you don't know what...". One investigator is struck by an inexplicable malaise, a sense of impending doom, nausea, anxiety, etc. The investigator(s) may feel observed, endangered, etc.
- "The cat freezes without warning, and stares at a corner of the room – there is nothing there..." Use the cat to hear, see, or sense the lilims, and let the investigators witness the cat's reaction.
- "There is the imprint of a very odd, bony foot in the mud, filling with rainwater. Something was there seconds ago..." More indirect evidence of the lilims' presence can work also, e.g. broken objects on the floor, a door that was closed a moment ago and is now open, a faint unwholesome smell.
- "There she is! Twenty yards away, hidden in the shadows of the cypresses, she is looking towards you and appears to be naked!" Use direct sightings with moderation, preferably at chosen moments during play; see for instance "the Washer at the Ford" at the beginning of the scenario, and other encounters described in this section (boxed text). The keeper may allow the investigators to follow the apparition for a while. The apparition could even lead the investigators to a place where something happened or is going to happen...

Peter "speaks" to Secundus

Where: at the keeper's discretion
When: daytime, after Caedmon's death

Peter, feverish and tortured by his bad conscience (he believes the abbot's death is somehow his fault, God's test), approaches his friend Secundus. Peter addresses Secundus in sign language: "brother, I know who killed the abbot..." Secundus spots Mark intently watching them from a distance and signs Peter to stop. The two friends split. Investigators may witness the scene or part of it, or they may hear the story first hand from Secundus. What really happened of course, is that Peter believed he caused the abbot's death (see Statistics for a full explanation); dean Mark on the other hand, having understood what Peter was saying, believes that Peter knows *he* is the murderer. Mark decides he must eliminate Peter at the earliest opportunity, and keep an eye on Secundus...

Exit Peter

Where: latrines
When: nighttime, at the keeper's discretion

Mark uses a second *demon bowl* (Play Aids) to get rid of Peter, who in his eyes knows too much. The lilim will eat half of Peter's head, then drag the body into the latrines, which will constitute the creature's lair. Clues to what happened are a few drops of blood here and there (Spot Hidden required), and also a few shards from the *demon bowl*, as found also in the abbot's bedroom (see Play Aids for more details).

Note that Peter's body is not found, floating in the septic pit, it continues to rot, and the smell will become noticeable after a few days. The keeper may decide the resuscitate Peter before that, see "Peter rises from the dead" below!

At the keeper's discretion, an investigation of the latrines can lead to a direct confrontation with the lilim there...

The horror in the pit

The smell in the latrine pit is almost unbearable. Excrements reach up to the waist; even with light, movement and all skill rolls must be halved. Anyone investigating this hellhole will miss a heartbeat because of unexpected movement at the corner of the eyes. A fantastic, disproportionate shape rises slowly from the muck, coated in excrements and dripping. A disturbing clicking sound can be heard, as the creature turns its head towards the investigator(s). With incredible speed, the horror leaps at the investigator(s) and the light goes out...

Monk killed in sleep by own knife!

Where: dormitory
When: keeper's discretion

This event is purely optional. If the keeper wishes, Mark murders one of monks who "knows too much" in his sleep - an ideal victim for this crime is Secundus of course. Mark stabs the monk to death with the monk's own knife, suggesting an accident (monks are supposed to leave their

knives at their bedside to not hurt themselves while sleeping).

Exit Paulinus

Where: at the keeper's discretion
When: at least one night after the disappearance of Peter

For reasons exterior to the scope of this scenario, which the investigators may discover in the sequel "The Clan", Mark lets three mercenaries abduct Paulinus one night. The exact circumstances of the abduction are up to the keeper, as long as the investigators *cannot* prevent the disappearance of the schoolmaster - to the great distress of the brethren in general, and the novices in particular.

The atmosphere at the abbey should reach an all time low after this event. The keeper should role-play monks accordingly: some become hysterical, a few lay brothers leave, and several novices are sent back to their families, etc. Special attention must be given to Mark, who will do everything to keep up appearances!

Exit Saba

Where: church tower
When: daytime, at the keeper's discretion

Saba climbs to the top of the burnt tower to do some carpentry work. He suddenly cries out. At the same time, the boat sail that protected the carpentry starts to flail in the wind like a great bird wing. All can hear Saba scream in panic. Saba then falls to the ground like a stone and breaks his neck.

Lilim #2, who hides at the top of the tower, killed Saba. At the keeper's discretion, an investigation of the tower top can lead to a confrontation with the lilim...

The shadow in the tower

The loosened sail flails in the wind like a great bird wing, and produces an ominous sound. A climb to the top of the tower under these conditions is trying and extra dangerous. At the top, the deafening sound and the violent play of shadow and light the sail makes, confuse the investigator. All of a sudden, the investigator registers something that wasn't he or she hadn't noticed first: in the opposite corner, set against the blackened stonework, is a dark she-thing, half hidden in billowing black robes. Within a heartbeat, the apparition rushes towards the investigator and attacks him or her - see Statistics...

Eadwyn heard voices...

Where: near the monastery wall
When: keeper's discretion

This incident is optional, and can be used by the keeper 1) to provide players who are way off track, with direct evidence of Mark's culpability, or 2) to give players who are already convinced of Mark's culpability, a first hint of "the monk with a lisp" Stigand, alias Seth the Serpent Man.

About 2 weeks ago, just before sunset, Eadwyn heard - but could not see - an unknown man who spoke - with a lisp - to another person:

“Hide the boy in the secret place – do not let others see him! Try to return him back to his clan as soon as possible. On the other hand, if the boy dies, well, it won’t be a great loss... If the old man gets in the way, use the bowls I gave you, punch a hole in the thing and run!”

Since Eadwyn is mute, he can only communicate via sign language, which makes for interesting role-playing. The investigators could ask a monk to translate the signs.

Exit Mark

Where: temple of Morrigu

When: before the investigators can stop him

The moment the investigators decide to confront, arrest, or even kill Mark, the keeper should plan the disappearance of the impostor. Timing is essential: the cautious keeper allows Mark to quietly disappear well before the players decide to act, while the cool-blooded keeper can go as far as letting the investigators *almost* catch Mark, who narrowly escapes. In any case Mark, seeing all lost, flees towards the temple of Morrigu and if possible at all, covers his trail. To find Mark, the players must first find the hidden temple!

Peter rises from the dead!

Where: the “Street of Shadows”

When: at the keeper’s discretion

This event is purely optional...

The Monk-thing in the shadows

In the eerie, powdery twilight of the “Street of Shadows”, an immobile, hooded silhouette, standing a few yards away, its head bowed down, startles the investigators. An awful smell emanates from the shadow, a sweet and sour mixture of excrements (the thing has spend some time in the latrine pit) and rotting flesh.

The figure is brother Peter! The monk is still clad in his habit, which thankfully hides most of his body. The left half of its head is largely missing (eaten up by a hungry lilim), and in some places the skin seems to be replaced by patches of leathery hide. The thing’s left hand is abnormally long, almost reaching to the ground, and swollen black. The hellish apparition is totally insane and will stagger after anyone who gets too close – see Statistics. Anyone getting this close hears (on a successful Listen roll) the thing muttering over and over: “the worm, the worm is rising...”

Smart investigators may guess at a link to the latrine, where the lilim could still be hiding!

Cat and mouse

Where: everywhere

When: a dormitory, at night

When the situation is ripe, the keeper can stage a nightly confrontation with one or more lilims in one of the dormitories. Carefully choose the timing, as this event marks a turning point in the scenario – the fall of Guthlac abbey. Follows a nerve-wrecking, nightly hide-and-seek in the abbey, which can only end with the destruction of

lilims #1 and #2 (see Statistics). Potential great scares and therefore great fun!

“Like a giant black spider above your heads...”

The investigator distinguishes a skeletal shape squatting on all fours in one dark corner of the room, hanging upside down from the ceiling! As vision adjusts to the darkness, the outline of the blasphemous creature becomes clearer – see Statistics... The skeletal thing appears to breath very slowly, and now and then the skull rotates, intensely examining the room below, and emits strange clicking sounds. A second demon suddenly detaches itself from the shadows of the opposite wall, and crawls towards the nearest sleeping monk. The hideous creature fornicates with the monk!

Last Day

Finding Jens

Having found the prison at the back of the cellar, a successful roll of 1/2 Listen reveals faint sounds of movement and perhaps a groan from beyond the wall. A Spot Hidden reveals a stone that can easily be pulled out (used to push food though). A strange fishy odor emanates from within. An hour manual labor clears enough stones to crawl through. Doing so enables Jens the Deep One a free attack at the hapless investigator - see Statistics. Jens, possessed by his Deep One nature, attacks relentlessly until the investigators either let him go or strike him down. Agonizing, the spirit of Jens the Meek resurfaces, and the wretched creature croaks its last word before dying: “forgive me brothers... I am not... Who I was... Jesus’ blood... Never failed me... Yet... He... It is Mark... He is truly Satan... You must... Destroy him... Before he...”

Follows a hide and seek between the investigators and Mark. Mark tries to reach the Guthlac crypt, in order to hide in the temple of Morrigu. If Mark disappears before the investigators can catch up with him, they will have to break into Mark’s cell in the infirmary, and gather the final clues to find the temple.

In the meantime, the abbey is in total disarray. Monks lose control of themselves, and at night the lilims rule.

The Temple of Morrigu

The 30-feet secret passage, a few feet under the floor of Guthlac’s crypt, leads to the temple door. The door cannot be opened by brute strength. An *Ogham wheel* is chiselled in the stone:

	q	j	t	d	m	g	w	
y								i
x					Le eireaball an dragún			O
f					osclóidh tú an			A
n					slí			S
c								k
	u	l	r	b	h	p	e	

The outer circle represents a random series of letters in ogham script. The inner circle is written in Celtic

language, using Ogham script, and means: “By the Dragon’s Tail shall you open the Way”. After transcription to Latin alphabet, this sentence is intelligible to anybody with Irish skills and some intelligence.

To open the door the letters composing the name of the triple-death goddess “M-o-r-r-i-g-u” must be touched (note that the lilim know this too). When this is done, anybody on one side of the door is transported to the other side. Note that this event leaves no sensation at all; since the two sides of the door are identical, including the limestone tunnel, investigators will believe nothing happened at all. The only difference is that investigators will hear movement “behind” them, i.e. noise made by lilim #3 located in the temple of Morrighu.

Once on the other side of the door, the limestone tunnel continues for another 30 feet and widens out into the temple. A successful Spot Hidden roll reveals clawed prints on the stone (made by lilim #3)!

The temple is little more than a large stone cavity, with an oppressively low ceiling (six feet at most, tapering to nothing at the far end). In the middle of the temple lies a large flat altar stone. Behind the altar, stands a stylised 5' statue of a three-faced woman: a young maiden, a woman, and a crone (an Occult roll identifies them as Blodeuwedd, Morrighu, and Cerridwen). A successful Cthulhu Mythos roll identifies Morrighu as a possible avatar of Lilith.

From one side of the temple wreathed in shadows, comes a cry of “Cerridwen!” followed by odd clicking sounds, and a strangled scream. Investigators rushing towards the sound, see Mark struggling with lilim #3. If they defeat the vampire, they find Mark horribly wounded. In agony, he whispers “...the door, the door, the door will open...” Mark’s last words are: “Meum nomem Marcus Lupus est... Veritas vos fungerit”, which means: “My name is Marcus Lupus... The truth will make you flee.”

Deus ex Machina

If the investigators end up in a deadlock with the lilims, the keeper may decide to call for divine intervention: lay brother Eadwyn “the Faithful”, invested by the spirit of God, and armed with his blessed sword enters the scene.

Conclusion

Trapped investigators can leave the temple of Morrighu in the same fashion that they entered it.

From the abbey, the investigators can travel to Ythancaestir to discover the secret behind Brother Jens's family (“The Clan”). If they return first to their home base, have Aethelnoth instruct them to go to Ythancaestir for further investigation.

Alternately, players may decide to first follow the lead to Treak Cliff in handout #5 (“the Blue Stone” scenario).

Defeating the lilims and Mark gains the investigators 1D6 Sanity points each.

November 13th, 1020 AD. The Archbishop of York consecrates Aethelnoth “the Good”, dean of Canterbury and employer of the investigators, to the See of Canterbury. Aethelnoth is counselor and close friend of

king Cnut the Great, and works with the king to unite the English people and the Danish settlers a united people.

Statistics

Hereunder the keeper will find a list, of the thirteen monks of Guthlac, one novice, a few lay brothers, and the abbot’s cat:

Caedmon	Dead	Abbot
Mark	Enemy	Infirmarian and dean
Centwine		Treasurer/almoner
Edgar		Cellarer (<i>logistics</i>)
Godfrey		Preacher (<i>books, ceremonies</i>)
Edmund		Sacristan (<i>timekeeping</i>)
Aedilhum		Hospitaller (<i>guests</i>)
Paulinus	Victim	School Master
Peter	Victim	Copyist
Alfred		Constable (<i>stables</i>)
Jens	Victim	Gardener
Enabarrus	Ally	Porter
Cuthbert		Illuminator/miniaturist
Secundus		Copyist - novice
Eadwyn	Ally	Armourer - lay brother
Penda	Enemy	Refectory- lay brother
Wulfsgige	Enemy	Infirmery - lay brother
Pangur Ban	Ally	The abbot’s cat

Note that although monks are bound to silence most of the time (*all the time* on Sundays), they are very talkative to strangers if conditions permit.

What the Brothers know...

The following information is general knowledge that all or most of the brothers know. It has been collected here for the keeper’s convenience. Specific information can be found under each monk’s statistics below.

Can you tell me about Guthlac abbey? Any monk happily embarks on a lengthy monologue about Guthlac abbey and its history. The keeper should read the “Heroic Age” paragraph to the players, near the beginning of the scenario. The monk can name all the monks and state their roles and responsibilities. The monk weakly complains about the past Viking raids, and praises the abbey’s regained prosperity, which he attributes to its flourishing flocks of sheep, its rich library and illumination workshop, and also the fine quality of the swords the armourer forges. The monk can answer questions about the abbey’s daily routine and rules, see Play Aids for relevant information.

What happened to the Church Tower? No secret here. During the last Viking raids, before Mark’s time, Guthlac abbey was pillaged and the Danes tried to set the Church on fire. The monks, helped by a “miraculous” rain, extinguished the fire, but couldn’t prevent one tower roof to burn down. Lack of resources delayed the repair, which is now ongoing. The monks bought a large boat sail that is used to protect the tower from excessive weathering.

Where is Jens? Stories about the whereabouts of Jens are very inconsistent. Nobody has actually seen brother Jens for at least 7 days. Some believe Jens – who suffers from a

skin disease - to be at the infirmary. Others think he was returned to his family. The rest simply has no clue.

Each monk wears a woollen cowl and a tunic, a scapular for work, and stockings and shoes for the feet. In addition, each monk is given a girdle, knife, pen, needle, towel, and writing tablet.
Novices do not wear a cowl, but a *froc* instead.

Generic statistics for the lay brothers and the children are also provided ((there are in total 27 lay brothers and 10 novices from 6 to 16 years old).

Aedilhum, 24, Hospitaller

STR	9	CON	8	SIZ	14	INT	11
POW	12	DEX	12	APP	8	EDU	14
SAN	60	HP	11				

Damage Bonus: None

Weapons: Small Knife 25%, 1D4+db

Skills: Theology 45%, Latin 40%, Library Use 60%, Listen 55%, Occult 35%, Sign Language 40%, Write Latin 30%.

Aedilhum the hospitaller is responsible for the abbey's guests.

Young Aedilhum is relatively tall and skinny, and has a pale and unhealthy complexion. He is a rigorous ascetic.

Where: no specific location. Aedilhum, as a good hospitaller, tries to assist the investigators whenever he can. He may look for them if they are not found when dinner or supper is served.

INFORMATION

- **Where were you in the evening of Caedmon's death?** At the refectory for supper, then in the cloister to read and pray.
- **Have you noticed anything unusual?** No.
- **Where is Jens?** Ask dean Mark.
- **Did Immin hold a grudge against the abbot?** Why would he?
- **What is Mark up to?** I don't know.
- **Are there women in the abbey?** No. On rare occasions, high-rank ladies pay a visit to the abbey and stay at the hostel.

Alfred, 20, Constable

STR	12	CON	12	SIZ	11	INT	9
POW	13	DEX	12	APP	10	EDU	11
SAN	65	HP	12				

Damage Bonus: None

Weapons: Small Knife 25%, 1D4+db

Skills: Latin 40%, Library Use 60%, Listen 55%, Natural world 45%, Occult 35%, Sign Language 40%, Write Latin 30%.

Brother Alfred is in charge of the abbey's stables, and of the guests' steeds.

Brother Alfred is a rather bland and unremarkable character.

Where: stables.

INFORMATION

- **Where were you in the evening of Caedmon's death?** At the refectory for supper, then in the cloister to meditate and pray.
- **Have you noticed anything unusual?** No, except that the animals have been quite nervous at night lately. Must be the stormy weather.
- **Where is Jens?** Is he not at the infirmary?
- **Did Immin hold a grudge against the abbot?** I couldn't say.
- **What is Mark up to?** I don't know.
- **Are there women in the abbey?** Of course not!

