

THE GREAT BOOK OF

PENDRAGON

TREASURES

PEOPLE

Two New Round Table Knights

Following are two former player characters from an old Pendragon campaign that I ran last year. They were both rather interesting fellows who became Knights of the Round Table very shortly after it was founded. They might make interesting NPCs for other people's Pendragon campaigns.

AMLYN TRIADADD, KNIGHT OF THE ROUND TABLE, "THE NEKKID KNIGHT" [517]

Name: Amlyn Triadadd	Siz: 15	Damage: 5d6
Homeland: Huntington	Dex: 13	Healing Rate: 3
Culture: Cymric/Christian	Str: 18	Movement Rate: 3
Lord: Earl of Logres	Con: 15	Hit Points: 28
Glory: 7382	App: 12	Unconscious: 7

Shield: A gold cross upon a blue background.

PERSONALITY TRAITS	SKILLS	COMBAT SKILLS
Chaste 11 / Lustful 9	Awareness 10	Battle 6
Energetic 13 / Lazy 7	Boating 2	Horsemanship
15		
Forgiving 16 / Vengeful 4	Chirurgery 1	Sword 17
Generous 12 / Selfish 8	Compose 3	Lance 15
Honest 9 / Deceitful 11	Courtesy 9	Dagger 4
Just 12 / Arbitrary 8	Dancing 2	Spear 5
Merciful 9 / Cruel 11	Faerie Lore 3	
Modest 9 / Proud 11	First Aid 10	HORSES
Pious 11 / Wordly 9	Flirting 5	
Prudent 9 / Reckless 11	Folk Lore 2	Charger
Temperate 10 / Indulgent 10	Gaming 9	6d6 Damage
Trusting 12 / Suspicious 8	Hawking 3	
Valorous 17 / Cowardly 3	Heraldry 2	
	Hunting 6	
Directed: Suspicious Saxons +2	Intrigue 7	
	Orate 3	
PASSIONS	Play Harp 18	
Amor (Guenever) 12	Read Latin 3	
Hate (Saxons) 7	Recognize 5	
Honor 10	Religion 6	
Hospitality 10	Singing 3	
Love (family) 11	Stewardship 2	
Loyalty (Earl Robert) 18	Swimming 3	
Loyalty (Friends) 10	Tourney 1	
Loyalty (King Arthur) 7		

EQUIPMENT

Reinforced Norman Chain + Helm (12 pts)
Sword

BACKGROUND & PERSONALITY

Amlyn first gained a name for himself when he defended a crone against a knight she had once ensorcelled. He stood bravely against that knight, despite the fact that he had no sword and no armor. Since then, he has often taken to removing his armor when the most serious

battles are upon him. Men who recognise Amlyn quake in their boots when they see him taking off his armor, for they know that death or mortal wound are likely soon to follow. Arthur was impressed by Amlyn's reckless bravery, and it was for that that he made him a knight of the round table.

MICHRULAN, CHIVALROUS KNIGHT OF THE ROUND TABLE [517]

Name: Michrulan	Siz: 15	Damage: 5d6
Hometown: Lindsey	Dex: 8	Healing Rate: 3
Culture: Cymric/Christian	Str: 13	Movement Rate: 2
Lord: Earl of Logres	Con: 16	Hit Points: 31
Glory: 5371	App: 14	Unconscious: 8

Distinctive Features: Prematurely Gray Beard, Thin

Shield: A red backed shield with Chevronels covering the lowering two thirds. The first and third of these bands are silver. Two silver stars lie to the top right and top left of the Chevronels. In the middle bottom of the shield, below the Chevronels, is a flower, gold and silver in color.

PERSONALITY TRAITS

Chaste 12	/ Lustful 8
Energetic 15	/ Lazy 5
12	
Forgiving 10	/ Vengeful 10
Generous 12	/ Selfish 8
Honest 10	/ Deceitful 10
Just 11	/ Arbitrary 9
Merciful 14	/ Cruel 6
Modest 13	/ Proud 7
Pious 11	/ Worldly 9
Prudent 11	/ Reckless 9
Temperate 10	/ Indulgent 10
Trusting 12	/ Suspicious 8
Valorous 16	/ Cowardly 4

** CHIVALRY BONUS **

"Bleucephus"

PASSIONS

Amor (Adwin)	14
Honor	15
Hospitality	15
Love (Family)	6
Loyalty (Earl Robert)	18
Loyalty (Horse)	16
Loyalty (King Arthur)	18

SKILLS

Awareness 10
Chirurgery 1
Courtesy 4
Dancing 2
Faerie Lore 1
First Aid 10
Flirting 4
Folk Lore 2
Gaming 3
Hawking 3
Heraldry 1
Hunting 5
Intrigue 7
Orate 3
Play Harp 3
Read Latin 5
Recognize 5
Religion 3
Romance 1
Singing 2
Stewardship 2
Swimming 2
Tourney 5

COMBAT SKILLS

Battle 5
Horsemanship
Sword 15
Lance 15
Dagger 4
Spear 5

HORSES

"Bleucephus"
Charger
6d6 Damage
Charger
6d6 Damage

Rouncy
4d6 Damage
Charger
6d6 Damage

EQUIPMENT

Reinforced Norman Chainmail and Helm (12 points)
 Dragon Scale Shield (7 points)
 Sword, Dagger, 2 Spears
 Fertility Amulet (+1 to Pregnancy Table)

BACKGROUND AND PERSONALITY

Michrulan is a valorous knight who was knighted the same year that

Arthur was first made King. In his first days as a knight, he served Arthur loyally, fighting in many of Arthur's early battles. From the start, Michrulan was known by all for his two great passions, his loyalty to his horse, Bleucephus, and his amor for the Cymric farming girl, Adwin. Guenevere was impressed by Michrulan's great love for the girl Adwin, despite her low status, and it was for this reason that she convinced Arthur to appoint him to the Round Table.

Pendragon Character List

The following lists show all the round table knights given in Pendragon supplements that were added before 531. Round table knights such as Lancelot, who were added later, scenario round table knights and others are listed in the Miscellaneous Knight list. Besides the round table knights, the only other people listed are those knights and other characters that have complete stats listed in a Pendragon Supplement. First edition versions have a (1) after their name.

Legend:

P=Pendragon, BK=Boy King, PF=Perilous Forest, TD=Tournament of Dreams
SM=Savage Mountains, BL=Blood & Lust, SK=Spectre King, P1=Pendragon
1st edition, CD=Chaosium Digest

Knights of the Round Table to 531:
[YJRT is Year Joined Round Table]

Knight	YJRT	Glory	Book	Page#	Current Year
Aglovale de Gales	529				
Agravaine (1)	518?	1285	P1	1	520
Alain (King)	514				
Arthur the Squire		17	BK	124	510
Arthur the Squire (1)		17	P1	1	510
Arthur Pendragon		100,000	P	195	531
Arthur High King (1)		41,680	P1	1	519
Baudwin of Britan	514				
Bedivere the Cupbearer	516				
Berel	526				
Blamore de Ganis	526				
Bleoberis de Ganis	526				
Bors de Ganis	528				
Boso of Oxford	528				
Brastias (Duke) (1)	514	4376	P1	2	511
Brastias (Duke)	514				
Brown Knight of the Wilds	519				
Cador of Cornwall	514				
Dodinas le Sauvage	519				
Ector	514				
Floridas the Pict	528				
Gaheris de Orkney	521				
Galagers	517				
Galegantis of Nohaut	531				
Galeholt of the Long Isles (Duke)	530				
Gawaine de Orkney	517	1267	BK	126	514
Gawaine de Orkney	517	32,000	P	198	531
Gawaine de Orkney (1)	517	8476	P1	3	526
Griflet	517	2670	BK	127	518
Griflet (1)	517	3127	P1	3	518
Hervis de Revel	517				
Hoel of Alclud	525				
Kay	517	3574	BK	126	522
Kay (1)	517	5265	P1	4	522
Lak (King)	517				
Lak (King) (1)	517	6758	P1	4	510
Lamorak de Gales	520	18,000	P	197	531
Lionel de Ganis	528				
Lucan the Butler	528				
Marhaus de Leinster	523	6893	BK	128	521

Marhaus (1)	523	5787	P1	5	521
Moris	526				
Pellinore of the Isles (King)	515	8292	BK	130	512
Pellinore (1)	515	5230	P1	6	510
Percivale (1)	?	7824	P1	7	550
Priamus the Saracen	528				
Sagremor le Desirous	519	1257	BK	131	516
Tor	517				
Tor (1)	517	4728	P1	7	525
Uriens (King)	517				
Yvaine, le Chevalier Au Lion	524	9000	P	196	531
Yvaine, le Chevalier Au Lion	524	2647	BK	132	521

Miscellaneous Knights:

Knight	Glory	Book	Page#	Current	Year
Aelfric	1789	PF	70		
Ailgel	3105	SK	61		
Amlyn Triadadd (KotRT)	7382	CD	1.1		
Amren	9250	BL	108		
Balin le Sauvage	1282	BK	125	512	
Balin le Sauvage (1)	4328	P1	2	514	
Belinans (pagan king) (1)	4620	TD			
Beomart	2064	SK	112		
Bertelot	4025	BL	21		
Bledig the Red Shirted	6800	SM	114		
Breuse sans Pitie	13,000	P	198		
Breuse sans Pitie (1)	0	P1	2		
Briant One-Armed	5024	BL	68		
Busulius	2086	SK	120		
Cadoc (abbot) (1)	7285	P1	2	550	
Carados (1)	6482	P1	3		
Colbert	1194	SK	14		
Colius	4152	SK	114		
Corwin, the Helmed Knight	6670	SK	98		
Cuthbert (1)	100	TD			
Diarmait	2370	BL	48		
Dordracole of Malahaut (1)	2400	TD	45		
Dorgane of the Fountain (1)	700	TD			
Edern of Cirencester	2411	SK	31		
Eifion of Roestoc (King)	4600	SK	8		
Ennor of Roestoc (Prince)	3077	SK	7		
Etherem	1444	SK	115		
Farion (king) (1)	9300	TD			
Ferran of Anglehearth	1750	SK	68		
Gaius of Lombardy	3426	SK	48		
Garavan of the Golden Lance	5500	SM	123		
George of Hertford	2192	SK	72		
Giles of Cambridge (lord)	3500	SK	83		
Grand the Lesser	2075	BL	101		
Greek Knight Without Pity	2570	BL	104		
Guaire	2356	SK	56		
Gwaid (1)	6324	TD			
Harant l'Hastiludier (KotRT)	9423	SK	46		
Jean-Luc of Champagne	4455	SK	47		
Jonathon	3453	SK	38		
Lancelot du Lac (KotRT)		50,000	P	197	531
Lancelot du Lac (KotRT) (1)	1767	P1	4	528	
Lancelot du Lac (KotRT) (1)	38,672	P1	4	540	
Larras the Robust	4860	SK	105		

Librix (1)	1162	TD		
Lot (King)	8592	BK	128	510
Lot (King) (1)	7872	P1	5	510
Lupin (KotRT)	9955	SK	28	
Macwid the Pict (1)	2055	TD		
Mailcon	4500	BL	70	
Maristone of the Caslte (1)	3600	TD	38	
Mark (King) (1)	4185	P1	5	544
Marrok	7645	SK	66	
Michrulan (KotRT)	5371	CD	1.1	
Mordred (KotRT)	967	BK	129	531
Mordred (KotRT) (1)	1748	P1	6	550
Neilyn	2100	SK	102	
Patrides of the Tower (1)	6200	TD	35	
Perimones, the Red Knight	4375	PF	76	
Tathal	1265	SK	58	
Tristram (KotRT) (1)	12,727	P1	7	542
Turquine	16,000	P	199	
Ulfius (KotRT?) (1)	3745	P1	7	510
Ulf Oswulfson	1125	SK	48	
Valet of the Circle of Gold (1)		3300	TD	
Varnangis (1)	3200	TD		
Victor (1)	380	TD		
White Knight	1253	BK	132	517
Wilfrith (Baron)	5560	SK	116	
Young Knight of the Orchard of the Shields of Shame (1)	1800	TD	31	

Others:

Name	Glory	Book	Page#	Current Year
Ahvielle Alarch ferch Amren	500	BL	20	
Alba	375	SK	112	
Alice (lady)	---	SK	60	
Ann of Anglehearth (lady)	105	SK	74	
Anselm (Cardinal)	2100	BL	65	
Black Hermit	---	PF	99	
Briant (dame)	---	SK	61	
Caul ap Paulag the Monk		877	SM	121
Ederne, the Blind Squire		132	PF	75
Eleri (lady)	250	SK	103	
Elidia the Fair (1)	3200	TD		
Frida of Roestoc	545	SK	8	
Gahoric (Father)	---	SK	15	
Ghost Knight	---	SK	84	
Glesni (lady)	---	SK	63	
Glimthis (lady)	526	SK	38	
Guenever (Queen)	1326	BK	127	514
Guenever (Queen) (1)	12,163	P1	3	519
Hag of the Cave (1)	---	TD	41	
Indeg (lady)	---	SK	57	
Kathleen (lady)	---	BL	62	
Laudine (lady)	---	SK	62	
Merlin	10,800	BK	129	510
Merlin (1)	37,467	P1	5	510
Mhyrra (lady)	---	SK	104	
Morgan le Fay	2326	BK	130	521
Morgan le Fay (1)	7010	P1	6	514
Nimue (1)	4621	P1	6	516
Spectre King	21,000	SK	25	

Tanicus (holy man) (1)	4205	TD		
Vivianne	6281	BK	131	520
Vortimer the Hermit	---	SK	22	
Whitrood (Abbot)	1085	SK	20	
Yr Hen Wrach (hag)	---	BL	61	
Ysbereth (lady)	3000	SM	124	

Hero List

List of Pendragon characters' birth and death dates

Agravaine	-563
Arthur	493-565
Balin	482-515
Elaine	-562
Galahad	535-557
Gareth	-563
Gawaine	495-564
Griflet	491-
Gwenever	497-573
Kay	488-564
Lamorak	494-552
Lancelot	508-573
Lot	470-513
Margawse	487-545
Marhaus	481-529
Merlin	454-522
Mordred	512-565
Morgan le Fay	484-
Pellinore	475-522
Sagremor	482-
Tristram	501-559
Yvaine	500-

Lot = Morgause

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| | | | | | |
Gawain Eries Agravaïne Gaheris Gareth Soredamor = Alexander
Clarissant =
| | | | | | |
Guïromelant Laurel = Lynette = Lyonesse | (Byzantine)
| | | | | | |
| (Damosel Cliges |
| Savage) | Guïgenor =

Aalardin

| | | | | | |
Guinglan Wigalois Florence Lovel Biausdous = Biautei,
(See below for more detail) daughter of the
King of the Isles

Lynette and Lyonesse were sisters, their brother was Gringamore, and Laurel was his daughter, their niece.

Gawain was a real ladies' man and had several wives and mistresses:

King Joram's niece, Florie = Gawain = Ragnell (loathly lady)
| | | | | | |
Larie = Wigalois Guinglan (Le Bel Inconnu) = Blonde
Esmeree
a.k.a. Lybius Desconus

Other marriages and relationships:

Amurfine = Gawain ~ Ydain ~ Brandiles' sister

It is not clear who the mothers of his two illegitimate sons, Florence and Lovel, were. Nor is it clear whether Biausdous is legitimate or illegitimate. All of Gawain's sons tend to come to the King's court unaware of who their father is, even the legitimate ones, so presumably he never spent any time with them.

Lancelot's family is also complicated:

Lancelot the Elder = King of Ireland's daughter
|
|

| | | | | | |
King Ban King Bors Nestor Guinebaut Ivoire = King
Constantine (See below) (See below) | (wizard) | of Britain
| | | | | | |
| | | | | | |
Blamore Bleoberis Ivoine Pandragon Uther ~
| | (Constans) (Ambrosius) |
Ygraine Nestor |
|
Arthur

Tea with the Black Dragon

Here is a NPC for Pendragon campaigns. He can be used to aid player knights with information, as an antagonistic enemy or even just to liven up a standard adventure. [Some things are added for use with the 4th edition magic rules, which should be out soon.]

There is a small, dark cave that can be noticed by the keen of eye who visit the Abbey of Bolton, about 10 miles north of Leeds. It is near the apex of Sheffield Pike, a small peak emerging from the Dunnersdale forest. Clergy from the abbey believe the peak to be the residence of the old man named Garreck who visits occasionally to ask for food or clothing in return for small handicrafts he has made. It is also rumored to be the home of the great Black Wyrn that has been known to menace Castle Elslack as well as occasional travellers near Leeds.

The area about Sheffield Pike does indeed smell of Dragon. Aware knights will spot the stool of the beast as well as the damage done by his claws to some of the local trees. Once the players near the cave, however, the Dragon signs vanish. This is due to their removal by Garreck, the reclusive druid who lives there. Visitors to the cave will arrive to a friendly greeting by Garreck. He will pretend to be slightly annoyed because he keeps getting disturbed by visitors, but will actually scarcely be able to hide his joy at having people over. Garreck will always invite people to have tea with him in his humble abode, especially powerful knights with stories of high adventure.

Inside the cave, there are several small tables and shelves covered with small odds and ends. Garreck will sweep much of this to the floor to allow the knights a seat at the largest table. He will then serve rather bad tea. Knights who make a CON roll can stomach the drink, others must spit it out. Those who manage to hold down the tea will face an expectant Garreck who looks concerned and eager about the quality of his tea. Knights that are Deceitful and compliment him will earn his deep friendship, which can be quite handy, for Garreck is the Black Wyrn.

Early in the reign of Uther Pendragon, Garreck was a young druid who grew despondent at the growing strife and politics within the order of druids. He set off to find a sacred place of his own, where he could continue to work with the shapeshifting magics he specialized in. At last he found Sheffield Pike, with its 4d20 Ambient magic and 6d20 Shapeshift magic. [Ignore this until 4th ed. comes out] Here, he made his Sacred Space and settled down. Over the years, Garreck's memory has faded even faster than his body. Most of the time, he forgets that he is a druid, and even more often forgets that his favorite spell turns him into the mighty Black Wyrn. He does remember that the abbey is a friendly place to visit and that some of the farmers living nearby are his friends. In the past, Garreck has always protected them in his Dragon form, and they often help support him in lean times.

On occasion, while chatting, Garreck will remember some interesting fact that often leads to adventure, for numerous knights have come looking for the Black Wyrn and they have told him many stories. If the knights are looking for the Black Wyrn, Garreck will have no idea where to look, but he believes it to be harmless. Depending on gamemaster need, Garreck can also be aware of his magical ability if it furthers the story. Either way, he knows that the Black Wyrn has

never killed anyone. Rumors to the contrary are just that, rumors, spread by frightened and superstitious observers of the creature.

Statistics:

Garreck:

SIZ 12	Move 2	Major Wound 8
DEX 8	Damage 4d6	Unconscious 5
STR 9	Heal Rate 2	
CON 8	Hit Points 20	[Magic Limit 74]
APP 7	Age 62	[Insight(Awen) 8,500]

Notable Skills: Industry 16, Faerie Lore 18, Folk Lore 16 [Shapeshift 19, Geomantic Lore 16, Celestial Lore 17, Sight 21]

Notable Traits: Generous 16, Honest 18, Proud 16

Possessions: Talisman useable once to instantly turn into Black Wyrms.

Black Wyrms:

SIZ 30	Move 10	Major Wound 30
DEX 25	Damage 10d6	Unconscious 15
STR 32	Heal Rate 8	Knock Down 30
CON 30	Hit Points 60	Armor 18

Modifier to Valor: -10 Valor/ +10 Prudent

Attacks: Bite @20 + tail swipe @10 (tail can swing at all people on one side of the Wyrms)
or 2 Claws@17

Note: Will only attack to defend itself and even then will try not to kill.

Story Ideas:

Introduction: Rumors of the Black Wyrms reach the ears of player knights who go to seek it and meet Garreck.

Menace on the road: Players come upon people being menaced by the Black Wyrms. In actuality, Garreck is just asking for directions because he has gotten lost again.

The Castle's Expedition: A large group of knights from Castle Elslack decide once and for all to hunt down and slay the Black Wyrms. Players learn Garreck's secret. Will they help him? and how?

Mystery at the Abbey: Abbey Bolton has had things go missing lately. Garreck is a suspect, but is innocent. Perhaps he knows something though.

An Old Friend: Another druid comes to the area to try to bring Garreck back into the fold of the order. Garreck asks his new friends for help. Can they help him? What are the politics involved?

NPC Knights

The Mirrored Knight
[shield: blank]

This knight is called the mirrored knight due to his armor, which is a set of plate mail, so highly polished that it nearly glows in the sunlight. A newcomer to the court, there will be much speculation about the mirrored knight's identity. Perhaps the court will assume that he is Lancelot, or some other famous knight, travelling in disguise. His tremendous skills and great chivalry will definitely back up this assumption. At some climatic moment though, the mirrored knight's secret will be accidentally revealed. In truth, he is an ugly troll. Will the knights react to his deeds of chivalry, or simply to his cursed ancestry?

Personality Traits: Energetic 16, Generous 22, Just 19, Merciful 18,
Modest 25, Valorous 20
Skills: Horsemanship 20, Sword 21, Lance 24

Story Ideas:

* In a tournament, the Mirrored Knight purposefully loses the last round (due to his great modesty). When one of the player knights realizes this, what does he do?

* When the Mirrored Knight disappears, player knights who have befriended him may decide to search for him. Perhaps the Mirrored Knight has gone upon a dangerous quest, or, alternatively, he may have been captured (or killed) by a knight who simply sees him as a dangerous beast.

Sir Madog, Pagan Knight
[shield: divided in two, with red on the left and gold on the right]

Sir Madog is the epitome of what an Arthurian knight should not be. Lustful, vengeful and selfish, he is constantly getting in trouble with his neighbors and fellows. If he were not a wealthy lord, he probably would have been dealt with long ago. Many Christian Knights loath Sir Madog sufficiently that whenever he enters a tournament, a score or so knights will form an anti-Madog faction, and then rampage across the battlefield, their sole goal being to remove him from the tourney. If the player knights accidentally get in between this faction and Sir Madog in a tournament, they will no doubt be quite sorry.

Personality Traits: Lustful 20, Vengeful 16, Selfish 18
Skills: Flirting 22, Battle 15, Horsemanship 14, Sword 17, Lance 13

Story Ideas:

* Sir Madog has began cutting down the forest near his land, going far beyond the lands actually granted him under Feudal contract. In doing so, he has angered a giant, who lives in the forest. The giant has begun to steal Sir Madog's cattle and scare his villagers, in an attempt to frighten Madog away from his lands. When the players arrive, Sir Madog will ask them to slay the giant. Perhaps the players might actually talk to the giant, and learn the reason behind his actions.

* In a tournament, unsuspecting knights might be asked by Sir Madog to fight beside him. How will they react when they are set upon by the

anti-Madog group, and learn the true face of their leader?

Sir Lancelot: A Chronology

This is an excerpt from the work in progress "The Knights of King Arthur", Copyright 1993, Peter Corless (written under contract for future publication by the Chaosium).

Sir Lancelot du Lake, Knight of the Round Table
Clan: de Ganis

Chronology:

- 508 - A son is born to King Ban and Elaine of Benwick, who christen him Galahad, and later confirm him Lancelot
- 518 - King Claudas overruns Ganis; young Lancelot is taken away by Viviane, the French Lady of the Lake; instructs him in the manner of knighthood
- 524 - Lancelot first comes to Arthur's court and meets Guenever; he immediately falls in love and vows to become her champion; is knighted by Arthur, but later girded by Guenever
- 524 - Comes to aid of the Queen of Nohaut, and defeats many opponents including the King of Northumberland and Sir Alibon of Queen's Ford; sends them all to Guenever as his prisoners; rescues Gawaine, Ywaine and Galegantis in process; takes the castle of Dolorous Garde and renames it Joyous Garde
- 525 - Dagonet, near Joyous Garde, spies Lancelot staring enraptured at Guenever while his horse wanders off
- 525 - Imprisoned by the Lady of Malahaut for killing her son; allows him to leave for a tourney, then falls in love with him
- 526 - Lancelot joins Arthur's armies against the French and Romans; with Sir Cadour, valiantly commands ten thousand soldiers in defense against Roman ambush near Paris; assigned to Arthur's bodyguard at Battle of Saussy
- 527 - Travels to Rome and back with army
- 528 - Lancelot adventures away from court as much as possible to avoid encountering Guenever, to little avail
- 528 - Drives out the Bronze Swans of Essex; rescues Countess of Hertford; subdued the bandits of Cheshire and saved the Countess of Cheshire; killed the White Bear of Garloth and defeated the Dwarf Knight
- 529 - Intercedes in Arthur's favor with the Duke of Galeholt; brings peace between them
- 529 - Around this time, Lancelot and Guenever begin their affair, with the aid of Viviane and Duke Galeholt
- 529 - Kills Sir Turquine, rescuing Sir Kay, Gawaine, Sagramore, Agravaine, Dodinas, Lionel, Ector de Maris and many other knights
- 530 - Lancelot rides away again; Gawaine and Kay set out to look for him
- 531 - Captured along with Arthur, Gawaine, Galeholt, Ector and others by Lady Camille of Anglia; escapes and rescues Arthur by sieging her fortress at La Roche
- 533 - Sets out to rescue Gawaine from Carados of the Dolorous Tower; meets the maiden Amable, who cures him of a sickness, and becomes his chaste love
- 533 - Captured by Morgan Le Fay in Cambria, escapes to rescue Gawaine, succeeds in killing Carados, and is captured again
- 534 - Escapes Morgan again; accompanies Mordred to Peningues Tournament and learns of Mordred's origin; shocked by Mordred's murder of the prophetic monk
- 534 - Visits Listeneisse, rescues Elaine of Carbonek, meets King Pellam, and is tricked into sleeping with Elaine; they beget Galahad
- 534 - Saves Duke Rochedon's daughter and forces the Queen of Sorestan to return her lands

- 535 - Lancelot returns to court for a time and is inducted into the Round Table; Guenever and Amable meet and become friends
- 535 - Morgan Le Fay creates the drinking Horn of Chastity to divulge the Lancelot/Guenever affair; fails when Lamorak sends the horn to King Mark's court instead.
- 536 - Accompanies Arthur to Ganis to reconquer it from King Claudas of France and rescue Dame Elyzabel, Guenever's cousin; reunited with mother, Queen Elaine of Benwick
- 537 - Duke Galeholt dies upon hearing false reports of Lancelot's death; Lancelot almost dies when he learns of Galeholt's death, but is saved by Seriate, one of Viviane's Ladies of the Lake
- 542 - Lancelot wounds Tristram at the Castle of Maidens tourney
- 543 - Morgan Le Fay tries to kill Lancelot by ambushment of thirty knights
- 543 - Lancelot finds and befriends Sir Tristram; convinces Tristram to join Round Table
- 547 - Bors brings Elaine of Carbonek to visit court with Lancelot's son, Galahad; Elaine tricks Lancelot into bed again; Guenever finds out and drives him insane with scorn
- 548 - Lancelot wanders as a wild man throughout Logres; befriended by Sir Bliant and brought to Castle Blank to be nursed to health; saves Bliant from Sirs Breunis Sans Pite and Bertelot
- 548 - Knights of the Round Table, including Sir Bors, Ector, Lionel, Gawaine, Ywaine, Sagramore, Aglovale, Percival and eighteen others, are sent by Guenever to look for Lancelot
- 549 - Still mad, chases a boar and is wounded; nursed by a hermit, but runs away; wanders to the city of Carbonek, and is given alms and shelter
- 550 - Lancelot identified by Elaine of Carbonek; healed by the Holy Grail back to health and sanity; given the Castle of Bliant on Joyous Isle to live within
- 551 - Calling himself "Le Chevalier Mal Fet" ("The Knight Who Trespassed"), offers to joust all comers; during the tourney, is discovered by Percival and Ector
- 551 - Lancelot is persuaded by Ector to return to Camelot; leaves Elaine of Carbonek forever; affair is renewed with Guenever
- 554 - Galahad is knighted by Lancelot; Lancelot leaves Guenever to partake in the Grail Quest
- 555 - Lancelot unhorsed by Galahad; views the Grail heal a sick knight while half-sleeping, and vows to forgo his sinful affair with Guenever, but is rebuked by a hermit
- 556 - Guenever and Lancelot renew affair after his return
- 558 - Guenever kidnapped by Meliagaunt; rescued by Lancelot
- 559 - Lancelot takes mockery of Guenever seriously; rides across country in a cart for a year doing deeds for her honor
- 560 - Lancelot champions many ladies to throw off rumors of affair; Guenever banishes Lancelot out of jealousy of them
- 561 - Lancelot rescues Guenever after she is wrongly impeached for death of Sir Patrice; defeats Sir Mador
- 562 - Champions Elaine of Astolat at the Winchester Tournament by wearing her token; is wounded and nursed back to health by her, but refuses her advances; she dies of unrequited love; all mourn her death when a barge carrying her lands at Winchester
- 563 - Lancelot and Guenever caught by Mordred, Agravaine and twelve others; Lancelot slays all but Mordred; Arthur condemns Guenever, but Lancelot recuses her ; they flee to Joyous Garde; she eventually returns to Arthur in return for a truce (arranged by the Pope) and Lancelot's safe passage to France
- 564 - Lancelot grants lands to his kinsmen, and prepares for war with Arthur; endures siege, but refuses to join open battle; leaders on both sides issue challenges; Lancelot wounds Gawaine
- 566 - Receives letter regarding Gawaine's death and Mordred's

- treachery; returns to Logres with army too late to aid Arthur at Camlann; speaks to Guenever for the last time at Almesbury; he becomes a brother under the Archbishop of Canterbury
- 572 - Becomes a priest at Glastonbury after six years of penance; sang mass for a full year
- 573 - Receives a vision that Guenever is dying; she expires just before Lancelot arrives at her deathbed; he has her buried at Glastonbury next to Arthur; six weeks thereafter Lancelot dies; the Archbishop of Canterbury, Sir Bors, Ector, Blamor, Bleoberis and five other de Ganis knights bear him to Joyous Garde for burial and then leave for the Holy Land

Character Entry, Part I:

Note: This section details mostly the knightly deeds of Sir Lancelot; for more information regarding Lancelot's affairs with Guenever, Morgan Le Fay and Elaine of Carbonek, see those ladies' entries.

Sir Lancelot is well-regarded as the best knight in King Arthur's court and the paragon of chivalry. Next to Arthur himself, no one in all the lands more greatly inspires the loyalty and service of knights. Every good knight who meets him loves him like a brother; all knights of treachery fear him instinctively. For his deeds, his prowess, appearance and chivalry, he is loved and sought after by many women. Except for Galahad during the Grail Quest, or perhaps (on a good day) Sir Tristram or Lamorak, there is no knight in the world that can equal his abilities.

There are a couple of known behaviors of Lancelot. Firstly, he never kills defeated knights who ask him for mercy, no matter how vile their crimes or offences. Secondly, he never wears any ladies' favors during tournaments -- not even Guenver's. (The few times when he differs from these patterns are treated as momentous -- almost scandalous -- occasions.)

Along with Sir Gawaine, he is the closest friend to the High King. Although often less-reliable (being away from court frequently), he is always known for offering the most honorable advise. He is the secret lover of Guenever, and the openly self-declared Queen's Champion. (As such, he is head of the order of the Queen's Knights.)

To protect him from magical foes, Lancelot carries a magical ring, given to him by Viviane, the Lady of the Lake, which warns him if there are any enchantments working upon him or near him. However, he has to ask the ring to make it work, and he often forgets he has it.

Lancelot is not even born until late in Phase 1 (508 AD), and does not come to court until the last year of Phase 2 (524 AD). During these years, King Pellinore is considered the best knight in the land, and occupies the Siege Perilous (the seat reserved for the best knight) at Arthur's Round Table. Even upon his induction to the Round Table, Lancelot does not occupy the chair, although many ask him to. The chair remains vacant until Galahad (Lancelot's son) arrives at court for the beginning of the Grail Quest.

Lancelot was born to King Ban of Benwick and his queen, Elaine. He was christened with the name Galahad, but was given the confirmation name of Lancelot. During his youth, King Claudas of France constantly threatened his father's realm, until 518 AD, when Claudas invaded and overran all of Ganis. (King Arthur, Ban's ally, was tied up fighting the Saxons at Badon, so was unable to come to his aid.) King Ban, his

wife, and their child fled to escape the rampaging army. During their flight, King Ban swoons and dies, either of grief or illness. As Elaine rushed to her dying husband, Viviane, the French Lady of the Lake, secreted young Galahad off to her magical city at Bois en Val. (The city is hidden by an illusory lake, hence her title.)

Lancelot is so traumatized by the events that, at first, he cannot remember anything about his parents or childhood. Viviane helps him recover from the incident by focusing his talents and instructing him in all the manners of chivalry.

When he is but sixteen, Lancelot du Lak is ready to attain his knighthood. Although young, he is already extremely tall and strong. Viviane and young Lancelot arrive at Camelot on St. John's Day, 524. (The events of his arrival are covered in "The Boy King", pages 73-74.) In short, Lancelot is knighted by Arthur, and later secretly girded by Guenever -- which symbolizes the split loyalties he always has between his two most beloved friends. Upon seeing Guenever, he falls in love, and later that evening vows to be her champion.

At his girding, he takes upon himself to do many adventures to become the Queen's Champion. His first adventure was to aid the Queen of Nohaut, who was being besieged by the King of Northumberland. This begins a long-standing tradition for Lancelot: any quest that he sets himself to he accomplishes. (The notable exception being the achievement of the Grail, see below.) He also defeats Sir Alibon of Queen's Ford. These two begin his second tradition: the steady stream of prisoners sent by him to Guenever. Thousands show up at court over the years. He also rescues Gawaine, Ywaine and Galegantis in the process, setting another long-standing precedent for his rescuing good knights in danger. Of all the knights that owe their freedom to Lancelot, Gawaine is primarily beholden. Lancelot saves Gawaine on at least four separate occasions. They become fast friends.

Also during this first year of adventuring, he takes the castle of Dolorous Garde and renames it Joyous Garde. Underneath a rock thereby, he finds his name and his origin written. Memories of who he is, and who his parents are, flood back to him. This castle becomes his retreat, and a favorite place for secret lovers. He gladly loans it to Tristram and Isolt when they flee King Mark, and Lancelot himself often stays there with Guenever during their affair. It was at Joyous Garde that someone (in this case Sir Dagonet the King's Fool) first notices Lancelot's more-than-chaste admiration of Guenever. Dagonet spies Lancelot staring enraptured up at Guenever in a castle window, while Lancelot's horse wanders around the field unattended. This is the sort of admiration that Lancelot shows throughout his life. (During his rescue of Guenever from Meliagaunt years later, he stares up at Guenever devotedly while fighting a furious and frustrated Meliagaunt literally behind his back, never taking his eyes off the queen!)

Lancelot is just a year older (age 17) when he inspires the first of his many would-be paramours, the Lady of Malahaut. Even though he killed her son in combat, she forgives him, and asks to be his lover. Lancelot is beset by women throughout his life, but vows never to marry. Still, women never give up hope of catching the finest bachelor knight in the world.

One year later, Lancelot proves his prowess as a leader of men against the French and Romans. In co-command with Sir Cadore, he leads ten thousand de Ganis and Cornish soldiers. It is then that he first

meets many of his kinsmen who are new knights: Lionel, Ector de Maris, and many others. His first engagement as an army leader comes during when his troops escort thousands of prisoners back towards Paris. He soundly defeats the Roman ambush, and collects even more prisoners! For his actions, Arthur asks him to join his personal bodyguard for the Battle of Saussy and the rest of the campaign. This is the time that Arthur comes to respect Lancelot as a soldier and companion.

After returning to Logres from Rome, Lancelot turns down an offer to join the Round Table, and adventures away from court as much as possible to avoid encountering Guenever, to little avail. For none of the accomplishments that he adds to his resume can drive ideas of Guenever from his heart.

Shortly after Lancelot's intercession to end the war between Arthur and Duke Galeholt of the Long Isles, Lancelot and Guenever begin their affair. They are brought together by Viviane, and Lancelot's new friend Galeholt. They spend many blissful days at Camelot and Joyous Garde.

Still, not even Guenever's love can tame the adventurousness in Lancelot's heart. Romance, courtly entertainment, games and overly-orchestrated tourneys are exciting -- up to a point. He plots with his cousin Lionel, "for we two will seek adventures." They quietly ride away, adding another trick to Lancelot's book: leaving without telling anyone. During this adventure, Lancelot finds and kills the nefarious Sir Turquine who had as his prisoners Sirs Kay, Gawaine, Sagramore, Agravaine, Dodinas, Lionel, Ector de Maris and many others. After setting them free, he barely takes the time to return to court with the freed prisoners before he rides away again. This begins the next logical tradition, when Gawaine and Kay set out to follow him: Round Table knights searching throughout Logres to find Lancelot.

Although Lancelot is often captured, mostly by women, he always thereafter escapes, either by the same woman releasing him or through the aid of another damosel friendly to him. Such is the instance of his capture by Camille de la Roche, a leader of the Anglian rebellion. Lancelot becomes demented at being captured by her, so Camille releases him for his sanity's sake. He repays her by returning to her castle to rescue Arthur, which leads to her suicide when Sir Kay burns her collection of magical books. Even Arthur was saddened by her death.

Lancelot sets off to kill the next great villain, Carados of the Dolorous Tower (Turquine's brother), after he spots Gawaine being carried off by the giant on horseback. (This is also the first instance of seeing a destrier, for no smaller horse could bear Carados!) En route, though, he is sickened by drinking from a well poisoned by venomous snakes. He is healed by the maiden Amable, who vows to love Lancelot. He is moved by her kindness, and returns her love -- but chastely. They become close friends, and she is the one woman besides Guenever that Lancelot holds dear in his heart. Amable and Guenever meet years later and become friends after Lancelot explains things.

In the meantime, Lancelot leaves Amable and falls into the hands of Morgan le Fay. Morgan tries to make Lancelot love her, but to no avail. Lancelot remains fixed on saving Gawaine. She lets him go either through frustration or a true sense of his love for Gawaine. Finally, he rides against Carados and slays him in combat.

Shortly after saving Gawaine, Morgan Le Fay captures Lancelot again. This time, she holds him in her castle near Tauroc in Cambria. It was here that Lancelot spends over a year painting his autobiography in mural on his bedroom wall, including scenes of his love affair with Guenever. Eventually, he sees a rose growing outside his bedroom/cell window. It reminds him of his love for Guenever, and inspires him to break the iron bars on the window and escape.

After this episode, Lancelot saves Mordred from abuse at the hands of a crowd of ruffians, and accompanies the young knight to the Peningues Tournament. It was on this trip that a hermit prophesies that these two men are the most unfortunate knights alive. Mordred is so incensed that he beheads the hermit, greatly shocking Lancelot.

After the tournament, Lancelot finds the hidden kingdom of Listeneisse. He rescues Elaine of Carbonek from a boiling bath (see Perilous Forest, pages 90-95). He meets her father, King Pellam the Grail King. The King and Dame Brisen (Elaine's lady-in-waiting, and a good sorcerous) get Lancelot drunk to trick him into sleeping with Elaine. Lancelot, thinking he's sleeping with Guenever, begets a child on her. Upon waking, Lancelot threatens Elaine, thinks better of it, then instead vows vengeance against Dame Brisen. He leaves Listeneisse and Elaine behind.

The next year, Lancelot returns to court and allows Arthur to finally induct him into the Round Table. Although he is only 27 years old, he has achieved more than most other knights achieve in their entire lifetime. During this year, Amable joins King Arthur's court. She and Guenever become friends.

In the spring of 536 AD, Arthur helps take back Ganis from King Claudas. All of the exiled knights and ladies of Ganis return to their homeland to celebrate, including Lancelot, who returns to Benwick. There, he is joyously reunited with his mother, Queen Elaine.

An instance late that winter shows the depth of friendship that Lancelot holds for his friends and inspires in others. Duke Galeholt hears of Lancelot's death, false reports possibly sent by Morgan Le Fay. Regardless, he dies upon hearing the news. When Lancelot learns of Galeholt's death, he almost commits suicide himself, but is saved by Seriede, one of Viviane's Ladies of the Lake.

Just before the war in Ganis, Morgan Le Fay gives up trying to seduce Lancelot. Her plans now shift to discrediting or killing both Lancelot and Guenever. The year before the Ganis war, she created the "Horn of Chastity." Any woman who was unfaithful that drank from it would spill all the contents. Lamorak intercepted it and sent it to King Mark's court for spite of Tristram, where all but four women failed the test! The Barons there smartly decided to destroy it rather than kill their wives, but it caused considerable familial strife for years to come.

Years later, in 543, Morgan recruited thirty knights to kill Lancelot in an ambush. Fortunately, Tristram and Dinadan find them first, and kill most of them before their plot is hatched. Later in the same year, she also dispatches thirty knights to capture either Lancelot or Tristram (whichever they encounter first), and bring them to her. That plot is foiled by again by Tristram, this time with the aid of Gawaine.

In the same year, Morgan gave a shield to Tristram in exchange for his release. It bears as its heraldry "a king and queen therein painted, and a knight standing above them" with his feet on their heads. This was to represent Lancelot's betrayal of Arthur by sleeping with Guenever, but it was a miserable failure. No one seemed to notice the symbology at the Hard Rock tourney, or if they did, they thought it applied to Tristram's affair with Isolt which was well known by then anyway.

Lancelot had wounded Tristram the year before at the Castle of Maidens tourney (when Tristram fought as the mysterious "Knight with the Black Shield"). But Lancelot's chivalrous nature kept Tristram from feeling any ill will to his good friend. Indeed, it was after the Hard Rock tournament that Tristram finally joins the Round Table.

In 547, when Lancelot was 39 years old, trouble arrived at court in the form of Elaine of Carbonek, who brought with her Lancelot's son, Galahad. Guenever was cool but cordial to Lancelot's long-past lover. If things weren't tough enough on Lancelot as it was, that evening Elaine tricks Lancelot into bed again with the help of Dame Brisen. Guenever finds out and drives Lancelot insane with scorn. Lancelot swoons, and when he awakens he is totally mad. He leaps out a window and runs into the woods. He spends the next year wandering as a wild man throughout Logres. Shortly thereafter, Guenever regrets her scorn, and asks Lancelot's friends to search for him and see that he is brought back safely, but Lancelot eludes them.

A few people try to take care of the wild man. Those who try to befriend him include Sir Bliant (whom Lancelot, even in his madness, nobly saves from both Sir Brus sans Pite and Sir Bertelot) and his brother Sir Selivant of Castle Blank; a lone hermit of the forest; and then finally Sir Castor (nephew of King Pellam) and Elaine of Carbonek. She recognizes him for who he truly is, and brings him before her father, who heals Lancelot by exposing him to the power of the Holy Grail.

Lancelot finally recovers his senses, and remembers how he was banished by Guenever. Elaine offers to live with him, in a small castle of her father's. Since he believes he is still banished from court, Lancelot concedes to live with her. Pellam is pleased, and grants the couple the Castle of Bliant on Joyous Isle to live within, and ten knights and twenty ladies to attend them.

Although everyone in Listeneisse knows Lancelot's identity, he has them all refer to him as "Le Chevalier Mal Fet" (The Knight Who Trespassed). He offers to joust all comers to his island. Before long, over five hundred knights show up for a full-blown tourney, including Percival and Ector, who had been in the area searching for Lancelot. They recognize him immediately, and retire to the castle to celebrate their reunion. Elaine happily greets her husband's kin. But soon, Percival and Ector turn their conversation to persuasion. They tell Lancelot that Guenever has forgiven him, and had sent them to search for him and request his return to court.

Amid a tearful farewell from Elaine, the knights ride forth. Elaine says that she will send Galahad to court shortly to be knighted. It is the last that he sees of her, for some time after taking his leave, Elaine dies. Lancelot is 43 when he returns to court. Upon seeing Guenever, all is forgiven, and their love is renewed once more.

Three years later, Galahad does arrive at court, accompanied by a

dozen nuns who cared for him after his mother's death. He is girded by Lancelot in a secluded ceremony, and occupies the Siege Perilous at the Round Table, which had remained vacant for thirty years. With these events begins the Grail Quest. Lancelot takes his leave with the rest, for which Guenever bemoans.

Upon the Grail Quest, Galahad meets with Lancelot and Percival, and unhorses them both in the same encounter! Shortly after having met his match in combat, Lancelot finds an old chapel. Within it, half-sleeping and half-awake, he watches as the Grail heals a sick knight. The healed knight and his squire talk on their way out about the sleeping Lancelot, and how he cannot see the Grail fully cognizant because of his sinful ways. A voice then commanded Lancelot to remove himself from the presense of the Grail. After this encounter, he sought confession with a hermit, but the hermit rebuked him, knowing that Lancelot could not fully give up Guenever.

With this, Lancelot returns to court with a heavy heart, but with the hope and intention of foregoing Guenever's love. Old habits are the hardest to break, however, and Guenever is a demanding lover. Shortly after his return, Lancelot renews the affair.

It is fortunate for her that he returned when he did, for Guenever was shortly thereafter kidnapped by Meliagaunt. Lancelot rode two horses into the ground to rescue her, and was reduced to riding in a cart like a condemned prisoner (a very ignoble state for a knight). Eventually, Lancelot defeats Meliagaunt and rescues the queen. She, however, is furious. Somehow, she could tell that Lancelot waited all of two steps before asking for a ride from the carter! Lancelot vows that he will make amends, and decides to travel throughout the land for the next year doing great deeds while riding in a cart.

Lancelot is much more concerned about the circulating rumors than either Arthur or Guenever (who both seem to ignore them). Therefore, upon his return, he takes up the practice of championing other women besides Guenever at tournaments. For his pains, Guenever banishes him from court. Still, he comes faithfully to her rescue when she is wrongly impeached for death of Sir Patrice. He defeats Sir Mador de la Porte, which according to custom, proves her innocence.

Again attempting to squelch the rumors, and regardless of Guenever's complaints, Lancelot continues to champion other ladies. However, Lancelot's custom is never to wear a favor for any woman -- not even Guenever's. That is why he sees it as a great disguise to arrive at the Winchester Tournament wearing a token of Elaine of Astolat. She is a beautiful maid who pledges her love to him only. At the tournament, Lancelot is wounded and nursed back to health by Elaine, but he still refuses her advances. No matter how many times Lancelot tries to explain that he wishes not to wed, she begs him to reconsider. He offers to arrange and dower a wedding for her with any other man that she chooses, but she turns down the offer. She wishes only to love Lancelot, and not just platonically, like Amable. As soon as he is healthy, Lancelot leaves her. Elaine dies of unrequited love. Everyone at court, including Guenever, mourn her death when a barge carrying her lands at Winchester.

Late one night in 563, Lancelot and Guenever are caught in the queen's chambers by Mordred, Agravaine and twelve other knights. Lancelot, armed with nothing but a sword and a wrapped cloak around his arm, manages to slay all of the attackers but Mordred. He offers to take Guenever away, but she declines. Arthur, finally but reluctantly

convinced, condemns Guenever to burn as an adulteress. At the last minute, Lancelot recuses her. He vowed to kill anyone who stood between himself and the queen, and was as always true to his word. During the rescue, Lancelot kills some of his best friends, including Sir Kay, Griflet, Tor, Gareth and Gaheris. These last two were not even armed, but were standing in the crowd. Lancelot takes Guenever to Joyous Garde. Arthur mobilizes the army, pursues, and lays siege to his best friend's castle. The Pope himself intervenes in the conflict, and requests that Guenever return to Arthur's side in return for a truce and Lancelot's safe passage to France.

The peace is short, though. Lancelot barely had time to return to France, grant lands to his kinsmen, and mobilize his forces before the Pendragon's army arrives. Lancelot took pains not to injure his friends any more. He ordered his men to fight defensively, and not to sally forth to engage the attackers. Gawaine, furious at not being able to finish the feud, challenges Lancelot every day before Benwick's walls. Eventually, after six months of siege, and only at the prodding of his kinsmen, Lancelot rides forth when Gawaine openly calls him traitor. After hours of close combat, Gawaine lay grievously wounded at Lancelot's feet. Gawaine provoked Lancelot to kill him to end the feud, but Lancelot refused, saying he would not strike a felled knight. It took Gawaine three weeks before he could rise from his sick bed, and as soon as he did, he rode to the castle gates to again challenge Lancelot. This second duel was much shorter, but ended the same way, when Lancelot hit Gawaine where the old wound was. Again Lancelot refused to kill his friend. This time it took a month before Gawaine could rise. But before he could issue his next challenge, word came of Mordred's treachery.

Shortly after Arthur's army leaves to return to Logres, Lancelot received a letter from Gawaine. In it, Gawaine begs Lancelot to forgive him and Arthur for harboring any hatred towards him. It also explains the full extent of Mordred's treachery, and Arthur and Guenever's peril. Lastly, Gawaine asks Lancelot to visit his tomb, and to avenge himself, as well as Guenever and Arthur against Mordred. Sir Bors comforts Lancelot, and they make plans to cross to Logres.

But no matter how fast his forces sail across the channel, they are too late to save Arthur from the final fateful encounter at Camlann. After visiting Gawaine's tomb at Dover Castle, Lancelot disbands his army. He leaves on one last solitary adventure, to find Guenever. Indeed he does see her at the nunnery of Almesbury, but she entreats him to leave her be, and never see her again. Lancelot finally offers to marry her, but it is too late. She stays at Almesbury as a nun. Lancelot in turn vows to become a priest. He wanders the land until he encounters the Archbishop of Canterbury living as a hermit, with Sir Bedivere, and asks to be shriven. A few months later, he is joined by his kinsmen Sir Bors, Blamor, Bleoberis, Galihud, Galihodin, Villiards, Clarus and Gahalantine. They become brothers as well.

After six years of penance, Lancelot becomes a priest at Glastonbury Abbey. After his ordination he sings mass for a full year. Upon one morning, at the age of sixty-five, he receives a vision that Guenever is dying. With his companions, he travels from Glastonbury to Almesbury. There they find the former queen had died just hours before their arrival. They bore her body back to Glastonbury, for burial next to Arthur's tomb. Lancelot sickens and dies not long after, found in bed one morning smiling blissfully. The same noble procession carries the body of the best worldly knight ever known from Glastonbury to his castle of Joyous Garde. At his funeral, they are

reunited with Sir Ector de Maris, who had searched for Lancelot across the lands for the last seven years to no avail. They say their last goodbyes, and depart for their own lands. Of Bors, Ector, Bleoberis and Blamor, it is said that they went to the Holy Lands, and there died upon a Good Friday.

Two Magicians for Pendragon

Here are two magical NPCs for any Pendragon campaign. The first is a bumbling youngster with a heart of gold. The second is a wizened druid who has spent too long on the Other Side and fallen into the manipulations of the fairy queen Morgan le Fay.

HYFAIIRD THE BARD

Homeland: Salisbury/Logres	Siz: 13	Damage: 4d6
Culture: Cymric	Dex: 12	Healing Rate: 3
Lord: Earl Robert	Str: 12	Movement Rate: 2
Glory: 26	Con: 13	Hit Points: 26
Insight: 1371	App: 18	Unconscious: 7

PERSONALITY TRAITS

Chaste 7 / Lustful 13
Energetic 14 / Lazy 6
Forgiving 10 / Vengeful 10
Generous 13 / Selfish 7
Honest 19 / Deceitful 1
Just 12 / Arbitrary 8
Merciful 10 / Cruel 10
[natural]
Modest 7 / Proud 13
Prudent 10 / Reckless 10
Temperate 10 / Indulgent 10
Trusting 12 / Suspicious 8
Valorous 14 / Cowardly 6

PASSIONS

Loyalty (Lord) 19
Love (Family) 10
Love (Modron) 16
Hospitality 12
Honor 14
Hate (Saxons) 7

EQUIPMENT

Andalusian Charger
Sword
Harp

SKILLS

Awareness 10
Boating 1
Celestial Lore 0
Chirurgery 0
Compose 15
Courtesy 6
Dancing 2
Faerie Lore 3
Falconry 3
First Aid 10
Flirting 3
Folk Lore 2
Gaming 3
Geomantic Lore 0
Heraldry 3
Hunting 2
Industry 0
Intrigue 3
Orate 6
Play (Harp) 15
Read 0
Recognise 3
Religion (Pagan) 2
Romance 2
Sight 5
Singing 15
Stewardship 2
Swimming 2
Tourney 5

MAGIC

Magic Limit 72
Life Force 4d20
Magic Defense 72
Sleep Owed 0 Weeks

TALENTS

[Bless] 5
Curse 3
Dispel 2
Emotion 10
[Glamour] 1
Healing 10
Protect 1

TALISMANS

Evoke Joy 72

COMBAT SKILLS

Battle 3
Horsemanship 4
Sword 3
Lance 1

BACKGROUND

Hyfaiird has just been promoted to the rank of full Bard, despite the advice of some of his teachers. The third son of a banneret knight, Hyfaiird had high hopes for adventure and glory. He was greatly disappointed when his natural magical talents arose and his father agreed with the court advisors that he should be schooled in magic. Hyfaiird barely passed his examinations, and he is the first to admit he is not a quality Bard. Despite his lack of formal knight training, Hyfaiird remains hopeful that he can still achieve knighthood and the great adventure which it brings.

POSSIBLE SCENARIO IDEAS

* While wandering the local countryside Hyfaiird spotted a pleasant hillock that had a noticable magical aura to it. Closer examination revealed the it had an ambient magic level of 5d20, as well as Bless 2d20 and Heal 3d20. Hyfaiird realized this would be perfect for a possible future sacred space. Unfortunately, as he explored his new hillock he was driven off by a Ogre/Giant/Dragon. Hyfaiird has returned to ask the aid of valient knights to drive off or slay his foe. Of course, Hyfaiird will try to join in, but will the knights let him?

* The player knights receive a message from a local fortress. Hyfaiird went there recently to aid some of the peasants who were having trouble controlling their animals. His music was unsuccessful in calming them and only succeeded in drawing the wrath of a nearby evil noble. The noble had his knights capture Hyfaiird. Can the players free Hyfaiird, placate the noble and help the peasants at the same time?

* As handsome young Bards are wont to do, Hyfaiird has fallen in love with the daughter of a nearby noble. Unfortunately, the father has no intention of letting his daughter marry a non-knight. Hyfaiird is beside himself with grief and may do someting desperate. Will the players help him woo the maiden? With proper training Hyfaiird would be eligible for knighthood, but it may take several years. Will a player take Hyfaiird on as a temporary squire for training in the knightly arts of battle and romance?

CYNWAL THE DRUID

Homeland: Gloucester/Cambria	Siz: 13	Damage: 4d6
Culture: Cymric	Dex: 11	Healing Rate: 3
Lord: Morgan le Fay	Str: 10	Movement Rate: 2
Glory: 135	Con: 17	Hit Points: 30
Insight: 6092	App: 13	Unconscious: 8

PERSONALITY TRAITS

Chaste 4 / Lustful 16
 Energetic 11 / Lazy 9
 Forgiving 6 / Vengeful 14
 Generous 10 / Selfish 10
 Honest 8 / Deceitful 12
 Just 7 / Arbitrary 13
 Merciful 8 / Cruel 12
 [natural]
 Modest 1 / Proud 19
 Prudent 13 / Reckless 7
 Temperate 10 / Indulgent 10
 Trusting 5 / Suspicious 15
 Valorous 4 / Cowardly 16

PASSIONS

Loyalty (Lord) 13
 Love (Family) 10
 Love (Gwydion) 16
 Hospitality 8
 Honor 6
 Hate (Clarence) 7

SKILLS

Awareness 9
 Boating 8
 Celestial Lore 9
 Chirurgery 5
 Compose 0
 Courtesy 3
 Dancing 2
 Faerie Lore 16
 Falconry 0
 First Aid 10
 Flirting 3
 Folk Lore 10
 Gaming 2
 Geomantic Lore 12
 Heraldry 0
 Hunting 2
 Industry 3
 Intrigue 8
 Orate 8
 Play (Harp) 6
 Read (Ogham) 9
 Recognise 2

MAGIC

Magic Limit 64
 Life Force 3d20
 Magic Defense 64
 Sleep Owed 0 Weeks

TALENTS

Divination 10
 [Glamour] 18
 Heal 3
 Sacred Space 5
 [Shapeshift] 17
 Travel 6
 Weather Control 12

TALISMANS

Glamorous Fighter 100

COMBAT SKILLS

EQUIPMENT	Religion (Pagan) 13	Battle 3
	Romance 0	Horsemanship 11
Charger	Sight 16	
	Singing 4	
	Stewardship 0	
	Swimming 2	
	Tourney 0	

BACKGROUND

Cynwal comes from a long line of Druids. Perhaps it is this deep history with the Other Side that has made him so easy for Morgan le Fay to turn to her service. Then again, it could be his small size, cowardly personality and suspicious nature. Cynwal first encountered Morgan while searching the Other Side for tools of vengeance to use on a knight who had offended Cynwal's pride. Morgan supplied those tools and as easy as that, Cynwal was hers to control. For one of such unredeeming character as Cynwal, his loyalty has been surprising, and he seldom shirks the duties she gives him.

POSSIBLE SCENARIO IDEAS

* Cynwal has managed to sneak away with a clipping of Arthur's hair. Merlin insists that hair be returned, for Morgan could do great evil with it. The player knights must try to chase down Cynwal and a band of Morgan's evil knights before Cynwal retreats to the Other Side with his treasure. This will be difficult as Cynwal has had a few days to prepare some spells for those following his trail.

* A strange wolf has been seen haunting a local castle. Several babies have disappeared and the populace is looking to their lord for aid. Will his knights be able to discover the wolf is in fact Cynwal, stealing children for his mistress? And if they do, will they be able to confront him in his sacred space, where many Glamourous creations await the unwary.

* Arthur has been seen riding about the countryside causing all kinds of havoc by making strange demands of the people. This seems odd to everyone at Camelot, for Arthur hasn't left the castle in weeks. Loyal knights are needed to track down this false Arthur and stop him from destroying the people's faith in their leader. They must also try to repair the damage to Arthur's name that has already been done. Will the knights be able to stop Cynwal from this terrible deed? This will be hard, for Cynwal is rumored to be able to take the form of any man. He could even be disguised as one of the loyal knights out hunting him.

Merlin: A Chronology

This is an excerpt from the work in progress "The Knights of King Arthur", Copyright 1994, Peter Corless (written under contract for future publication by the Chaosium).

Merlin the Magician

Known Relatives:

Mother - nun; daughter of King of Demetia

Father - spirit or demon

Chronology:

- 452 - Merlin conceived upon a nun, daughter of the King of Demetia, by an invisible lover
- 453 - Merlin born in St Peter's Church, Kaermerdin
- 466 - Vortigern almost kills young boy Merlin to build his collapsing tower;
Merlin states that the tower collapses because of a pool of water underneath it; prophesies many amazing things
- 467 - Bleis takes young Merlin on as pupil
- 470 - Merlin, with Uther Pendragon's aid, transports massive stones from Ireland to Stonehenge
- 480 - Merlin predicts the death of Aurelius Ambrosius and the reign of Uther from portents in the sky
- 481 - Merlin uses his powers to build the Round Table for Uther Pendragon
- 491 - Merlin uses his magical powers to aid Uther beget Arthur upon Dame Igraine at Tintagel Castle
- 492 - Arranges to have Arthur secreted away to Sir Ector's manor
- 495 - Has nobles declare that Arthur is heir to the kingdom upon Uther's deathbed; arranges to have the Sword in the Stone (Excalibur) appear at London
- 500 - Travels to Rome and the Holy Land; in Rome, reveals to the Emperor that the Empress was keeping twelve lovers disguised as ladies-in-waiting; also converts King Flualis of Jerusalem to Christianity
- 510 - Petitions the Archbishop of Canterbury to summon the nobles to London to end the civil war; advises him on the selection of officers to defend Arthur
- 510 - Counsels Arthur at the Battle of Carlion
- 510 - Magically assesses the strength of Arthur's enemies; asks Arthur to summon Kings Ban & Bors of Ganis to aid him at the Battle of Bedegraine; magically feeds and transports their troops to battle; provides magic tokens to Arthur's army to keep them from being spied on; forsees the landing of Saxons that will keep Arthur's enemies busy for the next few years
- 511 - Visited by his mentor, Bleis, who counsels him to keep a history of Arthur's reign
- 512 - Fortells of his own demise and Arthur's betrayal by Mordred
- 512 - Advises Arthur not to kill Pellinore, instead marry him to Arthur's sister (Margawse?); arranges for Arthur to get Excalibur and scabbard from the Lady of the Lake
- 512 - Prophesies that the tomb of Colombe & Lanceor will be the sight of the battle between Lancelot & Tristram; tells Balin that he will deliver the Dolorous Stroke
- 512 - Frees King Meliodas of Lyonesse (Tristram's father) from a covetous sorceress' imprisonment
- 513 - Advises Arthur to kill the May Babies
- 513 - Merlin warns Arthur of the coming of the kings to Castle Terrabil; delays King Lot
- 513 - Arthur buries King Lot & 11 others; Merlin prophesies that tapers will burn until his death, after which the Grail Quest will begin

- 514 - Leads King Pellinore to sit in the "Siege Perilous" at the Round Table
- 514 - Warns Arthur not to marry Guenever; he cannot be dissuaded
- 514 - Tells Arthur to allow Pellinore, Tor and Gawaine to achieve the Adventure of the White Hart; tells Pellinore the young maiden he let die was his own daughter
- 515 - Finds Balin in the ruins of King Pellam's castle; provides him with a new horse; constructs and inscribes Balin and Balan's tomb after their deaths
- 515 - Puts a new pommel on Balin's sword, which can only be wielded by the best knight in the world (Galahad or Lancelot); foretells that if Lancelot uses it, he will kill Gawaine with it; buries it in a marble block that appears at Camelot years later
- 516 - Merlin falls in love with the Lady of the Lake, Nimue; begins to teach her secrets of magic
- 516 - Visited Benwick; told Queen Elaine that she would see Lancelot grow to be a great knight
- 517 - Merlin is entrapped by Nimue beneath a great stone; he sleeps often and makes great dole
- 518 - King Bagdemagus encounters Merlin under the stone, but cannot free him
- 523 - Sir Gawaine hears Merlin underneath the rock; tells Gawaine to carry his greetings to the King and Queen and that no one will hear his voice again
- 554 - The candles at King Lot's tomb go out, marking the death of Merlin and the beginning of the Grail Quest

Character Entry:

Though Merlin's origin was often disputed in Arthur's court, it was well-known to King Vortigern and his lords. Vortigern was trying to build a tower upon a hill at Mount Erith. It kept sinking into the ground. Vortigern's court magicians told him that any structure would continue to collapse until the building was mortared with the blood and bones of a fatherless boy child. A young boy named Ambrosius Merlin fit the description, and was brought to court with his mother under armed escort.

It was there that Merlin's mother described how she became pregnant. She was a nun at St. Peter's Kaermerdin, the daughter of the King of Demetia. At the nunnery, she was courted by and laid with an invisible lover. Maugantius, a well-read member of Vortigern's court, described this lover as a spirit that lived between the moon and the earth. He said these spirits were "partly the nature of men and partly that of angels", and that some called them demons.

Merlin then asked the court magicians to be brought in and refuted their claims about the tower. He said the reason the tower collapsed was simple: there was an underground pool of water beneath the construction site. Yet he also predicted that they would find two dragons sleeping in hollow stones when the pool was drained. It turned out exactly as Merlin stated. The two dragons awoke, and fought furiously. Merlin interpreted it as the battle between the Cymric Britons and the Saxons, and foretold of the coming of the Boar of Cornwall (Arthur). This was just the first examples of Merlin's powers of prophesy.

Some time after this, Merlin travelled to Northumberland and became the pupil of Bleis, a master of magics. Little is known about Merlin's master, but at this time, Merlin's powers expanded from just that of prophesy, to include powers of disguise and beguilement,

magical transport, the making of potions and magical artifacts, and many other disciplines.

Soon, Merlin had learned all that his master could teach him. He took his leave, and asked Bleis to keep an account of all Merlin's accomplishments. Merlin returned to his master in the woods many times during the following years, so he could keep Bleis apprised of the entire story.

The first major task that Merlin undertook was the transportation of the Giant's Ring, from Ireland to the place now known as Stonehenge. This was the site near Amesbury abbey at which King Hengist had betrayed the Britons, and had been considered a place of events both great and terrible long before that too. These stones had originally come from Africa, and were erected by giants upon Mount Killaraus in Ireland. Each stone had medicinal properties. Water poured upon the stones could be collected for baths that would cure illness or heal wounds. When the Britons heard this, they all agreed to help Merlin. Aurelius Ambrosius' younger brother Uther led 15,000 men to Ireland to get the Giant's Ring. After defeating the Irish prince, Gillomanus, the troops dragged the stones to the sea's edge, loaded them on ships, and took them back to Logres.

A decade later, Uther called upon Merlin to interpret a portentous sight in the sky. A star shone in the sky with a long tail. At the end of the tail, there was a ball of fire that looked like a dragon's head. From this ball of fire came two shafts. One stretched across Gaul, the other to the Irish Sea, where it split into seven parts. Merlin interpreted it as the death of Aurelius, the rise of Uther to the throne, the reign of Arthur, and Uther's daughter's sons thereafter. Uther got his surname Pendragon at this time, for he was the dragon's head.

Soon after Uther became king, Merlin told Uther about the two holy tables: the table of the Last Supper of Christ, and the table that Joseph of Arimathea founded when he came to Logres. In like manner, Merlin created a third great table, the Round Table, for Uther at Carlion-on-Usk in Escavalon.

It was years later that Merlin next appeared, this time to use his powers for Uther in his efforts to win the hand of Dame Igraine of Cornwall (See King Arthur for details). Merlin also took an active part in ensuring Arthur's survival after Uther's death. After living through the deaths of Vortigern, Aurelius, and now Uther, Merlin wanted to see stability come to the kingdom. He got the assembled barons to agree to make the missing child Arthur heir if he could be located, then sent the Sword in the Stone to London as a test to prove the worthiness of any claimant on the throne. Since none of the barons could draw it out, none gained any significant support for their claim. Thus it alleviated the severity of the civil war that ensued.

With Arthur safely hidden at Sir Ector's, and the stability of the realm in as good a shape as could be expected, Merlin took a decade off to travel across Europe, as far as Rome and the Holy Land. None but Bleis, Merlin's biographer, or perhaps Nimue, his protegee, could ever say for sure what Merlin learned on these excursions.

Upon his return, Merlin saw that it was time for Arthur to take the throne. He spoke to his friend, the Archbishop of Canterbury, to summon the nobles to London to end their civil war. It was at this New Year's Day tournament that Arthur fulfilled the adventure of the

Sword in the Stone. Merlin did not yet present himself to the Boy King. Rather, he advised the Archbishop on the selection of trusted knights and officers to defend Arthur.

It was not until the coronation feast at Carlion that Merlin came himself before the king. There, he told the barons of Arthur's true birth, and advised Arthur on the use of Excalibur when the barons turned against him. He told Arthur to draw Excalibur only when the need was greatest. When Arthur did so during battle, Excalibur burns brightly. This magnificent sword allowed Arthur to win the day on many occasions.

Merlin then used his powers to assay the strength of Arthur's enemies. To deal with their great numbers, he asked Arthur to summon Kings Ban and Bors of Ganis to aid him at the Battle of Bedegraine. Even still, there was no time for them to reach the battle by normal means. So Merlin magically fed and transported their 15,000 troops to the battle. At the same time, he provided 35,000 tokens to Arthur's army to keep them from being spied as they marched. After the battle, which Arthur won easily, Merlin asked Arthur to slacken his pursuit. When questioned why, Merlin revealed by prophesy that the survivors would be tied up for the next few years by the landing of 40,000 Saxons in their homelands.

The following year, Merlin visited his mentor again, and had him also begin keeping a history of Arthur's reign. Merlin next appeared to Arthur after he had slept with Margawse and encountered King Pellinore. He helped stay Arthur's hand after he was defeated by Pellinore in combat, and cast a spell on Pellinore to make him sleep. He even advised Arthur to marry Pellinore to one of his sisters (perhaps meaning Margawse), if opportunity presented itself. It was at this time that Arthur began the unfortunate tradition of not heeding Merlin's advice in marriage decisions and promptly forgot the matter.

At various times in Arthur's adventure, Merlin appears in many guises to tell him of his unwitting incest by Margawse, and how he will die in battle as atonement. He also foretells of his own demise at the hands of Nimue. Merlin accompanied Arthur back to court, and was present to clear up the mysteries at the reuniting of Arthur with his mother Igraine. It was also during this adventure that Merlin arranged for Arthur to re-acquire Excalibur, as well as the scabbard, from the Lady of the Lake. After Arthur's return to Carlion, Merlin advised him to expediently kill the May Babies, an act so rash and brutal that Arthur regretted it for the rest of his life. It is the most controversial and heart-rending advice Merlin ever gave his liege. Yet his vision knew the sorrow these children would bring to the realm.

During the adventures of Balin and Balan, Merlin seemed to be too late in instance after instance. He arrived too late to prevent the death of the Lady of the Lake, but explained the doom that Balin had gotten himself into. Merlin also was unable to prevent the death of Sir Lancelot and his paramour Colombe, finding King Mark already erecting the tomb for them. Merlin prophesied it would be the site where Lancelot and Tristram should fight years later, and told Balin that he would strike the Dolorous Stroke against King Pellam. In the same year, he was also too late to save Tristram's mother, Queen Elizabeth of Lyonesse, who died of exposure searching for her husband. But Merlin did manage to free Tristram's father King Meliodas from the lady that held him prisoner.

Merlin stayed aloof from the brothers Balin and Balan, but aided them in defeating King Rience of Norgales, an enemy of Arthur's. This prevented the armies of Norgales from joining the newly-hatched rebellion of King Lot. Merlin warned Arthur, then delayed King Lot from riding to the Battle of Castle Terrabil with tales and prophecies so wild that they entranced Lot until the battle's result was decided in Arthur's favor. King Lot eventually realized he was late for the battle, but his forces arrived too late in the day to change the outcome. Lot was killed along with most of Arthur's other enemies. At Lot's burial, Merlin prophesies the tapers hanging above the tombs of the kings would burn until he himself dies, after which would follow the Grail Quest.

When Pellinore accompanied Arthur to court, it was Merlin who led him to sit in the Siege Perilous. So powerful was Merlin's proclamations, that no one dared challenge them. Yet years later a rash knight was foolish enough to attempt to sit in the Siege Perilous. He immediately was consumed in a column of flame. Thereafter, this chair remained empty until Galahad came to court.

At the court in 514, Arthur was being pressured to take a wife by the barons. Merlin was the only person that Arthur trusted to talk to regarding his decision. When Merlin heard that Arthur wanted to marry Guenever, he tried to talk the king out of his choice. Merlin foretold Arthur that she would love another named Lancelot. Arthur was set in his choice, both as a favor to King Leodegrance his good friend, and also to secure the Round Table as a dowery gift. Merlin threw up his hands at the choice, but attended the wedding.

At the wedding celebration, it was Merlin's counsel to send Pellinore, Tor and Gawaine to achieve the Adventure of the White Hart (See the Boy King page 53-54). The maiden who claimed she owned the white brachet (hunting dog) was Nimue. Although we do not know what Merlin's inner thoughts were upon seeing her, we may have a little insight in seeing how he asked Arthur to send Pellinore -- the best knight in the world -- to fetch her back. Pellinore succeeded in his quest, but allowed a young maiden and knight die because he would not stop to assist them. Merlin told Pellinore that the unknown lady he allowed to die was in fact Pellinore's own daughter, and prophesied Pellinore would meet his doom for such ungallant behavior.