Caedmon and Immin, Dead Monks

The statistics for abbot Caedmon and lay brother Immin are not listed, since they tragically die before the investigators have had a chance to meet them. Immin had been assigned for a year to care for the abbot, care for guests of honor staying at the abbot's house, cooking for them, etc.. They were both known to be spotless, God-fearing men.

Where: Caedmon lies dead in his bed until transported to the church, where the body will stay until the scenario comes to an end... Immin has simply vanished from the face of the earth and cannot be found. Ever!

Centwine, 40, Treasurer and Almoner

STR	10	CON	9	SIZ	11	INT	12
POW	11	DEX	12	APP	7	EDU	14
SAN	55	HP	10				

Damage Bonus: None

Weapons: Small Knife 25%, 1D4+db

Skills: Abacus 80%, Accountancy 45%, Latin 40%, Library Use 60%, Listen 55%, Occult 35%, Sign Language 40%, Write Latin 30%.

The treasurer is the abbey's accountant, and in charge of the logistics, such as bedding, clothing, lighting, supervising the workshops, the servants, the windmill, the fishery, etc. He also receives the abbey's revenues and the dues in kind.

Brother Centwine is of average posture, not very pleasant to look at because of his bad skin and teeth. He has a very unimaginative personality, is very disciplined, and not talkative.

Centwine has the key to the clothing room.

- **Where were you in the evening of Caedmon's death?** At the refectory for supper, then in the auditorium to discuss matters with brother Edgar.
- **Have you noticed anything unusual?** No.
- **Where is Jens?** I believe brother Jens was returned to his family.
- **Did Immin hold a grudge against the abbot?** This is a preposterous idea!
- **What is Mark up to?** Doing his best to administer the abbey after the tragic death of our beloved abbot.
- **Are there women in the abbey?** Women are not allowed inside the cloister.

Cuthbert, 30, Illuminator

STR 10 CON 13 SIZ 11 INT 15
 POW 9 DEX 17 APP 10 EDU 11
 SAN 45 HP 12

Damage Bonus: None

Weapons: Small Knife 25%, 1D4+db

Skills: Manuscript Illumination 85%, Latin 40%, Library Use 40%, Listen 15%, Occult 15%, Sign Language 20%, Write Latin 30%.

Cuthbert is a prodigious illuminator, accounting for some of the most beautiful manuscripts written in the kingdom. Otherwise, this monk is very average and shy, and easily forgotten.

Where: in the scriptorium.

INFORMATION

- **Where were you in the evening of Caedmon's death?** In the scriptorium, with brother Peter.
- **Have you noticed anything unusual?** No.
- **Where is Jens?** The gardener? A skin rash, hasn't he?
- **Did Immin hold a grudge against the abbot?** (Frown)
- **What is Mark up to?** (Frown).
- **Are there women in the abbey?** (Frown)

Eadwyn "the Faithful", 28, Lay Brother

STR 15 CON 15 SIZ 16 INT 8
 POW 18 DEX 11 APP 12 EDU 10
 SAN 90 HP 16

Damage Bonus: +1D6

Weapons: Long sword 50%, 1D8+2+db

Skills: Metalwork 75%, Latin 20%, Library Use 30%, Listen 55%, Occult 5%, Sign Language 40%, Write Latin 10%.

Eadwyn is a gifted armourer, and is solely responsible for the abbey's successful sword workshop.

Eadwyn has a commanding stature. His apparent leanness is misleading: he is very strong and tough. Eadwyn radiates an unlikely combination of simplicity and self-confidence. His gray eyes are very intense, as if he could peer deep into a man's soul.

Eadwyn was found in the hills near the abbey as a baby, miraculously alive. Indeed, the baby had a terrible wound on his chest and back, as if a sword had pierced his heart. The monks took him in and cared for him. He is mute and (the keeper) can only use sign language to communicate; note that another monk can function as translator.

When Eadwyn works he is bare-chested and the terrible scar he carries is apparent. Eadwyn knows much of what goes on; the keeper can use him to dispense crucial information the investigators may have missed.

Surprisingly, Eadwyn is an accomplished swordsman. This, combined with his unshakable faith in God, and the supernatural quality of his swords (+2 damage), makes him a powerful adversary of evil.

Where: at the workshops.

INFORMATION

- **Where were you in the evening of Caedmon's death?** At the refectory for supper, then in the cloister to meditate and pray.
- **Have you noticed anything unusual?** The brothers are different than usual. I can't point my finger at what it is: are they worried? Tired? Did you know that the abbot died not unlike the infirmarian died, four years ago? Odd. Both were ill, yet nobody noticed. I did. The feverish look, the rash on the limbs...
- **Where is Jens?** Last time I saw him was at the infirmary. Nobody tells me much.
- **Did Immin hold a grudge against the abbot?** I could not imagine why. I knew Immin, he was very gentle, always ready to help.
- **What is Mark up to?** Who knows, except Mark himself and God. I will not speak in vain...
- **Are there women in the abbey?** Odd that you ask: I saw a woman on the evening you arrived, by the river.

Edgar, 42, Cellarer

STR 10 CON 10 SIZ 14 INT 12
 POW 11 DEX 12 APP 11 EDU 14
 SAN 55 HP 12

Damage Bonus: None

Weapons: Small Knife 25%, 1D4+db

Skills: Accountancy 45%, Latin 40%, Library Use 60%, Listen 55%, Occult 35%, Sign Language 40%, Write Latin 30%.

The cellarer oversees the abbey's foodstuffs and the preparation of meals. He supervises several other monks and lay brothers: the refectory lay brother Penda, Alfred the constable, Jens the gardener, etc.

Brother Edgar is rather fat and always smells of oil and sweat. He has an angry and mistrustful nature, which serves him well in his work. Despite his weight, the man is surprisingly fast.

INFORMATION

- **Where were you in the evening of Caedmon's death?** At the refectory for supper, then in the auditorium to discuss matters with brother Centwine.
- **Have you noticed anything unusual?** No. On second thought, I find that Penda has been quite lax lately; I wonder what's wrong with him. At the first blunder, I'll have him flogged.
- **Where is Jens?** Has brother Jens already gone? Or was it tomorrow?
- **Did Immin hold a grudge against the abbot?** Ridiculous.
- **What is Mark up to?** What a cloister prior should do. I believe brother Mark has the stature required to help us all live through this crisis.
- **Are there women in the abbey?** What? Women? What makes you think that?

Edmund, 60, Sacristan

STR 11 CON 12 SIZ 12 INT 9
 POW 8 DEX 11 APP 12 EDU 15
 SAN 40 HP 12

Damage Bonus: None

Weapons: Small Knife 25%, 1D4+db

Skills: Theology 45%, Latin 70%, Library Use 50%, Listen 55%, Occult 5%, Sign Language 40%, Write Latin 40%.

Edmund is the sacristan, in charge of the sanctuaries (the two churches) and their furniture. He is also the master timekeeper of the abbey.

The man is rather handsome and tall despite his age.

Edmund has the key to the north and south doors of the abbatial church. He can also bar and unbar the main door of the church from the inside.

Where: most of the time around the dormitories, the church, and the Guthlac church and crypt.

INFORMATION

- **Where were you in the evening of Caedmon's death?** At the refectory for supper, then in the cloister to pray for a while before going to the church in time for Compline (9 PM).
- **Have you noticed anything unusual?** I must be getting old, because I do hear funny noise in the church at night. I even saw a raven one evening!
- **Where is Jens?** Oh, hum, I couldn't say really... I hope brother Jens is recovering fast by now...
- **Did Immin hold a grudge against the abbot?** Why would he? Such a sweet boy....
- **What is Mark up to?** What do you mean?
- **Are there women in the abbey?** No, no, no...

Ennabarus, 53, Porter Monk

STR	9	CON	12	SIZ	8	INT	11
POW	14	DEX	6	APP	13	EDU	15
SAN	45	HP	10				

Damage Bonus: none

Weapons: Staff 35%, 1D6+db

Skills: Latin 40%, Library Use 60%, Listen 65%, Occult 60%, Ogham 80%, Sign Language 40%, Write Latin 30%.

Ennabarus is a short red-haired man, with a barrel like body (he is not fat though) and a round, open face. He always seems out of breath and talks with a slightly whizzing voice.

Because of "bad legs", brother Enabarrus walks with a staff, and sits down at the first opportunity. He talks with a strong Irish accent.

A successful Irish roll tells the player that "Enabarrus" is a Latin deformation of the Irish "Etnobarros" meaning "birdhead". Furthermore, a Spot Hidden roll can reveal that the porter's staff is carved with a peculiar pattern of grooves and dots (an example of Ogham script, see handout #5). The carvings on the staff mean: "do you believe in God the Father almighty and in life after death? I believe").

Enabarrus has good knowledge of the occult, in particular the gods of old. He knows in particular the connection between the Washer at the Ford, ravens, and the Celtic goddess Morrighu. He believes in the lilims, in banshees, in omens (e.g. a raven), and is inclined to interpret everything in an occult light.

Where: praying and meditating at the gatehouse or any place quiet, e.g. the graveyard, the church. He avoids the Guthlac church.

INFORMATION

- **Where were you in the evening of Caedmon's death?** At the refectory for supper, then in the auditorium where I saw brother Centwine and brother Edgar in discussion.
- **Have you noticed anything unusual?** Well... There are these three riders I spotted several times hiding in the shadows at the edge of the woods over there, see? Have *you* noticed anything unusual?
- **Where is Jens?** Good you should ask. I don't know really. I though he was at the infirmary these last days. What do the others say?
- **Did Immin hold a grudge against the abbot?** A grudge? I don't know him that well. Are you suggesting that... Lord have mercy! Even so, why on earth would Immin murder the abbot?
- **What is Mark up to?** I have asked myself the same question for a long time. Why do you ask?
- **Are there women in the abbey?** Have *you* seen one? Please tell me more...

Godfrey, 31, Preacher and Librarian

STR	10	CON	10	SIZ	10	INT	12
POW	11	DEX	12	APP	11	EDU	14
SAN	55	HP	10				

Damage Bonus: None

Weapons: Small Knife 25%, 1D4+db

Skills: Theology 75%, Latin 40%, Library Use 90%, Listen 55%, Occult 35%, Sign Language 40%, Sing 20%, Write Latin 30%.

Godfrey is a stern figure, quite intolerant and boring. He has an unexplained fascination for dean Mark, though he is unaware of Mark's evildoings. The keeper may choose which way to tilt the good/evil balance in Godfrey's heart, as suits game play.

Godfrey is believed to know the bible by heart.

Godfrey has the key to the *armarium* (library closet).

INFORMATION

- **Where were you in the evening of Caedmon's death?** At the refectory for supper, then in the cloister to read.
- **Have you noticed anything unusual?** No.
- **Where is Jens?** Ask dean Mark.
- **Did Immin hold a grudge against the abbot?** No.
- **What is Mark up to?** I do not understand the question.
- **Are there women in the abbey?** No.

Jens, 21, Gardener and Deep One

STR	14	CON	8	SIZ	16	INT	13
POW	11	DEX	11			EDU	10
		HP	12	Move	11		

Damage Bonus: +1D4.

Weapons: Claw 25%, 1D6+db.

Armour: 1-point skin and scales.

Sanity Loss: 0/1D6.

Jens of Ythancaestir arrived six years ago at the age of sixteen, fleeing his abhorred family.

Indeed, Deep One blood runs deep in Jens' clan. Jens had thought he could escape his own fate by joining Guthlac's holy community but he was wrong. In him the tainted blood runs strong, and the abbey's placement upon a "ley" line has recently triggered his change into a Deep One. What first looked like a harmless rash malignantly spread all over Jen's skin, and the realization of what was happening to him made the young man lose his mind. Jens was sent to the infirmary for an indefinite time...

By the time the investigators find Jens, his Deep One side has possessed him totally. Of course, no exorcism can turn him back into his former human self. He is frantic to reach water, preferably the sea, but a river will do.

Where: At first in the infirmary, a week before the investigators arrived, he is imprisoned in a walled cell beyond the cellar.

Mark, 38, Evil Infirmarian and Dean

STR	11	CON	11	SIZ	9	INT	15
POW	8	DEX	13	APP	10	EDU	15
SAN	30	HP	11				

Damage Bonus: None

Weapons: Small Knife 45%, 1D4+db

Skills: Medicine 60%, Cthulhu Mythos 20%, Insight 55%, Latin 40%, Library Use 60%, Listen 55%, Occult 50%, Potions 51%, Sign Language 50%, Spot Hidden 35%.

Mark is infirmarian and dean: he manages the abbey's domains, and he may exert abbatial powers in the abbot's "absence". He is also the keeper of the discipline inside the cloister.

Mark has the keys to his cell in the infirmary, and to the prison at the back of the cellar. Mark also knows the key to enter the temple of Morrigu.

Mark is completely bald and from his complexion he obviously is *not* native of this part of the world (Mark tells he was born in Egypt from Christian parents). His hands are strangely colored, as if from some red-brown die (when questioned about this he tells that it is the scar of a skin disease he had during childhood).

Five years ago, Mark joined the monastic community. Mark pretends to be a coptic monk from a coptic monastery (Christian Coptic Orthodox Church Of Egypt). The name "Mark" is that of the man who brought Christianity to Egypt under the reign of Nero.

Mark quickly gained the trust of the abbot and within months of his arrival, when the infirmary monk died of a sudden illness ("I believe it was Holy Fire"), Caedmon appointed Mark as infirmarian. Unknown to all, Mark is spy of the serpent man Seth, and a keen student of magic and the Mythos. He traveled much in the Middle East and the Balkans. Religion is just a front for this lazy opportunist and magic is just a tool to gain more power, not an end in itself. Guthlac abbey is a perfect hiding place, a stepping-stone, a "scam". With minor effort to

cover up appearances, Mark can study profane books at will, is dispensed of manual labor that he resents so much, and can scheme his ambitious schemes. Mark is certainly no lackey of Stigand (or any god or deity for that matter), but sees opportunity in such a heretic association. Unfortunately for him, there are stronger forces at play (Jens' degeneration, Stigand's own alien motivation, the investigators sent by the Bishop), which make him lose control of the situation.

Mark generally tries to 1) avoid the investigators when they are looking for him, and 2) sneak up on them when they least expect him to. It is relatively easy for the investigators to face up to Mark before or after an office in the Church, at Tierce (9 AM), Sext (12 AM), or Nones (3 PM). When cornered, Mark irritably responds that he has a more important crisis to solve.

Where: until the investigators get *really* suspicious, everywhere the investigators don't expect him to be. After he'll take refuge in the temple of Morrigu beyond the crypt of Guthlac.

The psychopath's profile

There are about 20 criteria to meet to be psychopathic, here are some: a psychopath...

- lacks a sense of guilt and compassion,
- is an eloquent talker and superficially charming,
- is an opportunist, a compulsive liar, lazy, impulsive and very ambitious,
- is good at recognizing the weaknesses of people and mimicking them to attract sympathy,
- needs continuous challenge and stimuli.

The main drives of a psychopath are 1) take pleasure from the suffering of others, 2) thrive on chaos, 3) win. Psychopaths are good at getting on friendly terms with the established authority, which in turn can protect them from the resentment of the psychopaths' peers. When a psychopath messes things up, his peers usually end up taking the blame!

Of course the notion of psychopath is unknown to Dark Ages society. Instead, a psychopath will be characterized – once exposed – as "sick" or morally "evil", i.e. "Satan".

INFORMATION

- **Where were you in the evening of Caedmon's death?** At the refectory for supper, then in the cloister to meditate. Before Compline I sent lay brother Wulfsige to check on the abbot, who was fine.
- **Have you noticed anything unusual?** No. Why?
- **Where is Jens?** Jens was returned to his family a few days before you arrived.
- **Did Immin hold a grudge against the abbot?** Most likely! I have always doubted about the nature of Immin and his special "friendships" (homosexuality).
- **What is Mark up to?** Mark tells the investigators his standard lie-ridden *curriculum vitae* (see above). He evades tricky questions with commonplace answers.
- **Are there women in the abbey?** A woman? On the monastery grounds? A slave maybe, I don't know...

Pangur Ban, 13, Big Cat and Seer

STR	1	CON	2	SIZ	1
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POW 13 DEX 13
HP 2 Move 10

Damage Bonus: -1D6

Weapons: Claw 40%, negligible damage (0, 1 at most)

Skills: Climb 80%, Move Silently 90%, Occult 90%, Sneak 90%.

Pangur Ban is the deceased abbot's cat. The cat has seen much that humans cannot see. The keeper can use Pangur Ban as an occult sounding board. This idea is developed further in the "Events" section of the scenario.

Where: everywhere, but the cat is particularly drawn to places where occult events are going to happen.