Merlin then disappeared until after Balin delivered the Dolorous Stroke. He rescued Balin from the wreckage of King Pellam's castle, and gave him a new horse. He also told Balin that it would be the last time they would meet on this earth. Shortly after Balin and Balan slew each other, Merlin erected a tomb for them both. He also created the Perilous Bed (the adventure which Lancelot achieved afterwards) and put a new pommel on Balin's sword.

This sword is the second sword in the stone which Galahad withdrew at Camelot prior to the Grail Quest. Merlin predicted that it could only be used by Galahad or Lancelot, but if Lancelot were to possess it he would use it to kill Gawaine. He placed the sword's scabbard on an island reachable only by an enchanted sword bridge so Galahad could find it. The sword itself was buried halfway into a marble block which slowly floated down river until it reached Camelot almost forty years later in 554 AD.

Merlin thereafter became enamoured with Nimue, a young Lady of the Lake, and a beautiful maiden. Merlin became so love-struck by her

that he followed her to Benwick in France, forsaking King Arthur at the Battle of Humber (In which the High King was almost killed in a night ambush, saved only by his personal bodyguards). During Merlin's trip to Benwick, Merlin told Queen Elaine of Benwick that her son Lancelot would grow to become a great knight. He also told her she'd survive to see him revenge the Ganis clan against King Claudas.

Merlin also took the time to teach Nimue magic, and showed her many great wonders around the Logres. Nimue was glad for the instruction, but increasingly couldn't stand Merlin's overt lechery. She was a beautiful maiden in her teens; he was in his sixties. She was also afraid that he was a demon's son. Because of this, she paid particular attention when Merlin showed her a great stone in Cornwall that hid a mysterious and great wonder underneath it. She let him go underneath the stone to show her more, then caused the stone to trap Merlin beneath it. No matter what Merlin tried, he could not get out from beneath it. And Nimue did not wish to let him out either.

Nimue left Merlin trapped and all-but forgotten. She eventually fell in love with and married Sir Pelleas, and little more was said of Merlin for a long while. Yet others came across Merlin's stone prison years later, including King Bagdemagus and Sir Gawaine. Bagdemagus found him after Tor was chosen to the Round Table instead of him. He had ridden out in search of adventure (to make him more famous and thereby a better candidate) when he encountered Merlin. He tried to lift the stone, but to no avail. Merlin told him to stop trying because only Nimue could free him. A few years later, the encounter repeated itself with Gawaine. Merlin bid Gawaine carry his blessings to Arthur and Guenever, for he predicted no one would ever speak to him again. No one knows whether anyone else before or since encountered Merlin or what activities he undertook during his imprisonment. Near thirty years later, the candles at King Lot's tomb went out as predicted, at the exact time when Galahad took the Siege Perilous.

There are some who say that Merlin did not die, but Nimue finally came back to take Merlin away, just as she did later for Arthur. If such was the case, perhaps she reunited the High King with Merlin at Avalon. Others say he was rescued from beneath the stone during the Grail Quest by Percival or perhaps Galahad himself. But since neither of these knights returned from their Quest, no one will ever know for sure until they meet these noble knights, or the great magician himself, sometime in the hereafter.

Tristram: A Chronology

Sir Tristram of Lyonesse
Knight of the Round Table

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Known Relatives:

Father - King Meliodas of Lyonesse
Mother - Queen Elizabeth of Lyonesse
Step-Mother - ??? (daughter of King Hoel of Brittany)
Uncle - King Mark of Cornwall (mother's sister)
Step-Grandfather (Stepmother's Father) - King Hoel of Brittany *and*
Father-in-Law (Father of Isoud la Blanche Mains) - King Hoel of Brittany
Lover - La Beale Isoud
Wife - Isoud le Blanche Mains
Stepbrother - ??? (poisoned in childhood)
Other step-siblings

Chronology:

512 - born, mother dies at birth
519 - father remarried
523 - attempted poisoning by stepmother
523-530 - tutelage in France under Gouvernail
530 - returns to Lyonesse; receives a bracelet and love letters from King Faramon of France's daughter; she dies of unrequited love
530 - fought against Sir Marhaus; travels to Ireland in disguise as "Sir Tramtrist" to find cure for wound; healed by La Beale Isoud
531 - Lady of the Launds Tournament in Ireland; "Tramtrist" wins honors over Palomides
532 - Has affair with Sir Segwarides' wife; first arouses jealousy of King Mark
533 - Defends King Anguish from Sir Blamore; offered hand of La Beale Isoud in return; offers to marry her to King Mark instead
534 - Returns with La Beale Isoud to marry King Mark; they fall in love by drinking love elixir by accident; Tristram kills Breunor of Castle Pleure, ending the evil custom there
534 - Wedding of King Mark and La Beale Isoud; fight between Palomides and Tristram; accused of adultery by Andred
535 - Morgan Le Fay creates the drinking Horn of Chastity to divulge the Lancelot/Guenever affair; fails when Lamorak sends the horn to King Mark's court instead.
535 - Caught in adultery with La Beale Isoud; Tristram flees to King Hoel's court in Brittany
536 - Champions King Hoel against his enemy, Earl Grip; offered marriage to his daughter, Isoud le Blanche Mains
537 - Tristram marries Isoud le Blanche Mains; shortly thereafter returns to Logres
538 - Tristram and Lamorak adventure to Isle of Servage
540 - Tristram and Lamorak become friends; Tristram saves King Arthur from the Lady Annowre
541 - Goes mad from jealousy towards Sir Kehydus
542 - Cured but banished from Cornwall by King Mark; wins the Castle of Maidens tourney but is wounded by Lancelot; imprisoned and freed by Sir Darras
542 - Imprisoned and freed by Morgan le Fay; carries the Shield of Rebuke to the Castle of Hard Rock tourney
543 - Tristram foils Morgan Le Fay's attempt to kill Lancelot by ambushment of thirty knights
543 - Lancelot and Tristram fight at Merlin's Rock; Tristram joins Round Table and gets Marhaus' siege (seat) at the Table

- 544 - Arthur sets accord between Mark and Tristram; returns to Cornwall after the Friendship Tournament
- 547 - Aids King Mark and defeats Sr Elias and his Saxons (Sessiones).
- 550 - Imprisoned in Cornwall by Mark
- 551 - Freed by Sir Percivale; flees with Isoud
- 553 - Lonazep Tournament, wins the second day's prize; retires with La Beale Isoud to Joyous Gard
- 554 - Returns to Cornwall once more; fights with Palomides just before his baptism
- 559 - Tristram slain with a glaive by King Mark; Isoud dies of grief
- 560 - Lyonesse sinks into the sea

Character Entry:

Sir Tristram of Lyonesse, along with Lancelot and Lamorak, was one of the three great Knights of the Round Table (surpassed markedly only by the perfect knight Sir Galahad during the years of the Grail quest). Of these three, it was noted Tristram was stronger even than Lancelot, though Lancelot had better stamina. Yet Lamorak proved to both he was best with the lance. But these were minimal differences in their abilities; most of the encounters between these knights were virtual draws.

Tristram's distinguishing characteristics stand out in a comparison of the two courts of Tinagel and Camelot. Whereas Lancelot and Lamorak have good reason to honor and respect King Arthur, Mark is often portrayed as cowardly and scheming -- an easy subject for lampooning and ridicule. Similarly, Lancelot and Lamorak are the champions of their respective clans, full of honorable and powerful knights. And the de Ganis and de Gales clans are but two great families of many that support the noble King Arthur. In contrast, Tristram often stands alone to prevent shame for all of Cornwall. Tristram is loyal to his uncle not because of his uncle's worthiness, but in display of Tristram's personal virtues. Tristram shines as the brave loner and bringer of hope to causes that looks otherwise hopeless, and as the befriender to those who would otherwise be friendless.

As well, Tristram is set apart from his fellow knights by his courtly skills: in the best Celtic tradition, he was a great harper and hunter. In the best French tradition, he was remarkably well-read and educated. In the best tradition of universal chivalry, he was loyal to his lord, trustworthy to his friends, and a true lover to his lady.

Yet for all of his virtues, Tristram's life was tragic since his untimely birth, when his pregnant mother Elizabeth took it upon herself to find her imprisoned husband, King Meliodas of Lyonesse. (He had been abducted by an amorous lady.) After having wandered deep within a forest, Tristram's birth came upon her unexpectedly, and she died from her labour pangs. With her dying breath she named him Tristram, which meant "Sorrowful Birth."

Tristram's father was eventually freed by Merlin. After a few years of mourning, Meliodas remarried King Hoel of Brittany's daughter, but this too brought sorrow. Tristram's stepmother, jealous for her own children, tried to poison the young prince, but her oldest son drank it instead. When her second attempt was almost consumed by Meliodas, she uncovered her own plot to keep from killing her husband. (Yet some said she did so only because Tristram would have instantly been inheritor of the kingdom!)

Meliodas and his barons sentenced her to burn for treason. Moments

before her execution, an eleven year old Tristram stood before his father and begged her life be spared. Because of Tristram's eloquent and moving words, Meliodas granted his wish. In time, Tristram was even able to restore his stepmother to his father's good graces. Tristram's grateful stepmother loved Tristram as her own son thereafter. But though Melodias consented to be reconciled with his wife, he was so deeply consternated by the whole affair that he sent Tristram away to France for schooling.

Tristram spent the next seven years in France under the tutelage of Gouvernail. Under this extremely bright man's tutelage, Tristram became better schooled than any knight the world had seen. He showed mastery surpassing all others before or since in subjects as diverse as speaking and reading the French language, harping, hawking, hunting and all manner of arms. He even wrote the definitive treatise regarding the subject of hunting, recording all the traditions and defining new terms where none existed before.

In 530 AD at the age of eighteen, Tristram was ready to return to Lyonesse. Unable to part with his tutor, he offered to take Gouvernail on as his squire. Gouvernail agreed to it quite matter-of-factly, and stayed at Tristram's side for the remainder of his days. Upon his return to Lyonesse, Tristram's father and mother greeted him with great affection and were amazed at how large and fine a man Tristram had grown into.

The celebrations ended when word reached Lyonesse that Tristram's uncle King Mark (his natural mother Elizabeth's brother) was being forced to pay tribute to the Irish King Anguish. At the same time, Tristram's presence at the French court was greatly missed. Indeed, no less than the King of France's daughter sent him a white brachet and many letters professing her love for the prince of Lyonesse. But Tristram was true to his heart foremost; although a union with France would have been politically beneficial to his family, he did not love the maiden. He was later to learn King Faramon's daughter died of heartbreak for her unrequited love.

Instead, Tristram's mind was bent on knighthood. He went directly to Castle Tintagel to fight the Irish champion -- Sir Marhaus -- who had come to collect the tribute. Tristram was made knight by Mark, who was glad for Tristram's advent. Marhaus was considered at the time to be the best Knight of the Round Table and, brother-in-law of the Irish king. That Cornwall was fielding a challenger at all was remarkable, for it was often said that Cornish knights were seldom brave and never very good. Frankly, there had been no other volunteers but Tristram!

In the ensuing battle on a nearby island, Tristram mortally wounded the Irish champion. Marhaus was put in a ship to return to Ireland directly after the battle, but soon died of the sword blow Tristram had given his skull. Thereafter, people would learn to think twice about denigrating the knights of Cornwall. However, Tristram did not escape unscathed. Marhaus' sword had been covered with a poison such that no wound delivered by it could heal without the proper cure. After a month in bedridden agony, and with no cure in sight, a wise woman came and told Tristram about the nature of his wounds, and told him to seek his cure in Ireland.

Tristram and Gouvernail sailed swiftly, and arrived safely beside the castle of King Anguish. Though he was deathly ill and unable to rise from bed, Tristram hid his pain and played a merry tune upon his harp as a way of getting an audience with the king. The plan worked, and

Anguish called for the wounded harper to appear before his court. Calling himself "Tramtrist", his harping impressed the Irish king, his queen, and most of all the King's beautiful daughter, La Beale Isoud.

Anguish directed his daughter, reknown as a surgeon, to care for their new guest. Isoud deftly found the poison at the heart of the wound and cured him of it. In return for restoring his health, "Tramtrist" taught her to harp. It was obvious to everyone they fancied each other's company. But unlike the instant love-at-first-sight Lancelot and Guenever had for each other, Tristram and Isoud at first tried to find suitable lovers for each other (the Lady of the Launds for Tristram, and Mark for Isoud). Perhaps they were the last to realize what others could easily see.

During Tristram's recovery at the hands of Isoud, everyone in Ireland knew she was being courted by the famous Saracen, Sir Palomides. Indeed, the proudly stubborn Palomides even declared he'd be christened for her sake! It was not a decided engagement by any means, but Tristram's advent changed the situation completely, and began the almost life-long feud between Tristram and Palomides.

Tristram was barely healed of his wounds when Isoud suggested he try to win the hand of the Lady of the Launds at the tournament her father was hosting. Perhaps Isoud's motive was to pit her suitors against each other. But since the prize of the tourney was the hand of the Lady of the Launds, she could also have hoped to see Tramtrist beat Palomides, so Isoud could have Palomides for herself. And of course, it could not hurt to have this powerful stranger marry into her father's family.

Tristram thought it a good idea as well, but had his own take on the matter. He again disguised himself, this time as the unimaginative but often effective "Black Knight". He amazed everyone by not only defeating Palomides, but also all of the Irish knights and even ten of Arthur's knights, including Gawaine and his brothers. Yet what baffled everyone was when both Palomides and the Black Knight disappeared at the end of the day, leaving the Lady of the Launds without a suitable husband.

The reason they did so was to continue their jealous feuding. Tristram pursued and defeated Palomides a second time in private, and made him foreswear his courting of Isoud. Moreso, he forbade Palomides from wearing armor or riding a horse for the next year. Broken and shamed, Palomides took his leave. Tristram returned to court and revealed himself as the Black Knight. After this, Isoud was much more interested in Tramtrist than she had been before. (No more mention was made of the Lady of the Launds -- we are left to wonder and hope that another knight was granted the honour of her hand!)

During the tourney, Tristram met the one man who could have revealed his identity: a squire named Hebes who had been the messenger for the recently deceased daughter of King Faramon. Hebes immediately recognized Tristram, and told him of the death of the princess. Tristram befriended and knighted Hebes, and in return, Hebes promised to keep Tristram's identity secret. Thereafter, Tristram became known as a great benefactor to young knights.

Yet the truth desires to be set free, and soon the queen herself discovered "Tramtrist's" true identity: the notch in Tristram's sword matched exactly to the piece that had been found lodged in Marhaus' skull. Not being able to break the rules of hospitality, Anguish

confronted his guest with the accusations against him. Tristram confessed to him who he truly was, and how he had defeated Marhaus. Yet though Anguish was impressed with Tristram, and personally bore him no ill will, he not able to promise his guest safety in his court from Marhaus' angry relatives -- including the Queen -- and politely asked Tristram to leave.

Isoud and Tristram exchanged rings before he departed, but these were not to signify their intention to marry each other. Instead, they swore vows: Tristram would be her knight and defender, and she promised not to marry anyone except if he gave his assent. With that, they departed as friends. At this point, many people would say that these two truly were in love with each other, and yet with his actions Tristram proved otherwise.

Upon his return to court, Tristram began an affair with Sir Segwarides' wife. Mark learned of this and became quite jealous of his nephew. He even rode with two armed knights and attacked Tristram while he was en route to an assignation with the lady. Tristram defeated his attackers and kept his rendezvous, but not without being wounded. Tristram's blood stains were later found on the lady's bedsheets by her husband.

Segwarides chased after Tristram and fought with him, but was wounded grievously. Tristram, still hurting from Mark's wounding, returned to court and likewise took to his sickbed. Months passed, with an uneasy quiet between Segwarides, Tristram and Mark pervading the court. Sir Bleoberis's arrival eventually brought it to a head by this Knight of the Round Table's asking for a boon. King Mark granted it, and Bleoberis asked for nothing less than Segwarides' wife! She consented, and the two rode off together.

Segwarides found out about this second betrayal and rode off after her. But the ladies of the court, well aware of Tristram's professed love, chided him for not going after her himself. Tristram explained that it was her husband's duty to attempt to win her back first, but vowed to go after her himself if Segwarides was defeated. Not long after, a squire informed the court that Segwarides had been bested by Bleoberis, and Tristram set off towards Arthur's court in pursuit.

En route, he defeated Sir Sagamore and Dodinas in return for their mockery of Cornish knights. Shortly thereafter, he caught up with Bleoberis on the road, and fought with him for over two hours. Bleoberis stopped the fight, made peace with Tristram, and agreed to let the lady chose between them. She chose Bleoberis. She explained to a stunned Tristram that she thought Tristram loved her, but when he let Bleoberis take her from court without stirring a finger, she knew it wasn't true love. She asked Bleoberis to take her to the abbey where Segwarides was recovering. Segwarides was amazed and pleased to have his wife back, and was glad for Tristram's efforts in her recovery.

Yet Mark was twisted with jealousy. He devised a strange plan to destroy his nephew. He asked Tristram to return to Ireland and fetch Isoud so that he could wed her. After all, Tristram had extolled her virtues repeatedly since his return. His request was facetious; he thought Tristram would be killed immediately at the hands of Marhaus' still-enraged relatives. Tristram, dutiful to his lord and unsuspecting towards his uncle's devious nature, took a band of knights and set sail for Ireland once more.

But Tristram was swept wildly off-course by a sea storm and landed instead near Camelot. There Tristram met and defeated Sirs Ector de Maris and Morganor. As well, Tristram once again came across Sir Bleoberis, and as it happens, King Agwysance as well. Bleoberis had insisted that Agwysance had committed treason by killing a cousin of Bleoberis' (Note: many crimes having to do with the betrayal of lord/vassal, host/guest, or husband/wife relationships were simply called "treason."). Arthur had summoned his vassal to Camelot to stand and face his charges.

Tristram had just defeated (but unwittingly let escape) Breunis Saunce Pite when he learned of Agwysance's peril. The Irish king was greatly pleased to see his former guest, and gladly accepted Tristram's offer for assistance. Tristram deftly championed Agwysance. Yet rather than slay Sir Bleoberis and further the blood feud, he ensured Agwysance and the de Ganis knight were formally accorded. For his service, Agwysance took Tristram back with him to Ireland. With the joy shown upon the King's return, Mark's plan was completely defeated. No mention was made of Marhaus again, for how could someone speak poorly about the man who personally rescued the King of Ireland?

Isoud's attitude was different now too. She was in love with Tristram. But he was strangely unresponsive. Months passed before Agwysance pressed Tristram to name any boon he desired in return for his good service. He was shocked by Tristram's request for Isoud's hand not for himself, but on behalf of his uncle Mark! Though Agwysance asked Tristram to change his mind and take her as his own wife, Tristram was honor-bound to his promise.

Tristram's ship was prepared for the return voyage. It was at this time that the lovers were finally brought together, and only by magic and ill-luck. Queen Isoud (La Beale Isoud's mother) gave a love elixir to Bragwine, her daughter's handmaiden, to share between her daughter and Mark. While returning across the Irish Sea, Tristram and Isoud share the love elixir instead, thinking it nothing more than a bottle of fine wine Bragwine and Gouvernail had been hiding from them. It was only with this supernatural spur that love finally bloomed between these two.

Before returning to Cornwall the ship landed in Wales. There Tristram slew Sir Bruenor of Castle Pleure, who had the horrid custom of challenging to the death every passing knight who was accompanied by a lady. Prior to this, many knights were slain, and many ladies had lost their heads to this fearsome knight. Bruenor's son, Sir Galahaut the Haut Prince, came to avenge his parents' death with the help of Malahaut, King with the Hundred Knights. But the quarrel soon ended, with Tristram yielding honorably to the noble prince. Galahaut knew of the shameful custom and forgave Tristram. After this, Tristram again put to sea, and soon came to Cornwall.

Mark was surprised to see his nephew home again and successful, but the sight of La Beale Isoud pleased him greatly. The wedding day came and went quickly. Though Mark gave a grand banquet and tournament (which Tristram won), there was little love in the air -- at least, between the bride and groom. Shortly thereafter Palomides shocked the court when he asked for a boon for his rescue of Dame Bragwine. Of all the choices he had, he demanded Isoud come with him.

Once again, people assumed Tristram would ride to his lady's rescue. Yet this time, Tristram was deep in the forest hunting, and could not be located! Sir Lambegus, another knight of Sir Tristram's, asked for

the honor in his lord's stead. Palomides easily defeated Lambegus, but during the fight Isoud slipped away. She managed to make it to the castle of a Sir Adtherp. This knight rashly rode out to deal with Palomides, but only got himself grievously wounded and was forced to tell Palomides where the lady had gone to. But safely held up within Adtherp's castle, Isoud watched as Palomides fumed and stormed around the walls.

Tristram finally returned and learned of his lady's peril. He found Lambeg's on the trail, and Adtherp next. He made sure to see to their care, then came to the castle and fought Palomides. Isoud parted them at the last minute to prevent Palomides' death. She commanded Palomides never to come again to Cornwall while she was there (which he chivalrously obeyed). Secondly, she set a geas upon Palomides to present himself to King Arthur's court and tell Guenever there were now four true lovers to be found in the world: Lancelot and Guenever, and Tristram and Isoud.

In many ways Tristram's story parallels Lancelot's: both knights were the greatest and most chivalrous warriors of their respective courts, and both were the lovers of their lord's wives. Both men underwent wild flights of insanity caused by jealousy (Lancelot's caused by Guenever's jealousy of Elaine, Tristram by his reading of Sir Kehydus' correspondences to Isoud). Both found solace in the arms of others during their banishment from court (Elaine of Carbonek for Lancelot and Isoud le Blanche Mains for Tristram). Both also had a maiden die of grief for unrequited love (Elaine of Astolat for Lancelot, King Faramon's daughter for Tristram). Similarly, both Tristram and Lancelot are wooed and then hunted by a spurned Morgan le Fay.

Yet for the apparent similarities, there are significant differences between the Tristram-Isoud-Mark triangle and that of Lancelot-Guenever-Arthur. Unlike the veiled secrecy of the Lancelot-Guenever tryst, there was never a great attempt to keep secrets in the court of Mark for very long. Whereas Lancelot practically shies from court to avoid bringing attention to his liaisons with Guenever, Tristram often flees Cornwall because such attention has already been drawn. Tristram is repeatedly exiled or imprisoned only to be reunited and reconciled with the jealous King Mark; Lancelot never has a chance to be reunited with Arthur. Isoud also shows more independence (or abandon?) than Guenever by often running away with her paramour rather than remain behind duty-bound with her husband and lord.

Two characters of Mark's court deserve mention here: Sir Andred and Sir Dinas the Seneschal. The first serves as the "Mordred" stand-in at the Cornish court; jealous of Tristram's success and always plotting his downfall. Dinas counterplays Andred's villainy by maintaining a chivalrous and careful balance between his loyalty to Mark as his king and to Tristram as one of his best friends.

Sir Andred, Tristram's cousin, became chief spy on behalf of Mark. It was not long before Tristram stood before Mark on charges of treason. Yet the circumstances of his seizure were questionable -- Tristram and Isoud had only been conversing at a window -- and no knights obeyed Mark's order to slay Tristram. Outraged at the unsubstantiated (even if true) charges, Tristram beat his uncle with the flat of his blade, then rode away, killing two knights sent after him by Mark.

Sir Dinas the Seneschal interceded on Tristram's behalf, reuniting

Mark with his nephew. Thereafter, suspicions lay heavy on the couple though nothing more was said publicly. But Mark was shrewd. For instance, when Lamorak de Gales came upon Mark's hunting party in the forest and had defeated thirty of Mark's knights in succession, he then required Tristram to joust with him. Lamorak's exhausted horse finally collapsed after this encounter and Lamorak demanded Tristram continue the fight afoot. Tristram, ashamed for attacking a fellow knight so ignobly, apologized and declined to dismount. Lamorak was now doubly outraged and stormed off on foot. Tristram was mortified, but had been duty-bound to obey his lord's unchivalrous commands.

Though Mark had shamed Tristram, this incident eventually came back to plague his entire court. Lamorak intercepted the "Horn of Chastity", a horn Morgan le Fay devised. Any woman drinking from it who had committed adultery would spill the entire drink. Morgan's purpose was for it to be sent to Arthur's court to divulge Lancelot and Guenever. But Lamorak had it diverted to Mark's court instead. There, not only did Isoud spill the drink, but also ninety-six out of a hundred other ladies who were required to drink by their husbands!

Rather than burn at the stake Cornwall's entire noble female population, the men rationalized that it must be a trick by Morgan. After all, wasn't she a devious sorcerous? The test had obviously been rigged. But secretly everyone knew the truth. Afterwards, many of the knights of Cornwall held a special grudge against Morgan le Fay and vowed to exact revenge. But secretly, Tristram wasn't so much angry at Morgan, but Sir Lamorak. (Incidentally, the Horn was said to have been destroyed after this, but it could also have been secreted away...)

The next year, Andred finally succeeded in catching Tristram in bed with La Beale Isoud. Bound and naked, Tristram was shut up in a chapel by the sea. Andred returned with a dozen knights the next morning for a summary execution. But Tristram heroically broke free of his bonds, slew ten of the knights, then leapt from the cliff onto the craggy sea rocks below. Gouvernail, with Sirs Lambeg's and Sentraille, recovered him from the rocks and also rescued Isoud from her shaming (she had been sent to live in a "lazar-cote" -- a house of lepers). Together the lovers retired to a manor in the woods.

But this lasted briefly. While hunting, Tristram was shot by an envenomed arrow as he slept in the woods. He killed his attacker (a vengeful and unchivalrous man whose brother had been slain by Tristram). Badly wounded, Tristram returned to the rural manor only to find Mark had been there and carried Isoud back to Tintagel!

Tristram was unable to see his love but in great need of her healing hands once again. In a few secret correspondences, La Beale Isoud asked Tristram to make his way to Brittany to see Isoud la Blanche Mains ("Isoud with the White Hands"), King Hoel's daughter. Like La Beale Isoud and her mother Queen Isoud of Ireland, this third Isoud also had a great gift for medicine. Once again Tristram and Gouvernail set sail to find him a cure. But this time he had no need for disguise. After all, King Hoel was his stepmother's father! It was not long after Tristram's arrival in Brittany that he was healed.

Hoel's greatest enemy at the time was Earl Grip, who harried the land and had even wounded Hoel's own son Kehydus in battle. Gouvernail suggested to Hoel to ask Tristram to take up arms in his service. Gladly agreed to by both parties, Tristram put an end to Hoel's troubles by personally slaying a hundred knights and Earl Grip himself

in a single day's battle! Astounded by such prowess in a man just twenty-four years old, Hoel immediately offered his whole kingdom to Tristram. Tristram declined gracefully, saying he had done as much for the debt of life he owed Isoud la Blanche Mains.

But King Hoel of Brittany was not the kind of man to let such great service go unrewarded. Both he and his son, Kehydus, made a great deal of fuss and eventually arranged a romance between Tristram and Isoud la Blanche Mains. Catered to and lauded greatly, Tristram hardly objected and even found himself agreeing to marry the young lady. (This confusingly making Hoel both Tristram's father-in-law as well as step-grandfather!) Soon Tristram found himself in his wedding bed with his new wife. But in her arms Tristram recalled little else but his love for La Beale Isoud. Though their first night together was tender, Isoud la Blanche Mains remained innocent and virginal both before and after her honeymoon -- she didn't know there was anything more to love than kissing and cuddling. But Tristram knew he had made a big mistake.

News of his marriage travelled fast, and reaction to it was universally decried. Ashamed especially at the words he heard spoken of him by Lancelot, and unable to keep pretenses up very long, Tristram desired greatly to leave Brittany. But he was not wholly willing to depart of the company of Isoud and her brother Kehydus. Though he was not in love with Isoud la Blanche Mains, he was a great friend to her and her brother. One day these three were sailing on a barge when it was swept across the sea by a storm. Landing in Wales at the Isle of Servage, he met up with Sir Segwarides and Lamorak. He was able to set aside his differences with both of these good knights, and together they fought against the jolly but wicked giant, Sir Nabon.

Nabon gladly lent Lamorak and Tristram armor for the jousts, but kept killing their horses out from underneath them. Tristram eventually slew both the giant and his son, at which point the newly-liberated people of the island immediately offered their fealty to Tristram. Tristram and Lamorak both declined the offer, but Segwarides accepted it and ruled the island justly thereafter. The fellowship broke up quickly. Tristram, Isoud and Kehydus returned to Brittany. Lamorak returned to Arthur's court. Segwarides stayed at the Isle of Servage to right all the misdeeds committed during Nabon's reign.

Very surprisingly, an invitation arrived in Brittany for Tristram. La Beale Isoud graciously sent for Tristram and his new wife to stay as her guests in Tintagel. Tristram made his way to Cornwall as requested, accompanied by Kehydus and Gouvernail, but conspicuously left Isoud le Blanche Mains in Brittany.

En route Tristram again met with Lamorak. Kehydus had the first encounter with Lamorak and was wounded sorely. Tristram then charged and the two knights fought greatly -- Lamorak having a better time in the joust, and Tristram in the melee. But Lamorak reminded Tristram of their earlier vow of friendship made on the Isle of Servage, and surrendered his sword to Tristram as a test of that friendship. Tristram was amazed at Lamorak's trusting nature and offered his own sword in return. Together they made an even greater and everlasting vow of brotherhood.

They rode along a short ways when the Questing Beast suddenly galloped past, with Palomides in hot pursuit. The Saracen unhorsed the surprised Tristram and Lamorak, then rode off after the beast.

Lamorak and Tristram both promised to return the favor if they ever met up with Palomides again! Then they departed on their separate paths, agreeing to meet again at that spot when Kehydus was near whole of his wound.

Tristram next met Sirs Kay, Brandiles and Tor. He put them all to shame for saying ill of the knights of Cornwall. Tristram was riding around the Perilous Forest when the Lady of the Lake Nimue found him. She brought news that King Arthur was being held prisoner by the sorceress Annowre, and would be killed within two hours if Tristram did not rescue him immediately.

Indeed, Annowre had Excalibur in her hands and was about to strike Arthur's head from his shoulders when Tristram arrived. In the ensuing struggle, Tristram slew the knights holding Arthur, while Arthur chased after the sorceress. The King regained his sword and beheaded Annowre for her vile deeds. Nimue took the lady's head, and hung it from her saddle. But when it came time for Arthur to thank his rescuer, Tristram refused to tell his name, and also requested Nimue withhold his identity. Riding together, Tristram and Arthur found Ector de Maris. After unseating the Round Table knight in a joust, Tristram transferred the King to Ector's guardianship and took his leave.

Tristram returned to the spot where he and Lamorak agreed to reunite. Together they picked up Keyhdus, who had finally recovered from his jousting wound. Lastly, they returned to where Gouvernail and Bragwine had been left waiting by the boat. United again, they all sailed to Cornwall.

Upon learning of Tristram's return, La Beale Isoud swooned for joy. The two lovers were soon making up for their long separation. But unnoticed by either of the lovers was the strange expression that had come over Kehydus. He had fallen in love immediately upon seeing Isoud! Daringly, he professed his love in a letter to her. Isoud, pitying him, wrote a comforting but not-very-encouraging letter in reply. Soon after finishing her letter, but before she could find an opportunity to give it to him, disaster struck.

Tristram, Isoud and Kehydus were sitting in a room together overlooking the courtyard when Tristram discovered the letters. Flying into jealous rage, he drew his sword and charged Kehydus! Isoud fainted. Kehydus leapt from the window, and landed in the garden just beside King Mark's chess table. Mark, completely surprised by the Breton knight, asked what happened. Kehydus made up a story that he had fallen asleep sitting in the window and tumbled out, then ran for his life.

Tristram, acting defensively and instinctively, ran to the tallest tower, barred the door and armoured himself. When no rush of men-at-arms came up the stairs, and no sound of alarm was raised about the castle, he warily crept back down to the chambers and fetched Gouvernail. Together they rode from the castle. A fuming Tristram even unhorsed Gawaine's son, Sir Gingalin, just beyond the castle gates for no good reason.

Tristram rode about, growing more distraught as time passed. Mad with grief and jealousy, he even left Gouvernail behind to stew in his lonely misery. He was befriended by the concerned Irish knight Fergus, and by a damosel who served Sir Palomides. This damosel brought Tristram to a manor nearby, where he was cared for by the lady

of the house. He spent the next three months in fits of rage and depression, alternately wildly uprooting vegetation in the woods or weeping while listening to or playing the harp. But one day, Tristram did not return from the forest. He had stripped naked and run wild -- going as far and as fast as he could to escape his memories.

The damosel returned to Palomides, and told her lord about the plight of Tristram. It was most surprising that, of all people, Palomides sought to comfort Tristram during his time of madness. But all rivalry aside, perhaps Palomides understood better than anyone the pain of heartbreak La Beale Isoud could inspire. He rode out to find and comfort Tristram, and was joined shortly thereafter by a repentant Sir Kehydus, who had been banished from Cornwall by La Beale Isoud. King Mark himself even rode about the countryside to find his nephew, sincerely distraught at learning of Tristram's mania. They spread out to search the countryside for Tristram, Palomides going towards Logres, Kehydus towards Brittany, and Mark remaining in Cornwall.

Tristram settled beside a well in the woods and stayed there for near half a year, entertaining the shepards with his fits of madness. He soused Sir Dagonet and his companions when they chanced upon him. Dagonet later returned to beat the shepards who had laughed at him and his men, but the mad Tristram once again appeared and put Dagonet to the worse. (Dagonet later told Mark of the whereabouts of this madman, but Mark thought it was Sir Matto le Bruene -- another knight who lost his sanity when Sir Gaheris won his lady in a joust.)

During this time, the vile Sir Andred and his lover plotted to spread a rumor that Tristram had died. Andred's paramour told the tale convincingly: how she had found Tristram in his madness just before his death, and how she had buried him by a well. Mark wept at the news. Isoud almost committed suicide, attempting to throw herself on a sword. Mark saved her at the last minute, and kept a close watch over his distraught wife.

Word of Tristram's demise also reached Cornwall's enemies. Among them was a giant named Tawleas, who had been hiding for the last seven years due to fear of Tristram (Even though for much of that time Tristram had been in Brittany!). This giant began his ravaging again, and was about to kill a Cornish knight, Sir Dinaunt, beside the well when Tristram came to his rescue and beheaded the giant. Dinaunt took the head back to court and told everyone about the remarkable madman who saved his life.

Mark found the madman in the woods by the well just as Dinaunt described, but because of his wretched condition -- and also because he thought his nephew dead already -- he did not recognize Tristram. Mark had his followers take Tristram back to Tintagel, bathe him and dress him up in fair clothing. Still, even La Beale Isoud herself didn't recognize Tristram until her brachet (the same one that was given to Tristram by King Faramon's daughter) began licking his face and playing with him. Isoud again swooned for joy at the sight of her love. Tristram and Bragwine quickly roused her, and sent her off to avoid the certain reckoning Tristram would have to face alone. Just as she stole away, Mark and Andred entered the courtyard and they too finally recognized Tristram. The brachet began barking and growling angrily at the King, defending her master instinctively.

Mark immediately called his nobles together to pronounce the death sentence on Tristram. After all, Tristram was still wanted for treason by adultery with Isoud, and for the "murder" of his

executioners. But the nobles, mostly led by Dinas and Fergus, refused to obey the letter of the law. Instead, they commuted Tristram's sentence to a mere ten years of banishment from Cornwall. Tristram was only thirty years old, so it was reasonable to expect that he could return to court in his lifetime.

But just as Tristram was being put aboard ship, Sir Dinadan arrived from Arthur's court and asked to be granted a joust with Tristram. Tristram obliged, and promptly unhorsed Dinadan. Far from upset at his defeat, Dinadan asked Tristram's permission to accompany him on his travels. Gladly granted, Tristram and Dinadan encountered with many knights on the road together. But though he was a rather good knight, Dinadan had at least some concept of mortality. He soon cursed the day he began his travels with Tristram. It seems that no matter what the odds, Tristram always charged into the fray.

One such example was when Tristram dragged Dinadan into a battle with thirty of Morgan le Fay's knights. They had been lying in wait to ambush Lancelot. Though Tristram and Dinadan slew the majority of their enemies and drove the rest off, Dinadan was still smarting days later when he was required by Tristram to face the superior Sir Palomides in a joust. Dinadan begged off further adventures, staying behind at the next priory they rested at.

Tristram found Gawaine had a better stomach for such adventures, but Gawaine met his match at the hands of Breunis Saunce Pite, who unhorsed and trampled the Prince of the Orkneys under his horse's hooves. Tristram chased after the evil knight, but could not catch him. Though Tristram's steed Passe-Brewel was reknown for its speed and strength, Breunis had the swiftest horse in Logres. Indeed, Dame Bragwine recognized Tristram's horse well enough to know it was Tristram, even in disguise. She delivered to Tristram a few letters from Isoud, then returned with some letters of his after watching Tristram's successes at the Castle of Maidens tourney.

The tourney did not begin well for Tristram. The day before the official opening, Palomides baited Tristram by unhorsing Tristram's companion Sir Persides. Tristram accepted the challenge, but was unchivalrously unhorsed by Palomides even before he had a chance to set his lance. Tristram vowed to have his revenge the next day. But the greatest vindication came the next morning when Lancelot and thirty of his kinsmen shocked everyone by carrying the shield of Cornwall in honor of Tristram! Once again, Tristram played the anonymous "Knight with the Black Shield" role. Riding with King Arthur's knights, the "Black Knight" won the honor of the day. But the next day both he and Palomides switched sides to continue their personal grudge match. Tristram won the same honor the next day, but when the prize was to be given, no one could find the "Black Knight."

Like at the Lady of the Launds tourney, Tristram had ridden off again in pursuit of Palomides. But this time, he meant no mischief to Palomides. Indeed, Palomides was mad with frustration, since no matter where he went, Tristram or Lamorak or Lancelot always had the honor. Tristram had taken pity on the near-suicidal Palomides and comforted him. He even brought Palomides back to his pavillion for a meal and to rest overnight. But though Tristram showed Palomides this comfort, he did not spare him the following day, and once again the Saracen was knocked from his saddle and soundly trounced in the melee as well.

Yet it was Tristram's good friend Lancelot who finally took Tristram

out of the tourney. Not knowing the identity of the "Black Knight" (and being rather characteristically dense and unable to see through such an obvious disguise), Lancelot wounded Tristram sorely. Dinadan accompanied Tristram off the field, worried that Tristram might die from his wounds. But Tristram proved his endurance by soundly defeating a pursuing Palomides, and even knocking out Sir Gaheris, who had only come by to see if Tristram needed his help.

Tristram rode off and took up lodging in the castle of Sir Darras to heal. Dinadan joined him there, and strangely enough, Sir Palomides. Yet Palomides did not recognize Tristram without his armor, and kept muttering foul language regarding what he would do if he ever met the Prince of Lyonesse.

In the meanwhile, Sir Tristram was awarded the tourney prize in abstentia. Arthur then dispatched ten of his best knights -- including Launcelot, Bors, Ector de Maris, Ywaine and others -- to find and return with Tristram. The High King didn't wish to see one of the best knights of the world once again disappear from his court. Lucan and Ywaine actually found Tristram at Sir Darras', but rather than return with Tristram as a guest of Arthur's, they challenged Tristram and Dinadan to a joust and only ended up with nasty wounds to show for it.

Bad luck heaped upon circumstance, the next thing Tristram knew he was cast in prison. It turns out that his host, Sir Darras, had six good sons, five of which had gone to the Castle of Maidens tourney. Of these, three had been killed by the "Knight with the Black Shield", and the other two badly maimed for life. A maiden who returned from the tourney with the news also knew that Tristram as the said "Black Knight", and proved it by showing Darras his shield.

Tristram, Dinadan and Palomides spent many dark days together, wondering when they would be put to death. Darras' kinsmen wanted to slay the prisoners, but Darras would not agree to it. He fed them well though he did not treat them kindly. Palomides spent his time railing about his long-time rival (still not realizing who Tristram was). Dinadan wondered what he had ever done to deserve such a fate, and Tristram just tried to keep up everyone's spirits. Finally Dinadan pointed out to Palomides that the third man in the cell with them was none other than Sir Tristram himself. Palomides, stunned, fell silent and left off his criticisms.

Months passed. Eventually Tristram took ill in the prison near to the point of death, and Palomides even tried to comfort his fellow knight. They were consoled by a damsel who let them know Darras did not mean to have them die in prison. And indeed, Darras soon brought them before him. The old knight, upon seeing Tristram brought so low by illness forgave him the death of his sons. Tristram and Darras made a vow of friendship. Darras furnished them with "harness and horses" and bid them depart in peace.

The three took their own separate paths at a crossroads. Tristram rode to a castle and spent a pleasant evening in the presence of a great lady. The next morning, he learned the lady was Morgan le Fay, and he was her prisoner! She would set him on one side of her at her table, and her paramour, Sir Hemison, at the other side. Eventually the paramour grew jealous and charged Tristram with a sword, but dropped it for shame of attacking an unarmed knight and fled from the room.

Morgan turned her attentions from her immature lover to Tristram, and made a proposition to him. She would free him if he would bear a special shield to the Castle of Hard Rock tourney. This was the "Shield of Rebuke" -- it pictured a king and queen upon a red (gules) background with a knight standing on both their heads. It was meant to signify the adulterous relationship of Lancelot, Guenever and Arthur, but it failed utterly.

Even before Tristram had time to take his leave for the tourney, things turned poorly for Morgan. Just as Tristram was riding off, Hemison rode up to challenge Tristram. Hemison proved himself as immature in the skills of arms as he was in character, and soon lay critically wounded. Tristram continued on his way, and Hemison was carried back to Morgan's castle where he died. Morgan had her paramour entombed and mourned him greatly. Meanwhile, Tristram arrived at the Roche Dure ("Hard Rock") tournament with little other adventure.

Morgan had hoped the crowd at the tourney would be shocked at the scandal enough to get Lancelot in serious trouble, and that Arthur would be shamed into taking action against his best friend. Guenever, Ector de Maris, and a few others figured out the symbolism and were worried, but Arthur never caught on. Even heavy hints dropped by one of Morgan le Fay's maidens only intrigued Arthur's curiosity. Arthur even caught up with Tristram and required of him to tell him the meaning of his charge, but Tristram honorably kept the secret to himself. Soon the matter of the shield's symbolism was forgotten. Instead, everyone was impressed by the prowess of it's bearer in the lists and in the melee. Tristram unhorsed and wounded Arthur, and likewise Ywaine, then took his leave.

In the forest, he came upon Palomides, who was beset by Sir Breunis Saunce Pite and eight other knights. Tristram easily drove off the cowardly attackers, and helped Palomides to rest under a tree. Once they recognized each other, they put aside their own feud until such a time that Palomides might recover and they could have an honorable fight to settle their differences. Tristram then helped Palomides to his horse, and offered to ride with him until they were safely away from Breunis' lands. Yet they soon encountered a sleeping knight with a covered shield who, when awakened, surprising put both of these good knights to shame with his quick swordplay, then departed quickly.

Tristram and Palomides agreed to meet next at the rock Merlin had set near Camelot (at the site where Lancelot and his lady Colombe died). Then Tristram rode off to pursue the knight who had attacked them. He found an easy-to-follow trail of defeated knights: Gawaine, Bleoberis, Kay, Dinadan, and even the young knight Galardoun, who was slain by this mysterious knight.

Tristram gave up trying to catch his quarry and turned towards Camelot. But he was waylaid in his travels by Sagamore and Dodinas, who were eager for a joust. They only let him depart in peace after Tristram unhorsed them both and explained he was en route to his duel with Palomides. But instead of finding Palomides at the assigned meeting place, Tristram encountered an even more fierce knight in white. These two great knights battled fiercely for hours until Lancelot told Tristram who he was! The battle between the two greatest knights in the realm ended immediately. Lancelot brought Tristram back to Camelot, and they met Gawaine and Gaheris along the route as well.

Tristram was presented with great honor before King Arthur. He told his tale, and it was revealed by Gawaine that the mysterious knight with the covered shield Tristram had been pursuing was actually Lancelot! Arthur also surprised Tristram by inviting him to become one of the Knights of the Round Table. Tristram accepted, and went with Arthur to the Round Table.

There, in the siege (chair) of Sir Marhaus, were new letters magically written: "THIS IS THE SIEGE OF THE NOBLE KNIGHT, SIR TRISTRAM." So it was that Tristram, now age 31, became a Knight of the Round Table, and closed the cycle that had begun with his defeat of Marhaus a thirteen years before.

The very next year Arthur had King Mark summoned to Camelot for the wicked murders of the knights Bersules and Amant. Lancelot himself was sent to bring Mark to court. He had done so without ever laying a finger on Mark, and yet Mark grovelled at Arthur's feet for fear. The King of Cornwall repeatedly promised to show the Pendragon fealty and to make amends. As a condition of his forgiveness, Arthur set a day to make formal amends between Tristram and Mark.

A short time later in 544 AD, Arthur hosted the Friendship Tournament, where Mark and Tristram took formal pledges of friendship and loyalty. But no one at court felt very good about the accord. Lancelot, Lamorak, Dinadan, and many others knew Mark's true colors and were incensed at the proceedings. Yet Lancelot, when he asked Arthur why he had arranged this, found out the truth: this was all done at Tristram's own desire. Secretly Tristram's purpose was to once again be at La Beale Isoud's side. Privately, he felt he would die if he could not see her again. And so, Tristram and Mark rode for Cornwall together in miserable silence. At Camelot, no matter of enjoyment was had for a week and a day after their departure.

The next few years were spent by Tristram and Isoud in a mix of wary happiness. Sir Fergus of Ireland brought good tidings to Camelot of Tristram. Lancelot constantly wrote warning to his friend about Mark, who he called "King Fox." Mark intercepted some of these and wrote a few letters himself to discover to Arthur the adultery in his own court. And yet Arthur dismissed it as coming from a man without honor. Dinadan, when he learned of the intrigues of Mark, sent Eliot the Harper to perform his famous lampoon of King Mark at Tintagel.

In 547 AD, all of Logres once again shuddered at the rise of Saxon leaders. In the north, Price Ida staked out a frontier centered around his fortress at Banurgh. In Cornwall, Saxons (called "Sessiones" by Malory) led by a captain named Elias, harried Tintagel itself. Tristram had been wounded in jousts shortly before their landing, and was unable to respond to Mark's summons at first. In Mark's first battle against Elias, the men of Cornwall were routed and driven back into the refuge of Tinagel's rocky peninsula. But soon thereafter Tristram was whole, and arrived with ten of King Arthur's knights in his command.

Mark gladly assented to Tristram taking over the command of his armies. Tristram reorganized the Cornish army from three battles into six smaller, more maneuverable units. As well, he arranged a daring late night raid and burned the Saxons' fleet into the cold waters of the Irish Sea. The next day's battle was terrible and final. Elias tried to rearrange his forces to deal with the reorganized Cornish army, but to no avail. Though he was able to break Dinas' lead force, Tristram followed up directly behind and reinforced that part of the

line. The battle raged greatly the length of the day. That evening, the wounded were allowed to be carried from the battlefield. Elias, seeing that those within the castle had no intention of surrendering, and knowing that without his ships he would not be able to sustain a siege, offered to fight a contest of champions to determine the resolution once and for all.

Tristram, still sore and hurt from his original jousting wounds, and now also suffering from new battle wounds, accepted the challenge on behalf of Cornwall. The contest of champions began very sorely for Tristram. Indeed, other than the melee against Lancelot, Tristram had never been so hard pressed. Yet when he saw the Saxons laughing at him, and thought about how might be the last he'd ever see of Isoud, he summoned his strength anew and suddenly slew Elias. The stunned Saxons were taken prisoners, and Mark held them to be ransomed out of Cornwall by their continental relatives.

It was after this great victory that Eliot the Harper came to court and sang the lampoon of King Mark to the king himself! But though the harper let Mark know he had been sent by Sir Dinadan, Mark transferred the blame to Tristram, and again began scheming against his nephew.

Mark also turned his jealousy to his own brother Boudwin, who had driven off another Saxon invasion by cleverly sending fireships out into the middle of the invasion fleet. He summoned his brother to court, and boldly murdered him with a dagger to the chest. Boudwin left behind a widow, Anglides, and a young heir, the squire Alisander le Orphelin. Everyone at court was stunned. Isoud ensured that Anglides and Alisander were secreted out of Cornwall.

A few years passed before Mark's next act of treachery. In 550 AD, Mark persuaded Tristram to go to a tournament hosted by Galahaut of Surluse and King Bagdemagus. For some reason, Galahaut and Bagdemagus were quite uncharacteristically plotting to kill Lancelot! But Mark learned of their rash scheme, and decided to turn it to his advantage.

Through various intrigues, Mark insured Lancelot was prevented from arriving at the tourney. Instead he encouraged Tristram's attendance. Tristram did attend, and as usual, was in disguise. Galahaut and Bagdemagus naturally assumed from his prowess Tristram was Lancelot in disguise and attacked him. Tristram, surprised at their ferocity but undaunted, held them off and won the honor of the day. (After this episode, both lords repented their jealousy towards Lancelot and again became his good friends.)

Yet Tristram was so sorely wounded that he had to be carried off the field in a litter. Mark was glad to bring Tristram such pain. Feigning sympathy, he gladly escorted Tristram away to his castle, saying "Fair cousin, I shall be your leech myself."

But late that night, he had Tristram taken away to another of his castles, and there put him in a strong prison. Sir Sadok uncovered Mark's villainy, and soon Dinas the Seneschal, the Cornish knights who held of Tristram, and all of Lyonesse were in open rebellion. Mark forged letters from the Pope and presented them to Tristram in prison.

The letters were preposterous: they summoned Tristram to Rome, where he would put together an army for the Pope which would travel to Jerusalem and make war against non-Christian locals. But they made no sense -- why would the Pope in Rome want to put together an army to slaughter Roman citizens in Judea? Worse yet, Tristram noted it was

in Mark's unmistakable handwriting. But though the story was unbelievable, the ploy was obvious: Mark wanted Tristram to be free but exiled rather than be a political prisoner, or worse yet, a martyr for the rebellion. His kingdom was now at stake. But Tristram refused to cooperate, preferring to remain in prison.

The entire situation was defused by Percivale. Through his great skills, he rescued Tristram from prison before the war became bloody reality. Though Mark was incensed at Percivale's news, it probably also saved his kingdom from dissolution. Dinas had assembled a great army against Mark. But without Tristram's imprisonment to rally around, the army quickly dispersed. As well, Mark made false promises before Percivale to put aside his enmity, and also forged additional letters from the Pope stating that Mark himself was going to go on the strange crusade himself. Many lords thought it might be good if Mark took a long vacation, and the remaining rebellious lords acquiesced and dispersed to their own lands.

It would have been prudent to remain in arms long enough to ensure Mark's departure. For no sooner had the last of the rebel lords left court than Mark once again imprisoned Tristram! But Sir Sadok and Dinas arranged a minor coup, and imprisoned Mark himself. They then freed Tristram from prison, put him on a boat with Isoud and send them off to Logres. (At the time they did not know how long they would have to escape, but as it turns out, they were able to keep Mark imprisoned for the better part of a year.)

The years 551 AD to 554 AD mark the period of Tristram and Isoud's exile from Cornwall, and the height of his glory. He was thirty-nine and Isoud just a few years younger when they finally ran away together. Once in Logres, all of the shame and degradation of their recent tribulations in Cornwall quickly washed away. They spent a great deal of time with Lancelot at Joyous Garde over the next few years.

When Arthur learned of their safe arrival in Logres, he summoned them to Camelot as his personal guests. The High King was so overjoyed to see Tristram he declared that on the next May Day there should be a great tournament in their honor at the Castle of Lonazep, which was near Joyous Garde.

In the meanwhile, though, Tristram spent his days in idyllic knightly bliss: hunting, hawking, enjoying Isoud's embrace without fear of discovery or treachery. On his fourtieth birthday, one could honestly say there was probably no happier man on the face of the earth than Tristram of Lyonesse.

The month before the tourney, Tristram adventured across the land with the other knights of the Round Table. He reunited with his old friend Dinadan. He fought and defeated Agravaine and Gaheris for their treacherous slaying of Sir Lamorak. Yet he befriended their brother Gareth, who had no part in the murder. Not long after, he also met Palomides on the road. After so many years of bitterness, Palomides and Tristram finally set aside their differences.

Shortly after, Palomides took his leave to revenge the death of King Hermance of the Red City. The others retired to Joyous Garde, where Palomides met up with them after his successful quest. The two old enemies were now fast friends.

Tristram and Palomides were riding together hunting in the woods

beside Joyous Garde one day when Sir Bruenis Saunce Pite attacked them. Tristram, totally unarmored, would have been run through had not Palomides rammed his horse into Breunis' flank at the last minute. As always, the villain escaped, but at least no one was seriously injured.

Shortly after that narrow brush with death, Tristram and his companions ventured to the Lonazep Tournament. It was one of the most ornate and largest tourneys ever held. Rather than recount the thousands of individual skirmishes, jousts and melees, suffice it to say that Palomides won the first day's prize, Tristram the second, Lancelot and Tristram split the third day's prize. But by the end of the tournament, tempers had flared, and pledged friendships failed. Palomides once again stormed off, angry at Tristram's turning to King Arthur's side late in the tourney.

Afterwards, there was a feast of seven days' length at Camelot. This was partly for Guenever's sake, since she had been too ill to travel north to see the Lonazep tourney.

Tristram and Palomides were again reconciled not long after: Palomides had in the meanwhile, been imprisoned by the father of a knight who was slain at the tournament by Palomides. Tristram had heard of Palomides' plight and rode to rescue him, but Lancelot arrived first. But Palomides was moved and grateful for Tristram's show of friendship. Together the three great knights retired to Joyous Garde.

But Palomides closeness to La Beale Isoud rekindled his old passions for her. One day many months later, when Tristram was riding through the forest, he heard Palomides sing a plaintive song of love for Isoud while sitting by a well. Tristram was enraged. Palomides sadly explained that he was free to love whomever he wished, even if his love would never be requited. But Tristram would none of it. He challenged Palomides to a day of reckoning for his "treason".

But Tristram was wounded by an arrow in the thigh during a hunt just scant days before the arranged event. Palomides arrived at the well again to make good his part of the duel, but Tristram never came. A month afterwards Tristram was whole of his wounds and sought after Palomides, but for the remainder of the summer of 554 AD, they never encountered each other.

However, Tristram accomplished such great deeds that the entire de Ganis clan (excepting Lancelot) grew quite jealous of his fame. Word also reached Cornwall, where well-wishers cheered him on with letters and gifts and recommendations. Tristram's estates had also flourished during his absence. Tristram proved a great lord by displaying a great deal of wisdom and insight in his remote management of his demenses.

Finally Tristram and Palomides encountered each other. In a mad battle which lasted over two hours, both knights hewed away at each other as few knights have ever done before or since. At last, Tristram knocked Palomides sword from his hand. Had Palomides stooped to pick it up, he would have been cut down. At last, Palomides spoke words of peace to Tristram, and recieved similar conciliatory words in return. Yet this time something else happened. Palomides agreed to be Christened for Tristram's sake. So it was that Tristram and Sir Galleron of Galway became Palomides' godfathers.

Tristram and Isoud were feasting with King Arthur later that year when

Arthur asked Isoud a question to the effect of "which would you rather choose: a life of happiness and dishonor, or a life of misery and honor?"

Though Tristram and Arthur went on to speak of many other matters, this issue haunted Isoud. She could not shake the idea of returning to Cornwall, and told Tristram she planned to do so three days later. Solemnly, he agreed to return with her.

Even as she made her decision, Mark was busy arranging the murder of Alisander le Orphelin, the orphan son of Boudwin, who he had likewise murdered. So the "honor" in returning to Cornwall was dubious -- Mark was universally reviled by this point. Perhaps Isoud had other reasons she shared with none other except Tristram. For instance, the recent beginning of the Grail Quest had raised to all of Christian Britain many questions about piety.

For the duration of the Grail Quest, Tristram stayed by Isoud's side in Cornwall. Isoud, for her part, avoided Mark and kept to her own series of rooms in Tintagel. For the next four long years, Tristram and Isoud led a modest life among the gloom at Tintagel. Jealousy and fear had reached a new height in Mark. He had heard Alisander's newly-knighted son, Bellengerus le Breus, was already preparing to take his vengeance on his great uncle. In the end, it led to his madness.

One afternoon in 559 AD, as Isoud listened to Tristram's sad harping and Bragwine napped quietly beside the windowsill, Mark crept into the chamber. He raised a "trenchant glaive" (sharp sword) and brought it down on Tristram's back. Isoud shrieked. Bragwine rose in alarm, but it was too late. Tristram of Lyonesse lay dead. Mark looked menacingly to Isoud as well, but she knelt beside Tristram and touched his face for one last time. With that, she swooned upon his body and died of grief.

The whole world seemed to shudder at the news. Indeed many say that when the land of Lyonesse was consumed by the sea the following year, it was in response to the horrible wrong that had been done to the greatest knight Cornwall had ever known.

Mark had the lovers buried side-by-side. Thereafter many red roses grew upon Tristram's grave, and white roses upon Isoud's, for his soul was full of knightly courage, and she was always a true and pure lady.

King Mark himself lived for six more years in ignoble disgrace. After the battle of Camlann, Mark raised a motley force of free-booters and used it to plunder the once-great city of Camelot. But when he returned to Cornwall, he found Sir Bellengerus le Beuse had pursued him to Tintagel. In this final battle Bellengerus, great-nephew of King Mark, took swift revenge for Mark's dishonorable murders of his own kinsman: his brother Boudwin, and his nephews Alisander le Orphelin and the good Sir Tristram, and for causing the death of his own queen, La Beale Isoud.

Wid the Giant

[After reading Beyond the Wall, I ran this short adventure in my East Ralios campaign, using my PenDragon Pass variant rules. However, it ought to be pretty easily adaptable to Arthurian Pendragon -- the Hsunchen would be Picts, the Pralori are elk folk.]

While travelling through Aryatling lands, the adventurers learn that a giant has been taking a toll on the cattle of the Aryatling clan. Several Aryatling warriors have died facing him. Others claim he can disappear, and is thus hard to track.

The adventurers should be able to ask around and find farmers who lost cows to the giant, and from there, use Hunting to track the giant to an ancient hill-fort, just outside Aryatling lands. His footprints are twice the size of a man's. They'll see the tracks lead up to, and around, the hill. However, no tracks lead up the hill. [Hunting. Success = You find some drops of dried blood near the tracks. Critical = The blood goes all the way around the hill, just like the tracks.]

The giant's name is Wid. He wears only a loincloth, made of two bull hides, since it's too hard to get clothes to fit. If he travels 3 times widdershins around the hill-fort, while sprinkling blood, he travels to a place and time where the fort is intact, with a huge central hall where he fits without stooping, and where he has an old man and old woman as his retainers. [Custom (Pralori). Success = his tattoo marks him as having Crow as a personal totem. Custom (other Hsunchen). Success = they are Pralori.] They are his parents. [Recognize. Success = there is a family resemblance between the giant and the old humans.] They had asked a Crow spirit that their son grow up big and strong, but forgot to make offerings one hard winter. In retaliation, Crow gave him more they'd asked. Wid is now very large and almost always hungry and cranky.

It might be possible to learn about Crow's curse from Wid's parents (knowing something of Hsunchen customs would probably help). A large offering to Crow (he is Greedy) might cause him to cancel the curse. The Aryatling might be induced to help contribute towards this offering, since it would save them trouble.

If Wid is killed, his father will become inspired by Love Family and attack the killer(s). His mother will say something like, "Well he's dead then," and attempt to treacherously poison them as part of a feast. If either are attacked, they may use their Pralori magic to turn into elk and flee.

It's quite possible that the adventurers won't figure out how to get into the hill-fort. As they camp out in the vicinity and wait for the giant, they'll be bothered by ghosts or spirits associated with the area. I had them encounter totem spirits (from Beyond the Wall), a dangerous thing if you're not prepared by a shaman.

WID THE PRALORI GIANT

SIZ	32	Move	6
DEX	7	Damage	11d6
STR	35	Hit Points	60
CON	28	Unconscious	15
POW	13	Armor	20
APP	4		

Attacks: Club 14, two Stomps 10, Grapple 13

Modifier to Valorous: -3, to Prudent: +3

Significant Skills: Awareness 12, Hunting 15

Traits: Love Family 16

Magic: Crow - Farsight. Pralor - Transform Head.

Status to kill: 350

Status for removing the curse: 500

Julian, Guardian of the Roman Wall

I have found one of the best Arthurian sources of the twentieth century to be Hal Foster's Prince Valiant, a weekly comic strip which has, for fifty years, beautifully pictured an ancient Britain in full color. A good portion of Prince Valiant is currently in print in a series of collected volumes put out by Fantagraphics Books. I have used the seventh of these volumes, The Roman Wall, as a source for this article.

The Roman, Julian, was originally conceived of by Hal Foster 52 years ago, but he should fit in quite well to any Beyond the Wall campaign.

JULIAN, GUARDIAN OF HADRIAN'S WALL
Current Glory 1900

SIZ 18	Move 3	Major Wound 15
DEX 13	Dam 5d6	Unconscious 7
STR 13	Heal 3	Knock Down 18
CON 15	HP 28	Armor 14 (+shield) +3 chivalry bonus
APP 11		

Combat Skills: Spear 16, Sword 19

Significant Traits: Energetic 20, Generous 14, Just 15, Valorous 19
Significant Passions: Hospitality 18, Loyalty (Roman Emperor) 25
Significant Skills: Awareness 21, First Aid 15

In 412, the Romans abandoned Hadrian's Wall, when their attention returned to their Empire, which was crumbling about them. When the Romans marched away from the Wall, they left one of their number behind, a centurian named Julian. He had been nearly slain by Pictish warriors on the very day that the order came to abandon the wall. Before the legions marched away, Julian's officer spoke to him and said: "Farewell, Brave Julian. We must leave the Wall in your care until we return."

Miraculously, Julian recovered from his wounds, and he took his final orders to heart. A lone figure, he tirelessly walked the length of Hadrian's Wall, protecting it to the best of his ability, and has continued to do so for over a hundred years.

Or so the legends go.

In truth, Julian did keep his vigil as long as he was able, but also, he married, and had a family. When he became too old to patrol, he passed on this duty to his eldest son, Julian. And so the tradition has continued.

Although Julian has never claimed that he is not the first of his name to guard Hadrian's Wall, he does not openly deny it either, and thus the locals of the area now hold him in awe. Many superstitious tales are told about Julian, especially among the wild pict's of the North. It is likely that Julian could hold off an army of Picts with his presence alone, for they all fear The Immortal Man.

When the player knights meet Julian, they will discover that he is honorable, cultured and refined. He is also stern and grim, set in his tradition of loyalty. Julian wishes for the glorious days of old, but for now is willing to carry out the ancient task laid upon his family generations ago.

Adventure Ideas:

* Player knights are asked to investigate tales of a ghost that haunts Hadrian's Wall. They should meet peasants who tell of Julian's history before finally confronting the Roman themselves. If Julian determines that the players are honorable and trustworthy, he will reveal his story to them. At this time, the players will face the dilemma of whether to keep Julian's secret, and seemingly fail in their mission, or reveal all.

* Julian knows the lands of the North well, and often senses movements among the Picts before any of the other peoples in the area. When he foresees an impending Pict invasion, he travels to Camelot, determined to warn the knights of the South before it is too late. How will the grim Roman fit into the beautiful pomp of Camelot? Will he be able to convince the knights there of the very real danger he has seen?

* Julian yearns to see the wonders of Rome, which he has heard of only in tales, passed down through his family for years. He would make a pilgrimage to that ancient capitol if only he could be sure that others would fulfill his hereditary task while he was gone.

Tydfil the Witch

Sometimes your Pendragon players need a change of pace from their standard Arthurian adventures. In this case, a witch is presented that is the stereotypical witch of modern cartoons and movies. She has all the expected items, including a pointed hat, a black cat, a flying broom, a boiling cauldron and a wart infested nose. When meeting new knights, she often unleashes her toothless cackle.

Even the most cautious player-knight can be led into this situation, believing it to exist purely for humor value, especially if the GM plays up anything funny and increases the player's ease. Then, when the the players are having a blast, perhaps helping Tydfil add some eye of newt to her cauldron, you have them where you want them. Something comes up, something horrible, and your players have fallen right into Tydfil's trap. This is a simple and short adventure starter, and the GM can go anywhere they want from it. On the occasion of Halloween though, most plot possibilities turn to the terrifying.

TYDFIL THE WITCH

Tydfil the Witch is the pagan leader of a nearby village. She leads the rituals and protects the town from the forces of Faerie that often emerge from the nearby woods. She is ugly, really ugly. However, she is kind and gentle with her people, who greatly admire and respect her. Many would die to protect her, due to her good deeds. Unfortunately, she also does bad things, but only to knights, who she hates with a passion. She has killed, cursed and tormented so many over the years that she has lost count, but she hasn't lost her hatred.

Insight 2705

SIZ 13	Move 2	Major Wound 16
DEX 11	Damage 4d6	Unconscious 7
STR 9	Heal Rate 3	Knockdown 13
CON 16	Hit Points 29	Armor 1 (clothes)
APP 5		

Attacks: None

Significant Traits: Lustful 16, Energetic 16, Generous 16, Honest 17, Proud 16

Significant Passions: Love (Cerridwen) 15, Hate (Knights) 18

Significant Skills: Celestial Lore 9, Faerie Lore 19, First Aid 9, Folk Lore 14, Geomantic Lore 10, Religion (Pagan) 10, Sight 18

Magic Limit: 162

Magic Defense: 81

Personal Life Force: 4d20

Significant Talents: Animal Friend 7, Bless 10, Curse 19*, Sacred Space 12, Summon Faerie Creature 14*, Weather Control 12, Control Faerie Creature 12, Travel 10

* = Natural Talent

Talismans: Curse 162, Travel 162 (broom)

BLACK FAERIE CAT (CUDDLES)

SIZ 2 Move 2 Major Wound 2
DEX 15 Damage 1d6 Unconscious 1
STR 3 Heal Rate 1 Knockdown 2
CON 2 Hit Points 4 Armor 1 (fur)
APP spooky

Attacks: 2 Claw @ 8

POSSIBLE PLOTS

- * After the cauldron is full, the players are invited to sup with Tydfil. The smell is most foul, but it would be inhospitable to refuse. The Witch can try other things to force the players to break hospitality, until finally one does. The first player knight to break hospitality receives a terrible curse, wherein all that is ugly appears beautiful, and all that is beautiful appears ugly. The player knight finds before him a voluptuous young maiden, while his handsome fellow knights have all become noxious looking trolls.
- * The Witch steps out of her cave for a moment, then suddenly the cave seals itself shut! There is a small crack in the ceiling allowing air in and smoke out, but otherwise there is no way out. Let your players say their prayers to their gods in vain, then torment them some more. Let them lie in the dark for days. There is plenty of water in the cave, but, what do they do when the food runs out? With that big human sized cauldron handy, temperate players better watch out for those indulgent ones....
- * The recipe is almost complete, but there is one ingredient missing, a human baby! The Witch demands that the knights fetch one for her because time is running out. Shortly an immense Faerie creature will come destroy the entire nearby village, and only the Witch's magic can stop the creature. If the players try to stop it themselves they are doomed to failure, for it ignores them and they cannot harm it as it approaches the village. There is still time to complete the Witch's brew though, will the players do it?

Three Knights of Arthur

** THE UNKNIGHTLY KNIGHT **

Sir Dwern, Cymric/Christian

STATS

Glory 1731

SIZ 13	Move 3	Major Wound 16
DEX 18 *	Dam 5d6	Unconscious 7
STR 15	Heal 3	Knock Down 13
CON 16	HP 29	Armor 4 (+shield)
APP 12		

* Due to his light armor, Sir Dwern only suffers -5 to DEX rolls instead of the normal -10 for Encumbrance (see Pendragon pg. 155).

Combat Skills: Spear 21, Lance 23, Battle 15, Horsemanship 20

Significant Traits: Forgiving 16, Reckless 17, Valorous 19

Directed Traits: Vengeful +12 (those who doubt his knighthood)

Significant Passions: Honor 18, Loyalty (Arthur) 15

Significant Skills: Awareness 15, Compose 10, Faerie Lore 7, Hunting 17, Play (Pipe) 13, Romance 5, Singing 13

DESCRIPTION

An average looking knight of Arthur, Sir Dwern is most notable by what he lacks. Although his horse is of noble quality, Dwern carries no sword at his side, and wears only leather armor. Dwern's armaments are typically limited to a set of three spears, which he uses for both hand-to-hand combat and jousting.

Heraldry: Boar Statant upon a Per Pale. The Per Pale is silver (left) and blue (right). The Boar is red.

Arms & Armor: 3 spears, shield, leather armor

Horse: A distinguished looking grey charger that is occasionally moody, especially in the cold. Damage 6d6, Move 8 (7 in cold weather), CON 13.

PERSONALITY

Sir Dwern is an honorable fellow, practicing Arthur's laws of chivalry whenever he is able. Unlike many knights, he does not generally allow his Pride to overcome him. He accepts his limitations, and is willing to step aside if another knight can complete a task better.

Dwern's main failing is that he is very defensive about being a knight. Many mock or challenge him because of his poor arms and armor. This has caused driven Dwern to recklessness, in an attempt to prove his knighthood. In addition, he has occasionally flown into a rage when others have stated that he was not a true knight.

SECRETS

Faerie blood runs through Dwern's veins, and this makes the touch of metal repulsive to him. Dwern does not know this fact, only that he has never been able to wield or wear metal without becoming sick (his CON drops by 3 point an hour, to a minimum of 1). By overcoming this limitation in a unique way, Dwern has been able to live up to his father's expectations, and become a knight. Still, his flaw nags at him, causing him to overcompensate and overreact.

MEETING SIR DWERN

Sir Dwern is a knight errant, and thus he can be met anywhere. He could join the players upon a quest, or ask for their help on one. He might be met at a tournament, or could join in a feast. Any time when knights are coming together to meet, converse and adventure, Sir Dwern could be brought into play.

ADVENTURE IDEAS

- * Saving Sir Dwern - Because of his recklessness, Sir Dwern is quite often getting into more trouble than he can handle. When the players hear that a group of local bandits is holding a knight hostage, they will have an opportunity to save Sir Dwern. The bandits themselves are not too terribly formidable, for a group of knights, but their holding a hostage will complicate matters. After Sir Dwern is rescued, he will try and convince the players to say nothing of the matter, lest his failure become common knowledge.
- * Knight at the Crossroads - Sir Dwern sits at a crossroads, challenging all who pass. When he wins, he demands that the losing knight gives up his metal armor for an entire year. The local lord is quite distressed, because many of his knights are now nearly defenseless. Even if the players joust Sir Dwern, forcing him from the crossroads, how will they convince him to free all the other knights from their sworn oaths?
- * Meeting Mother - When the players become beholden to a Fairie Lady, she will ask one task of them, to bring back her lost son from the lands of man. On the flimsiest of clues, players will have to errant across Britain searching for this man. When they eventually discover that it is Sir Dwern, will they betray their friend in order to protect their honor?