Paulinus, 45, School Master

STR 10 CON 11 SIZ 12 INT 14
POW 14 DEX 9 APP 12 EDU 16
SAN 70 HP 11

Damage Bonus: None

Weapons: None

Skills: Trivium (grammar, rhetoric, and dialectic) 80%, Greek 50%, Latin 75%, Occult 40%, Own Kingdom 50%, Persuade 30%, Library Use 60%, Write Latin 80%.

Paulinus is *the* schoolmaster of the abbey, watching over novices and infusing them with the word of God.

Where: spends most of his time around the novices' quarters.

INFORMATION

- **Where were you in the evening of Caedmon's death?** After supper I discussed the theory of rethorics with the novices, then joined my brothers for the office at Compline (9 PM).
- **Have you noticed anything unusual?** No, apart from the fact that the novices are more... More nervous than usual.
- **Where is Jens?** He went back to his home village didn't he?
- **Did Immin hold a grudge against the abbot?** What a silly idea.
- **What is Mark up to?** What?
- **Are there women in the abbey?** NO!

Penda, 25, Refectorian and Mark's bully

STR 17 CON 8 SIZ 10 INT 8
POW 11 DEX 9 APP 9 EDU 10
SAN 55 HP 11

Damage Bonus: +1D4

Weapons: Head butt 35%, 1D3+db, Large Knife 25%, 1D6+db, Mace 50%, 1D6+db

Skills: Natural World 35%, Navigate 35% Sign Language 25%, Track 35%, Sneak 35%, Throw 50%.

Penda is a lay brother in charge of the refectory (preparation of meals, etc.). In theory he falls under the authority of the cellarer Edgar, but in reality he obeys Mark body and soul (for what reasons is anybody's guess)! Penda is heavily built, very obviously strong. His baby face and constant smile is less a sign of kindness than of

lunacy. Penda is dense in all senses of the word, and potentially dangerous.

Asking Penda about his past is the only thing that can take the smile off his face. One thing is more or less certain: Mark got Penda into the abbey.

Penda has nothing useful to say about anything the investigators may ask him.

Peter, 26, Copyist with a Bad Conscience

STR 10 CON 10 SIZ 11 INT 12
POW 11 DEX 11 APP 11 EDU 14
SAN 55 HP 11

Damage Bonus: None

Weapons: Small Knife 25%, 1D4+db

Skills: Manuscript Illumination 45%, Latin 40%, Library Use 60%, Listen 55%, Occult 35%, Sign Language 40%, Write Latin 30%.

After the morning mass, on the same day that the investigators arrived, brother Peter was being severely reprimanded by Lord Caedmon in the Chapter, in front of all other monks. The sacristan had accused Peter of touching himself at night. Peter protested that he may have had a "bad dream", but never spoiled himself. All monks can relate this incident. Peter was tied up and flailed with a whip, and subsequently was not allowed to eat with his fellow brothers until his absolution by the abbot, which never came of course.

In truth, Peter has been plagued by nightmares for some time already, a strange combination of eroticism and horror that slowly eroded his sanity. His weak POW made him an occult barometer, and his dreams were the forewarnings of the coming of the lilims. Secretly and in a moment of weakness, Peter wishes the abbot dead...

Where: in the scriptorium.

INFORMATION

- **Where were you in the evening of Caedmon's death?** I... I... after supper, I prayed in the cloister... Then, I... I went back to the scriptorium to work on a book... I'm was relieved of the Compline office (9 PM) to do this work, you see... Why do you ask?
- **Have you noticed anything unusual?** I... Well, no, I don't think so. Why?
- **Where is Jens?** I don't know.
- **Did Immin hold a grudge against the abbot?** NO! No, I mean, he certainly did not. I'm sure he didn't. I just know.
- **What is Mark up to?** Why? What *is* he up to?
- **Are there women in the abbey?** Women? No, why?

Peter, Revenant

STR 10 CON 10 SIZ 11 INT 7
POW 0 DEX 8
HP 11 Move 6

Damage Bonus: None

Weapons: Mangle 30%, 1D4

Armour: none, but impaling weapons do only 1 point of damage, and others do half rolled damage

Sanity Loss: 0/1D8

Brother Peter was dragged into the latrines by a lilim, and ended up being neither dead nor alive – but *undead*.

An awful smell emanates from the parody of a monk, a sweet and sour mixture of excrements and rotting flesh.

The former Peter is still clad in his old habit that thankfully hides most of his body. The left half of its head is largely missing (eaten up by a hungry lilim), and in some places the skin seems to be replaced by patches of leathery hide. The thing's left hand is abnormally long, almost reaching to the ground, and swollen black. The hellish apparition is totally insane and will stagger after anyone who gets too close and try to gore him or her. Anyone getting this close hears (on a successful Listen roll) the thing muttering over and over: "the serpent, the serpent is rising..."

Peter – being already dead – must be literally hacked apart before it ceases to act. Setting it aflame is also effective.

Where: in the Street of Shadows.

Secundus, 17, Novice Copyist

STR	10	CON	10	SIZ	11	INT	12
POW	11	DEX	11	APP	11	EDU	14
SAN	55	HP	11				

Damage Bonus: None

Weapons: Small Knife 25%, 1D4+db

Skills: Copying manuscripts 45%, Latin 40%, Library Use 60%, Listen 55%, Occult 35%, Sign Language 40%, Write Latin 30%.

Secundus is a friend of Peter's... Secundus is very gifted at illuminating manuscripts, so much in fact that the monks have made an exception and authorized him to work in the scriptorium at selected times, and in the presence of Cuthbert and Peter.

Where: in the scriptorium.

INFORMATION

- **Where were you in the evening of Caedmon's death?** At the novices' quarter, with our master Paulinus.
- **Have you noticed anything unusual?** There is something I should tell you about Peter, which has bothered me...
- **Where is Jens?** I have no clue.
- **Did Immin hold a grudge against the abbot?** Immin? I don't think so...
- **What is Mark up to?** I don't know.
- **Are there women in the abbey?** No, I would have noticed. Though some of the younger novices claim to have seen one walking around the graveyard. They must have had too much ale!

Three lilims

STR	11	CON	11	SIZ	13	INT	11
POW	0	DEX	11				
		HP	12	Move	8		

Damage Bonus: None

Weapons: Bite 30%, 1D4+automatic worry

Armour: all but Impales do half the rolled damage

Skills: Hide 80%, Listen 70%, Scent Blood/Decay 75%, Sneak 80%

Sanity Loss: 0/1D6

Automatic worry: if the lilim strikes home, then it hangs on and worries its victim with its fangs, continuing to do 1D4 Bite damage automatically. A successful STR against STR Resistance Table roll dislodges the lilim, ending the Bite damage.

"Lilim" is the name given by monks to vampiric she-demons (in Latin *succubi*), who prey on men's repressed sexuality and cause "wet" dreams. In Celtic folklore, the lilims (*banshees*) are the servants of the triple death goddess Morrighu (*Lilith*).

Sometimes holding a crucifix against one's crotch was said to help. The cynic's view is that the poor monks invented lilims to excuse sexual deviancy.

In the scenario, Mark opens the way to three of these creatures. They are vampires - the living dead - that mess with the monks' spiritual and physical integrity. Eventually, they precipitate the downfall of the abbey, as the scenario title suggests.

The true shape of a lilim is a parody - the antithesis - of that of a woman, maybe 5 feet tall, impossibly skinny, with a leathery, blackish, parchment-like skin. The head is skeletal, with a lipless and flesh-less jaw, all teeth showing, and very long oily black hair. The lilim has two small sagging breasts disproportionate arms and legs, and sharp claws. It seems to breathe, though very slowly and soundlessly, and now and then it emits strange clicking sounds.

A lilim is "invisible" to humans as long as it stays immobile. This ability makes the lilim – despite the average statistics - a terrible and very dangerous foe that almost always surprises its victims.

During daytime the lilims hide in a dark lair. However, they can induce daydreams to impressionable humans (or to animals) and appear to them in some intangible ghost form – an illusion, see below.

LILIM #1: THE MOTHER

Hides at first in the abbot's house, later in the burnt tower. Haunts the abbot's house, the novice's corner. Begets lilim #2 from copulating with a monk (or an investigator!) on its second night in the abbey.

At daytime or in dreams, usually appears as a woman clad in red robes, the face always hidden by long clammy hair.

LILIM #2: THE VIRGIN

Lilim #2 is the "daughter" of lilim #1. Created in one night. It hides in the monks' latrines. Haunts the dormitory.

At daytime or in dreams, it remains usually unseen. One may however hear a fading girlish laughter, which can be followed.

LILIM #3: THE CRONE

The conditions of the creation of lilim #3 are left to the keeper. Lilim #3 can be the fruit of the union of another lilim with a human, or come out of one of Mark's *demon bowl*. It hides in the temple of Morrighu. Haunts the graveyard.

At daytime or in dreams, it often appears in a black animal form, e.g. a large raven. It can also appear as an ominous "angel of death" figure, the shadow of a terrible hag half-hidden in billowing black robes.

Wulfsige, 25, Mark's goon

STR 12 CON 8 SIZ 15 INT 15
 POW 15 DEX 9 APP 6 EDU 10
 SAN 75 HP 10

Damage Bonus: None

Weapons: Large Knife 40%, 1D6+db

Skills: Climb 65%, Fast talk 45%, Natural World 20%, Navigate 25%, Other Kingdoms 25%, Pilot Boat 15%, Sign Language 50%.

Wulfsige is the so-called “aid” of the infirmarian. In reality, Wulfsige has no clue about things medical, even by Dark Ages standard, and relies entirely on his master Mark to perform medical tasks. Like Penda, Wulfsige got employment in the abbey via Mark. Penda down't hide his past as a sailor, “with some luck and a desire to retire from the vicissitudes of the world”.

In reality, Wulfsige is a true weasel, ready to follow Mark to the four corners of the world. Wulfsige won't shy away from using violence.

Average Novice

Simply reuse the statistics of Secundus the Copyist, and specify a different the Art/Craft/Science.

INFORMATION

Keeper's discretion.

Average Lay brother

Over twenty half-monks who cannot read or write Latin. They are basically servants: cook, baker, washer, gardener, constable, handyman, provider, etc. Simply reuse the statistics of Secundus the Copyist, specify a different Craft, and remove the following skills: Latin, Library Use, and Write Latin.

INFORMATION

Keeper's discretion.

Play Aids

The monks of Guthlac abbey are “cenobites”, i.e. “who live under a rule and an abbot”. The rule in question is that of Benedict, and is divided into 73 chapters touching all aspects of the monks' way of life. The keeper, keen to fully render the abbey's peculiar atmosphere and to accurately role-play monks, should familiarize himself with some of the key chapters excerpted hereunder.

Keeper of the Benedictine Rule

7. The first degree of **humility**, then, is that a man always have the fear of God before his eyes... The third degree of humility is, that for the love of God a man subject himself to a Superior in all **obedience**... The fifth degree of humility is, when one hides from his abbot none of the evil thoughts which rise in his heart or the evils committed by him in secret, but humbly confesses them... The eighth degree of humility is, when a monk does nothing but what is sanctioned by the common rule of the monastery and the example of his elders. The ninth degree of humility is, when a monk withholds his tongue from speaking, and keeping **silence** does not speak until he is asked...

23. If a brother is found stubborn or disobedient or proud or murmuring, or opposed to anything in the Holy Rule and a contemner of the commandments of his Superiors, let him be admonished by his Superiors once and again in secret, according to the command of our Lord. If he does not amend let him be taken to task publicly before all. But if he does not reform even then, and he understands what a penalty it is, let him be placed under **excommunication**...

In smaller faults, let him be debarred from eating at the common table, but let the brother who is found guilty of a graver fault be excluded from both the table and the oratory. Whoever is excommunicated for graver faults from the oratory and the table, let him, at the time that the Work of God is celebrated in the oratory, lie stretched, face down in silence before the door of the oratory at the feet of all who pass out. And let him do this until the abbot judges that it is enough.

28. If a brother has often been corrected and has even been excommunicated for a fault and **does not amend**, let a more severe correction be applied to him, namely, proceed against him with corporal punishment... But if he is not healed even in this way, then finally let the abbot dismiss him from the community...

33. The vice of personal ownership must by all means be cut out in the monastery by the very root, so that no one may presume to give or receive anything without the command of the abbot; nor to have anything whatever **as his own**, neither a book, nor a writing tablet, nor a pen, nor anything else whatsoever...

36. Let a cell be set apart for the **sick brethren**, and a God-fearing, diligent, and careful attendant be appointed to serve them. Let the use of the bath be offered to the sick as often as it is useful.... Thus also let the use of meat be granted to the sick and to the very weak for their recovery. But when they have been restored let them all abstain from meat in the usual manner.

53. When, therefore, a **guest** is announced, let him be met by the Superior and the brethren with every mark of charity. And let them first pray together, and then let them associate with one another in peace. This kiss of peace should not be given before a prayer has first been said, on account of satanic deception. In the greeting let all humility be shown to the guests, whether coming or going; with the head bowed down or the whole body prostrate on the ground, let Christ be adored in them as He is also received. When the guests have been received, let them be accompanied to prayer, and after that let the Superior, or whom he shall bid, sit down with them. Let the divine law be read to the guest that he may be edified, after which let every kindness be shown him... Let the abbot pour the water on the guest's hands, and let both the abbot and the whole brotherhood wash the feet of all the guests. When they have been washed, let them say this verse: "We have received Thy mercy, O God, in the midst of Thy temple"... On no account let anyone who is not ordered to do so, associate or speak with guests; but if he meet or see them, having saluted them humbly, as we have said, and asked a blessing, let him pass on saying that he is not allowed to speak with a guest.

56. Let the **abbot's table** always be with the guests and travelers. When, however, there are no guests, let it be in his power to invite any of the brethren he desires. Let him

provide, however, that one or two of the seniors always remain with the brethren for the sake of discipline.

63. In naming each other let no one be allowed to address another by his simple name; but let the older style the younger brethren, brothers; let the younger, however, call their elders, fathers, by which is implied the reverence due to a father. But because the abbot is believed to hold the place of Christ, let him be styled Lord and abbot.

66. If it can be done, the monastery should be so situated that all the necessities, such as water, the mill, the garden, are enclosed, and the various arts may be plied inside of the monastery, so that there may be no need for the monks to go about outside, because it is not good for their souls.

69. Care must be taken that on no occasion one monk try to **defend another** in the monastery, or to take his part, even though they be closely related by ties of blood. Let it not be attempted by the monks in any way; because such conduct may give rise to very grave scandal. If anyone overstep this rule, let him be severely punished.

Monastic routine (winter season)

Unless for major Christian fetes or unless disrupted by grave events, the routine of a Benedictine monastery like Guthlac is everyday the same, more or less strictly following the Rule of Benedict and punctuated by canonical praying hours or “offices”: Prime, Tierce, etc. Each office takes place in the abbey’s church, is announced by the sounding of the bells, and consists of psalms, readings, a hymn, and a prayer. Prayers are typically devoted to the salvation of the world, mercy for the poor, and protection from Vikings. Monks also pray for the salvation of their secular benefactors, e.g. the earl. Note that the measurement of time differs from what we are used to, since 12 hours are fitted between sunrise and sunset, and 12 hours from sunset to sunrise. Day “hours” in winter are thus relatively short; while night “hours” are long. Note also that most monks do not work on Sundays, spending instead time in prayer or in study.

When	What	Where
	Monks rise before sunrise Wash hands and face	Dormitory
Sunrise	Prime day office 1st Mass	Church
↑	Chapter meeting	Chapter
	Short discussions/reading	Cloister Auditorium
Morning ↓	Tierce day office 2nd Mass Monks go to work	Church Everywhere
Noon	Sext day office	Church
↑	Dinner Back to labor	Refectory Everywhere
Afternoon ↓	Nones day office Monks labor	Church Everywhere
Sunset	Vespers day office	Church
↑	Supper Short discussions/reading	Refectory Cloister Auditorium
Evening ↓	Compline day office Monks go to bed	Church Dormitory

Midnight	Matins night office Earlier on Sundays	Church
	Novice study Back to sleep	Scriptorium Dormitory
↑ Night	Lauds morning office	Church
↓	Back to sleep	Dormitory

Talking amongst monks is only allowed during two short periods after the chapter meeting and after supper; incidentally, these are also the best times for players to interrogate the monks. For the remains of the day monks use sign language to communicate with each other. On Sundays all talking is prohibited. Note that monks are very talkative to strangers.

Incidentally, office hours are the best times for investigators to rummage around without fear of being caught!

Demon Bowls

Demon bowls are clay vessels exclusively found in Iraq and Iran, dating from the 6th to the 8th centuries AD. They are inscribed on the inside in Syriac language. The writing is coiled like a spiral, beginning from the bowl's rim and moving toward the center, which shows the primitive figure of some kind of bound demon. Bowls come in pairs, glued together with pitch, and the inner space contains human skull fragments.

These artifacts are demon traps, aimed at sending the sealed demon upon the sorcerer's target. Demon bowls are first buried in a place where a ghost or a demon is known to hide. Once the spirit is caught, the bowl is placed next to the victim's house. Punching a small hole in the bowl or breaking it releases the creature (the sorcerer must flee lest the demon takes him to be the target).