** THE EVANGELICAL KNIGHT **

Sir John, Roman/Christian

STATS

Glory 3421

SIZ 11	Move 3	Major Wound 13
DEX 14	Dam 5d6	Unconscious 6
STR 17	Heal 3	Knock Down 11
CON 13	HP 24	Armor 12 (+shield)
APP 18		

Combat Skills: Sword 21, Lance 17, Battle 10, Horsemanship 17

Significant Traits: Arbitrary 13, Cruel 15, Proud 16, Vengeful 13

Directed Traits: Proud +5 (Christianity)

Significant Passions: Honor 8, Loyalty (Church) 15

Significant Skills: Intrigue 12, Orate 20

DESCRIPTION

Though physically unimposing, John makes up for it with an impressive show of pomp. His surcoat, and his horses' tack are both thoroughly embellished with gold and silver wire-work and red velvet. His arms and armor are likewise highly decorated. Sir John always carries his head high, giving an impression of noble charisma.

Heraldry: A quartered shield with a golden latin cross upon a red background top-right and bottom-left; a red rose upon a silver background top-left; and the clerical pall, red under silver, bottom-right. Very audacious.

Arms & Armor: a fine sword in a bejewelled scabbard, a silver dagger, two lances, a beautifully painted shield, edged with furs, and a highly polished set of reinforced chain

Horse: a sad looking white charger, dappled with brown spots. Sir John usually tries to cover the spots with trappers and saddlery, but these often slip, revealing the charger's imperfection, much to Sir John's chagrin. Damage 6d6, Move 8, CON 11

PERSONALITY

Sir John is proud and domineering. He is perfectly amiable as long as other don't disagree with him, but if a disagreement does arise, Sir John will continue arguing it until his opponent surrenders or escapes. This attitude extends to religion; Sir John regularly goes forth into the country-side to convert Pagans to Christianity, by force if need be. This has earned him the name "The Evangelical Knight".

SECRETS

None particularly. Sir John is straight forward and honest. He just isn't a very nice fellow.

MEETING SIR JOHN

Sir John is often out doing "The Lord's Work", meaning that he is converting peasants to Christianity. It is most likely that the players will encounter him while he is terrorizing some peasants, executing a Pagan priest, or burning a witch.

Players may also see Sir John at a tournament. He often attends them so that he can issue challenges against prominent Pagan knights, and show all comers that the might of God is superior.

ADVENTURE IDEAS

* Doing the Lord's Work - Sir John has learned that a relic of Joseph has been taken by a "cut-throat band of Pagans". Since he knows their numbers are large, he invites the players to help in this holy quest. Unfortunately, the "cut-throat band of Pagans" amount to a Banneret and his Vassal Knights, and the relic came to them through

entirely honest means (it was bequeathed to the Banneret by a dying friend, in the hope it would help him find Christianity). If the players are able to tolerate Sir John's unChristian actions, they will then need to decide whether to join him in a holy war against other knights of Arthur.

- * Not in My Backyard - Sir John has found a new village full of heathens, and unfortunately it's within the lands of the player's Lord. What will the players do when they come upon Sir John, and he swears to them that he is simply showing poor pagans the light of the true Lord?
- * The False Grail - Upon returning to court, Sir John begins to orate of how he has found the True Grail. The player characters are sent out to investigate this seemingly miraculous event. After braving their way through a faerie forest that extends into the Other World, they will come upon a glowing grail that seems to have great powers. However, this is all a trick played upon Sir John by faeries. They wish to embarrass one of their greatest foes. If any True Christian touches the False Grail, it will turn to dust. Will the players discover this lie, and if so, what exactly will they tell the Court?

** THE KNIGHT OF THE LOST TREASURE **

Sir Caddoc, Cymric/Christian

STATS

Glory 2411

SIZ 16	Move 3	Major Wound 15
DEX 13	Dam 5d6	Unconscious 8
STR 14	Heal 3	Knock Down 16
CON 15	HP 31	Armor 12 (+shield)
APP 14		

Combat Skills: Sword 19, Lance 17, Battle 15, Horsemanship 16

Significant Traits: Generous 17, Just 12, Valorous 16

Significant Passions: Honor 15

Significant Skills: Flirting 12, Hunting 15, Romance 10

DESCRIPTION

Of above average height and weight, Sir Caddoc appears at first to be an imposing force. However, his geniality and his good-nature will quickly override this first impression. Caddoc's clothes and equipment often become worn and tattered, as he obsesses over the lost treasure that he searches for, rather than attending to his own needs.

Heraldry: Sir Caddoc's proper coat of arms is a blue Cross Paty upon a silver background with a blue bordure about the edge of the shield. However, Sir Caddoc has sworn that he will not bear his coat of arms until the lost treasure is recovered, and so he normally bears a plain silver shield.

Arms & Armor: sword, dagger, two lances, shield, reinforced chain.

Horse: An energetic looking chestnut-colored Andalusian Charger.

Damage 7d6, Move 8, CON 12.

PERSONALITY

Sir Caddoc is quite simply a nice guy. He saves helpless maidens, fearlessly slays dragons (well, small wyrms, really), and even selflessly rescues cats from trees. He's the kind of fellow that King Arthur is proud to have as a Knight of his realm.

However, Sir Caddoc is just a little bit obsessed about a great treasure which was lost when his father died five years ago. He's determined to find it, and sometimes gets a little crazy about it.

SECRETS

It all started with Sir Caddoc's father, Sir Caddern. He and a companion, Sir Albetor, adventured on the continent for many years. In their declining years, they came upon a huge treasure, and decided to return home. Sir Albetor was killed by a tragic accident on the journey home, and so Sir Caddern returned alone with his king's ransom.

By all rights, Sir Caddern should have given half of the treasure to Sir Albetor's daughter and sole heir, Lady Donicia. But, his selfishness overcame him, and he never told the lady of the great treasure. Instead, Caddern hid the treasure away in a secret place known only to him.

Caddern's continental adventures had taken their toll, and within a few years, he was on his deathbed. Repentant, he told his sin to his son, but expired before he could reveal the location of the treasure.

Since, Sir Caddoc has sought fruitlessly for his father's treasure, nearly destroying his manor and the nearby land looking for it. Every year, he secretly sends what tokens of wealth he can to the Lady Donicia, but realizes she will never know justice until he can recover the lost wealth.

MEETING SIR CADDOC

Sir Caddoc will most likely be encountered while supervising a work crew tearing apart the lands near his manor, looking for buried treasures. The road will be partially destroyed, forcing the players to detour well around their planned route.

Although unwilling to reveal all the particulars, Sir Caddoc may explain, after prompting, that he is looking for a lost treasure, and this could be enough to intrigue the players into learning more.

ADVENTURE IDEAS

* Search for a Suitor - Lady Donicia requests the player's aid in finding the source of the mysterious gifts that have been regularly sent to her over the last few years. She suspects romantic intentions, but believes the man to be too shy to come forward. This will allow the PC knights to play the rather irregular role of detectives, searching for a mysterious benefactor. When they do discover Sir Caddoc, they will need to convince him to explain all the particulars. Will the players break the Lady's heart by revealing that the gifts do not come from a romantic suitor?

- * Search for a Treasure - Sir Caddoc enlists the player's aid in searching for his father's lost treasure. He asks them to scour the lands far to the North, near Hadrian's wall, which came to his father through his mother's dowry. Unfortunately, ownership of the land has passed on, and the residents there are no longer related to Sir Caddoc. The players will have to contend with the very private owners before they can do any searching. What will they do when they discover the owner's desire for privacy comes from the pagan rituals they practice? And, if they do find the treasure will they be generous enough to return it to Sir Caddoc, untouched?

- * Search for the Truth - A few years after Sir Caddoc finds his lost treasure, and gives the Lady Donicia her fair share, the players are approached by a knight from France. He tells of how his family's treasure was stolen away years ago by two errant knights from Britain. Ascertaining the truth of the man's claim will require a perilous journey to France. When the players learn that he speaks truly, how will they react? What will they do when the Lady Donicia refuses to give up her share?

Sir Haegirth and the Haunted Graveyard

This article details Sir Haegirth, a knight for Pendragon, as well as a certain Haunted Graveyard which has caused him no small amount of trouble. Sir Haegirth is intended to be used as an NPC: an opponent for tourneys, or a questing ally, perhaps. However, his rather strange and unique condition will no doubt cause players knights much confusion and consternation. You see, Sir Haegirth is haunted.

It all started at a graveyard overlooking the Severn River, not far from Gloucester. It is a very ancient place that had been used for the burying of corpses for millenia. Romans, Celts, and Picts are all buried there, in strata-like layers, marking a history of Britain's invasions. Sir Haegirth came to this graveyard as part of a quest: he was seeking the thighbone of a sorcerer, and had determined that an ancient Pictish sorcerer by the name of Dric was buried in this Severn cemetery.

Unfortunately, Sir Haegirth found much more than he had bargained for. In the cemetery he was set upon by wakeful ghosts. He found his sword useless against this incorporeal creatures, but still he fought a battle he was doomed to lose. In the end two of the ghosts possessed him. Now, Haegirth wanders Britain, a man at war with himself.

Whenever Haegirth is met, the gamemaster should roll a D6 to see who is currently in control of Haegirth's body:

- 1-2 Sir Haegirth
- 3-4 Trebius the Roman
- 5-6 Talist the Pict

Every 2D6 days, a new roll should be made, most likely resulting in a new entity taking control. Characteristics remain the same for all three personalities, but skills and personality traits differ, as noted below.

Note that the spirits inhabiting Sir Haegirth could be banished if a magician used his Necromantic talent and attained a total of 60 + the Spirit Defense of the ghost. This is unlikely to happen as none of the three entities has any reason to seek out magicians.

SIR HAEGIRTH

Cymric/Pagan
Glory 1,972

SIZ 12 Move 3 Major Wound 12
DEX 16 Damage 4d6 Unconscious 6
STR 13 Heal Rate 3 Knockdown 12
CON 12 Hit Points 24 Armor 12 (reinforced chain) + shield
APP 13

Combat Skills: Battle 12, Dagger 10, Horsemanship 18, Lance 19, Spear 10, Sword 16

Significant Traits: Energetic 12, Generous 15, Honest 13, Proud 16, Valorous 16

Significant Passions: Fear (Graveyards) 12, Honor 15, Loyalty (Arthur) 16

Significant Skills: Awareness 10, Courtesy 12, First Aid 10, Heraldry 12, Hunting 6, Tourney 10

Heraldry: argent, a board's head couped gules, a label azure.

Horse: a roan charger, sleek and well-cared for, Damage 6d6, Move 9, CON 10.

Appearance:

Sir Haegirth is the type of knight who fades right into the background at a tourney. He's of medium height and girth. His hair is dark brown, and his face is very plain. If not for his lancing skill Sir Haegirth would be virtually unknown. His fair skill at such a young age (Sir Haegirth is just 23) has brought him some reknown on the tournament circuit, and many believe that he is destined for great things.

Demeanor:

Sir Haegirth also believes that he is destined for great things. Unfortunately his pride and his fearlessness tend to get him into trouble, the incident at the Severn graveyard just being the final prideful mistake in a long series.

Sir Haegirth's pridefulness comes from the love of his Pagan religion. He feels no animosity toward Christians, but he wishes to show all that the Pagan ways are just as good; in every tournament he dedicates his victories to the Pagan gods, and then proceeds to act according to the Pagan virtues.

Still, Sir Haegirth is the soul of chivalry in court: polite to foes, and helpful to women. This attitude has caused others to accept his outspoken Pagan ways without animosity.

As of yet Sir Haegirth does not realize that he was possessed by ghosts in the Severn Graveyard. Instead, he thinks he is going mad, as he frequently loses days or weeks at a time. He refuses to admit his infirmity to others, afraid of what they would do if they knew his true condition.

Story Ideas:

- * Sir Haegirth still seeks the thighbone of a sorcerer, an item that he needs for a Pagan ritual which will increase the power of his gods around his manor house. He has (wrongly) convinced himself that there is no sorcerer at the Severn graveyard, but may ask friendly player knights to help him quest for a thighbone elsewhere. The thighbone he quests for may or may not be attached to a living sorcerer, as the gamemaster prefers.
- * Eventually Sir Haegirth will overcome his fear and return to the Severn graveyard, believing that the answer to his problems lies there. He will definitely seek steadfast friends to join him.

The Severn graveyard is a dangerous place. It has a high ambient magic, and this has caused many ghosts to be trapped in the place. There are numerous ghosts in the area which will seek to possess player knights (they may do so by winning an opposed dice roll based upon the personality trait or passion which ties them to the world--for example Love for Trebius and Vengeful for Talist). In addition, more corporeal skeletons and zombies also inhabit the

area. The worse revenant of all is the corpse of the Pictish sorcerer, Dric, a dead necromancer who has attracted a cult of followers from the nearby Severn valley.

The only way to free the graveyard from its awful curse is by having a priest of God bless it. This will require not only convincing a priest to do so, but also keeping him safe during the ritual. If the graveyard is blessed, the free roaming shades will finally rest, but Haegirth must still deal with the two that possess him.

TREBIUS THE ROMAIN

Trebius died several hundred years ago, a member of a Roman legion fighting the Cymric people of Wales. When he died he was engaged to marry Decmia, a young Roman maid who lived in London. His last thoughts were of her, and they tied his spirit to the Earth. Whenever he gains control of Haegirth's body, Trebius strives to find her, a fruitless task since she is hundreds of years dead. Only if Trebius is able to find Decmia's grave will his spirit be allowed to go on to its final reward, freeing Haegirth from one of the two spirits possessing him.

Trebius

Roman/Christian
Spirit Defense 54

Combat Skills: Battle 15, Dagger 15, Horsemanship 2, Lance 0, Spear 12, Sword 21

Significant Traits: Chaste 16, Deceitful 14, Forgiving 14, Valorous 12

Significant Passions: Honor 5, Love (Decmia) 16, Loyalty (Roman Emperor) 12

Significant Skills: Awareness 12, Courtesy 5, First Aid 14, Folk Lore 12, Heraldry 0, Tourney 0

Demeanor:

In contrast to Sir Haegirth, Trebius is fairly quiet and reserved. He knows better than to talk of his Christianity, but definitely doesn't say anything about Paganism either. Overall, Trebius is low-key and polite. He doesn't drink much, avoids women, and is willing to turn the other cheek. He tries to avoid the spotlight, except when he can't due to whatever Sir Haegirth or Talist was doing beforehand.

Trebius is quite aware that he is a ghost inhabiting Sir Haegirth's body. He doesn't speak of this, afraid that he might be banished by a powerful necromancer. In general, he tries to pretend that he is Sir Haegirth--although his demeanor is so much calmer than Haegirth's that a change is obvious--while at the same time pursuing his personal quest.

Story Ideas:

* Trebius, probably masquerading as Sir Haegirth, may approach the player knights if they seem friendly to Haegirth. He tells them of a new quest which requires him to find the last resting place of a Roman girl, likely dead for several centuries. This is, of course,

Decmia. Decmia is buried in France, where she joined a convent after Trebius' death. Discovering this final resting place will be a tricky business. Descendants of her kin still live in Britain, not too far from where they lived in Trebius' time, but they don't take kindly to strangers looking into their familial affairs, and it will take searching through the Latin-language records of the oldest members of the family before even a hint is uncovered of the trip to France.

TALIST THE PICT

Talist lived over a thousand years ago, in the waning days of the Picts in Britain. He was a great warlord of the Ce tribe, and he fought many battles against the invading Celts, but in the end he was overwhelmed by their iron blades. He died bravely in battle.

Talist will be unable to rest until he sees that the remnants of his tribe still live and prosper, in the lands North, beyond the wall. He does not realize this, though, so instead takes this second life as an opportunity for vengeance against the Cymric people who slew him so long ago.

Talist

Pict/Heathen (boar spirit)
Spirit Defense 71

Combat Skills: Battle 21, Great Axe 24*, Horsemanship 5, Spear 19

* Talist's high great axe skill is due to his Heathen religious bonus. Does +1d6 damage.

Significant Traits: Arbitrary 18, Honest 16, Indulgent 16, Proud 18, Valorous 14, Vengeful 18, Worldly 20

Significant Traits: Hate (Cymrics) 13, Honor 10, Loyalty (Ce Tribe) 18

Significant Skills: Awareness 19, Courtesy 0, Faerie Lore 13, Heraldry 0, Hunting 20, Tourney 0

Demeanor:

Although just as active and outspoken as Sir Haegirth, in many other ways Talist is his opposite. He is crude, rude, and will carry a grudge beyond the grave. He believes he has been brought back to continue his battles against the Cymric people. He understands Arthur's society well enough to realize that becoming a black knight would just send him back to the grave. So, instead, he uses the tournaments of Britain to demand battles to the death for the smallest slights. He is also eager to join in battles between knights, something that still occurs, even in Arthur's Britain. Because of Talist's exploits, Sir Haegirth is gaining quite a reputation as a tactician, something which causes occasional problems when Sir Haegirth suddenly finds himself at the head of a unit in the middle of a war.

After a few early incidents, where Talist loudly claimed he had been reborn, and acted without restraint, he learned that he needed to use at least some subterfuge if he wanted to continue his quest for vengeance. He is happy to let others think him mad, and does not hesitate to immediately turn from whatever Haegirth or Trebius was

doing, but likewise he does not openly declare who and what he is.

Story Ideas:

- * When Talist finally learns that his tribe, the Ce, still lives, he will decide he wants to see them. Unfortunately, the Northern lands are dangerous. He will wait until another expedition to the North is being gathered (for some other reason), and then join them. Perhaps he will encourage such an expedition by spreading (true) stories of the strength and fierceness of the Ce about court. Talist plans to join the Ce, betraying the Cymric knights of Arthur's court in the process.

Cyning Hengist of Kent

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Excerpted from the work in progress "The Courts of King Arthur",
Peter Corless, Editor. (Written for future publication by the Chaosium)

Cyning Hengist of Kent
(as of c. 460 AD)

While not the first Saxon to lead men to Britain, Hengist had impeccable timing, arriving at Thanet just when Vortigern needed a core of professional fighters in his army. Hengist is a Jute from the Danish penninsula, and served a Saxon lord named Hnaef. Hnaef visited King Finn of Frisia, and was killed in a surprise attack by Finn's men. Hengist led Hnaef's Heorthwerod, and barricaded Finn's hall, holding out for two days against the Frisians. Finn called a truce, and offered the Saxons a place in his own heorthwerod. The Saxons agreed, but in less than a year they killed Finn and burned Finnsburg to the ground, in vengeance for Hnaef's death.

Hengist was famous for his deeds, and men flocked to follow him. He led raids against the Danes, and was finally forced to flee Denmark. He and his brother Horsa lead three warboats full of experienced warriors to Britain. There they are approached by Vortigern, the Overlord of the Island. He is attacked on three sides by the Picts and the Irish, and his soldiers are not able to stem the tide. He promises the island of Thanet to Hengist if he will lead his saxons against the Picts. Hengist agrees, and leads his own men, plus the saxons that had already settled in Britain, north. At the battle of Lincoln, he defeats the Pictish army and a grateful Vortigern gives him the lands of the recently-deceased subking of the land east of Lincoln. Hengist appoints his cousin Beohteric to be his regent in Lindsey, as the new land is called.

Hengist and Vortigern become fast companions, and when Vortigern meets Hengist's daughter, Rowena, they become Father and Son-in-Law, with the entire kingdom of Kent as the Bride-price. Hengist uses this new position to advise Vortigern in a number of risky moves. Vortigern takes his advice, moving entire tribes to try and stem the Irish and Pictish invasions. Hengist's sons, Octa and Eosa, are given kingdoms in the north, in place of the transferred Votadini tribe. Hengist follows the Jutish tradition of co-rulership, first with his brother Horsa, and after Horsa's death with Aesc. The co- kingship allows one king to go off on military expeditions while the other rules the country. It also allows a younger king to gain experience during his predecessor's lifetime.

Hengist is the acknowledged leader of the Saxons during his lifetime, though he does not bear any special title. He was able to influence Vortigern, and the Saxons gained thereby. For a while, he stayed true to Vortigern's idea of paid mercenary, but numerous events forced him to look after his own people to the detriment of those he was hired to guard.

Glory 60,000

SIZ	18	Move	3	Major Wound	18
DEX	13	Damage	6d6	Unconscious	8
STR	16	Heal Rate	3	Knock Down	18
CON	18	Hit Points	36	Armor	10+shield
APP	11	Age	57		

Attacks: Sword 25, Spear 23, Javelin 22, Axe 19, Great Axe 16

Significant Traits: Energetic 19, Generous 25, Honest 17, Arbitrary 15, Proud 21, Worldly 16, Reckless 13, Indulgent 15

Significant Passions: Loyalty (Vassals) 21, Love (Family) 23, Hate (Frisians) 13

Significant Skills: Awareness 17, Boating 22, Horsemanship 18, Hunting 15, Orate 22, Swimming 18

Horse: Rouncy

Equipment: Saxon Chain, decorated helmet and weapons, Clothing worth 1L, numerous rings.

Magic: None

Dates of Note

423 Born

444 The Fight at Finnsburgh. Hengist leads Hnaef's Heorthwerod, and holds the hall for five days before agreeing to join Finn's bodyguard.

445 During the winter Hengist and the Saxons kill Finn and burn Finnsburg

446 Hengist and Horsa lead mercenaries to Britain. They defeat the Picts at the Battle of Lincoln

450 Vortigern marries Rowena, and gives Hengist Kent as a bride-price.

455 Hengist advises Vortigern to give Nohaut and Deitra to Octa and Eosa.

456 The sons of Vortigern rebel, but are defeated by the Saxons. Horsa is killed at the Battle of Ayelsthrep (Bluebell Hill). Aesc is made co-king of Kent.

457 Vortigern re-affirms Hengist's ownership of Kent after the Battle of Creganford (Crayford)

462 Hengist and the southern Saxons defeated by Vortimer at the Battle of Reculver. They flee the island, but return when Rowena poisons Vortimer.

463 Hengist kills the assembled British leaders at the "Long Knives"

465 The remaining lords of the Cantiacii tribe attempt to oust the Saxons and are destroyed at the battle of Wippedsfleot.

466 Hengist helps Vortigern try to repel Aurelius and his invading army, but is abandoned by the British King at the Battle of Exeter

469 Aurelius turns his attentions towards the Saxons. He forces the Southern saxons to flee north to Octa and Eosa. The Saxon army is defeated at the battles of Maisbeli and Conigsborough.

Hengist is captured by Eldol of Gloucester, and beheaded after the battle.

Nimue, Lady of the Lake

"Nimue, Lady of the Lake" is copyright (c) Anna Maria Kovacs & Peter Corless, 1996, 1997. Excerpted from the work in progress "The Courts of King Arthur", Peter Corless, Editor. (Written for future publication by the Chaosium)

Nimue, Lady Of The Lake

PERSONAL DATA

Name- Nimue
Homeland- Logres
Culture- Cymric
Religion- Grail Christian
Father's Name- Gwynn
Tradition- Enchantress
Parent's Class- King Child Number-2
Lord- King Arthur
Current Class- Lady of the Lake

PERSONALITY TRAITS

Magic Limit- 200 (Special)
Personal Life Force- 10d20 (Special)
Magical Defense- 100 (Special)

Chaste	10/10	Lustful
Energetic *	27/ 0	Lazy
Forgiving	10/10	Vengeful
Generous *	19/ 1	Selfish
Honest *	19/ 1	Deceitful
Just	23/ 0	Arbitrary
Merciful *	16/ 4	Cruel
Modest	4/16	Proud
Pious	12/ 8	Wordly
Prudent	18/ 2	Reckless
Temperate *	19/ 1	Indulgent
Trusting	11/ 9	Suspicious
Valorous	19/ 1	Cowardly

* Religious Traits as a Grail Christian

PASSIONS

Loyalty (Arthur)	30
Love (family of Gwynn)	10
Love (God)	25
Love (Goddess)	25
Love (Pelleas)	20
Hospitality	10
Honor	24

EQUIPMENT CARRIED

Armor Type 2 pts (heavy robes)
Clothing 15L, white and blue silk, embroidered with silver
Personal gear Magical Potions (Various)

STATISTICS

SIZ	11
DEX	22
STR	11
CON	17
APP	30
Damage	4d6
Healing Rate	3
Movement Rate	3
Total Hit Points	28
Unconscious	7

DISTINCTIVE FEATURES

red-gold hair
very white skin
long and graceful limbs

SKILLS-----

Awareness	30
Boating	16
Celestial Lore	37
Chirurgery	30
Compose	18
Courtesy	14
Dancing	12
Faerie Lore	36
Falconry	6
First Aid	19
Flirting	16
Folk Lore	20
Gaming	10
Geomantic Lore	38
Heraldry	17
Hunting	8
Industry	18
Intrigue	17
Orate	22
Play (Lute)	17
Read (Latin)	20
Read (Ogham)	20
Recognize	26
Religion	
(Grail Christian)	20
Romance	14
Sight	38
Singing	20
Stewardship	20
Swimming	19
Tourney	6

MAGICAL TALENTS-----

Protect	39
Control	
Faerie Creature	29
Heal	34
Weather Control	20
Summon	
Faerie Creature	30
Dispel	20
Divination	25
Glamour	22
Sacred Space	24
Blessing	25
Animal Friend	20
Shapeshift	19
Travel	22

MAGICAL SKILLS

Talk to Animals

Footfly (self)

Open Ley Line (self)

These are Natural Talents, permanent, no skill roll required.

MAGICAL TALISMANS

Talk to Animals*	30 pts (x2)
Good Luck (week)	60 pts (x1)
Dispel	120 pts (x1)
Simple Protection	160 pts (x1)

Aggressive Protection 40 pts (x1)
Footfly (day)* 80 pts (x1)
Open Ley Line (day)* 80 pts (x1)

* Nimue will use these talismans to grant to others, since these are innate talents for her.

COMBAT SKILLS

Battle	6
Horsemanship	20
Dagger	16
Sword	10

HORSE

Type-	Faerie Courser	
SIZ-	30	Move- 12
DEX-	25	Damage- 6d6
STR-	30	Armor- 10
CON-	30	Hit Points- 60

NOTES:

Personal data: Nimue, in her role as Lady of the Lake, has deep connections to the natural world, and the supernatural world of Faerie, hence her all unusual magical and other talents and skills. Her father is Gwynn, son of Nudd, the Hunter, who rules Annwn, one of the Lands of the Other Side, and her mother is Arianrod, who among the wise was called Lady of the Moon. However, she lives now in the world of the humans, taking up the responsibilities and duties of the Lady, protecting her chosen King, Arthur, son of Uther and Lady Igraine.

Personality Traits: As befits a noble Lady, she is reknown for her energy and sense of justice. Her weakness is her pride. Though she keeps this in check most of the time, she cannot help but reveal a slight haughtiness when dealing with those who do not understand the world as deeply as she does, or who treat her without the greatest chivalric honor.

Passions: Her religious faith indicates the Balance between the Love of the masculine and feminine powers in the Universe. Above all, she is loyal to King Arthur. Though she did not care for Merlin's advances, Nimue is indeed a loving woman with a human heart. When she met Sir Pelleas, she fell in love. He would have been much better known as one of the best knights in the world (along with Sir Lancelot, Lamorak, Gareth Beaumains and Tristram) if Nimue had not asked him to forgo such knightly pursuits to be her husband and lord in her private domains. In doing so, she most likely saved his life, since she could never see him come to any grief or bitter end. Indeed, Sir Pelleas is never mortally wounded at any tourney, never falls prey to courtly intrigues, does not die in vain pursuit of the Holy Grail, nor in the wars between Arthur, Lancelot and Mordred. Perhaps of all the great lovers in Arthur's court, only Nimue and Pelleas can be said to "live happily ever after."

Statistics: She is always seeming to be young and fair, perhaps from her dealings in the ways of magic and Faerie. Her otherworldly beauty can capture any man's eye in the Kingdom, and indeed caused the imprisonment of the Archdruid Merlin himself. Though she most often moves with a stately grace, Nimue's concordance with Nature grants her amazing agility and speed.

Skills: Aside from her remarkable magical talents, Nimue has spent more time developing her skills in the wilds than at court. She has notable skills in boating and swimming, as these are necessary for navigating the Avalon Marshes and the Island of the Lake. She also knows how to ride well, for she needs to travel fast to be able to influence various

events and assist people throughout the land. Due to her ancestry and upbringing, she knows much about the Other World (Faerie Lore). Yet she also has some grace in the courtly world, for she needs to discover intrigues against the High King, and to nicely fend off the advances of flirtatious young knights and magicians. About the only skills she does not perform well at are Falconry, Hunting and Tourney, for she does not enjoy pursuit of animals, and does not condone the sport of knightly rashing about (though she occasionally tolerates Pelleas' interest in these activities).

Magical Talents: Nimue spent years under the apprenticeship of Merlin. He took her throughout the world, explaining to her all he knew and introducing her to many of the mystical wonders of both this world and the invisible one beyond. In addition, her induction into the Ladies of the Lake opened up her mind and her heart in ways Merlin could never understand. Frustrated by his advances, she finally had to shut Merlin away, taking on some of his duties, while leaving others to be done by the Archdruid to come: Taliesin. In addition, Nimue is not unknowing of the secrets of the Grail, though her path is different than those of the Grail Maidens. Schooled in various secret traditions, inheritor of the sacred teachings of both men and women, Nimue is uniquely qualified in her position as the secret guardian of the High King.

Combat Skills: Nimue is not a warrior-maiden, nor a teacher of knights like her sister Lady of the Lake, Viviane. However, she does know enough to defend herself from mortal perils.

Sir Galahad, The Perfect Knight

"Sir Galahad, The Perfect Knight" is copyright (c) Matt Weltner, 1997. Excerpted from the work in progress "The Courts of King Arthur", Peter Corless, Editor. (Written for future publication by the Chaosium)

Name: Galahad
Homeland: Logres
Culture: Occitain
Religion: Christian
Father's Name: Lancelot
Father's Class: Knight of the Round Table
Lord: Arthur
Current Class: Knight of the Round Table
Current Home: Camelot
Age: 21
Coat of Arms: Red Cross on White background
Glory 70,000
Personality Traits
Chivalry Bonus yes (total =80+)
Religion Bonus: yes
Chaste 20 / 0 Lustful
Energetic 20 / 0 Lazy
Forgiving 20 / 0 Vengeful
Generous 20 / 0 Selfish
Honest 18 / 2 Deceitful
Just 20 / 0 Arbitrary
Merciful 23 / 0 Cruel
Modest 23 / 0 Proud
Pious 20 / 0 Worldly
Prudent 16 / 4 Reckless
Temperate 17 / 3 Indulgent
Trusting 12 / 8 Suspicious
Valorous 30 / 0 Cowardly
Directed Trait:
Directed Trait:
Passions
Loyalty (Arthur) 21
Love (family) 15
Hospitality 25
Honor 30
Equipment Carried
Armor Type Full Plate -- 18 pts
Clothing 50 L
Equipment:
Statistics
SIZ 16 (Knockdown)
DEX 15
STR 19 (36)
CON 19 (Major Wound)
APP 17
Damage ((STR+SIZ)/6) 6d6 (9d6)
Healing Rate ((STR+CON)/10) 4
Movement Rate ((STR+DEX)/10) 3
Total Hit Points (SIZ+CON) 33 + 6 = 39
Unconscious (HP/4) 10
Skills
Awareness 35
Boating 15
Chirurgery -
Compose 18

Courtesy	30
Dancing	22
Faerie Lore	32
Falconry	16
First Aid	16
Flirting	4
Folk Lore	16
Gaming	12
Heraldry	23
Hunting	18
Industry	-
Intrigue	15
Orate	21
Play (Harp)	10
Read (Latin)	14
Recognize	17
Religion (Christian)	39
Romance	10
Singing	16
Stewardship	15
Swimming	13
Tourney	26
Combat Skills	
Battle	22
Horsemanship	35
Weapon Skills	
Sword	40
Lance	40
Dagger	18
Spear	26
Horses Best Warhorse	
Type Shire	
Damage	10d6
Move	
Armor	HP
SIZ	CON
	DEX

Swyno & His Merry Men

This article details Sir Swyno, a blackheart and a coward, unfit to wear the mantle of knight. He can be a fun (and irritating) foe for your players to encounter.

** SIR SWYNO THE BLACKHEART **

As a child, Swyno never got a fair shake. His dad was a black knight, as was his dad before him. When he finally came of age, ready to take up the knightly profession, there was only one color armor in the entire keep. Thus, he donned his first suit of ebony chain, and his future was writ.

Alas, Swyno soon learned one of the axioms of Arthur's Britain: bad guys always finish last. There was to be no armor of chivalry for Swyno, no blessings from the gods, so he despaired of ever being able to compete with Arthur's goody-goody-knights. But, in a moment of revelation, Swyno realized how he could equal Arthur's knights, even surpass them. He decided to become the greatest of the black knights by using his animal cunning and his lightning-quick INTelligence. To a certain degree, he has been successful.

STATS

Sir Swyno, the Robber Knight

Glory: 4,312

SIZ 16	Move 3	Major Wound 13
DEX 13	Dam 5d6	Unconscious 7
STR 15	Heal 3	Knock Down 16
CON 13	HP 29	Armor 12 (+shield)
APP 8		

Attacks: Sword 22, Lance 18, Dagger 20, Battle 18, Horsemanship 18

Significant Traits: Arbitrary 15, Deceitful 19, Prudent 17, Selfish 13, Suspicious 14

Significant Passions: Honor 6

Significant Skills: Awareness 19, Folk Lore 12, Intrigue 16, Orate 12

DESCRIPTION

A big, burly fellow, with a pug nose and several interesting scars. Swyno never looks quite the same twice. During one encounter he might be dressed in a peasant's filthy rags, while during another he might be wearing the fine silks of a noble. Swyno is a social chameleon, able to blend into many different social groups (usually depending on the clothes he has most recently stolen). The only static bits of Swyno's appearance are: his shield, his arms & armor, and his horse.

Heraldry: A black crescent upon a golden background. Frowned upon by proper heralds.

Arms & Armor: a well-used sword; ebony black reinforced Norman chain, with silver showing on the dinged edges; a hastily painted shield; and six daggers hidden upon his person and his horse.

Horse: a dingy grey charger, often sad looking. Damage 6D6, Move 8, CON 14.

PERSONALITY

Swyno is a cunning, plotting blackheart. He never says an honest word, and is always eager to turn any situation to his advantage. Swyno is willing to put on a hundred different masks, as appropriate to a myriad of situations. He might seem Honest, Generous, Just, or Trusting, depending on the face he is trying to present.

PLOYS

Swyno depends solely upon his quick and cunning intelligence for survival. Detailed here are just a few of the stratagems which he might use.

Occasionally, Swyno has been known to rise into high circles of society. By stealing, lying and cheating, he is able to convince lords and nobles that he belongs there, and is sometimes able to turn their power against truly good and honorable knights.

Swyno is not above stealing from churches, orphanages, and poor houses. He lies to them, and acts like a noble knight, and thus reaps the rewards.

When encountered on the road, Swyno may do any number of things to confuse and confound knights, among them: convince them to join him on some villainous task, allegedly in the name of good; fool them into fighting against another knight who has made himself an enemy of Swyno; or simply con them into going upon a very, very dangerous adventure.

If things turn bad, Swyno will be happy to turn to Deceit to get himself out of harm's way (roll on the RANDOM LIE TABLE, below).

RANDOM LIE TABLE (1D6)

1. "I hang my head in shame, good knights. The villainy that I have done was only to feed my hungry family." [Just/Arbitrary]
2. "I must admit, good knight, I am not displeased you have brought me low. I was but an innocent pawn in the plans of Sir (Victim). He threatened me, and I feared for my life if I did not obey him." [Merciful/Cruel]
3. "Yes, sir knight, I have done foul deeds here, but it was in the name of vengeance against the blackheart, Sir (Victim), who slew my family!" [Vengeful/Forgiving]
4. "Please, grant me mercy. I swear by my sword that I shall give up my black deeds, and instead turn wholeheartedly to Arthur's good ways." [Forgiving/Vengeful]
5. "I have been poor all my life, and this is all that drives me to evil. If a kind and beneficent knight could only see fit to drag me out of my poverty, I could become an upstanding member of the community." [Generous/Selfish]
6. "Things do look ill, I agree, but you must trust me. I am on a most secret mission for our liege, and must blend in. I can say

no more! Be off, or all will be ruined!" [Trusting/Suspicious]

Swyno will usually be able to produce some evidence of his lie, if given a few days to work.