THE DEMON BOWLS IN THIS SCENARIO...

The serpent man Seth/Stigand gave three demon bowls to Mark. Each demon bowl is a magical artifact: a permanent “Seal” spell (see the Old Grimoire) is embedded in the clay. The serpent man instructed Mark to bury the demon bowls for two weeks in the evil ground of the temple of Morrighu. There the demon bowls trapped three vampire spirits – the lilims – prowling the border region of the otherworld. The lilims may or may not be the three-centuries-old spirits of the priestesses of Morrighu who were killed by Guthlac. Each lilim can be released within one single combat round, by punching a hole in the clay of the demon bowl.

Additionally, Mark tries to command each demon by vocalizing an Ancient Egyptian spell (“Bind Ghou”) he learned from the Serpent Man. The actual spell is unpronounceable to Dark Ages people, except maybe to Egyptians, with a bit of luck. Dean Mark is Egyptian, but failed his first Luck roll and mispronounced the command to kill Caedmon! The lilim took lay brother Immin instead, and left unbound...

With a successful Repair/Devise roll, it is possible to reconstruct a broken demon bowl (such as found in the abbot’s room or in the latrines). One needs a successful Read Syriac or Greek roll to decipher the inscriptions on the inside of the bowl:

Demon bowl inscriptions

The following example holds only for the demon bowl used against Lord Caedmon. Simply change the name of the target for other instances:

“I deposit this binding spell with you, chthonian gods - the Destroyer, also called the Old One, and chthonian Hermes-Thoth, and mighty Lilith, who holds the keys to those in Hades, and chthonic spirits, and those who suffered an untimely death, year by year, month by month, day by day, night by night, hour by hour. I adjure you, all spirits in this place, to assist the ghost. Rouse yourself for me, ghost, whoever you are, whether male or female, and go into every place, into every quarter, into every house, and bind Caedmon, whom her mother Hilda bore, that the curse of She Who Says No will descend upon Caedmon. May the darkness take him, Caedmon son of Hilda. May the fear of death be in Caedmon's house.

For I adjure you, ghost, by the fearful and dreadful name of her at the hearing of whose name the earth will open, at the hearing of whose name the spirits tremble with fear, at the hearing of whose name men are agitated. Now, now quickly, quickly! I am the Prolonged of Life who conceals the stars, who preserves Hades, who establishes the spheres in truth.”

FORMATION OF A LILIM...

“A chill creeps from the clay bowl into the room. Small sinuous plumes of what looks like black smoke slowly drift from the hole close to the cold flagstone floor. Faint murmurs can be heard, and by listening closely one can make out raucous voices! The tendrils of black mist drift under the doors towards the dormitories. There they ‘rape’ the monks’ sleeping minds, break into their dreams and nightmares, and use the monks’ living force to form bodies (see Statistics)...”

The ancient Egyptian version of Bind Ghoul costs is identical to the Bind spell in the Old Grimoire, apart from the fact that only a sorcerer with knowledge of Egyptian has a chance to cast it (Luck roll required after a successful Other Language/Egyptian roll).

Player Handouts**Aethelnoth’s recommendation letter (handout #1):**

To the most reverent Caedmon, abbot, Aethelnoth, deeply concerned by your distress,

In view of the gravity of the situation you expose in your letter, let me be as brief as possible. I have decided to send [investigator names] to Guthlac abbey in order to investigate the plight of brother Jens, and if need be, to assist you in everything. I trust you will allow them to fully exercise their wisdom and their gifts by allowing them to move about unrestricted and to question the brethren if necessary. It is up to you, most Holy Father, to help my clerics so that, with your intercession and with the gift of God that guides us all, your brethren and Jens will overcome this scourge and glorify the name of our Lord Jesus-Christ.

Sign of dean Aethelnoth.

Given 7 days before the Kalends of November, year of the incarnation of our Lord 1020. Written in Canterbury.

In dei nomine, Amen.

The abbot’s Journal (handout #2):

This is a diary kept by the abbot and is written in Latin. It takes three hours to read. Only two entries are of note:

Anno Domini 1020, September 6th.

Brother Jens approached me this day. He has been suffering terrible nightmares. I had brother Mark examine him and we were horrified to find his back entirely covered with a malignant rash. Jens fears that he is being possessed by a devil and begged us to seal him within a penitent’s cell until the foul creature released him. I spoke soothing words, and ordered him to go to the infirmary, to which he reluctantly agreed.

Anno Domini 1020, October 14th.

The poor boy is possessed. His condition is awful. Mark advised me to send the boy back to his family, as they request. Brother Jens raged when I suggested this – he said he preferred to die than to return to Ythancaestir. I have written to the bishop asking for an exorcistate to be sent to Guthlac as soon as possible. I pray for the Mercy of our Savior.

The Letters (handout #3):

The letters are all from Rollo of Ythancaestir (A successful Own Kingdom or Other Kingdoms roll reveals the name to be Danish). The letters are addressed to the abbot of Guthlac abbey.

To Lord Caedmon, abbot of Guthlac, Rollo of Ythancaestir,

Due to unforeseen happenings within our family I must request that you release Jens from his duties to return to us with the utmost haste.

To Lord Caedmon, abbot of Guthlac, Rollo of Ythancaestir,

I appreciate your concern for Jens’ health, however I must insist that he returns home immediately. Please hand Jens over to my messenger who will nurse him on his way to Ythancaestir.

To Caedmon, abbot of Guthlac, Rollo One-Eye,

I must protest in the strongest terms your treatment of my retainer. If Jens were truthfully possessed as you claim, then the second opinion of my man would have confirmed this. If Jens does not arrive home within two weeks I will come and fetch him in person, using violence if necessary.

Excerpt from Guthlac, his Journeys (handout #4):

This old parchment details the deeds of Guthlac.

At last, Guthlac traveled south to Kent. There by a village, he discovered a temple dedicated to the goddess Danu. The worshipers of this pagan god were brutal and bloodthirsty, and killed two of Guthlac’s companions.

Then a great Fear was called forth by the evil priestesses, and slaughtered the remainder of Guthlac's companions, 120 souls. But the spirit of God was with Guthlac, and held his hand that held his sword. And with his sword and his spear, Guthlac pierced the three women, a child, a mother, and an old woman. And the great Fear was gone. Once the blood stopped flowing, Guthlac cast his sword from his red hands, and said: "truly I have seen evil and I have seen the angel of God holding my sword, and the angel destroyed the four demons." He said: "and build here a place of worship, that none may ever pray here again to false gods. And when I die, bury my body here that I might ever protect the true worshippers." Then he left and went to Repton.

temple of Morrighu. Interestingly, there are annotations by Mark written in red ink on one page of the book that depicts an Ogham wheel. Most of the notes are names of Celtic deities written in Ogham script: Danu, Anu, Blodeuwedd, Cerridwen, Morgan. There is also a short Latin sentence at the bottom of the page, which reads: "what is the name of the triple goddess?" The answer of course is "Morrighu" (successful Occult roll required, or simply asking Ennabarus).

More about the temple of Morrighu and its magical door can be found in the "Last Day" section of the scenario.

Mark's secrets (handouts #5):

A large number of scrolls, letters, notes, etc. Requires several Library Use rolls before finding the interesting bits below. Importantly, any well-informed person can tell that Ferriby is an important port on the Humber:

Half burnt letter by an unknown person (in fact Stigand) to a certain "Lupus" (in fact Mark):

To Lupus,

I have important business to do in London and in Canterbury. There is a long ship waiting for me at Ferriby. I will make sure we can meet at the usual place October 15th at sunset. Be there. After that I will go to... (Burnt section) I do not expect to return to the mines for a long time. I have asked the Norsewoman... (Burnt section) Burn this letter like the previous ones. Do not reply.

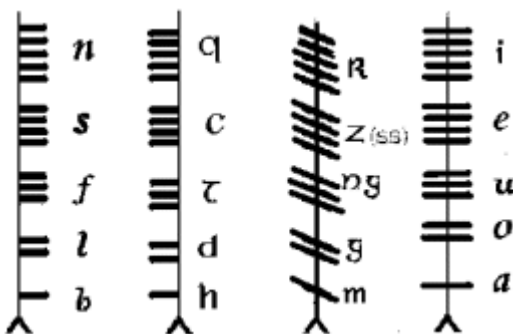
October 1st.

Letter sent to "Lupus" (Mark):

To Lupus, Rollo One-Eye,

We need the monk who speaks Greek. I will send three men shortly. Make sure they lay their hands on the monk as soon as possible and return to Ythancaestir unhindered. Also, I need to get my son back before he changes. This situation is intolerable – you must not allow the Church of men to discover our secrets. Don't fail me this time.

A 9th century book entirely written in Irish using the magical Ogham script. The book is full of Irish sagas, and contains a guide to the Ogham alphabet:



(Note that vowels can be carved as dots instead of lines)

In principle, deciphering this book is only possible with the help of Ennabarus. The Ogham script is the key to understanding the *Ogham wheel* carved on the door to the

The Clan

“When passing a door-post, watch as you walk on, inspect as you enter. It is uncertain where enemies lurk or crouch in a dark corner” – Viking saying, anonymous.

Introduction

The investigators travel to the small village of Ythancaestir in Essex, to seek out the family of Brother Jens the Meek, and in pursuit of the kidnapped Brother Paulinus. They find an old Christian church threatened by a Deep One clan and their allies. The investigators become involved in the serpent man Stigandr's machinations, as the Deep Ones have been charged with placing an altar stone at the head of the Great Serpent ley line.

Keeper's Information

The Danish clan of Rollo One-Eye have long been associated with the Deep Ones, with most of the male side changing around their 25th birthday. The serpent man Seth (known to the clan in his human guise under the Norse name of Stigandr - the Wanderer) made a pact with the Deep Ones years ago. He prophesized to them the end of the age of men, and the rise of a new kingdom where the cold-blood races would reign supreme. To realize the prophecy, they must work together and open the Door to Yog-Sothoth, who will eradicate life at the surface of the earth - in a single day! After that, Stigandr claimed that mighty Cthulhu would be unchained and free to walk the earth. He provided the clan with fragments of a manuscript describing the ritual to open the Door. Ythancaestir forms the head of a serpent shaped ley line needed for the opening of the Door. This posed two problems for the clan. First, the ritual is written in Greek and none of the clan can read Greek (Stigandr lied to them he couldn't either). Second, the ritual requires a sacred altar stone that was lost until recently.

Rollo One-Eye, Danish ruler of the village, has organized the kidnapping of a monk from the abbey his son fled to five years ago. This monk, Brother Paulinus, is being forced to translate the ritual and to speak it during the ceremony.

The altar stone, or Head Stone, has been found by the Deep Ones; it was used by the early Christians along with much of the stone of the Roman fort to build St. Peter's church. More pressing business, such as the kidnapping of Brother Paulinus to translate the manuscript fragments, have meant that so far the Deep Ones have not attempted to retrieve the Head Stone. Brother Paulinus' partial translation has revealed that the altar stone must be bathed in blood under at least two new moons, and this has lent some urgency to the need to retrieve the stone.

History

The Roman fort of Othona, a coastal defence, was built in the area that later became known as Ythancaestir. The fort

was sited on a promontory, surrounded by marsh land on its North and South sides, which gave access to the River Panta and the North Sea beyond.

In 653, as Christianity spread throughout Essex, the remains of the Roman fort was used as a site of worship to the great Deep One, Dagon. As was their way, the early Christians drove the 'devil' worshippers away and demolished much of the fort, using the materials to build a small church named St. Peter's. Unknown to these early builders, one of the stones included in the church was the Deep Ones' altar or Head Stone.

The settlement of Ythancaestir sprung up near St. Peter's Church, and was long ruled by the Tondhere family. In 865 AD, the Danes invaded and the whole of Essex fell under their rule. The Viking clan of Rollo the Bent came to rule Ythancaestir. The Rollo clan has long associated and interbred with the Deep Ones of Northern Europe, and his clan soon made peace with the Deep One race of Ythancaestir, who find the salt water marsh an ideal breeding ground.

It was not until 980 AD, when King Aethelred ordered the extermination of all Danes, that the Tondhere family managed to gain back control of their village. The Rollos escaped death by hiding within the marshes.

In 1013 AD, when the Danish King Cnut invaded, Rollo One-Eye (son of Rollo the Bent) and his clan retook Ythancaestir with the aid of the local Deep Ones. Tondhere was slain in this invasion, but the invaders allowed his family to live to hopefully prevent rebellion by the other villagers. Additionally, Rollo One-Eye's eldest son had taken a likeness to the Tondhere daughter, Rebecca.

The exact time of Seth/Stigandr's relationship with the Deep One's is unknown. Suffice to say that at some point in the serpent man's long life, he came into contact with Deep Ones and Deep One hybrids of North-Western Europe and struck a bargain with them. The seafaring Deep Ones and their more human relations (e.g. the Rollo clan) would provide transportation services for Stigandr. In return, he gifted them with partial arcane knowledge and in particular the means to free Cthulhu from his watery prison. In reality, Seth is completely indifferent to the fate of the Deep One race; the ritual frees Yog-Sothoth, so much is certain, not Cthulhu. That's the Deep Ones' problem, Seth reasons, not his; trust is a weakness, and why shouldn't the weak pay for their gullibility?

Ythancaestir

Ythancaestir is a typical Anglo-Saxon village on the Eastern edge of Essex. The village huddles on the edge of the Ythancaestir marshes, and is located on the only area

suitable for landing an invasion force by sea for some miles. The actual village has slowly moved in land since first being settled, as the marsh land slowly spread. Ythancaestir now lies about a mile from the river.

As the investigators near the village of Ythancaestir, and before it actually comes into view, a smell assails their noses. The smell is that of salt water, but there is also a faint trace of something less wholesome, a rotting smell perhaps? Once the investigators emerge from the woods, they see the small village of Ythancaestir before them and beyond that, the flat, green and brown expanse of the salt marsh. The whole area is wreathed in low lying fog, only a foot or so high, which gives an unearthly look to the scene.

This low lying fog is a common feature during the investigators' stay at Ythancaestir. At night the fog rises and become thicker as the air dampens.

The village is home to perhaps 100 souls, and consists of ten 20 to 30 feet long, 10 feet wide, wattle-and-daub huts with a thatch roof. These huts are windowless, with one entrance, and the floor is slightly lower than the ground level outside. The furniture is limited to a bare minimum: an open fireplace, a hanging cauldron, a table, a bench, straw beds, kitchen pots, tools, etc. Each hut is home to a complete family. The longer houses are those of farmers owning livestock, and at this time of year the animals share the farmers' homes for some extra warmth at night. There are also three smaller wooden huts with slanted walls housing slave families. One farm is distinctively larger than all others, a timber hall belonging to the fated Tondhere family, once rulers of the community. Other buildings of note are scattered corn silos, a communal oven to bake the bread, a communal hay barn, a water mill on a tributary of the river Panta, and a small boorish tavern named the Green Man. The farms provide Ythancaestir for much of its food needs. Further food supplies are provided by the community's fishermen (about one third of the population); the River Panta is fished regularly by boats from the single wharf providing access to the river and to the sea beyond. This wharf is sited near St. Peter's church, about a mile from the actual village.

Two hundred yards away from the village, closest to the marshes, stands the remarkable Viking stronghold of the Rollo clan. It is surrounded by a defensive timber palisade with a single gate facing the village. The palisade encloses a barn, a blacksmith's Danish-style house (made with wooden planks and roof beams reaching to the ground), a timber hall for Rollo's warriors, and Rollo's "house". The house is 25 yards long with two protruding wings, and it is entirely covered with moss and grass, in Icelandic style. From a distance, the house looks like a grassy mound. Two protruding chimneys give it away as being some kind of habitation. The keeper may allow Other Kingdom rolls to recognize these peculiar Viking designs.

Last but not least, religious needs are catered for by a small stone church, St. Peter's, about a mile away from the main village by the marshes.

Talking to Locals

The villagers are a close-mouthed and community-spirited bunch. They are not very impressed by high flying clergy or similar investigators. Only a few methods get them to talk. A successful Fast Talk or Persuade whilst buying ale in the Green Man works. Heavy handed threats should be discouraged by the Keeper, as they only work for a short while, after which the remainder of the village's men are been alerted (25 in total, from 13 to 55 years old) and come to manhandle the oppressors!

Information from the locals

Rollo One-Eye (or old One-Eye as many refer to him) and his clan rule the village. They are Danes and not much loved. Tolerated would be a better term. Many of the fishermen nevertheless admit that their village is more profitable under the Danish leadership. Rollo One-Eye's men showed them where to fish, and their catch has more than doubled. Such statements are almost always followed by the affirmation '...but he is a Dane...'

- Rollo One-Eye has been little seen since he took over the village seven years ago. Those who have seen him describe a bent yet tall bald man with only one eye, probably an injury received during Aethelred's purge of the Danes back in 980 AD According to his wife Snotra the Red, who takes care of business in his stead, Rollo One-Eye is often away from the village on business.
- Jens the Meek is the youngest son of the clan of Rollo One-Eye. No one has seen him since he disappeared five years back, stealing an important sum of money.
- The rest of Rollo One-Eye's clan consists of his wife Snotra the Red and two daughters – Unn and Jorunn
- The older brother Vilmund was generally regarded by Anglo-Saxons as a "good Dane". It was he who persuaded his father to spare the family of Tondhere after the battle to retake Ythancaestir. Vilmund died some six years ago after an accident up at the Tondhere farm. No more details are given; further probing yields only that the Tondheres are a cursed family.
- When asked about village records, the locals tell that most are kept at the home of Rollo One-Eye. Some are stored in the cellar of St Peter's church. They are older records, which the Danes were not interested in.
- When questioned specifically about the last attack of the Danes, a few of the braver villagers tell how they saw "...strange stooped or twisted men, naked they were and sort of leaping through the village..." No one actually got a clear look at these men as the attack occurred at night.
- When asked about strangers in the area, the villager questioned looks about in a furtive manner before telling of a small group of *outlaws* hiding in the marshes. Further questioning (necessitating at least a successful Persuade, Fast Talk or some serious threats), makes the villager say, "so you *really* want to know, he? If you're so keen stranger, why don't you ask the Changeling?". The villager points at a remote hut close to the tree line. *Keeper's note: the villagers older than 50 hide a terrible secret linked to the fate*

of the outlaws and the Changeling. Only physical or psychological torture, or some impending catastrophe can make them talk however.

The Secret

Back in 980 AD, there was a fisherman family who collaborated with the Vikings under the Danish rule. When the tide turned for the Danish rulers, and the villagers had either massacred or driven off the Danes, their thirst for vengeance turned towards the “traitors”. The night after, the men gathered and burned down the farm with the family trapped inside. There were only two survivors: the five year old boy Alfred who fled to the marshes and would become an outlaw, and his “changeling” baby sister Aelfwyn. From that moment on, Alfred only lived to avenge the crime, and the villagers did their best to forget it. At the time of the scenario, Alfred still hides in the wooded parts of the marshes with a few outlaws, and Aelfwyn lives in a hut close to the village.

A few of the eldest women of the village, still feeling the guilt and the shame as if it happened yesterday, regularly bring food or clothes at the doorstep of Aelfwyn’s rudimentary hut. If investigators visit Aelfwyn, the keeper could have them spot one of the older village women furtively dropping a bag of foodstuffs near the hut.

The Changeling

The Changeling is a woman of indeterminate age suffering from a mild form of Down’s Syndrome. Her statistics are given at the end of the chapter.

The Changeling is *almost* mute, because her vocal chords were damaged in a fire when she was still a baby. Despite that handicap, she is no fool and she can help the investigators if they speak truly and show kindness. If on the other hand the investigators act slyly or make jokes, she completely ignores them. The keeper could allow the players a second chance at a later stage.

Aelfwyn is an outcast and the villagers shun her. The obvious reason is her looks, but the truth is much uglier than that. She has no family except for her brother Alfred who lives now as an outlaw and sometimes passes by to bring her food and other necessities while the village is asleep.

The Green Man Tavern

The tavern is a low, smoky drinking place open most of the day and night. There are usually at least a couple of villagers (mainly men) within, sipping the rather weak ale. The tavern is named after a Celtic being, the Green Man, an avatar of Cernunnos the Horned God. In times past, this god was paid tribute to by the village, and extended his protection to it. An Occult roll reveals the Cernunnos connection and that the Horned God was a nature god. The tribute is all but forgotten now, only vestiges remain, such as May pole Dances, and the villagers’ use of the ‘horned fingers’ (index and little fingers extended from a fist) to ward off evil. Cernunnos’ power is now minimal, however

the tavern (built on one of the main worship sites) is still protected: no minion of lesser power than Father Dagon himself may enter it.

Rumors

The following rumours can be easily gathered, particularly when the ale flows freely. The keeper may elaborate on them or paraphrase them *ad infinitum*. Note that all of the rumors are true to some extent!

1. A huge monster lives in the center of the marshes. Nobody ever survived *seeing it* to return and tell the tale.
2. Since Samhain (November 1st), the ghost of a monk in a ragged cowl has been spotted wandering through the marshes at dusk.
3. Rollo One-Eye has been dead for years – that is why nobody has seen him lately.
4. The real Rollo is a nine-feet tall giant who hides in the marshes.
5. There is a huge treasure of strange gold coins hidden in Rollo’s house.
6. Many of the Vikings are “berserkers”: they can turn into animals at night.
7. The Vikings don’t ride horses. Horses hate them for some reason.
8. On several occasions, a mysterious stranger dressed as a monk has paid a visit to the Vikings. Always at dusk.
9. In old times the village was protected by the “Green Man”, a woodland spirit.
10. During the last battle with the Danes, many warriors described their foe as loping on all fours like great dogs.
11. The woman Aelfwyn is a changeling: her father probably had intercourse with marsh spirits or sea devils.

The Tondhere Farm

Any villager can point out the Tondhere farm. It consists of a long house and several abandoned dependencies, and outside yards to keep animals. The fields have been allowed to grow wild, the house is in a poor state, the dependencies seem abandoned, and the yards are empty.

The Tondhere family consists of :

TONDHERE – the father, died fighting the Danes seven years ago.

MOTHER TONDHERE – wife of Tondhere.

WILFRID - son of Tondhere, killed by Rollo One-Eye.

REBECCA – daughter of Tondhere.

THE TONDHERE’S PROBLEMS

The Tondhere family ruled Ythancaestir for many generations, until Essex was invaded and defeated by the Danes. The family carried on during the rule of the Danes, and finally became the ruling family again when King Aethelred ordered the extermination of all Danes in 980 AD. However the Tondhere’s success was short lived, because the Danes retook the area in 1013 AD

The returned Rollo (now also named One-Eye) spared the family after their father was slain during the battle. This act of 'kindness' was at the behest of Rollo One-Eye's eldest son, Vilmund, who had become enamoured of the Tondhere daughter Rebecca.

For several months Vilmund visited the farm, helping the widowed Mother Tondhere, her daughter and son, Wilfrid, with the farm work. Vilmund insinuated that he wanted peace between the Danes and Anglo Saxons, and felt that all could live and work together. Gradually he wormed his way into Rebecca's affections. One fatal night, soon after Vilmund had been introduced to his Deep One relatives, for some obscure reason he took Rebecca to meet *them*. The sight of the sea demons drove her mad. The Tondhere's house was awoken by Rebecca's screams as Vilmund left her alone outside the door. Only Wilfrid's sharp eyes spotted him running away. Not knowing what had occurred, Mother Tondhere took what care she could of Rebecca. Wilfrid suspected Vilmund of some foul deed, but had no proof. Driven by rage he nonetheless confronted Vilmund whilst the two were cutting wheat: they fought, and Vilmund fell hitting his head. Wilfrid returned home by a long route and arrived some three hours later. He was met by Snotra the Red, who informed him that Vilmund had fallen in the field and died of a broken head. Snotra gave Wilfrid a small engraved stone that Vilmund had wanted his friend to have. The stone was the focus for a spell cast by the Deep Ones to avenge Vilmund, and Wilfrid *drowned* in his bed a week later. Mother Tondhere has always maintained that Wilfrid fell in the marsh water whilst fishing and staggered home, before choking and dying 24 hours later.

TALKING TO THE SURVIVING TONDHERES

Mother Tondhere now lives alone with her mad daughter; local women leave food parcels at her front gate, and regard her as a poor thing cursed by fate. A Fast Talk or Persuade roll (the latter automatic for a member of the clergy) gets Mother Tondhere to talk. She is old but still shrewd, and has pieced together most of what occurred, although she has no definite knowledge of the Deep Ones. She cannot understand how Wilfrid drowned in his bed, but she is sure that Rollo One-Eye was behind it (she had seen Vilmund with the stone she found in Wilfrid's hand). When asked, she gives the investigators the stone kept in an old leather pouch.

When asked about the battle in which her husband died, Mother Tondhere relates that Tondhere did not die straight away. He was returned to her after the battle mortally wounded. For three days and nights, Tondhere clung onto life. Not once during this time did he say anything that made sense. He just raved about "...leaping devils...", "...formorians.." and "...his eye... his eye...". When questioned about these 'devils' or 'formorians', Mother Tondhere makes the horned fingers sign and state that such things are not right for Christians to speak of. A member of the clergy or a successful Persuade roll convinces Mother Tondhere to elaborate.

THE FOMORIANS

All of Mother Tondhere's 'knowledge' of the Formorians comes from the tales that her husband used to tell.

- The Formorians were sea raiders who came from the North, and terrorized the locals with attacks for supplies and tribute. This tribute was in the form of corn, milk and slaves. Many battles were fought over the years with these sea-raiders.
- The Fomorii were a race of ugly, violent, and misshapen giants.
- The Fomorii were rumoured to hail from Fomoria (Keeper's note: an ancient name for Scandinavia), a land of ice and darkness, although many tales give their home as the underworld.
- One of the most renowned of the Formorians was their leader Balor. This Formorian was said to be taller than all men and to possess only one eye which could strike his foes dead, merely by gazing at them.

From these tales, Mother Tondhere has decided that those who aided the Danes in the battle which took her husband's life were these Formorian devils.

The Stone

This is an oval stone about two inches long and one wide at its largest points. It has a uniform cream colour, with a strange symbol scratched upon it; an Occult roll identifies it as a symbol for Water. The stone is a focus for the Drown spell that is detailed later. Anyone possessing it is a potential victim of the Deep Ones. Mother Thondere has always been careful to never touch the stone, although she cannot tell why exactly. For that reason, she has been protected from the stone spell.

TALKING TO REBECCA

A successful Insight roll gets Rebecca to talk; she lapses into a singsong voice and intones the following:

Rebecca's Story

Vilmund wants me to meet some of his relations, only they are leaving tonight. It's quite thrilling sneaking out of the house at night, to meet the man I love. It's too dark to see clearly, but I think I can see someone...no! no! what is that? keep it away! Vilmund! Vilmund help! no! No! NO!

She then begins to cry over and over. Her Mother attempts to calm her and suggests that the investigators leave.

A Hint of the Fomorians

The first time the investigators visit the marshes, the woods, or spy around Rollo One-Eye's hall - at night, the keeper may invoke an encounter with a smallish Deep One hybrid. The encounter is optional and has no further significance in the plot, besides trying to scare the players, and suggesting that something unnatural is afoot.

As the investigators make their cautious way in the deepening gloom, their flickering torchlight reflects off of what appears to be a water slicked, mossy rock. They miss a heartbeat as the rocky shape shifts and rises. At first, the shape seems to be that of a large dog or other four-legged beast, until it

rises up from its crouching position on to two legs. As it becomes more erect, the creature's true nature becomes more apparent in the dim torchlight. About three or four feet tall with leathery looking, greyish skin, the creature turns towards the investigators. Huge, black, expressionless eyes reflect the groups torches, before the creature abruptly turns away and leaps away at great speed into the darkness. Faint, almost liquid, slapping sounds can be heard as the creature flees in a strange hopping manner.

The creature is one of the Deep Ones dwelling within the marshes. The Deep One is more interested in escaping than anything else. Details of any chase through the darkness are left to the imagination of the individual Keepers.

The Stronghold of Rollo One-Eye

THE ROLLO ONE-EYE'S CLAN

The ruling clan of Ythancaestir consist of the following members:

ROLLO ONE-EYE – a fully transformed Deep One.

SNOTRA THE RED – Rollo One-Eye's wife, human.

UNN THE RUTHLESS - Eldest daughter, human, currently at Treaks Cliff (see Chapter 3)

JORRUNN FAIRHAIR – Daughter, Deep One hybrid dwelling within the marshes with a succession of Deep One lovers.

VILMUND – Eldest son, deceased.

JENS THE MEEK – Benedictine monk at the abbey (probably deceased).

The stronghold defines a more or less circular area, defended by a ditch and an earthen rampart surmounted by a wooden stockade. The stockade is alternately 5 feet to 7 feet high every other yard. There is a single opening in the rampart topped off by a gate house. At all times, there are two Vikings guarding the stronghold: one posted at the gatehouse overlooking the gateway, and the other circling the stronghold behind the stockade. There are two ways in: by sneaking in under the gate house, or by clambering up the rampart and then climbing over the stockade.

Rollo's house has an rectangular base, 25 yards long and 7 to 8 yards wide. There is only one entrance, almost entirely below ground level; an access ramp has been dug out into the earth. The entrance is guarded by a stout oaken door, barred on the inside. On the opposite side, there are two protruding wings respectively 5 yards and 8 yards long, extending from the house's main body. Of the two chimneys, one could be used to enter the house; it is readily accessible by clambering up the house's grassy roof. Note that it is a 6 yard jump from the roof to the floor. There are no windows.

A smaller long house stands near the main one. This is home to Rollo's 15 Viking warriors. This long house consists of one big barn-like room, with a central area with a fire place in the middle, defined by vertical posts and side aisles. A big cauldron with simmering broth is hanging over the fire from a tie beam (it is possible to

swing the cauldron around by kicking it). Clothing, weaponry (spears, axes, shields), animal skins, and personal effects are everywhere, and many objects could be used as improvised weapons or shields. Along the side of the aisles, two long uninterrupted wooden frames define beds and seating places. The long house is smoky and it reeks of sweat; there are on average 2D6 Vikings hanging around, playing dice, sharpening their swords, eating, etc. Rollo One-Eye has commanded these men to follow his woman's orders as though they were his own.

The warriors are true Vikings, in the sense that they do not know fear. Their greatest aspiration is to die in battle, and they stop at little to please their master. As an example, if alerted to anyone breaking into Rollo's house, they think nothing of pursuing the offenders.

The third and last house is that of the smith. The house is quite "modern" by Dark Ages standards, divided up into small rooms by wooden panels. One of the rooms contains an oven and tools of the trade, as well as unfinished swords. The smith himself plays no particular role in the scenario and poses no threat. This house may be a good hiding place for the investigators once inside the stronghold's walls.

Here follows a detailed description of Rollo's house:

GREAT HALL

The Hall is currently empty save for one Deep One hybrid retainer, as most of the clan are gathered in the marshes. Callers are met at the door by the hybrid, a stooped man with a bald head and protruding eyes; he informs visitors that the Master and his woman are away on business, and will not be returning for at least a fortnight. On no account does he let anyone in, resorting to calling the warriors from the nearby long house if necessary. If the investigators break in, he stalks them and tries to pick them off one by one.

The hall is strangely empty except for the timber posts and beams supporting the roof. Between the posts and the outer walls of the hall, are wooden screens that separate the edges of the hall into bays. These small areas are untidy, with sleeping furs and rubbish, and ideal places to hide if required. Only scattered and mostly broken earthenware lies around, and a few stones define an unused fireplace in the middle. When the sun is up, a single ray of light falls through the chimney and illuminates a random spot in the darkness. Appropriate modifiers apply for fighting in the dark aisles (typically half skill). Upon the timber beams and posts are carved hunting scenes. An Idea roll notes that there is something wrong with the outlines of the hunters, all are bent or twisted, and they seem to be hunting people. Sanity Loss is 0/1 point.

At the far end of the hall, a wide ledge half way up the walls serves as a sleeping place. Twin ladders lead up to this 'mezzanine' floor. Most of the sleeping area shows little sign of use. This high level area is shadowy and a popular hiding place of Rollo One-Eye's retainer to jump onto intruders.

STOREROOM.

Two narrow chambers extend perpendicularly from the great hall; the smallest of the two, opposite the entrance, is the storeroom. Cluttered and dirty, not what one would expect of the store of a head clan, and little useful can be found here. A single plate bears a recent meal of raw fish. A heap of rags in one corner provides bedding for the clan retainer.

BUTTERY

In the corner opposite to the entrance, a narrow slopping passageway leads to a cool room that was originally intended to store milk products. A strong sour smell hangs in the air, and comes from a barrel full of decayed milk. The air is full of buzzing flies.

SMALL ROOM

Under the ledge in the great hall there is an opening leading to a smaller extension of the house. Again, this dark chamber is empty, except for three chests aligned along one wall. Two of the chests hold records and papers such as births, deaths etc. The third chest is locked and holds personal papers of Rollo One-Eye. This chest is in complete disarray, as though it has been thoroughly searched. If the investigators sort through the papers and make a Library Use roll the following items may be found:

Clan Papers #1a – Page section from a diary (Norse)

...with Vilmund's death no one in the clan can read Greek. Damn that Tondhere boy he must be dealt with.

Clan Papers #1b – Page section from a diary (Norse)

Jens has run away, despite my efforts to convince him of our clan blessing, so far none of those I have sent to find him have managed to locate him. The money he stole is of no consequence but if an outsider was to discover our heritage....

Clan Papers #1c – Page section from a diary (Norse)

..has found Jens he is a monk at a small abbey in Kent. The time of his change is fast approaching so we must have him return...

The Norse passages can be translated by one or two of the older villagers of mixed blood. A captured Viking could

also do the job with appropriate “incentives”. These options are left to the keeper’s discretion.