** HIS PIG, PERCY **

Swyno has a pet, a trained boar that he has named Percy. It is as savage and cunning as its master, but a runt.

STATS

SIZ 15	Move 10	Major Wound 25
DEX 15	Dam 5D6	Unconscious 11
STR 25	Heal Rate 5	Knockdown 15
CON 25	Hit Points 40	Armor 5

Modifier to Valorous: +5

Glory to Kill: 15

Attacks: Tusk Slash @15, Trample @20 against prone foe.

Percy has been trained to run behind the foe that Swyno is fighting, and lie down right behind his legs. If Percy is in this position and Swyno's foe takes even a single point of damage, he must roll DEX to avoid falling (stumbling over the pig). If he takes his SIZ or greater in damage, he automatically falls.

If engaged in combat, Percy will slash with his tusks, although he'd much prefer to run and hide. He does, however, thoroughly enjoy trampling prone foes.

Like all boars, Percy remains conscious for a round after death, unconsciousness, or a major wound. However, rather than fighting on like most boars, he has been trained to fall over and "play dead". A knight will see through this ruse if he succeeds in a roll of his Awareness opposed against Percy's "Play (Dead)" skill of 15.

** THEIR MERRY MEN **

50% of the time, Swyno will be traveling with his band of "merry men". These are bandits and outlaws, typically numbering 2D6. Use the Bandit, Footsoldier, or Archer stats (Pendragon pg. 330). To a man, they are cowards, and will beg for their lives if defeated.

RANDOM BEGGARY TABLE (1D6)

"Please, don't kill me...."

1. "... I had a bad childhood."
2. "... Swyno made me do it."
3. "... I'm just a boy."
4. "... I have a wife and two small children."
5. "... I hit my head and don't remember who I am!"
6. "... I'll return to my father's farm and live out my life in peace!"

There is a 1 in 6 chance any bandit is telling the truth while begging.

RULES & ESSAYS

More Feast Events

Here's more fun things that can happen at a feast.

[this can be used as an alternative to the table on page 114 of Knights Adventurous -sda]

- 1: Someone chokes on a bone. First aid to save. Fumble leads to death. Failure means person took 1d6 damage.
- 2: Messenger arrives with important announcement. Good scenario lead-in.
- 3: A player notices another knight abusing a serving maid verbally. Did she deserve it? Or is he just an uncouth fellow. Just/Arbitrary.
- 4: One of the entertainers makes a serious blunder. Do the players insult him? Or do they applaud as if it had not occurred? Merciful/Cruel
- 5: The feast goes on late into the night. Do you stay or insult the host by leaving? Energetic/Lazy
- 6: Someone challenges a player to a game between courses. His skill is 3d6. He wagers 10d on the outcome.
- 7: A player gets a terrible case of gas. Does he leave and offend the host? Or does he stay and offend his neighbors? Courtesy or Modest/Proud
- 8: A rumor is going around besmirching the reputation of a lady. Intrigue to find the source. Do the players know the lady? Is the rumor true? Does her honor need defending?
- 9: An attempt at assassination by a servant. Awareness. Who is the target? Who is behind the attempt? Why?
- 10: An event of religious significance. Perhaps a vision or the appearance of a stranger. Religion. Is a quest called for?

Fumbles and Criticals

Pendragon: what a clean, simple freewheeling combat/skill system!
Much better than that icky, percentile-obsessed RuneQuest nonsense.
Right? Well...

Sir Michael and Mad Dax (the Maxed Sax (with his 2H Ax)) find themselves in the Grail Castle. Strangely, despite Michael having Religion, Piety and Love God all at twenty, his chance of healing the Grail King is exactly the same as Dax's, who has all the above at 1. Hmmm.

Sir Maladroit of Gauche has a Sword skill too low to mention. Curiously, he seems to drop his weapon no more often than does than the renowned Sir Marhaus, and indeed everyone else with a skill of less than twenty.

Yes, fixed chance criticals and fumbles. I hate them.

Obvious fixes tend to greatly decrease the chance of both fumbles and criticals, which might have a significant effect on play, and make a mess of published adventures which depend on having them occur at a reasonable rate.

Thus, how to relate fumble/critical chance to skill (or trait), while still keeping roughly the same frequency overall?

If (net) skill >20: use existing fumble/critical rules.

Otherwise make a normal d20 roll, then if any of [skill-1], [skill], 19 or 20 come up, reroll for a possible critical or fumble as follows:

```
[skill-1] : critical on reroll <= skill - 10  
[skill]   : critical on reroll <= skill + 10
```

```
19 : fumble on reroll > skill + 10  
20 : fumble on reroll > skill - 10
```

Obviously, rerolling a chance of >0, or <=20 is unnecessary (automatic fumble/critical), as is >20, or <=0 (no fumble/critical). "Fumbles" or "criticals" on the reroll are ignored. Throughout the above, skill is net skill, after all applicable modifiers.

So if skill=10, this is exactly as written in Pendragon. If skill is under 10, 20 is a certain fumble, 19 possible, and [skill] a possible critical. For skill is greater than 10, [skill] is a certain critical, [skill-1] possible, and fumbles are only possible on a 20.

Example: Sir Griflet's Battle skill is 18. For him, a roll of 18 is a critical, as before, as is a 17, if he makes a roll of 8 or less on a second d20 roll. If he rolls a 20, he checks for a fumble, doing so on a roll of greater than 8.

Kludgy special case: this breaks down for skill >= 20. For skill of 20, ignore the possibility of a fumble (so critical on a roll of 20; on a roll of 19, critical on a reroll of <= 10). For skill above 20, a roll greater than or equal to 40-skill is a critical, as usual.

03: -3 Witty description here if you want.
 04-05: -2
 06-08: -1
 09-12: 0
 13-15: +1
 16-17: +2
 18: +3

Unit Leader Battle Roll: Modifies Sword Skill.

Critical +5
 Success 0
 Failure -5
 Fumble -10

Player Modifiers: We allow PCs to try to make things harder or easier for themselves with a heraldry roll. This modifies foe table.

Critical + or - 2: Player's choice.
 Success + or - 1: Player's choice.
 Failure No affect.
 Fumble + or - 2: Opposite player's choice.

Foe Table: Roll 3d6. Modified by player modifier and result of Unit Encounter Table.

Roll	Opponent	Skill	Damage
<= 03	Pretender	07	3d6
04-05:	Young Knight	15	4d6
06-08:	Young Knight	18	4d6
09-12:	Ordinary Knight	20	5d6
13-15:	Notable Knight	21	5d6
16-17:	Famous Knight	22	5d6
>= 18:	Extr. Knight	23	6d6

Combat: Standard rules, one roll to represent a battle round. Optional rule here is you wish to allow additional rolls against current opponent.

Battle Over?: Also modified by troop losses, see below table. Roll 3d6.

03: Total defeat.
 04-05: Decide to retreat.
 06-15: Battle Continues.
 16-17: Foes retreat.
 18: Total victory.

Modifiers:

Presently outnumbered -1 (+ if on larger side)
 Presently outnumbered 2-1 -2 (+ if on larger side)
 Presently outnumbered 5-1 -3 (+ if on larger side)
 Loss of 25% of total force. -1
 Loss of 50% of total force. -2
 Loss of 75% of total force. -3
 Result of Army Commander Battle +4 to -4

Glory: Standard from book with modifiers listed there.

Specific Examples:

1: Saxon Raid (small)

All modules remain the same except for the following:

Follower Fate:

Critical	No losses
Success	5% Losses. 1% Killed, 4% Wounded
Failure	25% Losses. 5% Killed, 20% Wounded
Fumble	50% Losses. 20% Killed, 30% Wounded

Foe Table:

<= 05:	Saxon Youth	10	4d6
06-12:	Saxon Warrior	14	5d6
13-17:	Saxon Warrior	17	5d6
18:	Saxon Chieftain	20	6d6
>= 19:	Saxon Berserk	20	8d6

Battle Over?:

03: Total defeat.
04: Retreat.
05-13: Raid Continues
14-17: Saxon's retreat.
18: Saxon's crushed.

Glory:

15 per round.
Additional 30 any round fighting Chieftan or Berserk.
Standard multipliers and modifiers.

2: Large Tournament

Follower Fate:

Critical	No losses.
Success	5% Losses. 5% Captured.
Failure	20% Losses. 15% Captured, 5% Wounded.
Fumble	50% Losses. 40% Captured, 9% Wounded, 1% Killed.

Battle Over?:

Ends after set number of rounds.

Glory:

Standard for tournament. If using lengthier optional individual combat rule then instead apply regular (for love) glory awards.

County Equivalents

The kingdoms in Arthurian Britain are roughly connected with the present-day counties, but many of the names have been changed. Since the Player's Map included in Knights Adventurous is not very detailed, I have worked out the equivalents for the Pendragon names so that GMS can use a modern map of Britain to find locations for adventure settings in the various regions. In the following list, I have excluded those Pendragon kingdoms whose names and areas are the same as the present counties, such as Essex.

For those with access to it, the "A-Z Great Britain Counties Map" published by the Geographers' A-Z Map Co. Ltd. is recommended as one of the few maps around with the counties clearly defined (rather than a road atlas). This map is on the same scale as the Pendragon Player's Map, which makes comparison easy.

Pendragon kingdom	Modern county (pre-1970 county names)
Amans	east Cheshire and northwest Derbyshire
Anglia	Norfolk and Suffolk
Bedegraine	Derbyshire and Nottinghamshire
Brun	Northamptonshire
Cambernet	Cumberland and south Dumfries and Galloway
Cameliard	Staffordshire
Clarence	south Gloucestershire
Cumbria	Lancashire
Deira	east North Yorkshire, northeast Humberside
Ergyng	West Hereford and Worcester (Herefordshire)
Fens	west Norfolk, north Cambridgeshire
Galvoie	east Hereford and Worcester (Worcestershire)
Gloucester	north Gloucestershire and south Hereford
Huntingdon	Cambridgeshire (Huntingdon and Peterborough)
Jagent	Somerset
Lambor	west Leicestershire, West Midlands, north Warwickshire
Lestroite	west North Yorkshire
Lindsey	Lincolnshire
Lonazep	Leicestershire and south Lincolnshire
Lyonesse	west Cornwall
Malahaut	central North Yorkshire
Maris	south North Yorkshire, east South Yorkshire, west Humberside
Nohaut	Durham
Orofoise	Shropshire
Pase	Greater Manchester
Rheged	south Cumbria (Westmoreland)
Roestoc	south and west Yorkshire
Rydychan	Oxfordshire and Buckinghamshire
Salisbury	Wiltshire
Silchester	Berkshire
Somerset	Avon
Southports	Isle of Wight, south Hampshire
Tintagel	east Cornwall
Totnes	southwest Devon
Tribuit	north Oxfordshire and south Northamptonshire
Wuerensis	Warwickshire

(Kingdoms from The Savage Mountains)

Brycheiniog	south Powys (Brecknockshire)
Bulith	west central Powys (Radnorshire and north
Brecknockshire)	
Cardigan	north Dyfed (Cardiganshire)
Elfael	east central Powys, west Hereford and Worcester
	(east Radnorshire and west Herefordshire)
Escavalon	Gwent, Mid and South Glamorgan
	(Glamorgan and Monmouthshire)
Estragales	South Dyfed and West Glamorganshire
	(Pembrokeshire, Carmarthenshire, west Glamorgan)
Gomeret	Gwynedd (Caenarvonshire)
Gwaelod	southwest Gwynedd
Merionydd	southeast Gwynedd, northwest Powys (Merionethshire)
Norgales	Clwyd (Denbighshire)
Powys	northeast Powys, west Shropshire (Montgomeryshire)
Ystrad Tywi	east Dyfyd (north Carmarthenshire)

Good Glory and Bad Glory

Glory in Pendragon is the object of the game for characters. To quote 3rd edition "Glory measures a character's fame, success, confidence, importance, influence and status." It is used to compare status and importance between knights and is also a general measure of fame. It condenses all that is known about a knight through stories and rumor into one number. Upon meeting a knight, you will have heard of several of his deeds in the past and this will enable you to better know how to act and react to him. Glory in no way measures the quality or type of actions the knight is known for; this is reflected in a character's traits and passions. By looking at them it is fairly easy to get a general impression of how good/evil a knight is and how to react.

What I have to suggest is a simple modification that allows a more specific telling of how good/evil a knight is as well as allowing more versatility in response to previous knowledge. The idea is that Glory comes in two forms, bad and good. Some Glory earned is considered bad and listed separately from other Glory which is listed as good. Their sum is still used exactly as Glory normally is. However, with two separate numbers listed it is easy to quickly tell how evil/good a knight is without looking at all the traits and passions.

This also allows something interesting when meeting a knight previously only heard of. Normally a Heraldry or Recognise roll is made. If it is a success the GM reveals what is known about the knight. However, it is possible that as most knights are known to have done both heinous as well as chivalrous acts that players may have only heard of some of the stories. In this method after a Heraldry success, opposed rolls based on good and bad glory divided by 1000 are made. Whichever success is better is the type of glory the players have heard mostly of. If both rolls fail, then while they will know of the general Glory status of the knight they will not know specifics as to how evil/good the knight is. In this method it is possible to occasionally get the wrong impression of another knight's personality. A simple example is that it is possible that a knight meeting Sir Balin would have only heard of his one heinous deed and not of his many chivalrous ones. They would know of his great Glory level, but perhaps think him evil despite his truly honorable nature.

Good Glory and Bad are awarded at the same time, and can even come from the same action. Here are some examples. A knight marries into a family known for adultery and industry. Of his 300 (in this case) glory, 150 is awarded as good and 150 is awarded as bad, representing opinions and preconceptions people will now have when meeting him. In another case, some knights save a village full of peasants from evil knights who were starving them. However, the knights were tricked into eating human flesh by the evil knights. If the whole adventure was worth 50 glory, perhaps 10 of that might be bad. Most people relaying the story will not mention the disgusting parts and leave 40 Glory as good. Of course most actions will be simply either all good or all bad Glory awards, dependent upon the action.

Hopefully this method will increase the occasional misunderstandings between knights that makes Pendragon so entertaining.

How to Marry Up in Pendragon

The Pendragon game system allows easy marriage at or below a player's own social level. However, it notes that to marry above one's station requires game play, not random die-rolling. The following are a few ideas for game reasons to marry higher than your station and a few story ideas to go along with them. For those of you who wish to defy Chaosium's dictates, feel free to roll a d6 to determine method required to marry into a higher station.

Random Marrying Above Station Table:

- 1: Creature Quest
- 2: Castle Recovery
- 3: Item Retrieval
- 4: Withstand Trials
- 5: Rescue Woman
- 6: Remove Curse

In each of these examples GMs should keep in mind three important things. First, how much higher in social level is the expected marriage? The tasks required to marry at the level of a Duke should be much harder than those required to marry at the level of a Count. The knight's Glory and Appearance should be taken into account as well. Second, who is the woman involved? Is she a widow? an eldest daughter? This should be vital in determining the type of method needed. For example, a widow would be more likely to assign some quest or trial to a suitor, while a daughter may be in need of rescue. Lastly, who else is involved? This is where rival suitors and political intrigues come in. Several of the possible methods are enhanced by the arrival of other suitors that make the quest/trial more competitive and interesting. Also, consider the politics of the local area. Will the local higher authority approve? What is involved in terms of land, and who is affected adversely? What will they do about it? Once these are decided wish the player good luck, they will need it.

1: The standard quest for powerful creatures. "Bring me the head of the evil giant Goruntal and the tail of the serpent of Bryant Abbey." This should be appropriate to the region's needs as well as the goals of those involved. While whimsical quests are possible, they are not as appropriate.

Example: An extremely wealthy Countess has just been widowed. As she does not like living alone, she has immediately begun accepting new suitors. All she really wants is someone to show off at social functions. To this end, they must be both handsome and heroic. Any knight with above a 14 APP qualifies. To prove their heroism, as well as add to their presentability, they must complete her mission. The first to return to her the toe of a giant, the tail of a dragon, and the nose of an evil witch will win her hand. There are 1d6 other suitors currently interested in her hand (money) and looks (23).

2: Recover the family castle. Someone has usurped one or more castles from a powerful family and possibly slain some important members. The reward for recovery is marriage into the family.

Example: After the death of a local Baron, several of his illegitimate sons banded together and seized the main castle from the Baron's son, killing him in the process. The Baron's remaining child, a daughter, is willing to marry one who will restore her to her home and slay her

evil siblings. The local count doesn't really care who runs the place, as long as the money comes in uninterrupted. This is a good chance for player knights to gather their armies to aid one of their fellows in retaking the castle.

3: Retrieve this heirloom/item. Not unlike the seek and kill a creature quest. This one simply involves recovery of an important item to the powerful family. There should be many hurdles to its easy return, including the item's location. Is it held by an immense giant, or perhaps an evil knight, well fortified within his large castle?

Example: The duke's children were robbed by bandits on the road back to the castle. Among the items taken was the ring passed on from mother to daughter for generations. The Duke is offering the reward of the hand of one of his younger daughters if the ring is returned and all the bandits brought to justice. The hard part of this is that the bandits work for an enemy noble and hide out in his castle. The recovery of the ring may prove more difficult than the knights had originally thought. While the Duke is willing to part with a younger daughter, he is not willing to go to war. He would like the ring recovered without his name being associated with its recovery and anything that may happen during it. He does not think his land is currently able to defend itself well enough. This is another reason he is willing to marry off a few daughters to able-bodied knights.

4: Pass this test/trial. Often, seemingly impossible tasks are required of suitors by over-protective fathers. Or, possibly the woman involved just likes to watch men fail.

Example: A local Baron's daughter is of age, but he wants only the best for her. So, he has arranged a series of extremely difficult tests for any suitors. To succeed in the test, one must simply remain in one's room in the Baron's castle all night long. If the knight leaves the room, he fails the test and loses his chance. As can be expected, the night does not pass uneventfully. The first test is a court functionary who offers a large sum of money for the knight to simply leave. The second test is a woman screaming for her life in the hallway. If the knight emerges there will be a large rat menacing her. Once she is saved, she will thank the knight and swear not to say he left the room. The third test involves a beautiful woman offering her services to the knight if he will accompany her to her room. The fourth test occurs when a messenger arrives saying the player's lord is besieged and in terrible danger, so he has sent for all his men. If the knight leaves the room to go to his lord's aid, the messenger will stop him and say he came to the wrong castle by mistake and ride off allowing the knight to return unseen to the room. The last test involves three large knights that come in and threaten the life of the knight and pummel him senseless if necessary to try to convince him to leave.

If the player left the room for any odd numbered test, the Baron will emerge and toss him out of the castle. If he did not leave the room for the even numbered tests the Baron will also toss out the knight. The truly final test will be when the Baron asks a successful knight if he left the room. If he lies and says he never left, he loses. However, if he admits he left to aid a lady and to aid his lord the Baron will be overjoyed and congratulate his new son-in-law.

5: Rescue the daughter. An old standard is for the desperate father of a missing child to offer the hand in marriage to the rescuer. This can be especially interesting if missing daughter does not wish to

return.

Example: A massive Saxon raid has left a Baron bereft of his eldest daughter as well as many of his villagers. If she is returned safely, the knight who does so will get her hand in marriage. The dowry size will increase with the number of Saxons killed, and there are LOTS of Saxons.

6: Remove a curse. Either the land, the lord or the lady are under a curse. The curse can be lifted only by completing a certain task, killing a certain evil Sorcerer, etc...

Example: The count's lands are not producing enough to feed his people. He suspects that a certain Druid he offended has placed a curse upon the land in retaliation. The only problem is that the Druid can not be found. The Count has offered his daughter's hand in return for lifting the curse. The players may accomplish it by finding the Druid and convincing him to remove the curse (perhaps by completing some quest for him) or by finding another as powerful who would be willing to do the task. There is always a high cost for the services of a magician.

Meeting the Great Knights

In chivalric romance, meeting and defeating one of the great knights is often the final challenge of a knight's adventure. The three great knights who most often present this challenge are Tristram, Gawain and Lancelot. The idea is that the knight, who has often started out as a fair unknown, has been through a series of adventures which have proved his mettle and earned him fame, even love. The culmination of his achievement is then to beat one of the three great knights in a joust. This may occur immediately before or after the knight has been admitted to the Round Table. Which of the three knights is the goal to be met depends on the date and temperament of the story; earlier romances make Gawain the greatest of all the knights, while later ones consider Lancelot the best knight, and Cornish knights and lovers may find Tristram to be the ideal knight.

Often in the romances, the fairly unknown knight may have met the great knight near the start of his story and been defeated by him. His subsequent adventures help establish his worthiness to try again to beat the great knight. Sometimes the knight will eventually meet the great knight and the resulting combat will result in a draw; either both knights were unhorsed in a joust or they fought on and on until both were wounded and/or exhausted. Whether the knight wins or ties with the great knight, he has shown himself to be at least equal to, or better than, the greatest knight. He may now be worthy of a seat at the Round Table, if you are doing it in that order.

This pattern makes a nice frame for a Pendragon adventure or, more probably, a series of adventures. Your party of player knights may come upon a knight at a crossroads bearing a white shield to disguise his identity while he practices his jousting on passersby. He easily knocks all the player knights down; whether he makes a scathing remark or compliments them on their bravery will depend on how they react to him in their defeat. One of the knights spots a banner tucked away in the unknown knight's pavilion (Awareness) and recognises it as Gawain's (Heraldry). This kind of encounter ought to inspire the player knights to have another go in the future, once they've improved a bit themselves. They may especially anticipate the chance to best Gawain in a more public place, like at a major tournament, before the king. Such an event should be played up with much excitement and tension and should lead to great festivities and congratulation of the knights. After all, this is what glory is all about!

The initial encounter with a great knight does not necessarily need to be a combative one. There are several other possible scenerios which may inspire player knights to defeat the knights of legend.

If your players are anything like mine, they absolutely hate to lose. Even more than being defeated, however, they despise being helped! If they were in trouble in a fight and it looked like they were all going to die, and some great knight came up and rescued them, they would really sulk. This too could lead to them wanting to reclaim their lost honour by beating the great knight themselves.

Worse than being defeated, even worse than being helped, comes being captured in the eyes of my group of players. They will go on to fight to the death rather than surrender. To capture them requires that the odds ranged against them look absolutely impossible. If I were ever to get them all captured by an evil knight and held prisoner and then rescued by a great knight, that would really get on their nerves. Not only would they have to show the evil imprisoning knight a thing or

two, but they would see to it that they erased their debt to their rescuer as soon as possible by showing him up.

An alternative to simply defeating the great knight would be to have the great knight come humbly to request their aid in a quest. He may not necessarily admit that this quest is just too tough for him, but he will have some reason why he needs the player knights to do it instead (having the great knight come along would probably be just too incendiary). If Lancelot were himself held prisoner by a witch and needed rescuing, or if Gawain had to fulfill a vow to find out what women really want and so could not kill a certain dragon right away that was ravaging his homeland, then they could get word to the player knights that they needed a favour. The player knight's role in the Adventure of the Grey Knight could be made into an example of this approach.

All of this could also be applied to non-combatative tests of the player knights against the great knights. Are they truer lovers than Tristram or Lancelot? Can they be more holy than Percival or Galahad? Will they sleep with more women than Gawain? Are they more generous, better hunters, more loyal, more honest than all other knights? Perhaps a player knight is fated to be the only knight who can ride a certain faerie steed, which one of the great knights has quested after but failed to master. These tests need to be carefully set out, rather than done simply as a set of die rolls.

Players tend to have a certain antipathy for any characters better than they are, and I don't mean this in a power-gamer sort of way. They want to be the heroes, so any greater heroes naturally seem like rivals. Using the great knights as goalposts of knightly achievement or instigators of competitive questing can be a way of harnessing this rivalrous energy to serve the game's purposes of attaining glory and demonstrating one's knightly qualities.

Pendragon Pass: Adding RQ Magic

I've long been an admirer of Pendragon's simple and fast combat system. However, I didn't feel comfortable GMing an Arthurian game, since some of my players knew the background better.

In 1985, I started a Gloranthan campaign depicting the colonization of Dragon Pass. I chose Pendragon instead of RuneQuest as the base rules because they were better suited to a long-term campaign spanning decades of game time.

I tried to use straight Pendragon as much as possible, with RuneQuest's magic system (so I could use all the existing cult material). I called the result "PenDragon Pass." I didn't get to run the campaign very long, but I described the experience in Tales of the Reaching Moon 6. (Refer to that article for more detail, especially about the Gloranthan setting.)

About a year ago, Greg Stafford asked me to take another look at Griffin Island, a RQ campaign which I'd not given much thought to because it wasn't as good as the original Griffin Mountain. Well, it's still not as good as the original, but did have some cool stuff, and useful handouts (only the religion handout makes any mention of game mechanics). I decided to dust off the PenDragon Pass rules and run Griffin Island.

Statistics

To accommodate magic, I added the P^OW^ER stat. As in Arthurian Pendragon, each culture has modifiers to the stats (see TRM6 for Gloranthan cultures), and different starting skills

Traits and Passions

I kept the personality rules. For example, Hilme (the Sun God in Griffin Island) values Chaste, Generous, Honest, Just and Valorous (see TRM6 for Gloranthan virtues). To become an initiate, a candidate must make 3 of the 5 rolls (as well as the normal RQ requirements). Likewise, priests (or Rune Lords) must not only make a POW roll (on d20) but make 4 of the 5 trait rolls. This screens out unworthy candidates.

Hate passions seem popular. I haven't been doing the best job coming up with scenarios to test traits and passions (Griffin Island isn't much help).

Status

Knights seek Glory, but in PenDragon Pass you gain Status not only for performing great deeds, but for healing or leadership responsibility (this hasn't come up in the current campaign, but a PC can certainly aspire to leading a clan).

Pendragon halves Glory obtained through use of missile weapons; I kept this rule, but haven't always been applying it. I'll probably drop it soon (it makes sense for knights, but not for elves or horse nomads), but I'm open to argument.

Skills

I dropped several Pendragon skills because they were too Arthurian (eg

Hawking, Heraldry), and added Animal Lore, Bargaining, Custom <culture>, Devise, Industry, Mathematics, Memorize (limits magic, and can be used by heralds), Mineral Lore, Plant Lore, Ritual (this covers all the RQ3 ritual magic skills), Shamanism (this covers all the RQ4 shaman skills), Sleight, Sorcery (also the various manipulation skills), Stealth, and World Lore.

Combat

I added several tactics (Break Shield, Disarm, Flurry, Guard) from RQ4, but I don't think anyone's used them. When iron weapons enter the campaign, they'll be more durable (swords won't break them on tied resolutions).

Magic

(Note: This magic system is translated RuneQuest. I don't propose it as being at all appropriate for Arthurian Pendragon.)

Spirit combat is simply opposed resolution of MP. The loser loses d3; if he makes a partial success, the victor loses one MP.

I kept most spirit and divine spells. Most point values remain the same so they tend to be weaker (since hit points, damage, and armor are larger in Pendragon than in RQ).

Over the winter, you can learn a spirit spell instead of one point of skill. You can learn as many total spells as your Memorize skill. To keep things simple, you only learn a variable spell once -- you can cast it at up to POW/3. Casting is a POW roll (the same roll may be used to oppose against a target's MP, which is somewhat kludgy).

Divine magic is just like RQ3. Only Regrow Limb eliminates a major wound.

I added sorcery rules vaguely based on an RQ4 proposal. You cast spells as an opposed roll of your Sorcery skill vs the points in the spell. You can use Duration, Intensity, Multispell or Range at up to that skill level, and the total points in a spell can't exceed your Sorcery skill. Only one PC knows sorcery, and since he's not a specialist, he's weak at it.

Magic can heal a wound only once (and most magic won't remove a major wound or negate the need for Chirurgery). In my campaign, PC magic has saved people from death, but it doesn't eliminate the need for long-term care.

Enchantments require a Ritual roll as well as a POW sacrifice. In this campaign, there haven't been any magic items, but the earlier Dragon Pass campaign did have priests as parents or grandparents, and thus a certain amount of heirloom magic.

Occasionally, magic has been more powerful than it should (such as the time a warrior took on a gorgosaur with 18 points of battlemagic), but the transition from RQ3 cults works pretty well. A few features still feel bolted on, and it's not as simple as I'd like.

As in standard Pendragon, truly powerful magic is still the domain of the GM.

Converting

I occasionally have to convert an NPC from RQ3 to PenDragon Pass. It's usually straightforward, dividing skill percentiles by 5 (sometimes finding a similar skill), figuring out what sort of armor's worn and using the equivalent Pendragon value, etc.

Comments

Play is much faster, and the game easier to explain, than RQ4. It's a little foreign to veteran RQ players. Wounds can have permanent effect, and can take weeks to recover from, which makes the game feel far more realistic than RQ (despite the lack of detail).

We have some high level PCs (e.g. a Hilme Priest), since I'm not limiting the starting age (though aging rolls start at 35). This hasn't been much of a problem -- the priest has rune magic, but not the gear he'd have had if he attained the rank through play.

I'd hoped to run one year per session, but haven't always been able to (Joh Mith's caravan route took about 4 sessions to play). Still, we've managed to get through 4 game years, and several characters are now married with children.

Knighly Orders

Knights Adventurous already includes some other knightly orders besides the Round Table, such as the Queen's Knights, the Knights of the Grail Temple, the Order of the Golden Apple and the King of Malahaut's order of One Hundred Knights. In this article, several more knightly orders are provided, for use with Pendragon.

Medieval monarchs copied the legendary Arthur's Round Table with such honours as the Edward III's Order of the Garter and King John of France's Order of the Star in order to inspire knightly deeds and loyalty to the ruler who bestowed the honour. The following order of knights is loosely based on the Teutonic Knights of the middle ages, centered in Germany, who waged a long-term crusade against the pagan Lithuanians. So eager were they for battle and glory that the crusade continued even after the Lithuanians had converted to Christianity.

THE ORDER OF ST. ALBAN

Origins

Duke Hervis, ruler of Anglia and hero of the Saxon wars, set up this order to encourage knights to help fight the rebellious Angles in his land. He sees this order as something of a crusading one, and yearly sends out raiding parties to put down troublesome Angle peasants. It is named after the first Christian martyr in Britain. Their badge is a vertical sword, point down, forming a cross.

Beliefs

Anglia may be named for its foreign invaders, but is now once again part of Logres. It is the knights' duty to maintain this possession and to convert the Angles to Christianity and to Cymric culture. This is also, as time goes on, an opportunity for a knight to prove his valour and his commitment to his religion. In later years it becomes like a sport in itself, a chance to find adventures and battles in which to win Glory.

Requirements

Members must generate a Loyalty of 2D6 (Order of St. Alban). They must be Christian. They must have a Hate (Saxons) Passion of at least 10. Members need not be very religious or Pious, but must be valourous and seek reknown by their deeds.

Benefits

Knights earn 50 Glory upon induction and thereafter 10 Glory a year. They win the loyalty and support of Duke Hervis.

Duties

Members must obey the Duke of Anglia's call to arms whenever he needs them to fight the Angles, which need not be every year. They must support and defend each other. Members meet once a year on the feast day of St. Alban, June 22, where they are treated to an abundant meal and copious drinking. This is not a religious event so much as a festival of rowdy knights.

Primary Adherents

Sir Sanam of Bedegraine
Sir Falmore the Fearless
Sir Gryllus of the Open Hand

Knights Adventurous also has its share of orders of bad knights, like the Red Knights. Sir Turquine of the Tower would be a good robber knight to lead such an order; this would give player knights a group of enemies to combat. Here is a robber knight order to use:

KNIGHTS OF THE WOLF

Origins

Sir Turquine set up this band of knights originally as a group of mercenaries who would fight for any ruler who would hire them, their pay being the traditional booty of war. Now they go about ravaging the countryside and stealing whatever they can, which is much easier than fighting battles for spoils. They operate like bandits, pillaging, raping women and robbing passing knights errant. They demand protection money from villages; if not paid, they burn the village.

Beliefs

They believe most strongly in their independence from all the laws of the land. What they want, they take. They know no honour, and value only fighting skill. They prefer cruelty and vengeance to the chivalric virtues, since they pay better. The only reason they offer mercy to knights is to extort ransoms. Those unable to pay tend to be killed.

Requirements

Members must have a Passion of Loyalty (any lord) at no more than 5.
Members must generate a Passion of Hate (Round Table) of 3D6.
Members must generate a Passion of Loyalty (Sir Turquine) of 3D6.
Members must not be merciful or forgiving.

Benefits

Members benefit by the strength of the group of outlaws. They can act however they want, without worrying about complying with the law.

Duties

Members support each other in a fight, but will not pay each other's ransoms. Obediance is given to the strongest of the order, its leader, Sir Turquine.

Temporary fellowships of knights are also mentioned in Knights Adventurous. These were often set up by medieval knights for specific purposes, and lasted until that purpose was achieved. Often the purpose was to prove the knights' valour and thus they might be very showy in nature. Two examples follow, the second based on a real vow sworn by a medieval knight:

The Order of the Devoted Heart

Origin

This order was set up to prove the knights' qualities as courtly lovers. A knight's love demands that he undertake some test in order to be worthy of her. The members' badge is a red heart worn on a red ribbon.

Requirements

Members must have an Amor or Love
Members must swear to honour all women

Duties

Member knights must seek a maiden in distress and save her from her danger. This act must be their own, although fellow knights may help them along the way.

Benefits

The knight who succeeds in his quest immediately gains 1 point in his Passion for his lady love. His lady should lose at least one point of resistance to him.

KNIGHTS OF THE CYCLOPS

Origins

This order started as a kind of boast between a group of knights. They pledge to wear a patch over one eye until they have killed a dragon, wyvern, or giant. Knights so encumbered should lose 3 points from all visual skills, such as Heraldry, including combat skills.

Requirements

Knights should generate a Passion of Loyalty (Knights of the Cyclops) of 3D6

Duties

Knights should help each other and must pool their winnings in jousts and tournaments until the quest is fulfilled. In a group fight against one of the target monster, whoever makes the killing blow is credited with the deed.

Benefits

Knights join such an order for the sake of the adventure and glory it brings.

The Courts of Love

Having played in several campaigns, I've found that one of the recurring themes that appears is Queen Guinevere's Courts of Love. These Courts of Love are composed of a group of noblewomen who serve as judge and jury in matters of the Code of Chivalry and dabble heavily in amor. Guinevere decides who among the courts handles a matter, usually a small group of women.

The Courts of Love are a major source of intrigue, since they consider it important to know the amors, the up and coming knights and the deeds to be assigned to knights. While King Arthur uses military strength to rule, the Courts of Love use the knight's own code against them. The Courts of Love travel with the rest of the court and move about Britain. The Courts may provide many play opportunities for knights.

When in the good graces of the Courts of Love, the players can expect to be asked to escort noblewomen, obtain a noble amor (love), do deeds to prove chivalry, hang around with famous people they wouldn't meet normally, attend feasts and tournaments, gathering all the rumors of the in-crowd or provide entertainment. Being on the good side of the Queen doesn't hurt either. While at the courts, players may be asked to give their opinions on questionable matters, with the answer given being capable of causing loss or gain of status. Combat can occur when rescuing people from failed quests, appearing at tournaments or dealing with the unchivalrous.