A successful Spot Hidden roll notes a discrepancy between the size of the third chest and its internal space. A false bottom can soon be opened. Secreted within, are a large number of pieces of gold jewellery of Saxon make, as well as a small number of Byzantine *Nomisma* gold coins and Arabian *dinars*, also gold (Other Kingdoms rolls are required to identify the provenance). The actual value of the trove found here is up to the individual Keepers. The authors would suggest that the value is left ambiguous but be sufficient to fund ‘normal’ expenses, such as they are in the Dark Age period, during the campaign.

The Marshes

The Ythancaestir Marshes are an example of a saltmarsh. A saltmarsh is a terrain type that can develop in parts of an estuary that is above the normal tidal zone. The area where a saltmarsh may develop, is usually only covered at spring tides, or perhaps by exceptionally high tides as a result of storms. Spring tides are the highest tides and generally occur in March / April and September / October.

There is a special range of salt resistant plants, low lying shrubs, which are able to survive in this habitat. It is these plants that bind the mud together to form large flat areas of land. These ‘islands’ are split by a complex network of creeks and pools. At low tide, these creeks and pools are nothing more than areas of thick (and sometimes deep) clinging mud.



At some point, the investigators are going to realise that the marshes play a major roll in what has been happening and go to them. Whenever they investigate the marshes, they find them wreathed in low lying mist, cold and clammy, faint noises sound loud and nearby, and the eerie cries of gulls overhead seem harsh and loud.

The salt marsh is a nightmare to try and cross. The creeks form an almost maze like area. It is very easy to see where you want to go, but almost impossible to get there without wading through the thick, chest-deep mud that is at the bottom of the creeks. Any investigator fighting or running near one of the creeks, should be called upon to attempt a DEX X 5 roll each combat round or fall into the creek. If an investigator does fall in, he finds it impossible to get

back out without help. Note that the Deep Ones, although not perfectly at home in the mud, have an easier time of it than the human invaders.

Once within the marshes proper, a Track roll notes a faint trail winding its way further in. A total of four successful Track rolls are required to follow the trail to its end. Once a roll is failed the investigators find themselves lost and the Keeper is at liberty to choose where they are within the marshes. The track eventually leads to a shack (see the Wooden Shack later).

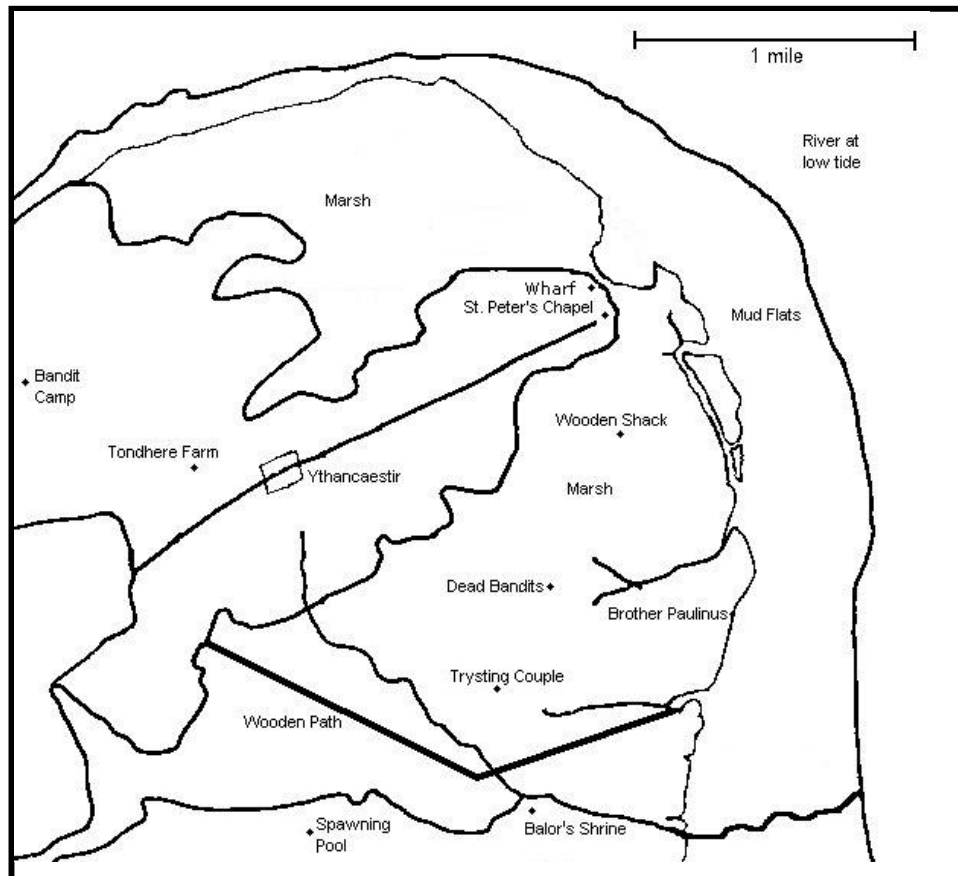
THE GHOST

The Keeper should have this encounter occur during one of the investigator's early visits to the marsh lands. The encounter occurs preferably at dusk (or dawn); if not the Keeper should ensure that the always present fog is thicker and deeper than usual.

A silhouette is spotted by one of the investigators, standing some distance away. The figure is hooded and seems to be watching the group. Almost as soon as the figure is seen, a bank of fog swirls over it. When the eddy clears, the figure is gone.

Further searching should be rewarded with a second sighting of the figure, this time closer. This time, the figure's garb may be identified as that of a monk. A Spot Hidden roll specifically identifies it as the robes of Brother Paulinus. The brother seems to be slouched over as though in pain.

The figure does not respond to any hails from the investigators, and if they attempt to get closer it turns and moves rapidly away with a limping gait. Attempts to close



with the 'ghost' are further hindered by a partially concealed creek (Spot Hidden to notice it). By the time the investigators have managed to extract themselves from the creek, or crossed over it, there is no sign of the 'ghost'.

This 'ghost' is in fact one of the Deep Ones, wearing the captive Brother Paulinus' robe and cowl. The Deep Ones are aware of the

newcomers in the area, and have sent this one to observe them.

THE SCREAM

At some point, while the investigators are exploring the marshes, they hear a scream. It is obviously the cry of a man in mortal anguish. A successful Listen roll enables the investigators to discern from which direction the scream came from. The Keeper should point the investigators towards the encounter with the kidnapped Brother Paulinus.

THE WOODEN PATHWAYS

Towards the river side of the marshes, the investigators may come across a series of pathways used by the Deep Ones. This network of pathways is on average about 3 feet above the water level, supported by poles that rise a further 5 to 7 feet above the walkways. Some of the poles have been carved to depict rough but distinctive silhouettes of humans, animals, pagan deities, and monstrous creatures, or combinations of the four. Occult rolls identify Norse deities Odin and Thor. Mythos rolls recognize representations of a huge Deep One (Dagon). These "totems" are markers used by those who are not intimately familiar with the marsh lands, to find their way to various Deep One's locations. The Keeper should use these totems to subtly direct the investigators as and when required.

If the path is followed landwards, it leads to the edge of the marshes, then into the woodlands about a half mile from Ythancaestir. Seawards, the wooden path leads to a very secluded bay where one Viking longship (a "drakkar") has been beached on a narrow strand, and a

smaller boat (a merchant version of the longship, or “knorr”) floats up and down in the River Panta. The small boat is sea-worthy, having recently arrived from a “night jump” across the Channel from the port of Quentovic in France. The investigators cannot move the drakkar without the help of at least 15 strong men. Note that the knorr provides a possible escape route to the investigators at the end of the scenario.

This bay and the wooden path are used by the Deep Ones to move cargo to and from the land without using the wharf used by the fishermen.

DEAD OUTLAWS

As the investigators cross this large ‘island’ of mud and vegetation, have each attempt a Spot Hidden roll. Success spots a strange white branch protruding from the low undergrowth. A closer examination reveals that the branch is in fact a human forearm, apparently ripped away at the elbow joint. An examination of the surrounding undergrowth reveals that it is loose, and may be lifted like a carpet.

Beneath this carpet of vegetation, are the corpses of three men. All of the corpses show signs of being clawed or ripped apart, with ragged tears through clothing and flesh alike (SAN loss 0/1D2). The bodies have nothing upon them, apart from their ripped clothes, and nothing to identify them. It is obvious by the state of the bodies, that they have not been hidden under the damp vegetation for long.

If any of the investigators encountered the outlaws at the abbey (in Chapter 1) they recognize the bodies as those of the outlaws.

THE WOODEN SHACK

This structure is a ramshackle affair of water logged wood that is sited in one of the deeper waterways. The top of the shack protrudes about 4’ above the surrounding marshland. Perhaps big enough for half a dozen people, it has only one room behind its rough door, which is barred but may be forced open (STR 8). Within are six chunks of tree trunk arranged around a larger chunk acting as a table, and a crude bed. Snotra is sleeping on the bed when the investigators arrive, but awakens when the door is forced. She claims that this is her retreat away from the rigours of village life, particularly while her husband is away at sea, and would the investigators please leave. If they refuse, she angrily stalks out and disappears into the fog. All attempts to track her fail. If the investigator block her way or man handle her at all, she flies into a mad rage, pulls out a knife, and attacks them.

On the table, are several piles of raw fish and a small leather pouch. The leather pouch contains perhaps a double handful of fluorescent, pale blue powder, warm to the touch. This is a sample of Blue Stone sent by Unn from the Treak Cliff mines.

A search of the shack along with a successful Spot Hidden, finds a rolled up piece of leather, thin from much handling. Unrolling the leather reveals a prophecy written many years ago, in Latin:

Clan Papers #2a –Deep One prophecy (Latin)

One hundred, three score and ten years after the sufferers of Grendel have been thwarted by Great Dagon's scions shall a door be opened. And from this door shalt pour forth they whose rightful place has been usurped by the christian god. When that time does come gather the stone of blue and powder it that it may be sprinkled upon the head of the serpent that the powere may flow and the throat open.

The Danes are the people who suffered the monster Grendel. The attack referred to is the one that occurred in 850 AD, and was defeated by the Deep Ones who at that time were not allied with the Danes, and saw the invasion as an attack on themselves.

A second Spot Hidden roll (or automatically if the bed is searched) finds a short note written in English:

Clan Papers #2b –a short note (English)

*Mother,
I trust all is well in Ythancaestir and that Jens has returned. We have almost completed the final batch of Blue Stone required from the mines and will be returning soon. I will travel to Ferriby and hire a boat there to return me to Ythancaestir to enable me to return soonest.
I'm pleased to hear that Father's contact in Quentovic has been successful. Had we know before that the Blue Stone was to be found in Greenland and in the kingdoms of our cousins – the Russ! What irony!
Thanks to the pestilence that descended on the nearby village, running the mines has become a simple task. I have learned much that will aid us from the man who calls himself Wanderer
Your daughter Unn.*

If the investigators do not find this parchment, have them find it within the pages of the book dropped by Rollo One-Eye at the end of this chapter. Any well-informed person can tell that Ferriby is an important port on the Humber. Other Kingdoms rolls are necessary to identify Quentovic as the major French port from cross-Channel trade, and the land of the Russ as the Russian Empire, originally founded by the Swedish Vikings.

THE TRYSTING COUPLE

Jorrunn Fairhair is the only member of Rollo One-Eye's clan with fair hair. All others are brown, leaning towards red. The Deep One traits are normally recessive in females born of Deep One – Human matings. In Jorrunn's case, this was not so. Jorrunn has not changed yet as she is too young, however she has the rare ability among Deep One females of being a ‘Brood Mother’.

Deep One Brood Mothers

Certain Deep One females are born as so called Brood Mothers. These rare females have an incredible urge to breed, and are equally fertile. The gestation period of the Deep One before its change,

is only three months compared to the nine months of a human female. The result of such a birth is normally not a human – Deep One hybrid baby, but a batch of ten to twelve ‘*Deeplings*’. These are fish that bear some features of mammals (for example rudimentary hands or lungs as well as gills), and have greatly increased intelligence.

These Deeplings develop rapidly once born growing to the size of a child in a few weeks.

Once the Brood Mother changes she is equally fertile but all of her offspring will be pure bred Deep Ones, not hybrids that will change as they mature.

Jorrunn spends most of her time either trying to satisfy her primal urges with one or another of the Deep Ones that dwell within the marshes, or lounging in her spawning pool (see below), surrounded by her offspring. When the investigators are exploring the marshes, Jorrunn is engaged in her former activity with her latest Deep One beau.

If Jorrunn or her Deep One companion succeed in a Listen roll (35% for Jorrunn, 25% for her lover), they hear the investigators stumbling around, and ambush them, gaining surprise and a free attack by suddenly appearing out of the fog.

JORRUNN FAIRHAIR’S SPAWNING POOL

Deep within the marshes, is a pool that is partially natural and partially man (or Deep One) made. The almost circular pool has a single creek leading into it, which can be blocked or cleared by sliding a large, flat stone up or down. This crude gate allows the Deep Ones to keep Jorrunn’s spawn in one place, and still refresh their water periodically.

The surrounding mud flats lead to a drop of some three feet to the water’s surface. The water itself is a further three feet deep, with another two feet of thick clinging mud beneath it. Any investigator foolish enough to enter the pool, soon sinks into the mud and find themselves stuck. A STR roll against the mud’s suction STR of 10 is required to pull free. Such a stuck investigator cannot use their Dodge skill, and any melee attacks are at 50% of their normal chance.

This pool is Jorrunn Fairhair’s spawning pool, it is here that she comes to give birth and spend time with her brood. There are currently ten Deeplings within the pool.

BROTHER PAULINUS

Brother Paulinus has not been a captive of the Deep One’s for long, but already has suffered much, both physically and mentally. The monk has been held prisoner in a small cove at the edge of the salt marsh, where it meets the tidal area. The back of the cove has a small cave like hollow, some ten feet deep and wide, where the tidal flow has eroded the mud. The Deep Ones have sunk two wooden posts deep into the mud and sand within this hollow, and Brother Paulinus is tied to these. The hollow’s position is sufficiently far back, that only the highest tides fill the hollow completely. Even so, the good Brother’s prison is flooded to a depth of a foot or so twice a day at high tide. This drenching, along with the ‘persuasion’ that Rollo One-Eye has administered to convince Brother Paulinus to

translate the ritual, has left the monk in a very poor physical state. Additionally, the Brother’s sanity has been affected by the Deep Ones, the book he has to read to translate the ritual, and the nightly visits of one of the Deeplings.

Brother Paulinus

The monk is but a shade of his former self. His hair is wildly unkempt with a beard to match. Brother Paulinus only wears his basic tunic (his cowl and his scapular have been snatched by a Deep One tormentor), and shows sign of hypothermia. When the investigators meet him, he has only 5 hit points left out of 11, and every additional hour left in the cold costs him another hit point upon a failed CONx5 roll.

Paulinus’ skin is sallow and pale from continual soakings in water. The monk’s legs show signs of torture, cuts and bruises administered by Rollo One-Eye as he persuaded Brother Paulinus to translate the ritual. His limbs also bear small bite marks, as though from a dog. Worse than the physical condition, is Brother Paulinus’ mental health. His eyes staring from sunken pits mirror his internal madness. To those who knew the educated monk, this figure is but a drooling shell that once housed a fine mind. A failed Sanity roll at seeing what Brother Paulinus has been reduced to, costs the investigators 1 Sanity point.

Brother Paulinus is insane, he rambles about ‘*talking frogs*’, ‘*Brother Jens*’ and ‘*of the coming of the Beast*’. If an investigator listens long enough, Brother Paulinus actually provides some useful information. A successful Listen roll picks the following disjointed phrases from his mad ramblings:

- ...Church of Peter...
- ...altar stone...
- ...Rollo must have it...

Given sufficient care and attention for three months, the Brother could regain his health and his sanity.

Jens the Deepling

One of Jorrunn’s brood, whose role in the Deep One society in the salt marsh is that of a guard, has taken to tormenting Brother Paulinus at night. During the hours of darkness, the Deepling swims and slides its way up to Paulinus, and talks to him, relating dark and evil secrets. In his fevered state, Brother Paulinus is convinced that this is Jens the Meek from the abbey. When the Deepling tires of its sport, it usually takes a bite at Brother Paulinus before leaving.

If the investigators attempt to free Brother Paulinus, Jens the Deepling may well decide to attack them, particularly if they do not look too martial. The Deepling swims and slithers his way across the mud flats to launch himself at the nearest investigator.

BALOR’S SHRINE

This area of the marshes is completely surrounded by creeks between eight and fifteen foot wide. It may come to the investigator’s attention, as the area is slightly higher than the surrounding marshland, having a dome like shape. This marsh ‘island’ is in fact a crude temple built at the junction of several creeks. The temple is constructed from a mixture of stones (removed from the ruins of the Roman

fort) and wood. The roof is covered with a layer of marsh mud and plants to disguise it.

Entrance is via a low, three foot high, opening in the wall of the surrounding creek. The mud in this creek is only eighteen inches deep, but this means that investigators must be crawling through the mud to enter the temple.

Within the temple there is very little, apart from a stone slab about three foot high (a further foot of stone lies under the mud) and wide and six foot long. Upon this stone slab lies a corpse. A stone statue or idol stands at the 'head' of the stone slab. A search of the structure also uncovers an earthenware jug and a bundle of cloth.

The Slab

The slab is simply a block of stone, quite smooth to the touch. The rock is a pale grey in colour, but is highly stained with a dark red colour, which can be easily identified as blood that has soaked into the rock.

The Corpse

The corpse is that of a man, his skin is curiously pale, almost white. The man's chest bears a smudged and smeared painting of a dragon like creature, with what appears to be a single eye rising from the water.

- The body is that of a man of late age.
- The man died from blood loss caused by having his wrists slashed.
- He has been dead for about a week.
- The man's body is emaciated as though he has been starved.

The body can be identified by any of the villagers or Father Peohtric, as that of Father Oslac, the prior priest of St. Peter's church. Upon his retirement from his position in the church, he accepted an invitation from Rollo One-Eye to dine with him. Father Oslac became the latest offering to Balor from the clan. The elderly priest's will was slowly broken by a combination of strong ale and the whiles of Jorunn Fairhair, until at the end Oslac became a willing sacrifice to Balor.

The Statue

This stands about two foot high and is made of stone. The focal point is a squat, almost toad like figure with a wide gaping mouth, a single protuberant eye and hideously distorted male attributes. Arrayed around and upon this figure, are a further thirteen smaller wooden figures in various poses of torture and supplication. Details of these smaller figures are difficult to discern. Sanity loss for viewing this statue is 0/1.

An Occult roll identifies the main figure as that of Balor, Lord of the Formorians. A Cthulhu Mythos roll identifies Balor as either Dagon or another Deep One of equal size and power.

The Jug

There is nothing remarkable about this container. It is obviously home made, and a cursory examination reveals that it has contained ale. A small amount of liquid still remain within it, smelling it identifies it as very strong.

The Bundle of Cloth

Examination reveals this to be the remains of a robe of the style worn by priests. No roll is necessary to identify the robe, if any present is a member of the clergy.

The Outlaws

The outlaws who kidnapped Brother Paulinus from Guthlac Abbey, are a wandering band of pirates who prowl around the Ythancaestir area since the fated night of the Deep One raid, in 1013 AD.

A Tragedy

The 46-year old outlaw leader Oswulf ("wolf of God", his true name is Alfred) was originally the eldest son of a fisherman family who had collaborated with the Vikings under the Danish rule, before 980 AD. When the tide turned for the Danish rulers, and the villagers had either massacred or driven off the Danes, their thirst for vengeance turned towards the "traitors". The night after, the men gathered and burned down the farm with the family trapped inside. There were only two survivors: the five year old boy who fled to the marshes and would become an outlaw, and his "mongoloid" (Down's Syndrome) baby sister Aelfwyn ("friend of the elves"). From that moment on, the outlaw only lived to avenge the crime, and the villagers did their best to forget it. The outlaws live from hunting, and occasionally from the cargoes of raided ships stopping by Ythancaestir. When Rollo One-Eye needed men without scruples to do some dirty jobs, the outlaws did not hesitate a second. The outlaw's leader was paid well in advance, and promised a similar amount on delivery of Rollo's son, Jens, or a senior brother from the monastery. Three of Oswulf's men kidnapped Brother Paulinus and delivered him to Rollo One-Eye, only to be double crossed and slain. The remaining outlaws are still camped in the area.

The investigators may have third hand knowledge of a group of men camping in the woods West of Ythancaestir, or they may simply be exploring the area. Either way, a successful Spot Hidden roll sees a thin spiral of smoke wafting up through the trees.

The outlaws are fairly timid. Their leader has terrible old burn marks on the head and his forearms. When approached, they claim to be itinerant workers just passing through. If any details, no matter how vague, of their involvement with Rollo One-Eye are mentioned, the men become more aggressive. An Insight roll discerns that most of their attitude is bluff.

Further discussion, particularly involving suspicion of Rollo One-Eye and his clan, may well reveal the outlaws' role in the Dane's plots. Particularly persuasive characters may well convince the leader Oswulf to aid them in any conflict with the clan of Rollo One-Eye. Certainly payment in advance, perhaps with gold recovered from the manor house, enlists such aid.

The actual aid given by these men is up to the individual keeper. Atmospheric use of such ‘cannon fodder’ can be found easily within the marshes or at St. Peter’s Church, when the Deep Ones attack. Also, the keeper with a sense of drama may develop a more involving story between willing investigators, the outlaws, and the leader’s “gifted” sister Aelfwyn.

Note that the outlaws possess a small boat that they use to go to sea. The boat is very well hidden, and can only be found by stumbling across it in the marshes, or by being told where it is.

The Remains of the Roman Fort

Very little remains of the Roman fort, Othona, since much of the stone work has been used over the years for construction. What remains consists of three sections of wall, each 20 to 30 feet long and about 3 to 4 foot high, and surrounded by marshland vegetation where the marsh has slowly claimed the land. These remains lie only about one hundred foot from St. Peter’s church.

One area of the remaining walls is of interest to the investigators. Indeed, there the stone work has been cleared of the obscuring vegetation and partial excavations made. Many of the stones in the cleared wall, show signs of carvings on top of roman ‘graffiti’. These carvings depict strangely hunched or deformed men, arrayed around a man-like figure, half as tall as the men. The central, large figure has jagged lines coming from it’s face which seem to strike down more normal looking figures in the distance. Investigators who have seen the carvings in the great hall of Rollo One-Eye, note the similarities between the deformed figures.

Of more interest, is the ‘graffiti’ partially obscured by the carvings. A Read Latin roll is required to make out some of what is written.

Keepers information: The author of the graffiti was a survivor of the degenerate Serpent Men attack of the Tower of Trajan, as per the story ‘Worms of the Earth’ by Robert E. Howard. The surviving Roman legionnaire fled the tower’s ruin and was eventually posted at the Roman fort Othona. Unfortunately, the happenings at the tower had already driven him insane, hence his scrawl upon his barrack’s wall. This encounter provides a clue towards dealing with the Worms of the Earth in later chapters.

Clan Papers #3 –Roman graffiti (Latin)

...was there with Sullus of Eboracum when they came for him...

...heard it, like rats burrowing or like worms hollowing out the earth...

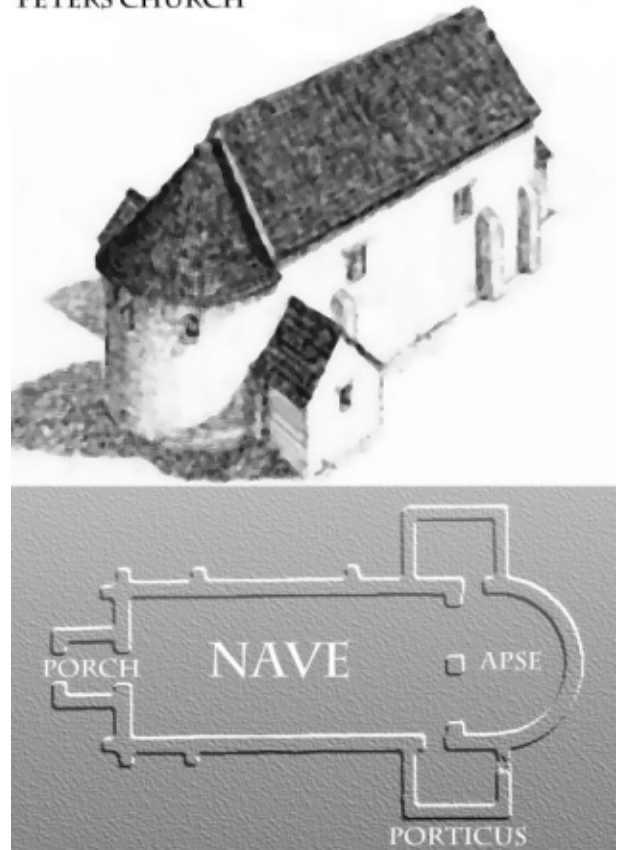
...say Bran Mak Morn the Pictish king made a pact with the worms of the earth...

...stole the black stone they worship...

St. Peter's Church

The church is a simple structure built of stone from the old Roman fort. A low porch leads into a plain rectangular nave, which holds two dozen wooden benches. A narrow doorway (with no door) leads from the nave into the southern porticoes (where offerings would be received from the people); a further door leads outside. Twin arches lead from the nave to the apse, which contains the altar and an opening to the northern porticoes (where the vestments are kept). A Spot Hidden roll in the Apse notes a block of stone some 15' above the floor with a strange mark upon it. An Idea roll sees a snake's head.

PETERS CHURCH



The church is normally overseen by Father Peohtric, who is present the first time the investigators visit. Peohtric has only been in Ythancaestir for six months since the last clergyman retired, as such he does not know too much about the village. He has met Snotra the Red (whose husband was away overseas at the time), and found her reasonably charming. Peohtric has a small hut in the main village, but he spends a lot of his time in the church, since he discovered signs of vandalism two weeks ago. When asked about this, he tells that the altar had been dragged over to the east wall, and someone had been trying to pry stones out of the wall.

Requests to view the records kept in the church are refused, unless the investigators have expressed distrust of the Rollo One-Eye clan. They are kept in two wooden chests hidden in a bare earth pit beneath a loose flagstone. Many papers have been ruined by damp.

Two interesting documents exist here. Each requires a successful Library Use roll to locate, and possibly an Other Language roll to read.

Clan Papers #4a – Annal (Latin)

Early in the morn on the fifth of October 850 AD the village was awoken by a runner sent from Maeldun. A small fleet of invaders had been sighted by a fisherman returning to the River Panta, they were not headed for Maeldun so the runner was sent to warn Ythancaestir. The night was dark and a damp fog was everywhere, the village men did gather what weapons they could and made their way through the marshes, past the Church of St. Peter. As the darkness lifted two longboats came into view through the shifting mist. As the fog billowed away a sight of horror was seen, the invaders had been slain to a man, but not just slain, dismembered as though by beasts.

Depending on the desired level of awareness of the players, the Keeper is free to leave the bracketed section in or out of the following manuscript.

Clan Papers #4b – Manuscript (Latin)

Cedd did arrive, at the behest of King Sigbert, at Ythancaestir and landing upon the quay of a ruinous fort of Roman build did declare that a church should be built there. [That night did demons emerge from the marshes and cavort within the fort paying worship to false gods. The soldiers with Cedd did descend upon these devils and dispatch them. That such foul worship could not be performed again, with much haste was the fort pulled down] A church dedicated to Saint Peter was built using stone from the remains of the fort.

The Assault

As stated in the Keeper's Information, Rollo One-Eye and his Deep One allies need to retrieve the Head Stone very soon and to bathe it in blood, as required by the ritual. Once the investigators alert Rollo to their prying, he tries to lure them to St. Peter's church where he may slay them, and *nourish* the altar stone in one fell swoop.

If the investigators do not visit the church within a day or so, Rollo One-Eye sends a message for them claiming to be from Father Peohtric. This message is delivered to where ever the investigators are staying.

Clan Papers #5 – Fake letter from Father Peohtric to the investigators (English)

*To Lord [investigator's name], Peohtric, humble priest,
It has come to my attention that you have issue with the ruler of our small village. I have knowledge that you may find of use. Meet me at St. Peter's Church as soon as you possibly can. Make sure that you are not followed.*

THE FAKE PAULINUS

When the investigators enter the church, they first hear a scratching sound coming from the far end of the apse. Then they spot the silhouette of a hooded monk, his back

turned to them, trying to loosen parts of the wall with some tools. If the investigators saw the apparition in the marshes, dressed with Paulinus' scapular and cowl, they recognize the figure immediately. The figure continues its mysterious work on the wall in the cool shadows of the church, completely ignoring the investigators, until they are only a few feet away. Then, in a brusque movement the monk-thing turns around, shrieking horribly in a completely alien gurgling voice, and lunges at the nearest investigator. In these few seconds the hood falls back, revealing the abhorrent head of a Deep One, and causing all present a full 0/1D6 Sanity loss.

The creature's cry signals the beginning of the attack by the other Deep Ones...

Once the fake Paulinus has been dealt with, the investigators discover Father Peohtric slumped in a darkened corner. The priest has been knocked unconscious and may be revived with a First Aid roll. He can only relate that he opened the church door after somebody knocked, a figure rushed at him, and he fell back hitting his head.

THE FOG

First the Deep Ones call up a thick, damp fog using the spell Create Fog (detailed nearby). This supplements the existing ground fog, creating a billowing mass of thick fog around the church, which reduces visibility to a few feet, with strange cries echoing within it.

THE ULTIMATUM

Rollo One-Eye approaches within 20' of the porch and calls out to those within. He claims that anyone who leaves will be unharmed, but those who stay will be slain in the name of Dagon. Peohtric refuses to leave. Rollo One-Eye has no intention of honoring this statement, and anyone who does leave is attacked by 1-3 Deep Ones.

THE ATTACK


Ten minutes after Rollo One-Eye's ultimatum, the Deep Ones attack the church. They rush the two doors through the thick fog and begin to batter upon them. Each exterior door has an armour rating of 3 and 10 hit points assuming the investigators bar them; the interior porch door has an armour rating of 2 and 10 hit points. Smart investigators barricade the doors with benches adding 15 hit points. The Deep Ones, being bad climbers, batter at the doors until they give way. Once the doors give way, the Deep Ones rush in, with the fog following. Investigators risk a Sanity Loss of 0/1D4 per Deep One until a total of 8 points have been lost. At this time further Deep Ones do not disturb them. During the first round of combat with each Deep One, the investigators have a +10% bonus and the Deep Ones a -10% penalty, as the Deep Ones have to clamber over the remains of the barricades.

THE RETREAT

After eight Deep Ones have been slain, Rollo One-Eye leads the remaining ten, and any of his surviving family away into the fog. Successful Track or Spot Hidden rolls allow the investigators to follow. The survivors gather and begin chanting. No matter what the investigators do, the

Contact Star-Spawn of Cthulhu will be cast. All hear a faint, far off cry and a wet, massive sloshing sound. A Listen roll guesses that it is headed towards the church. Surviving Deep Ones flee into the fog, as does Rollo One-Eye.

THE FINAL HORROR

During the next half an hour, the fog does not disperse, and the watery sounds grow louder (Sanity Loss 0/1D2). Finally, a huge shape looms up out of the fog, and heads for the church's Apse. The Star-Spawn reaches out with its myriad tentacles and pseudopodia, and grasps the stone work. Cracks appear in the walls of the apse, and the two porticoes begin to fall. The walls cascade to the ground, revealing the monstrosity causing their downfall: Sanity Loss is now applicable. Rollo One-Eye appears out of the thick fog, his fine clothes stripped away to reveal his Deep One visage; his eye patch is now absent, revealing an obscene, mobile tongue and crude mouth beneath, where the eye should be. The Deep One lord clutches a square shaped object under one arm, and with the other directs the Star Spawn. The probing tentacles reach and grasp a stone, lifting it out of the wreckage. The Spawn turns and strides away, sinking deeper into the marsh with each step. Rollo One-Eye turns to those who escaped the collapsing church, and croaks *'as falls your church, so shall fall your god'*. Enraged Father Peohtric rushes Rollo One-Eye with his bare hands, the Deep One lord easily brushes the attack aside in one powerful blow 

During Father Peohtric's ill fated attack, Rollo One-Eye drops the package he was carrying. As the Deep One looks feverishly around to locate the dropped package, the investigators have a chance to confront him. Rollo has no choice but to try and fight the investigators, as he must have the package. Using all his not insignificant combat abilities, Rollo leaps into the fight, all the while croaking out loud for help.

Keepers may want to bear in mind the potential aid to both side in this final fight. There are a number of Deep Ones still in the area. Additionally, the Vikings may be searching the area, if the investigators left any indication that they had broken into and searched Rollo's home. On the investigators side, there may be the remnants of the outlaws double crossed by Rollo, and perhaps a small mob of villagers tired of the Danish oppression.

Once the fight is over, the investigators may find the package dropped by Rollo. The package contains several pages of ancient parchment written in Greek, wrapped in oiled cloth to prevent them being damaged by the damp. These pages are detailed nearby.

Conclusion

Deceased Deep One rapidly decompose into piles of unidentifiable fishy smelling flesh. Surviving Deep Ones flee into the marshes, and from there to the river. The keeper should only allow as much time needed for the investigators to get their act together and to mop up the wounded. After that, the keeper should progressively reapply pressure:

The Star Spawn's unnerving shambling can be heard at all times, only varying by position and proximity. At some point, it should be made obvious to the players that the monster is returning and *tracking the investigators*. However, the keeper should not allow the creature to get closer than 50 yards. When the investigators stop or are lost, let the Star Spawn "miss" them, walk away for a few hundred yards, then return.

Rollo's Vikings also enter the marshes to track down the investigators, but they remain on the pathways.

If the party can still take it, have them encounter one or two Deep Ones in a surprise attack in the mist. The keeper can increase the pressure, by having one Deep One *hoot*, obviously calling for support!