When in the bad graces of the Courts of Love, the player's life becomes a lot more interesting. Ever been nagged by a spouse or girlfriend/boyfriend? Try mutiplying it a hundredfold. Every boot-licking toady knight who wants to get in with the courts feels the need to defeat you in jousting. The local noblewomen, who serve as an extension of the courts, will gladly turn their attention to you. To get back in good graces, there will always be a price. Your lord may not like the idea of you going to France to adventure and appease the Courts. Attending a tournament when in the bad graces of the Courts is not a good idea. Get ready for challenges and a lot of roleplaying.

"Guinevere, we have not trysted for many weeks. What has come over thee?"

"My love, it's just that every time you come near, I can't help but think of that unchivalrous knight in Chester"

"Who is this unchivalrous knave who deprives me of my kingly duties?" screams Arthur. Anyway, you get the picture.

Staying out of the clutches of the Courts can be a problem as well. Early on, when you have little or no reputation, there is no problem, but, as you become famous the Courts become interested in you. If you spurn their advances ("I, Sir Powerplayer, have no need of amor"), it just makes them that much more interested. They keep sending knights and ladies to check you out, monitor your deeds and try to convince you that a feast with music and poetry is the best thing in the world. I had a character who escaped their clutches, so he thought, and eventually married a young noblewoman who never had heard of the courts. Later on in the campaign, she found out about them, thought they were a great idea and joined.

Scenario Ideas:

- * A knight proving his amor had set up and jousted all comers on a road, in view of his lady and the accompanying witnesses. This activity decreased tolls on the road, angering the local lord who threw them all in the dungeons. However, the local lord has a wife who is famous for her ability to nag.
- * Two of your lord's knight have chosen the same amor and are constantly trying to outdo each other. The lord has grown weary of this and asks you to end it without angering the Courts
- * A lord, eager to please Arthur, has planned a tournament. Unfortunately, the Courts have decided to spend the week hawking instead. The lord promises a reward to those who can bring the Courts to his event.
- * One of the in-crowd complains because she has no amor. The woman has a temper, but is a close friend of Guinevere. Surely, anyone who can find her a suitor will win favor with the queen.
- * A knight is encountered claiming to be pursued by unknown fanatics. The Courts of Love are following him incognito.

Arthurian Random Encounters

In a campaign I ran, I was fooling around with random encounter tables for travelling that would have the feel of the Arthurian sagas. I made the encounters as mini-adventures/single encounters and had them on large index cards with enough stuff to last 2 sessions usually. Below is one of those table (tailored to the regions I was using), along with some accompanying explanation:

1-2	Travelling Knights
3-4	Bandits
5	Travelling Noblewoman
6	Strange Phenomena/Supernatural Creature
7-8	Holy Man
9-10	Famous Knight/Local
11	Animal
12-13	Hostile Knights/Saxons/Irish
14-16	Rumors
17-18	Footmen
19	Celebration/Feast
20	Goodly Hermit Man

Strange Phenomena & Supernatural Creatures (6)

Strange Phenomena was my GM special encounters of a minor nature. Seelie court creatures, Saints, unexplained weird things and other oddities of a legendary nature were all included. Some examples were: a tower in a secluded forest that was home to a magic weapon (a Spear that doubled the healing rate of its owner), A Faerie Bull (which stole cattle, leading them into the forest and into its own herd) and a church that could increase the production of a land owner's land if he was devout.

The tower was an a test of virtues and skills (Humility, Piety, Awareness, Dex and Dancing). The dancing test was last and really screwed power players. The Tower was meant to be a recurring mini-encounter. It tested what was important to the builders and was basically an artifact in itself. It also got players thinking beyond the combat machine theory of role playing.

Some supernatural creatures came from the Unseelie Court (Evil Magic Pagan Creatures), who were nature oriented. A member of the Unseelie court could be the whirlpool that drags down boats, the storm that prevents travellers from reaching York on time or the gnome who makes beer go flat. The evil creatures are not all combat oriented.

Holy Men (7-8) & Hermits (20)

The religious encounters were split between the appropriate religions. One of my players had a devout obnoxious christian knight who encountered a goodly hermit man who was giving confession. The player immediately brown-nosed the hermit by having confession. The penalty for the sins was flagellation and the hermit asked for and was given the player's flail. The goodly hermit pict promptly beat the tar out of the religious knight, crying out all of his "sins" until killed by the other players.

Famous Knights (9-10)

Famous Knight were not the legendary knights, but rather the locally famous. I had knights of the region who might serve as a paragraph in

a Lancelot tale (On the way there, Lancelot encountered and slew the Saxon knight Sir Errvale who had drowned 4 other knights). They were much better than an average knight, but usually had no 20+ skills. They might be either good or evil, but not overpowering.

Rumors (14-16)

Rumors were the wild card. They were occasionally true, and worked as follows: A group of pilgrims are encountered on the road. In passing they mention a city to the north that is plagued by bandits, led by a man who paints his face black. This leads to the inevitable side excursion/wild goose chase.

The players also serve as information sources to others. A priest may want to know how devout the people of his home area are, or a Centaur may wish to know the location of a Redcap he is hunting.

After rumors was rolled, a second roll on the table was made to determine the subject. If rumors were rolled twice, the rumor received was that of a possible information source (a travelling bard, the Courts of Love, a library, etc).

Sometimes the adventure was getting to the adventure. In one case, a group of knights got a false rumor about a giant knight on a giant horse up by Hadrian's Wall. The players tried to track it down and a fumbled tracking roll resulted in finding the footprints by the wall. Meanwhile, the people they asked passed on the rumor to other knights, who started to search and passed it on. Soon, the players encountered other knights who gave them back their own information. All this from a rumor and a fumble.

An interesting feature of this was that the intrigue skill became important because good intrigue gave players more opportunities by being in the know.

Celebrations & Feasts (19)

Celebration/Feast could be a village, a castle, or a city, depending. It would serve as a source of information for intrigue rolls, as well as a source for role-playing opportunities.

I also used a basic program to generate knight and footman but that's another article.

More Potions for Pendragon

In Pendragon, women may possess a number of different gifts. One of the most interesting of these is the gift, "potion brewer", which allows women to make a number of magical salves, poisons and potions. Unfortunately, the basic potion table given in Pendragon (P4, pg 141 or KA, pg 79) is a bit short. Below, I have included a number of new potions, which could either be used as interesting elements in game play or to expand the Potions Result Table given in the basic rules.

EXPANDED POTIONS RESULT TABLE

- 1 Rhiannon's Caress
- 2 Dona's Kiss
- 3 Branwen's Brew
- 4 Arionrod's Song
- 5 Ceridwen's Embrace
- 6 72-herbs
- 7 The Kiss of the Forest
- 8 Blodeuwedd's Blessing
- 9 Llew's Cloak
- 10 Pwyll's Philter

The Kiss of the Forest: A healing potion made from the leaves of certain rare faerie plants. The result is a bad smelling salve which may be rubbed into wounds. When applied, the Kiss of the Forest will heal the permanent effects of a major wound (that is, any statistic that was lost, not the actual hit points damage).

Blodeuwedd's Blessing: Fertility Potion. A sweet tasting potion which must be drunk. That winter, the knight who imbibes it will be blessed with children. Roll a D10+10 on the Childbirth Table (P4, pg 188) rather than the standard D20 (assuming, of course, that the knight has some consort).

Llew's Cloak: Potion of Valor. When a knight drinks this bitter potion, he gains the characteristics of a lion. For a full day, his Valor will be +10, and his Cowardly -10, with no maximum. If the knight survives the day, his characteristics will return to normal.

Pwyll's Philter: Potion of Valor. While under the influence of this tasteless potion, a knight will feel no pain. He will feel no immediate effect from his injuries, and will not fall unconscious until he is quite near to death (ie at 0 hit points).

Finally, it is also rumored that to the East of Logres, there is a woman who knows the secret to making another type of potion. It is not on the above table, for the ingredients and methods are both a secret, known only to Culwyn, wife of the unfortunate knight, Sir Merin. It is described below:

Culwyn's Concotion: This potion, made of certain roots and herbs which are brewed into a soup, protects a woman from pregnancy. When the winter phase comes, it is not necessary to make any rolls upon the Childbirth Table. Clearly, a wife secretly drinking this potion could make life most miserable for her husband if he is still seeking an heir.

A Folk Tale of France

The Tale of Guigemar

While hunting in the woods, the knight Guigemar comes across a completely white hind, with the antlers of a deer. Guigemar slays the beast, but the arrow rebounds off her breast and wounds him greatly in the thigh. The dying hind curses Guigemar, saying that the wound will never be healed except by a woman who feels pain and grief for him greater than any woman has ever felt before.

Wandering afterwards, Guigemar comes across a magnificent boat, with deck rails of ebony, and furniture of cypress and ivory, inlaid with gold. The boat contains items of magic, such as the pillow, which protects the head of one who rests upon it from ever having a white hair.

After travelling upon the sea, Guigemar finally comes to a city ruled by an ancient man who has a beautiful wife. The wife is hidden away in a tower, surrounded on all side by high walls of green marble. At the entrance to wife's chamber is a chapel dedicated to the goddess Venus, and the art of love. Guigemar falls in love with the wife, and secretly stays with her for a year and a half. She cures the wound which he got while hunting.

Finally though, Guigemar is discovered, and forced to leave. Before he does so, however, his lady ties a knot in his shirt tail, and he tightens a belt about her waist. Each promises to love no other but the one that can undo it.

Several years pass, and finally Guigemar's lady escapes from captivity. Going out to the sea, she finds the same magic boat. Boarding it, she is carried to the land of the Lord Meriaduc. He is entranced by her beauty, but is unable to undo her belt. Many men come from all about his land, but they all fail as well. Finally, Guigemar comes to the land, and recognises the woman as his love, when she is able to untie his shirt tail. Meriaduc is unwilling to give her up, and thus a war is fought over the woman, which Guigemar eventually wins.

Story Ideas

* Sir Guigemar could make an interesting NPC for a Pendragon game. Wandering Britain, promising his love to only the woman who can undo his shirt tail, he definitely makes for a fun character. Perhaps the player knights might agree to help him, scouring Britain for his lost love. Alternatively, perhaps they might be asked by the Lord Meriaduc to fight for him in the climatic battle over Guigemar's lady. What will the players do when they realize that Meriaduc is the unjust oppressor, and that his foe is simply questing for love?

* Perhaps the players could come to the prison of the beautiful wife. What will they do when one of them falls deeply in love with the lady there?

* The idea of curses is also an interesting one. By hunting some magical beast of the woods, a player knight might find himself forced upon some quest. Perhaps he must do some good deed for the denizens of the forest, or find some druidic artifact lost long ago. Alternatively, a seemingly impossible task might lie before him. Perhaps he might need to stop the flow of some huge river, or move an

unmovable rock.

Once Upon a Time in China

This is the draft of a Pendragon/RuneQuest variant that I have put together for a "wuxia" style oriental campaign. The wuxia genre is typified by romance, tragedy, intrigue and a timespan that Pendragon is well suited for. The high-flying, superhuman martial arts that is the other trademark I found to be better suited for a RuneQuest-like combat system.

The player will take on the role of "xia" (I'm not sure of the exact translation, but it's probably something along the lines of knight, warrior, adventurer), and adventures will be along the lines of Hong Kong wuxia films, with cannibal bandits, beautiful ghosts, magical swords, hopping corpses, scheming eunuchs and powerful enemies. In this post, I'll just cover character generation, and a little on combat. I may add more later on adventure vignettes, house combat rules, the supernatural, and magic if I have time and people are interested.

I've set the time period in Ming dynasty China, for my own convenience, but other periods can be used with minor changes.

CHARACTER CREATION RULES

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PERSONAL DATA

Name

The method I suggest is to pick a surname, and then add a descriptive title as a first name; e.g. Two-knives Tan.

Homeland

The Provinces are actually more akin to the Regions from which a character comes from in Pendragon, but I have them as Homelands because I have yet to find any adequate sources for information on the various prefectures and sub-prefectures within each province.

Provincial Table

D20	Province
01-02	Shantung (modern Shantung, Heilungkiang, Chilin, and Liaoning)
03-04	Honan
05-06	Nanking (modern Anhui)
07-08	Hukuang (modern Hupei and Hunan)
09	Capital (modern Hopei)
10	Shansi
11	Shensi (modern Shensi and part of Kansu)
12	Szechuan
13	Chekiang
14	Kiangsi
15	Kweichow
16	Yunnan
17	Fukien
18	Kwangsi
19	Kwangtung
20	Other (e.g. Mongolia, Korea, Tibet, Annam, Burma, Laos,

Thailand, Japan)

Culture

Each culture would more realistically be divided along Provincial lines, but for the sake of convenience, I've divided Culture along Bei Fong (Northern), and Nan Fong (Southern) lines. Bei Fong people originate from north of the Yellow River, while Nan Fong people are from the south of the Yellow River (occasionally, the demarcation is the Yangtze River).

Religion

All characters regard themselves as Confucian though they may also believe in other philosophies or religions. Ethics and religion are considered separate entities, and active proselyting is considered useless, as ethics are considered self-evident.

Religious Virtues Table

Confucian:	Generous, Honest, Just, Merciful, Modest
Buddhist:	Chaste, Merciful, Modest, Temperate, Pious
Taoist:	Lazy, Prudent, Cowardly, Modest, Selfish

Religious Bonus Table

Religion	Bonus
Confucian	Good Fortune +/- 3 on one Family roll and one Experience Check roll in Winter Phase
Buddhist	Illumination +/- 3 on Passion or Trait rolls
Taoist	Immortality +/- 3 on Aging Table

Father's Name

Choose a name.

Father's Class

Characters receive the following modifiers depending upon their father's profession.

Father's Class Tables

Thief

10 points
Stealth +1
Climb +1
Burglary +3
Thievery +3
Selfish +1D3

Bandit

20 points
Stealth +2
Weapon skill +3

Cruel +1D6
Valorous +1D3

Soldier

20 points
Sword skill +3
Other weapon skill +3
Cruel +1D6
Valorous +1D3

Ji'an-hu (Riverlaker)

24 points
Acrobatics +1
Jump +1
Awareness +2
Martial Arts +2
Weapon skill +3
Proud +1
Reckless +1D3
Valorous +1D3+2
Honor +1D6
Loyalty (secret society/school/sworn brothers) +3
Inherited Glory 2D6+50

Merchant

10 points
Accounting +1
Courtesy +1
Bargain +5
Selfish +1D6

Sailor

10 points
Climb +1
Swim +3
Boat +3

Entertainer

10 points
History +1
Courtesy +1
Folk Lore +2
Act, Dance, Play Instrument, Puppetry, Acrobatics, or Sing +5

Craftsman/Artisan

15 points
Bargain +1
Industry +3
Energetic +1D3

Hunter

10 points
Awareness +1
Bargain +1

Bow skill +3
Hunting +3

Herdsman

10 points
Bargain +1
Herding +3
Energetic +1D3
Prudent +1D3

Fisherman

10 points
Bargain +1
Fishing +3
Energetic +1D3
Prudent +1D3

Farmer

10 points
Bargain +1
Farming +3
Energetic +1D3
Modest +1D3
Prudent +1D3

Captain

20 points
Bargain +1
Boat +1
Swim +2
Shiphandling +3
Prudent +1D3

Xia

26 points
Acrobatics +1
Jump +2
Awareness +2
Martial Arts +2
Weapon skill +3
Proud +1
Valorous +1D3+2
Honor +1D6
Loyalty (secret society/school/sworn brothers) +3
Inherited Glory 4D6+100

Scholar

24 points
Courtesy +1
Art skill +1
History +2
Law +2
Philosophy +2
Read/Write +3
Inherited Glory 2D6+50

Physician

26 points

Courtesy +1

Art skill +1

History +1

Law +1

Philosophy +1

Read/Write +3

Medicine +3

First Aid +3

Inherited Glory 4D6+50

Sifu (Master/Teacher)

26 points

Orate +1

Inherited Glory 6D6+150

Add the following skills depending upon type of Sifu:

Scholarly

Art skill, History, Law, or Philosophy +5

Other skills as Scholar

Martial as Xia

Sorcerer

15 points

Meditate +1

Alchemy +2

Astrology +2

Occult +2

Read/Write +2

Medicine +3

Folklore +3

First Aid +3

Philosophy +3

Religion (Taoism) +3

Priest/Monk

10 points

Occult +1

Meditate +2

Read/Write +2

Folk Lore +5

First Aid +5

Philosophy +5

Religion (Buddhism) +5

Medicine +5

Landlord

28 points

Accounting +1

Courtesy +1

Intrigue +1

Bargain +2

Law +2
Stewardship +3
Read/Write +3
Inherited Glory 4D6+100

Officer

28 points
History +1
Philosophy +1
Law +2
Read/Write +2
Awareness +2
Battle +2
Martial Arts +2
Sword skill +3
Proud +1
Valorous +1D3
Honor +1D3
Loyalty (lord) +4
Inherited Glory 6D6+150

General

32 points
History +1
Philosophy +2
Intrigue +2
Law +2
Awareness +2
Martial Arts +2
Sword skill +3
Read/Write +3
Proud +1D3
Valorous +1D3
Honor +3
Loyalty (lord) +4
Inherited Glory 6D6+200

Magistrate

32 points
Courtesy +1
Art skill +1
History +2
Law +2
Philosophy +2
Read/Write +3
Proud +1D3
Honor +3
Loyalty (lord) +4
Inherited Glory 6D6+250

Lord/Noble

32 points
Courtesy +1
Art skill +1
History +2
Law +2
Philosophy +2

Battle +2
Martial Arts +2
Intrigue +3
Sword skill +3
Read/Write +3
Honor +3
Proud +1D3
Valorous +1D3
Loyalty (lord) +3
Inherited Glory 6D6+250

Son/Daughter Number

Roll 1D6.

Liege Lord

Feudalism died out in the Han dynasty, so characters will have no liege lord.

Current Class

All characters will probably start as ji'an-hu (riverlaker); a class similar to the Japanese ronin.

Current Home

Ji'an-hu have no fixed residence.

Age and Year Born

Extrapolate from the Ming Timeline.

PERSONALITY TRAITS AND PASSIONS

Personality Traits

Everything can be taken directly from Pendragon, except all characters hold Confucian values regardless of religion.

Passions

All characters will start out with Honor and Love of family. Riverlakers will have Loyalty to sworn brothers, school of martial arts, or secret society. Starting values of Passions are 15.

STATISTICS

Add the statistics INT and CHI.

Intelligence (INT): as the INT statistic in RuneQuest et al. Chi (CHI): as the POW statistic (more or less) in RuneQuest et al.

Distribute a total of 84 points among the seven statistics.

Cultural Modifiers Table

Culture	Modifier
Bei Fong	+2 APP, +1 STR

Nan Fong -1 APP, -1 SIZ, +3 DEX, +2 CON

Derived statistics are used as is, with the exception of "Damage" being replaced by the RuneQuest "Damage Bonus."

SKILLS

Eliminate the skills Faerie Lore, Heraldry, and Tourney.

Replace Chiurgery with Medicine.

Add the following skills to the list:

Accounting	See Call of Cthulhu.
Acrobatics	See Tumble skill from Stormbringer.
Act	See Art from Call of Cthulhu.
Alchemy	A combination of chemistry and pharmacy concerned with the transformation of base metals to gold, and immortality. See Potions from Elric!
Art	See Call of Cthulhu. Includes Calligraphy, Literature, Painting, and Poetry.
Astronomy	See Call of Cthulhu.
Bargain	See Call of Cthulhu.
Burglary	See Pick Lock skill from Call of Cthulhu.
Climb	See RuneQuest.
Divination	The skill of interpreting portents to foretell the future.
Farming	The skill of tilling the land and growing crops.
Herding	The skill of animal husbandry.
History	See Call of Cthulhu.
Jump	See RuneQuest.
Law	See Call of Cthulhu.
Medicine	A combination of Chiurgery from Pendragon, and Pharmacy from Call of Cthulhu.
Meditation	The skill of clearing one's thoughts through contemplation.
Navigation	See Call of Cthulhu.
Occult	See Call of Cthulhu.
Philosophy	Knowledge regarding the classical teachings of Confucius, Lao Tzu, and others.
Puppetry	The skill of manipulating puppets. See Art from Call of Cthulhu.
Shiphandling	See Call of Cthulhu.
Stealth	A combination of Hide and Sneak from RuneQuest.
Thievery	A combination of Conceal and Sleight from Runequest, and Pick Pocket from Call of Cthulhu.
Throw	See RuneQuest.

COMBAT

Combat mechanics are the same as in RuneQuest, except D20s are used in place of percentile dice, and the Call of Cthulhu "Base Range" system is used for missile weapons.

New Combat Skills

Arrow Cutting	See RuneQuest (Land of the Ninja).
Dodge	See RuneQuest.
Parry	See RuneQuest.
Martial Arts	See RuneQuest.

Chi Skills

Chi Points (CP) are used to perform Chi Skills, and are the equivalent of RuneQuest Magic Points (MP). CHI is recovered as MP, with the exception that a character making a successful Meditation roll can regain 1D3 CP per 5 minutes spent in meditation. All Chi Skills are performed at will, and manifest instantaneously, otherwise, they are similar to Ki Skills found in Land of the Ninja (for RuneQuest).

Breaking Technique successful	The character can break any item under 1/2 CHI in armor points (AP) by making a attack and expending 1 CP.
Chi Projection	The character can project damage from any successful Attack at a distance equal to 1/2 CHI in meters. Each use expends 1 CP.
Constitution Enhancement	The character can increase his CON by 1/2 CHI for 5 minutes for each 1 CP expended.
Death Touch	The character knows vital points which can be struck to induce delayed death in his foe. The character must make a successful Attack roll under 1/5 skill, and expend 2 CP.
Lightfoot his horizontal	This skill allows the character to increase vertical Jump by his own height; his Jump by twice his own height; or his Movement Rate by 1 for each point that his CHI exceeds his SIZ. Each Jump or 15 minutes of Movement expends 1 CP.
Pugilism (Iron Skin) He are	This skill allows the character to ignore the effects of physical blows against his body. gains 1/2 CHI AP for 1 minute per 2 CP spent. In addition, any wooden or stone weapon striking his body will shatter if their AP exceeded by the character's AP.
Healing body	This skill allows the character to purge a of poison or disease (or at least impede its progress) in conjunction with a successful Medicine roll and the use of 3 CP. In addition, each 1 CP used will heal 1D3 points of damage.
Strength Enhancement	The character can increase his STR by 1/2 CHI for 5 minutes for each 1 CP expended.
Telekinesis	This skill allows a character to manipulate objects of less than 1/10 CHI in SIZ without touching them. Each use expends 1 CP per minute of use.
Weapon Catching this	A character making a successful roll using skill can catch and immobilize an attacking

weapon harmlessly in his bare hand(s). Each use expends 1 CP. The character can also use the skill to catch missile weapons by using 2 CP.

Weapon Flexibility
foe's

Attack

striking

spears,

A character using this skill can ignore a successful Parry against his successful

by causing his weapon to bend around the parrying weapon (immobilizing it) and

home. This ability can only be used for thrusting-type weapons like swords and

or naturally flexible weapons like chains. Each use expends 2 CP.

Armor

Armor is the same as in Pendragon, but characters will typically wear clothing or leather armor, as Dodge is the standard method of defense.

Weapons Table

Weapons	Damage	AP	Notes
Hatchet	1D6+1	6	
Halberd	3D6	10	
Butterfly Knife	1D6+1	10	
Dagger	1D4+2	6	
Chain Whip	1D8+1	10	
Fighting Chain	1D6	8	
Three Section Staff	1D8+1	8	
Fighting Stick	1D6	8	
Mace	1D10	10	
Staff	1D8	8	
Bastard Sword	1D10+1	12	
Broadsword	1D8+2	12	
Longsword	1D8+1	10	
Sabre	1D6+2	10	
Shortsword	1D6+1	10	
Glaive	2D6+2	10	
Half-moon/Spade Staff	2D6/1D6+2	10	
Long Spear	1D10+1	10	
Short Spear	1D8+1	10	
Trident	1D10	10	
Fighting Hoop	1D6	8	
Hook Sword	1D6+1	10	
War Fan	1D4	6	
Flying Guillotine	decapitate	8	must roll 1/5 skill to hit; 5m base range (15m max)

Meteor Hammer	1D8	4	5m base range
Rope Dart	1D3	2	3m base range
Dart	1D3	---	3m base range
Knife	1D4	---	3m base range
Needle	1D2	---	2m base range
Throwing Star	1D3	---	5m base range
Fist	1D3		
Kick	1D6		
Grapple	1D6		

Family Characteristics Table

Replace the following numbers with the accompanying description:

18 Natural affection for writing (+10 Art (Calligraphy))

Luck Benefits Table

Replace denarii with silver taels, and libra with gold taels; in addition, replace the following numbers with the accompanying description:

- 08 Family Heirloom: sacred relic. Roll 1D6 (1=scroll, 2=pi-disk, 3-4=holy rice, 5=oracle bone, 6=tripod cauldron).
- 10 Family Heirloom: magic spear. Add +1 modifier to spear skill when using this spear until it breaks. Value 25 silver yuan.
- 14 Family Heirloom: valuable cloak worth 1 gold yuan from: (roll 1D6 1-2=Turkey, 3=Japan, 4-5=Tibet, 6=India).

A MING TIMELINE

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- 1260 Ghengis Khan founds the Yuan dynasty.
- 1352 Kuo Tzu-hsing starts a rebel group, as revolts spring up like wildfire across China.
- 1355 Kuo Tzu-hsing dies, and is succeeded by Chu Yuan-chang.
- 1366 Chu Yuan-chang defeats all rival rebel groups, and unifies their members.
- 1367 Chu Yuan-chang controls all areas south of the Yellow River, and marches on Beijing.
- 1368 The Yuan emperor retreats to Mongolia, Chu Yuan-chang takes the name Hung Wu, and founds the Ming dynasty.
- 1375 Nationwide school system established.
- 1380 Potential contenders to the imperial throne purged.
- 1393 Potential contenders to the imperial throne purged.
- 1398 Death of Hung Wu.
- 1399 Ming Hui-ti, grandson of Hung Wu becomes emperor at age 16. His uncle Chu Ti marches on the capitol.
- 1402 Chu Ti overthrows his nephew, and becomes emperor Yung Lo.
- 1405 First of seven voyages into the Western Ocean taken by Cheng Ho.
- 1424 Yung Lo dies. Increased frequency of internal strife.
- 1425 Yung Lo's heir dies.
- 1430 Increased Mongol border activity. Japanese tribute mission arrives at Ningpo.
- 1433 Return of the last Chinese armada.
- 1435 Cheng T'ung ascends the throne at age 8, signifying the rise of eunuch influence.

- 1443 Cheng T'ung becomes emperor formally.
- 1449 Cheng T'ung captured by Mongols, and his younger brother is placed on the throne.
- 1457 Mongols release Cheng T'ung, who becomes emperor T'ien Shun.
- 1514 Portuguese traders arrive in Canton.
- 1520 Increased Japanese piracy.
- 1523 Japanese trade missions banned due to incident between rival factions.
- 1555 Japanese pirates sweep across three provinces killing thousands.
- 1557 Portuguese establish trading post at Macao.
- 1558 Increased Japanese piracy off Fukien and Kwangtung Provinces.
- 1564 Japanese piracy suppressed by the Japanese government.
- 1573 Emperor Wan Li ascends the throne.
- 1578 Li Shih-chen finishes compiling "An Outline of Herbal Medicine" after 30 years of research.
- 1582 Matteo Ricci arrives in China.
- 1592 Hideyoshi unifies Japan, and sends armies into Korea. Ming intervention is requested by the Koreans.
- 1597 Japanese repelled from Korea.
- 1601 Matteo Ricci founds a Christian mission in China.
- 1620 Death of emperor Wan Li, and the period of Ming stability.
- 1621 Ming Hsi-tsung becomes emperor, signifying the apogee of eunuch influence.
- 1627 Death of emperor Ming Hsi-tsung.
- 1628 Ch'ung-chen becomes emperor. A great famine strikes Shensi. Li Tzu-cheng becomes a rebel operating in the Yellow River basin.
- 1629 Professional couriers join rebel groups as their positions are eliminated.
- 1630 Chang Hsien Chung and his followers join the rebellion, operating in the Yangtze River basin.
- 1640 Li Tzu-cheng conquers Honan.
- 1643 Li Tzu-cheng takes Beijing, and the last Ming emperor commits suicide.
- 1644 Wu San Kuei unites with the Manchus to destroy the rebels. Start of the Ch'ing dynasty.

A Jousting Variant

It has always bugged my group that Jousting, such an important part of the game, is so simply resolved. Thus, our little corner of Logres has come up with the following variant. I would appreciate your comments.

Basically use the rules as they stand, but expanded as follows:

Each Jouster has three Jousting Lances. These break if an odd number is rolled (success or failure).

An opposed resolution roll (Lance skill) is made. If both parties fail, check to see if one or the others' lances have broken and prepare to charge again.

The winner of an opposed resolution rolls damage (per mount) against his opponent. This damage is compared to the loser's SIZ:

Damage =< SIZ : roll vs. DEX :
 success - remain mounted
 failure - unhorsed for 1d6 damage

Damage > SIZ : roll vs. DEX* :
 success - remain mounted
 failure - unhorsed for 1d6 damage

* the DEX roll is modified by -1 for each 5 points (or fraction thereof) that the damage exceeds the loser's SIZ by.

Should the two tie, then simultaneous unhorsing is a possibility. Apply the above damage vs. SIZ rules to each.

It should be noted that the damage is calculated for the purposes of knockback only and is not, in fact, real damage. If one or the other party 'criticals' then this damage is counted as 'real' (as per existing rules).

If a Jouster fumbles then he must make a DEX roll to remain in the saddle. If he wasn't hit by his opponent, we sometimes count this as a victory for the opponent and sometimes we don't (it depends on whose tourney you're at). A Chivalrous knight would probably allow his opponent to regain the saddle and start again (Roll vs. Honour). If a Jouster is hit by his opponent whilst fumbling himself add a -5 modifier to his DEX roll. In either case, if the DEX roll is made then it means that some other gaff has occurred (as per p. 164 Pendragon IV).

Once a Jouster is out of lances then he must dismount and fight from the ground. If his opponent still has Lances left, we allow that he may, technically, still use them (but might get a Cruel check?). Again, a chivalrous knight (roll vs. Honour) would probably dismount to even the contest up a little. Not like the Earl of Douglas who, against Hotspur Percy, outside Newcastle, turned his horse about and rode after his opponent and attacked him as he was getting another lance!

New Passions for Pendragon

Proposed New Passions for Pendragon: Fraternity & Sorority

A PROBLEM OF PASSIONS

Many passions exist beyond those that can be simply labelled as "Love", "Amor," and "Loyalty". One category of these are the "familial" bonds that individuals had for each other, or groups had amongst their members.

For instance, do all Knights of the Round Table get a "Love (Fellow Round Table Knights)," or a "Loyalty (Other Round Table Knights)"... or both? Neither one really sums up the bond that knights had for each other. Nor do "Love" or "Loyalty" truly describe the kinship the great ladies of the court shared -- such as the mutual admiration and "kinship" between Guenever and La Beal Isoud.

Opposite-sex bonds as well cannot always be summed up as senses of "Love" (romantic affection) or "Amor" (platonic affection) or "Loyalty" (sense of duty).

"Love" assumes an affinity, but implies a romantic connotation. This is clearly not what most of the original authors intended when two Christian knights kissed and hugged upon greeting, or when it was said that two ladies loved and respected each other. Instead, their "Love" was more mutual esteem. These were familial affections. Brother knight for brother knight. Great damosels treated each other as sisters would.

Neither does "Loyalty" truly represent the feelings towards another individual or group of individuals. "Loyalty" usually implies a vassal/lord, or child/parent relationship, with one in the superior and protective role, and the other in the inferior and supported role. One can be "Loyal" to a wife, or a Lord, or to one's vassals, and perhaps even to a brotherhood or sisterhood. But this is a bond of responsibility, and not necessarily one of mutual affinity.

For opposite-sex relationships, "Amor" implies a chaste, platonic yet discretely romantic or flirtatious relationship. A good traditional Christian would be aghast of a knight having an "Amor" for his own biological sister, not to mention a knight for his fellow knight! Modern theological or political debates and revisionism of the classics aside, this is clearly not what the original authors intended when they talked of these brotherly or sisterly affections.

A familial role, such as "Fraternity" or "Sorority" lies somewhere between these three. It is a bond of both "Love" (though familial), "Amor" (definitely more chaste than this even), as well as "Loyalty" (sense of responsibility) towards the group or individual.

DEFINITIONS OF FRATERNITY AND SORORITY

Fraternity is a sense of "brotherhood", Sorority is "sisterhood". These sorts of bonds are sometimes natural, such as the Orkney brothers, or the daughters of the Dame Igraine: Margawse, Morgan, and Elaine. But often, they are societal brotherhoods and sisterhoods.

Societal affiliations differ from familial ones in that they usually require an initiation rite, or other common shared experience to

create the bond between the individuals. As well, they often have rites of passage, marking entry or advancement within them. However, in most cultures, there are often customary rites of initiation and passage into adulthood within families or cultures.

In Pendragon, many of the general societal and knightly passions of communal affiliation can be subsumed in a character's "Honor". "Fraternity" and "Sorority" are reserved more for bondings to specific groups or individuals within the character's life, such as their genetic brothers and sisters, their clansmen or kinswomen, their knightly, religious or magical orders, etc. It is up to the gamemaster to determine whether the relationship is a familial one of brotherly or sisterly devotion and affection.

Even so, for key individuals or groups within the character's life, feelings of familial affiliation may have to be broken down more to specific passions of "Love", "Amor" and/or "Loyalty".

FRATERNITY (INDIVIDUAL OR BROTHERHOOD)
and SORORITY (INDIVIDUAL OR SISTERHOOD)

These are passions marking both an affinity and loyalty between a character to another character (Individual) or group of characters of the same sex (Brotherhood/Sisterhood).

Fraternity and Sorority can also express a kind of "brotherly" or "sisterly" love that is different than a Chaste Amor or Loyalty to an opposite-sex sibling or friend. It could, though, subsume them both.

The passion can be generated by converting any existing Love, Amor or Loyalty passion to a Fraternity/Sorority passion of the same value (which then subsumes all of those ideals). Players who prefer to maintain their character's passions separately are free to do so.

Example:

For instance, a brother might not wholly Love his fellow brothers, but would be supportive of their cause because of his familial Loyalty, or vice versa. Many a clansmen of the Highlands would appreciate this sentiment. The opposite can also be true: Gareth, for instance, loved his family but would not take part in his brothers' murder of Lamorak or the attempted burning of Guenever, showing greater Love than Loyalty for his family. In such an instance, Gareth would maintain separate Love (Family) and Loyalty (Family) passions.

Fraternity and Sorority, instead, are for characters who would like to sum up their feelings towards an individual or group in a single Passion. Good candidates are those who take vows in a religious, knightly or mystic order, or those who pledge their words and deeds for a long-time cause (such as Grail Questers, or Queen's Champions, etc.)

Initiation Rites and Rites of Passage mark most communal (non-genetic) groups, such as Fraternities and Sororities.

* Rites of Passage often revolve around performing solo or group tests or adventures to prove worthiness to join or advance with the group. Rites of Passage are often preceded or followed by the identification of a sponsor to join or advance within the group.

* Initiation Rites are public and/or private rites to welcome the individual to the group, or to a new level within the group, after a successful Rite of Passage. Mutual vows and pledges to the new member and to the group are exchanged. Testimonials are often given by the individual, or on behalf of the individual by the sponsor or other witnesses to the Rite of Passage.

At the foundation of a new Fraternity, the Passage and Initiation Rites are often taken en masse by the founding members. As well, often powerful or important shared events serves as a Rite of Initiation or Rite of Passage. For instance, a group of young knights might all become brethren after fighting "for real" for the first time in a particularly important and decisive battle. This battle serves as a Rite of Passage. Afterwards they gather together, share their stories and praise their good fortunes, and pledge to each other to provide mutual aid, friendship and support in future times of peace and war. This serves as their Rite of Initiation to each other. A new Fraternity is formed.