Last but not least, the keeper can surprise the players by letting them know that the investigators have lost track of the time, and that night is falling rapidly. Alternately, have huge storm cloud gather which, in combination with the mist, plunge the whole area in to darkness.

The above should be enough to drive the investigators to a near panic, and make them flee the village and its surroundings. There are basically two escape routes: by land or by sea. Both are viable, though the sea escape permits additional scares as described below. The escape by sea is possible with the Viking Knorr or the outlaws' boat. Both can be maneuvered relatively easily by 3 people or more.

Clan Papers #6 – Manuscript (Greek)

To any learned investigator these pages have been ripped from a book. The pages consist of three sections:

The first section is incomplete and appears to be the final part of a ritual to make a pact with a water demon (Contact Star Spawn of Cthulhu, the spell is incomplete and even if successfully learned yields no results).

The second section comprises the majority of the pages and describes a complicated ritual involving a specially consecrated altar, called the Head Stone, and a blue powder.

The final section is again incomplete and consists of a few notes on a spell to drown people on dry land. The fragmentary notes make mention of a special stone which needs to be inscribed but goes no further.

None of the pages make mention of any specific Cthulhu beings, however there are sufficient hints and allegations about water beings to gain +1% Cthulhu Mythos and the loss of 1/1D2 SAN.

Drown (New Spell)

This spell - or rather infection - requires two weeks of preparation, and ingredients not normally available to Dark Age humans. It is cast upon a porous lasting object, usually an appropriate stone.

Anybody coming into close contact with the object, like for instance holding it for longer than a few seconds, tasting or smelling it must roll CONx5 roll or become a victim of the spell. Three to four days following the exposure, the victim develops flu-like symptoms: weakness, muscle aches, headaches. One week after exposure, lungs begin to fill with salty fluids, and the victim becomes seriously handicapped – all skill rolls and MOV halved. Roll CONx10 the first hour, CONx9 the second, etc. At the first failed roll, lose 1 HP per hour until death intervenes as per drowning/asphyxia. The process is irreversible unless stopped by Medicine or curative magic. Note that the caster is often the spell's first victim! Only humans are affected; animals and other creatures are immune to this version of the spell.

Create Fog (New Spell).

This spell is a variant of the Mist spell found in Cthulhu Dark Ages. It requires the sacrifice of a friend or companion (no problem to the Deep Ones) as the person dies a bank of fog spreads out from the body to a radius of 20' multiplied by the number of Magic Points expended, more than one person may supply Magic Points if they know the spell. Sanity loss is 1D10 for the murder of a friend.

If the investigators did not recover the letter from Unn at the shack, the Keeper should place it with the manuscript pages dropped by Rollo.

The Final Scare

The keeper who wants to get the players on their way and to provide them with some extra scares, may put the Star Spawn on their heels. Here is an example of an optional side plot for investigators who escaped by sea. Once the investigators are at some distance from the coast, let them spot the distant, faint, but unmistakably huge shape of the Star Spawn emerge from the mist, and walk into the water *in their direction*. What follows is a contest of nerves, where the keeper requests Pilot Boat rolls, and each failed roll allows the Star Spawn to close the distance with the boat. The investigators only see the vast glistening back of the beast breaking the surface.

This little game can be carried on for as long as pleases the keeper, and before the players either tire or become too unnerved. At that crucial moment, the wind turns in favor of the investigators, and the Star Spawn drops behind and disappear in the distance.

A *Deus ex machina* that can be quite effective to boost the players' morale and that adds some drama, is to have the woman Aelfwyn invoke the favorable winds, using her spell (see below).

The malicious keeper can surprise the players at a later stage in the campaign, with an unexpected encounter at sea with the Star Spawn!

What next

If the investigators do away with the clan of Rollo One-Eye, they are awarded 1D10 Sanity Points.

From Ythancaestir, the investigators should travel to Ferriby, and try to locate the Treak Cliff mines where Unn, the last member of Rollo One-Eye's clan, is hiding ("the Blue Stone" scenario). If none of the investigators think of it, the Keeper may suggest that they follow Unn's route home in reverse to have the best chance of locating her.

If the investigators are not fleeing the area in fear of their lives, one of the local fishermen is willing to take the investigators from Ythancaestir to Ferriby.

STATISTICS

Peohtric, 34, Father of St. Peter's.


STR	13	CON	14	SIZ	12	INT	15
POW	16	DEX	10	APP	13	EDU	16
SAN	80	HP	13				

Damage Bonus: +D4.

Weapons: Fist/Punch 60%, 1D3+db.

Candlestick 40%, 1D6+db.

Skills: Accounting 30%, First Aid 40%, Insight 20%, Library Use 45%, Listen 60%, Latin 75%, Own Kingdom 50%, Preach 85%, Status 40%, Stoically Defend Church 90%, Write Latin 80%.

Peohtric is of the school of clergy that believes their church  be defended with words and if necessary deeds against all whom threaten it.

THE TONDHERE FAMILY

Mother Tondhere, 54, Widow and mother to Rebecca.

STR	8	CON	12	SIZ	12	INT	13
POW	14	DEX	13	APP	11	EDU	10
SAN	50	HP	12				

Damage Bonus: None.

Weapons: None.

Skills: Accountancy 15%, Bargain 45%, First Aid 45%, Insight 15%, Natural World 45%, Occult 35%, Own Kingdom (Local) 45%.

A brave elderly woman trying her best to care for her remaining family. She knows much of the local gossip and if befriended, she can fill in gaps in the investigator knowledge.

Rebecca, 26, Insane Victim of the Deep Ones

STR	10/18	CON	13/16	SIZ	14	INT	12
POW	8	DEX	13	APP	15	EDU	12
SAN	25	HP	13/15				

Damage Bonus: None/1D4.

Weapons: Punch/Gouge 50/75%, 1D3+db.

Kick 25/45%, 1D6+db.

Skills: Cthulhu Mythos 5%, No other applicable skills in her current state.

Rebecca is insane and spends most of her time suffering from Stupefaction. At these times the statistics before the slash apply. When confronted by a Deep One she becomes berserk, gaining the statistics and skills after the slash, and attacking them.

ROLLO ONE-EYE'S CLAN AND ALLIES

Rollo One-Eye, 48, Deep One Lord

STR 17 CON 13 SIZ 17 INT 15
POW 15 DEX 11 HP 15 Move 8/10

Damage Bonus: +D6.

Weapons: Claw 25%, 1D6+db

Sword 45%, Parry 30%, 1D8+db.

Eye Tentacle 60% at close range, 1 plus poison POT 12*

Armour: 1 point skin and scales.

Spells: Contact Deep One, Contact Star-Spawn of Cthulhu, Drown, and Create Fog.

Sanity Loss: 0/1D6.

Special Items: Enchanted Cane storing sufficient Magic Points for his needs. If the investigators get hold of this cane, there will be 2D10 points remaining.

*Rollo's eye tentacle causes 1 point of damage due to it's rasping edges, additionally the pus covering it is a poison of potency 12. After ten minutes, a victim begins to vomit uncontrollably whether the poison was successfully resisted or not. If the poison was not resisted, this is followed by spasms causing 12 points of damage.

Rollo One-Eye is both a Danish chieftain and a Deep One lord. Rollo's second name came from the loss of his left eye during a raid. His fellow Deep Ones treated his injury, and the eye socket became a festering pit of yellow/green pus with a thin, foot long tentacle coiled within it. Rollo has perfected the use of this eye tentacle as a weapon during close combat.

Rollo One-Eye insists on wearing his once fine clothes over his deformed body.

Snotra the Red, 47, Wife to Rollo One-Eye

STR 11 CON 15 SIZ 13 INT 14
POW 16 DEX 12 APP 14 EDU 9
SAN 0 HP 14

Damage Bonus: None.

Weapons: Carving Knife 60%, 1D6.

Since her husband's change, she has been running the clan house and the village. With the upcoming ritual, she is keen to join her kin in the marshes. Snotra's name comes from her striking red hair.

Jorrunn Fairhair, 22, Lover of Deep Ones

STR 12 CON 14 SIZ 14 INT 13
POW 14 DEX 15 APP 8 EDU 10
SAN 0 HP 14

Damage Bonus: +D4.

Weapons: Knife 40%, 1D4+db

Finger Nails 60%, 1D2+db may attack twice per round.

Skills: Listen 35%

Jorrunn Fairhair is the only member of Rollo One-Eye's clan with fair hair (all others are brown leaning towards red). The Deep One traits are normally recessive in females born of Deep One – Human matings, but in Jorrunn's case this was not so. Jorrunn has not changed yet as she is too young, however she has the rare ability among Deep One females of being a 'Brood Mother'. (use Deep One #1 for her current lover).

Rollo One-Eye's House Retainer, 35, Deep One Hybrid

STR 16 CON 15 SIZ 15 INT 10
POW 13 DEX 14 APP 7 EDU 7
SAN 0 HP 15

Damage Bonus: +D4.

Weapons: Knife 45%, 1D4+2+db.

Iron Poker 40%, 1D6+db.

Skills: Sneak 70%, Hide 70%.

Half-human and half-Deep One, the retainer defends his Master's home with his life if necessary.

Viking Warriors, Loyal Mercenaries

	STR	CON	SIZ	INT	DEX	POW	HP
1	16	15	14	10	12	12	15
2	12	14	12	11	12	11	13
3	17	12	17	9	10	10	15
4	11	10	10	12	13	15	10
5	13	14	12	12	13	8	13

Note: Viking One and Five have a damage bonus of +1D4, Three has +1D6 the other +1D4.

Weapons: Short Spear 45%, 1D6 + db,

Axe 60%, 1D6 + db

Small shield 40%, absorbs 20 damage.

The warriors are employed by Rollo One-Eye and live in fear of his wrath. They are also richly rewarded for their service, and they stop at little to please their master.

Reuse the above statistics as required.

Deeplings, Minor Servitor Race

The Deeplings are hybrid creatures born to a Deep One Brood Mother *before* the change. When first born, these creatures resemble fish, each being some nine inches in length. Within a few days, the Deeplings feed upon whatever is available, each other if nothing else, and rapidly grow. As they grow, the Deeplings develop features of mammals. Some may grow rudimentary hands or feet, other develop lungs to supplement their gills and enabling them to move to the land. A few, exceptional Deeplings develop sufficient intelligence to learn speech.

Deeplings, Minor Servitor Race

<i>characteristics</i>	<i>Rolls</i>	<i>Averages</i>
STR	2D6	7
CON	3D6	10-11
SIZ	1D6+1	4-5
INT	2D6	7

POW	3D6	10-11
DEX	3D6	10-11
Move 8	HP	7-8
Move	.10 Swimming/4 crawling	
Av. Damage Bonus:	Varies, -1D6, -1D4	
Weapons:	Bite 35%, damage 1D4, minimum of 1 damage	
Armour:	None	
Spells:	None	
Sanity Loss:	0/1D2	

Note that the above statistics are for a mature Deepling.

Deeplings, Spawn of Jorunn

	STR	CON	SIZ	INT	DEX	POW	HP
1	7	11	4	8	14	11	8
2	4	10	4	4	10	12	7
3	8	12	5	6	11	15	8
4	5	12	3	8	11	13	7
5	6	9	6	8	8	13	7
6	6	10	5	7	10	10	7
7	4	11	5	6	14	9	8
8	3	9	4	5	11	11	6
9	5	12	3	5	11	10	7
10	9	16	7	5	10	13	12

Damage Bonus: Deeplings 3 and 10 -D4, all others -D6.

Weapons: Bite 35%, 1D4+db.

Armour: None.

Sanity Loss: 0/1D2.

Jens the Deepling

STR	6	CON	14	SIZ	7	INT	14
POW	14	DEX	15	HP	6	Move	12/4

Damage Bonus: -D4.

Weapons: Bite 35%, 1D4+db.

Armour: None.

Sanity Loss: 0/1D2.

Jens is a particularly intelligent Deepling. It has been charged with guarding the captive Brother Paulinus, and takes a perverse delight in tormenting the poor soul. Possessing lungs and arms/hands, Jens can both speak and crawl across the land.

Deep Ones

	STR	CON	SIZ	INT	DEX	POW	HP
1	18	16	18	14	14	09	17
2	22	08	15	09	09	15	9
3	13	12	14	09	11	11	13
4	18	13	19	14	10	12	16
5	17	14	22	10	07	13	18
6	15	11	17	12	12	13	14
7	18	16	18	14	14	09	17
8	22	08	15	09	09	15	9
9	13	12	14	09	11	11	13
10	18	13	19	14	10	12	16
11	17	14	22	10	07	13	18
12	15	11	17	12	12	13	14

Damage Bonus: +D4.

Weapons: Claws 25%, 1D6+db.

Armour: 1 point skin and scales.

Sanity Loss: 0/1D6 or 0/1D4 within fog.

Star-Spawn of Cthulhu, Church wrecker and altar remover

STR	50	CON	65	SIZ	80	INT	25
POW	24	DEX	15	HP	70	Move	20/20

Damage Bonus: +7D6.

Weapons: Tentacles 80%, half db

Claw 80%, db.

Armour: 10-point hide and blubber, regenerates 3 hit points per round.

Sanity Loss: 1D6/1D20.

The Star-Spawn does not attack unless provoked; its purpose is to get the Head Stone to safety. It may attack with 1D4 tentacles or one claw per round.

Some Burly Farmers

	STR	CON	SIZ	INT	DEX	POW	HP
1	18	17	16	10	11	9	16
2	14	14	15	11	10	11	14
3	17	15	17	9	9	15	16
4	18	18	15	12	13	10	17
5	14	13	14	10	14	12	13
6	16	14	14	8	17	12	14

Note: Farmers One, Three and Four have a damage bonus of +1D6 the other +1D4.

Weapons: Fist 55%, 1D3+db

Farm Implement 40%, 1D6+db.

If the investigators begin causing trouble, one or more of these 'lads' may come along to sort them out. Alternatively, they may be persuaded to aid the investigators against the Deep Ones.

Paulinus, 45, Once School Master

STR	10	CON	11/7	SIZ	12	INT	14
POW	14	DEX	9	APP	12	EDU	16
SAN	35	HP	11/5				

Damage Bonus: None

Weapons: None

Skills: Cthulhu Mythos 5%, Trivium (grammar, rhetoric, and dialectic) 80%, Greek 50%, Latin 75%, Occult 40%, Own Kingdom 50%, Persuade 30%, Library Use 60%, Write Latin 80%

Since being kidnapped from Guthlac abbey, Brother Paulinus has not been treated well. Regular beatings from Rollo One-Eye and the administrations of the Deeplings have left him in poor physical conditions (lowered CON and hp). Attempts at translating Rollo's manuscripts and the overnight visits of Jen the Deepling have sapped his Sanity.

Aelfwyn, 40, the "Changeling"

STR	10	CON	9	SIZ	8	INT	7
POW	18	DEX	11	APP	7	EDU	7
SAN	90	HP	9				

Damage Bonus: None

Weapons: Small knife 30%, 1D4, Head Butt 20%, 1D4.

Skills: Cthulhu Mythos 5%, Occult 40%, Hide 25%, Natural World 40%, Spot Hidden 55%

Spells: Bless Physical Movement, Demon's Ear, Heal, Moonlight, Winds of Desolation.

Aelfwyn suffers from a mild form of Down's Syndrome. Because of her looks (bulging eyes, broad lip-less mouth, skin rash), overzealous players could easily mistake her for a Deep One hybrid! She is *almost* mute, because her vocal chords were damaged in a fire when she was still a baby. With much strain, she can produce single words, including her true name Aelfwyn (meaning "friend of the elves"), but it takes Idea rolls to understand her. To role-play Aelfwyn, the keeper should resort to improvised sign language and to making simple drawings (with a stick on the hut's dirt floor).

Despite her not to high intelligence, she is no fool and may help the investigators if they speak truly and show kindness.

Aelfwyn, of all villagers, knows the marshes best. She could easily guide the investigators around safely, and she instinctively avoids the dangerous areas, like those haunted by the Deep Ones or their hybrids. She knows about the Deep Ones - having spotted them at a distance - and can draw a rough silhouette when asked.

Importantly, Aelfwyn is "gifted" with supernatural powers. How she acquired these powers remains a mystery, but Aelfwyn can be a powerful ally despite her handicap, if investigators know how to gain her affection.

The Surviving Outlaws

	STR	CON	SIZ	INT	DEX	POW	HP
1	16	10	12	10	11	10	11
2	13	12	13	12	12	12	12
3	15	15	15	11	8	14	15
4	14	15	12	13	11	12	13
5	18	14	15	9	12	11	12
6	13	12	12	12	14	11	11

Note: Outlaw one is the leader and calls himself Oswulf (but older villagers know him as Alfred). All the outlaws, except number five, have +1D4 damage bonus, outlaw number five has +1D6.

Weapons: Club 55%, 1D6+db,

Long sword 50%, 1D6+db

Outlaws 2 and 6 also have Crossbows 35%, 2D6

Skills: all have at least 40% in Pilot Boat, Sneak and Track.