Often the more dire (life/death) and profound (ephemeral/soul-shattering) the Rites, and the more personally pronounced and binding it will be to a character, and summarily the higher the passion will be in general. As well, over time during play, a character's actions towards their passion of Fraternity or Sorority might alter the Passion's value.

RULES FOR FRATERNITY AND SORORITY PASSIONS

* Convert an existing Love, Amor and/or Loyalty (Individual/Group)

The gamemaster must decide whether it is appropriate for the passion(s) to be converted from an existing Love, Amor or Loyalty to a Fraternity/Sorority. In general, the relationship must display both an affinity (love) and sense of responsibility (bond) between the characters. As well, the relationship should exhibit ideal traits common to familial siblings.

If the passion is for a societal (non-genetic) relationship, the gamemaster should also decide whether appropriate Rites of Initiation or Passage have been accomplished.

Starting Fraternity/Sorority (Individual)

Same as higher of Love or Loyalty (if already generated); replace the existing Love, Amor, and/or Loyalty with Fraternity/Sorority, if desired. (If a character wishes to maintain these separately, they cannot also have a Fraternity or Sorority to that Individual)

* Creating new Fraternity/Sorority (Individual or Group)

Characters may generate Fraternity or Sorority passions during play for various reasons. Here is a general description of how to generate the character's passion

Base Roll = 3d6

Modifiers to Roll (+10 Maximum):

Joining a Chartered Fraternity or Sorority	+1
Founding a Fraternity or Sorority as a Charter member	+3

Rite of Passage: Experienced life-altering adventure	+1d3*
Rite of Initiation: Experienced life-affecting changes	+1d3*
Participated in Secret Rite (Passage or Initiation)	+1 each
Have similar tenets to Individual or Group (i.e., Religious or Chivalrous characters joining a similar Religious or Chivalrous group)	+3
For every 1000 Glory of Sponsor into group	+1/1000 Glory, up to +5 Max

* By the gamemaster's judgement of events. For instance, a Knight who fights a joust "for love" might not be a life-altering adventure for a chivalrous knight, since it is his nature. However, a villainous knight convinced to renounce his old ways, take up the chivalrous path, and to fight a joust "for love" to prove his change of heart might qualify. However, a chivalrous character who pledges to find the Grail or never return to court is certainly taking an action that is quite life-affecting, even if it is within the character's normal mode of behavior. Since interpretation of these events are highly subjective, it is left to the gamemaster's discretion as to whether to allow the modifier or not.

* Modifying Fraternity or Sorority during play

Characters may take additional Rites of Passage or Initiation to further strengthen their brotherly/sisterly bonds. If the gamemaster decides that the Rite is a significant one, the character may receive a set bonus, from +1 to +3, or might instead roll a +1d3, etc. Learning a Secret Rite of a Fraternity or Sorority

Failing in a Rite of Passage or Initiation neither increases or decreases the character's passion; they may make additional attempts to join at another time. However, being disinvited from a group (because of a disagreement with the group or one or more individual members) might cause a reduction or elimination of the Fraternity or Sorority passion.

Significant passions (values of 16 or greater) that are reduced or eliminated in this way can even generate a negative directed trait, such as "Suspicious (Group)". This would represent the character's disillusionment with the group they had held so dear.

* Sponsoring Others into a Group

A character who sponsors a new member into a group, or a level within a group gains a +1 to their Fraternity after the sponsored member passes the Rites of Passage and Initiation.

However, a character loses -2 if their sponsored party drops out of the organization (for instance, due to disillusionment).

CREATING FRATERNITIES AND SORORITIES

Histories, Hierarchies, and Hypotheticals

Players and gamemasters alike are invited to research various historical fraternities and sororities, or invent their own: political, knightly, religious, magical, academic, commercial, racial and familial groups abound throughout the Arthurian period and literature. Of course, players are also free to invent their own.

[For some examples of these groups, see Pendragon pg. 133-136,

Beaumains #3 pg. 20, Beaumains #5 pg. 10, Chaosium Digest V3.12 and Chaosium Digest V4.1]

Organization & Description

To define a group, a few basic questions should be asked: What is the nature of the group? Is it genetic (family or clan), or political (based on faction or geography), etc. What are the commonalities of the group? Is it limited to members of the same sex, or can men and women participate as equals? What are the limitations to the scope of the group? Is it secret or public? Or is it a public group with secret rites? How do members identify themselves and each other? Where do they meet, and what do they do when they meet or are away from their meetings?

Charters

To create a new group a formal or informal Charter can be devised. Not all groups have charters, but if one is drawn up, it often allows other members to more clearly understand the nature and scope of the organization, as well as the duties and benefits to each of the members.

A Charter is a statement of the goal of the group, and the purpose for which the goal is to be obtained. The goal then defines the mission of the group: the way in which is foreseen obtaining the goal. All members of the group should be familiar with charter of the group, both its goal and purpose and mission. With a mission, it is

Example:

We are the Knights of the Grail Quest. Our Goal is to achieve the Holy Grail. We purpose to find it for King Arthur, so that it may heal the deep wounds of the land. Our mission is to search for it until such a time as we attain it, or lose our lives on this Earth in the attempt.

Rites

Rites of Passage or Initiation can become formal and documented by players or gamemasters. Different levels or circles of initiation can be devised. Fraternity or Sorority secrets can be described, including the manner in which they are passed along, and the meaning, significance or illuminating element they contain.

At the same time, smaller, less-formal familial bondings can work without similar pomp and circumstance. Genetic brothers and sisters do not need any secret handshake to pass a secret, knowing smile recalling an event only they shared. Kinswomen do not require any formal by-laws to properly welcome a young maid into adulthood at the time of her wedding day. Fraternities and Sororities as passions are meant to be used sparingly, when appropriate to the character, the storyline, and the culture of the world of Pendragon.

Roles, Responsibilities, Offices & Bylaws

Large organizations might be quite political. Only groups that wish to need maintain such formalized positions and behaviors. However, maintaining a role or office might garner Glory or Insight on a periodic or event basis. Certain duties or bylaws might also restrict a character to a certain course of action, which can act as the basis

for many adventures.

A WORD OF CAUTION

Use Fraternities and Sororities sparingly. Gareth, for instance, might have a "Fraternity (Knights of the Round Table)", and "Fraternity (Orkney Clan)" However, in later years, his fraternity for his brothers might lessen or break up into two lesser passions of Loyalty (Orkney Clan) and Love (Brothers), as shown in the example above.

A character having too many affiliations might find themselves stretched too thin to perform all of the associated duties of the different groups. Never underestimate genetic affiliations as well! For instance, participating in a tournament with your fellow knights might gain you a few points there, but missing a brother or sister's marriage might lessen your standard with your "own blood."

Armour and Shield Damage

PENDRAGON: SHIELD AND ARMOUR DAMAGE

When the winner of a melee round is rolling for damage against a loser who successfully used his shield, each 'six' rolled does one point of damage to the shield.

(optional complication: if an axe does any damage to a shield, then it does an extra point of damage; morning stars and flails do one less point of damage).

Each point of damage done to a shield reduces it's protection by 1 point. Once a shield's protection has been reduced to 0 it is destroyed and may not be used.

If a shield has not been successfully used then the loser's armour has been damaged by the sixes: every two whole sixes rolled do one point of damage to the armour (armour is tougher than shields).

Note that excess damage points from destroying a shield do not soak through to damage armour.

SHIELD AND ARMOUR REPAIR

Shields can only have up to 2 points of their protection restored, and regardless of that can never be repaired to more than 1 less than their original value. This shield repair can be carried out by whoever the GM feels has the appropriate skills (most likely a knight's squire), providing the required materials are at hand.

Armour repair is more complicated.

The first 1-2 points of armour damage represents broken straps, bent plates, and only a few broken links of chain. At the GMs discretion, if only this amount of damage has been done to the armour (since the last repair), he may allow the repair of 1 point of this damage providing appropriate materials and craftsmen are available (i.e. a leather worker or a blacksmith). These "jury-rig" repairs can accumulate if a knight collects armour damages of only 1-2 points between repairs. A total of them should be kept since they are significant in calculating the cost of a "proper" repair to armour.

If greater than 2 points damage has been done to the armour since it's last repair, then it requires a skilled armourer to put right. The following formula shows the cost of repairing each point of armour protection:

$$(C * 4) / (P * 3)$$

Where C=price of armour at current location,
and P=points of total armour

protection

Also each point of "jury-rig" repair must be undone before any armour protection points are restored (the work of the "amateur" must be undone and replaced by the armourer to get a proper fit), adding to the cost of armour repair.

Thus, it can be seen that once armour has lost 75% of it's protection (or even had too many "jury-rig" repairs), it is cheaper to buy a new suit than to have it repaired. The GM may optionally allow the

character some "trade-in" on the materials value of his old armour.

Example: Sir Hugh has been in three combats in which his trusty 11 pt chainmail took damage (2 points in one, 1 point in the next, and 2 points again in the last). Each time he has had the blacksmith of his manor repair the damage, so his armour currently has a value of 9, 3 of which were restored by his blacksmith. However he visits his Lord's castle and decides to get the armourer to repair his damaged armour back to it's original value: from the formula given above the cost of repairing each armour point is $(C*1)/(11*3) \approx 0.12*C$ (sorry, can't remember the cost of his armour), but he has 3 points of jury-rig repairs to be replaced before the 2 points of protection are restored, for a total cost of $5*0.12*C = 0.60*C$ (at least it's still cheaper than a brand new suit).

Note that it would be very rare for a Knight to get his armour partially repaired by an armourer!

NOTES:

As part of their starting possessions, we now give each knight one or two extra spare shields (not only are they handy for protecting the knight, they also protect his armour!).

GMs who feel the above armour damage rules are too severe can increase the number of whole sixes that must be rolled to damage armour to three, and reduce the cost of armour repairs by some fraction.

Arthurian Name Generator

I have found coming up with names for NPCs in Pendragon can be difficult. To ease the task, I offer this Arthurian Names generator.

To use, simply roll 2 D10 and consult the First Element table, then roll D6 and D10 and consult the Second Element table. Combine first and second elements to create the name. For first elements ending in a vowel in parentheses (e.g., Car(a)-) add the vowel or not according to taste.

Example: A roll of 3, 8 on the First Element table yields the element Dur-; a roll of 5, 3 on the second table yields -gran. Combine them to get the name Durgran.

The tables are rather rough-and-ready. Some of the results they give are not very euphonious. Also, they are set up to generate male Arthurian names--female ones tend to have a very different flavor.

Additional note: when generating families of NPCs, it can be effective to use the same first or second element for all of them. Thus Durgran could have brothers named Durstan, Durlois, and Durheris; or Peligran, Nerogran, and Lamogran.

FIRST ELEMENT:

Die	1	2	Die 3	4	5
1	Acca-	Agla-	Agra-	An-	And(o)-
2	Ar-	Aug-	Ba-	Bal(a)-	Bande-
3	Baude-	Bed(i)-	Bel(e)-	Bellan-	Ber-
4	Berci-	Ble-	Bod-	Bra-	Bran-
5	Bre-	Bru-	Ca-	Cad-	Caher-
6	Cal(o)-	Cane-	Car(a)-	Celi-	Clama-
7	Clau-	Dago-	Di-	Din(a)-	Dodi-
8	Dris-	Dru-	Dur-	Ec-	Eli-
9	Er-	Esca-	Esco-	Ev(a)-	Fal(a)-
10	Fer-	Foran-	Ga-	Gale-	Gan-

Die	6	7	Die 8	9	10
1	Gar-	Ge-	Ger-	Ging-	Gir-
2	Gola-	Gor(a)-	Gorne-	Gorve-	Gringe-
3	Guine-	Har-	Her(i)-	Hum-	I-
4	Iva-	Lamo-	Lan-	Lar(a)-	Leode-
5	Lio-	Ma-	Mabona-	Mad-	Mar-
6	Med-	Melea-	Mer-	Meria-	Mor-
7	Mord-	Nero-	Or(a)-	Pal(a)-	Par-
8	Pedi-	Pel(i)-	Perce-	Pere-	Sagre-
9	Sar(a)-	Sel(e)-	Sor-	Tor-	Tris-
10	Tyo-	Uri-	Val(a)-	Vel(i)-	Vorti-

SECOND ELEMENT:

Die	1	2	Die 3	4	5	6
1	-dan	-das	-deles	-din	-dinis	-doc
2	-don	-dor	-dos	-dur	-ens	-flet
3	-gan	-ger	-gern	-gore	-gran	-gros
4	-halt	-heret	-heris	-holt	-hus	-lac
5	-lan	-lant	-les	-lin	-lois	-lon
6	-mant	-magus	-mart	-medes	-mor	-nant

7	-nas	-nel	-net	-nor	-ons	-rain
8	-ran	-rant	-reint	-red	-ret	-reth
9	-ris	-ron	-sor	-stan	-tan	-tor
10	-vain	-val	-ver	-wain	-wyn	-wys

Marriage & Childbirth

RANDOM MARRIAGE TABLE A
(for use by Male Knights, d20)

[allows marriages with female warriors and knights]

01-15 normal lady [use table B]
16-19 female warrior [as table B]
[has warrior package if culture allows, add appropriate glory]
20 female knight [use table C]

RANDOM MARRIAGE TABLE B

[standard table from book]

RANDOM MARRIAGE TABLE C
(for use by Female Knights, or from Table A, d20)

[represents random Male and Female Knights]

01-04	squire, d3L	25 glory
05-07	poor knight, 1 manor, d6L	1050 glory
08-17	ordinary knight, 1 manor, d6+3L	1100 glory
18-19	rich knight, 2 manors, d6+6L	1250 glory
20	superlative knight, 2 manors, 2d6+6L	1500 glory

The squire entry normally assumes an older squire (20+), but if a Male Knight receives this result, it means he has married a squired woman whose education and provision is now in his hands...

In my campaign, Cymric daughters, especially the younger daughters, are given training as Cymric Warriors, to assist against raiders, and to defend their homes when the men are away. Of course, once such a woman has daughters of her own, she is inclined to expect such training, and woe to the man who unsettles his own house by refusing such!

The Duchy of Normandie

The Duchy of Normandie in the Pendragon era

By

Frederic Moll

FOREWORD:

This text was written as an expansion of the informations given on the Duchy of Normandie in the Pendragon rulesbook (4th edition, p 98-100). The timeline given in this text is just an attempt to have coherent links with the Arthurian chronology given in the Pendragon rulesbook and the Boy King supplement. Although roughly based on historical events, this is a fictional work with a lot of time compression so don't blame me because the Duchy of Normandie was mentioned at a time it doesn't exist (it will be created roughly 400 years later than the Arthurian period).

The Danes and Norwegians mentioned in the History are people coming from the North of the European continent. Although there is not a lot of information on them, we may expect additional facts on them in the forthcoming Pendragon supplement called "Land of Giants".

comments are welcome.

Frederic Moll

A SHORT HISTORY OF THE DUCHY OF NORMANDIE:

Since its foundation, the kingdom of the Franks was plagued by raids by men from the North. Many cities were sacked, even Paris. Each time, these raiders left behind them burned cities and destroyed properties. Sometimes, the king of the Franks, or other rich nobles, were asked to pay a good ransom to obtain peace for a few months. In 489, in an attempt to obtain some peace in his kingdom, the king of Franks (Claudas ?) signed a treaty with the Dane's chieftain Hrolfr "the walker" (this nickname came from the fact that there was no horse able to bear him...) at Saint-Clair sur Epte.

In this treaty, the king gave lands near the Seine river to Hrolfr and his men in exchange for: peace, the promise that all the Northmen would become Christians, and the understanding the King of Franks would be the lord liege of the ruler of the Danes in this new area. This time, the Danes stopped their raids and settled in this conquered land (the land of the North Men which will be known as Normandie) with Hrolfr becoming the first of the Dukes of Normandie.

The initial territory under Hrolfr rulership was composed of the following pagii (pagus: frankish administrative circonscription): Pays de Talou, Pays de Caux, Roumois, Vexin, Meresais and Evrecin. It was delimited with rivers, as was the usual way at this time: the Bresle river was the northern limit; the Epte river was the eastern limit; the Charentonne and the Risle rivers were the western limits. The capital of Normandie chosen by Hrolfr was Rouen, which was sacked three times during the initial raids. His baptism and his wedding were celebrated in 490 in this city.

A lot of northmen settled in Normandie and coexisted peacefully with the Franks. In 494, Raymond, the first son of Duke Robert, was born. During three days there were a lot of festivals in all of the Duchy of Normandie. In 495, Floriane, the daughter of Robert and Laure was born.

This is the start of the Pendragon Campaign.

In 500, a famous guest of the Duke is Merlin, who stops at the Duke's Palace while en route to Rome. Just before leaving, he makes a strange prophecy to the duke.

In 505, a lot of nobles rebel against the heavy taxes imposed by the Duke. The repression is very bloody and impressive for the population. This day will be known in the future as the Red Seine day.

In 515, Robert decides to retire to the newly founded abbey of Mortemer, and Raymond becomes the third Duke of Normandie. The wedding of his sister Floriane is arranged with the son of the Count of Anjou in an attempt to maintain the peace with a turbulent neighbour.

In 520, a traveller coming from Logres dies in Rouen; this is the beginning of a plague epidemic. Luckily, with a lot of prayers and a few quests for relics, the disease is stopped and vanishes from the Normandie.

In 524, the bishop of Caen complains about the behaviour of some of the vassals of the Duke. Shortly afterwards, he is murdered by an angry knight. This is the beginning of a revolt in the western part of the Duchy. The Duke asks the help of the Count of Anjou to quell this rebellion.

In 525, a small force of knight and soldiers secretly crosses the channel and lands in Normandy. The port of Barfleur is seized during a surprise attack, where Agloval (Lamorak's brother) is brilliant against a treacherous opponent (See the Boy King supplement). The dukes of Normandy, Champagne and Burgundy unite themselves under the leadership of King Claudas to fight the invaders.

In 526, all of Arthur's army crosses the channel. This is the beginning of the French campaign. Fighting up to the Seine river, Arthur finally reaches Paris, which surrenders in July. Raymond is captured during one of the fights and Kay become Duke of Normandie (see Boy King supplement).

Although Kay keeps the title of Duke of Normandie, the real ruler is Martin de Beaumont. Under his rulership, Normandie becomes again a flourishing province.

In 539, Martin dies of illness. Georges le Marin replaces him as the head of the province. Slowly, he comes under the control of King of the Frank's emissaries.

In 550, Chateau Gaillard is assaulted. This is the end of the Normandie province, which becomes part of the Kingdom of France....

ADMINISTRATIVE, POLITICAL AND RELIGIOUS ORGANIZATION OF THE DUCHY:

Shortly after obtaining the lands, Hrolfr divided them quite equally among his men. He chose to keep the pagus organization as a unit of administration and taxing. Each pagus is usually shared by 5 to 10

nobles.

The levy that is raisable by the duke is composed of 500 knights and 800 soldiers (according to the Pendragon rulesbook). There is also a naval levy, but there are not a lot of documents on the number of ships that were available to the duke (this is a free choice for the gamemaster).

One of the most Nordic changes brought by the Northmen to the duchy was in the maritime law:

* the duke has a monopoly on the wrecks ("vrek" in old danish, "veriscus" in latin). Everything that comes from the sea is his property unless his representative decide otherwise.

* whales and sturgeons are also under his monopoly

Another very useful addition for the contry management was the use of the acre ("akr" in norrois) as the sole land measurement unit.

The Duke of Normandie is also called Count of Rouen. He is a vassal of King Claudas.

At the head of each pagus, there are Counts and Viscounts (most of them were members of the ducal family or meritous members of his soldiers), mostly on the frontier areas of the Duchy (see the schematic figure in the "Short History" chapter):

* Count of Ivry/Evreux for the pagii of Evrecin and Meresais

* Count of Eu for the pagus of Pays de Talou

* Count of Avranches for the pagus of Avranchin

* Count of Exmes for the pagus with the same name (also sometimes called "l'Hiemois")

The viscounts are initially in pagii where there is no count, but their number will grow during the period (the most known are the Viscount of Bayeux and the Viscount of Avranches)

Another big actor in the political organization of Normandie is the Church, which slowly develops the size of the territories under her control by donations from noble people and the foundation of abbeys. The Archbishop of Rouen has a great influence on the Normandie rulers, as do a lot of Bishops in the various parts of the Duchy

There are also "errant" bishops (with no seat) who roam the duchy lands. most of the Normand bishops are married.

As a side note, the official culture/religion of the Normandie is French/Christian (as specified in the Pendragon rulesbook), but the northern part of the Cotentin was under Norvegian control before it was added to the duchy; some of the inhabitants quickly adopt the official religion, but until the end of the duchy, most of them are still pagans or of the Wotanism religion (if the supplement "Land of Giants" can give us an official point of view on the religion of the Norvegians...)

THE PLACES

The Count of Avranches is the ruler of this area, which includes the city of COUTANCES and MOUNT SAINT MICHAEL. The Couesnon river is the southwestern boundary of the duchy.

Avre river: a tributary of the Eure river and the southern boundary of the initial territory granted to Hrolfr.

-- B --

BALTEIS: a subdivision of the northern pagus of COTENTIN.

BARLFLEUR: this port, protected by a common castle, was the place of disembarkment of Agloval (Lamorak's brother) and his men in 525. During the assault on the castle, Agloval fought against a Norwegian warrior who chopped his left foot with a great axe. Although victorious, Agloval rested a few months in this city, waiting for the arrival of all of Arthur's army in 526 (cf The Boy King supplement). The next battle after that was against troops raised by the Dukes of Normandie, Champagne and Burgundy.

BAYEUX: this city was a Roman stronghold before the arrival of the Franks and the Northmen. The bishop is the most influential man of the Bessin pagus. Although destroyed by the Northmen attacks in 491, the fortifications of the castle were quickly rebuilt. It was here that Hrolfr, first duke of Normandy, was wounded in the throat by an arrow. After a period of shock, the Northmen finally overran the defenders and captured the city. This city was also one of the favoured residences of the duke, with ROUEN and FECAMP.

BEAUMONT: home of the family of the counts of Meulan. The most famous member of this family was Martin de Beaumont, who administered Normandy under Kay's rulership. His most notable action was the expansion of the road system in Normandy to allow an easy circulation of goods and merchandises.

BECHELLOUIN: a Benedictine abbey, founded by Thomas de Lamort in 500, near the bank of the Risle river. Famous for apple tree orchards. According to some rumours, these were Devil apples that had the power of oblivion (eaters sometimes forgot a week of their life after eating one apple).

BESSIN: pagus that was added to the Duchy during the military campaign of 491. The capital is the city of BAYEUX.

Bethune river: At the mouth of this river is the port of DIEPPE.

BONSMOULIN: castle built in 495, near the ditch between Normandy and Perche. This castle seems to be haunted, because every two months a part of the southern wall goes to pieces during the night. When the sun rises, the wall is again intact.

Brottonne Forest: A great wooded area, south of the Seine river, near its mouth. A monastery was built in the heart of this area but everybody who tries to enter this area seems to get lost for a day or two before finding it. According to some travellers, the monastery was constructed with the help of twin giants in less than a week.

Bresle river: the northern limit of PAYS DE TALOU pagus, and of the Duchy.

BRIOVERA: Roman settlement where the bishop of COUTANCES accomplished

some miracles. Later, after his canonization, he will give his name to the city who will become SAINT-LO.

-- C --

CAEN: near the Orne river, the dukes will build an imposing citadel to protect the city during the rebellion of 524. The murder of the bishop in this city, after a long speech about the moral behaviour of the Duke was the origin of the agitation. Marc de Talon, his murderer, was found later, ignoring everything concerning this event. Near him were remains of apples from the BECHELLOUIN Abbey.

CARUSBERG: this scandinavian settlement is mainly a port, protected by the castle of the Jarl CARUS, who gave his name to this settlement in the extremity of the COTENTIN peninsula. Later, this city will be named Cherbourg.

CASTLE GAILLARD: see GAILLARD

CHAMBOIS: a castle where live a group of dwarf knights. Although small in size, they are among the most ferocious men that protect the caravans that bring the ducal taxes to ROUEN.

Charentonne River: western limit of the initial territory of the Duke of Normandie.

CORBON: salt marshes on the Dives River's mouth. One of the most bloody battles of the 491 campaign was fought here. Now, the salt marshes produce only pink salt (nothing can whiten it).

COTENTIN: pagus and peninsula. Initially under the control of Norwegians who settled here in 470, this pagus was added to the Duchy in 493, with the massive treasury given to the Jarl Carus by the Duke. Although a vassal of the duke, the Jarl still has a lot of authority in this pagus and maintains a double religious faith: catholic and Wotanic. Each year, the Jarl send a couple of ships filled with young adults to the land over the Channel to help the defense of Saxon settlements or occasional raids.

COURCY: castle of the Yellow Lady. The Yellow Lady is an enchantress that seems to attract only old knights. Only this kind of knights are given hospitality in her castle. Why? Nobody is able to answer...

Couesnon river: southwestern most limit of the duchy and the AVRANCHIN pagus.

COUTANCES: city in the COTENTIN pagus. The seat of Bishop Bernard Kuls, who vainly tried to convert Jarl Carus to the catholic faith. After the wedding of Laure, daughter of the Count of Coutances, this city obtains a new fame, attracting a lot of travellers and a lot of political agitators.

-- D --

Douve River: river in the COTENTIN pagus.

DIEPPE: fishing port in the PAYS DE TALOU, at the mouth of the Bethune river.

Dives River: western boundary river of the LIEUVIN Pagus.

-- E --

Eaulne River: northern tributary of the Bethune river.

ELBEUF: cloth making town on the Seine river.

Epte River: eastern boundary river of the duchy. A tributary of the Seine river. In SAINT-CLAIR-SUR-EPTE, at the junction with the Seine, the treaty between King Claudas and Hrolfr was signed in 489. A small castle was quickly built here after that, to protect the Normandy from the Franks raids.

EU: town located in the PAYS DE TALOU. Castle of the Count of Eu.

Eure River: a southern tributary of the Seine river.

EVRECIN: pagus.

EVREUX: town, bishop, Count of Evreux.

EXMES: pagus.

-- F --

FALAISE: oldest castle in Normandie.

FECAMP: fishing port, coastal fortress and abbey. Capitol of the PAYS DE CAUX. The abbey, founded in 496, was reputed for the liquor made by the monks. This might be the reason why this little town was chosen as one of the three official residences of the Duke.

-- G --

GAILLARD: impressive castle guarding the Seine Valley. Its capture by men from the Ile de France, with the help of traitors, marked the end of the Duchy as a nearly independant entity in 550.

GISORS: a castle.

HAGA: a sub division of the northern pagus of COTENTIN, under the control of the norvegian Jarl Carus.

HAGA-DIKE: a 4 kilometers long fortification on the HAGA peninsula (a little cousin of Hadrian's Wall). This fortification was built by Celts circa 800BC and is made of superimposed layers of earth maintained by stones. On top of this is a wooden palisade and a ditch on the south side. The Haga Dike may rise up to 6 meter high in some places.

HELGERIS: a sub division of the northern pagus of COTENTIN under the control of Chief Helgi from Norway.

-- J --

JUMIEGES: a benedictine abbey founded in 503. This peaceful place attracts a lot of riche nobles who come here for a period of calm and meditation, or after great diseases. The monks and the abbot have a great reputation as healers in all the Duchy. There are two churches: one dedicated to St Peter and the other to the Virgin. The ducal treasury is also stored here, under an heavy guard.

-- L --

L'AIGLE: a motte and bailey castle. The lord living in this castle is a protector of eagles. He never use falcons for hunting, only eagles.

LE MELE: a castle.

LIEUVIN: a pagus added to the Duchy during the 491 campaign, after the victorious siege of its capitol LISIEUX.

LILLEBONNE: Initially a roman military camp. A typical castle, with a square central tower, was built on the remains of the camp that was destroyed during the first raid of the Northmen.

LISIEUX: capitol of the LIEUVIN pagus on the Touques river.

LYONS LA FORET: a castle.

-- M --

MERESAIS: one of the initial pagii of the Duchy

MORTEMER: an abbey founded in 513. Robert, retired to this abbey in 515. Like a lot of the people who retired in this abbey, he died in 530 of indigestion, after eating fish. Near the abbey there is a pond with very tasty fishes. After having a taste one of it, it is very difficult to not try to catch another one and eat it.

MOUNT ST MICHAEL: Most famous abbey of the Lower Normandie. Due to the tidal waters that surround the island, pilgrims must stay at least one night in this abbey while waiting for the next low tide. See the adventure of Mount St Michael for more details on this place (in Part 3 of this article).

-- O --

Orne River: a river that runs in the BESSIN, EXMES and SEOIS pagii.

-- P --

PASSAIS: the last pagus added to the Duchy in 503, next to the SEOIS pagus. Although contested by the Count of Anjou, the Duke of Normandie was still the lord of this pagus.

PAYS DE CAUX: one of the initial pagii of the Normandie. FECAMP is the capitol of this Pagus.

PAYS DE TALOU: one of the initial pagii of the Normandie. DIEPPE and EU are the main cities of this pagus.

PRE DE LA BATAILLE: place near the Seine river where the 505 rebellion was quelled by the troops of the Duke. During this furious day of battle, at least 3 counts and 5 viscounts were counted among the dead. Every body found on this battlefield was thrown in the Seine River. The water remained red for one week after this battle.

-- R --

Risle River: western boundary river of the initial Duchy.

ROSTHELNENSIS: a sub division of the northern pagus of COTENTIN.

ROUEN: Capitol of the Duchy of Normandie and the Pagus of ROUMOIS, and the second city of France and Gaul. Home of the Archbishop of Normandie. This town on the Seine river is a great market place. The conversion and the wedding of Duke Hrlofr and Poppa were celebrated in the cathedral. Although sacked and burned at least 3 times during the raids preceding the foundation of the Duchy, the city was quickly rebuilt and is expanding outside the fortifications. The latin name of Rouen was Rotomagus. A lot of Danes and Norwegians are found inside Rouen, because they are always welcomed in this land, which they view as a second homeland.

Duke Hrolfr was buried in a crypt under the cathedral after his death, caused by a throat wound during the siege of BAYEUX. Sometimes, during crises, Dukes go to the crypt to seek a wise advice, because, according to rumours, the ghost of Hrolfr appears in front of them when he is needed. According to other rumours, mostly spread by the archbishop's men, the ghost sometimes also roam in the streets around the cathedral. The archbishops want to get rid of this crypt and are ready to try anything possible to do so...

ROUMOIS: a pagus whose capitol is the city of ROUEN.

-- S --

SAINT-CLAIR-SUR-EPTE: A castle was built on the island where the treaty was signed between Hrolfr and King Claudas.

SAINT SAUVEUR: Castle of the Viscount of COTENTIN (who holds the island of Guernsey).

SAINT-LO: future name of BRIOVERA. Name of a canonized bishop of Coutances.

SEES: capitol of the pagus of SEOIS.

SEOIS : pagus added to the Duchy in 491.

Seine River: great river. Boating is very easy and a lot of goods are transported by ships up to Paris, stopping at the market of Rouen. During the initial Northmen invasions, before the foundation of the Duchy, fortified bridges were also constructed by King Claudas to protect Paris. Unfortunately, the Northmen were still able to capture and destroy them and even raided Paris.

-- T --

Touques river: main river of the LIEUVIN pagus.

-- V --

Varenne river: southern tributary of the Bethune river.

VERNEUIL SUR AVRE: a castle.

VEXIN: a pagus.

Vire River: boundary river between the COTENTIN and BESSIN pagii.

The Adventure of the Berserker
(recommended as a winter solo adventure)

A Northmen berserker settled a few years ago in the village of Quincampoix, near a great wooded area known as "the Green Forest". He then became a woodsman and was well accepted by everybody living in the village. Recently, after a couple of days in the heart of the forest, he came back and began to frighten shepherders and other peasants. Initially, it was only with gestures and shouts. Later, he violently attacked a young herdsman and wounded him and a couple of cows with his great axe. After that, he was frequently seen near the edge of the forest, never outside, shouting in a language unknown to nearly everybody (some say that it is Northman talk).

The inhabitants of Quincampoix were frightened, and asked their lord to free them of this dangerous man. The PC knight is either their lord or sent by him to solve this troublesome problem.

Arriving at Quincampoix, the knight should be able to see the wounded herdsman and speak to elder people of the village. During this initial investigation, a young boy arrives, shouting that the mad woodscutter has been spotted near the village and is again shouting and waving...

Travelling on horseback in the forest is a very difficult task, so the knight should go afoot. When the woodscutter spots the knight, he will shout something in Northmen language and make gestures to invite the knight into the forest. If there is no reaction, the woodscutter will then try speaking the common language, and ask again that the knight come to him.

Once inside the forest, the woodscutter will speak in Northmen language or in common language. He'll say that he didn't wish to brutalize the young herdsman, but that was the only way to attract the attention of the ruler of this area. In no way does he wish to leave the forest. Rather, he wishes to show the knight some of the wealths of this forest. He asks the knight to accompany him into the heart of the Forest.

If the knight wishes to fight against the woodscutter, treat the woodscutter as a Saxon berserker at the top of his abilities. This should be a hard fight.

Note: if the woodscutter is killed, this is the end of the adventure, but the knight will miss a couple of interesting things inside the forest. Give him some Glory points for killing the madman but the economic level of Quincampoix will go down every year, and the forest will slowly enroach on the fertile lands the peasants are trying to maintain.

During the trip inside the forest, the woodscutter will lead the knight to trials to evaluate his ability to handle and administrate the forest. Here are a couple of suggestions:

- * the poachers: a couple of poachers are seen in action. Will the knight rush to arrest them or leave them flee with their catches?
- * the beasts: a pig and a boar are facing each other aggressively. Will the knight let them fight until the end or try to separate them before the end of the fight?
- * the dream: the knight suddenly finds himself in a clearing with

about thirty people (men, women and children). They rush to him and ask him how they should install themselves and how the lands will be shared? (this is a test of Stewardship...)

If the woodcutter thinks the tests are successfully passed, he will lead the knight to the heart of the forest. Here, he will tell him the whole story:

In the heart of this forest was a great and old tree. The Green Man, a powerful forest spirit that roams in different forests of the country, counted the old tree as his favorite resting place. One day, the berserker went inside the forest and found this tree. Seeing it was very good, he began to attack it with his axe. Quickly feeling that his home tree was endangered, the Green Man rushed to the tree, only to see it downed.

At first angered, he tried to kill the woodcutter with heavy branches. When the berserker was heavily wounded, the Green Man reached into his mind. What he felt inside was very perplexing: his forest was threatened by the humans who are destroying it to obtain land. But, the land was also necessary for the humans to survive. Must he try to protect the life of the forest and let the human beings die of starvation? To solve this dilemma, he decided to possess the woodcutter and attract here a representative of the human beings living near the forest. Inside the forest, he will test him to see if this representative will ensure that the forest will be handled correctly in human hands (he wishes to know that the laws will be respected, that the forest will not be quickly destroyed but progressively exploited to allow the renewal of the trees and of the animals living inside, etc).

If successful, the Green Man will allow the exploitation of the forest by the humans and will leave the Green Forest for another resting place not reachable by men. Before leaving, he will bless the forest and the lands surrounding it and free the body and the spirit of the woodcutter. The benefits of this blessing will be seen during the next twenty years. There should be no starvation or diseases in the Quincampoix area and the crops will be numerous. If needed, the forest will easily furnish animals for meat and wood for fire and building. No danger will exist in this forest.

The Adventure of the Dwarf Knights

The players come upon a caravan that is being attacked by bandits. This is a ducal caravan that brings to Rouen (or the Mortemer Abbey) merchandise coming from the ducal monopoly on sea wrecks. It is defended by guards and valiant dwarf knights mounted on ponys. If help is given to the dwarf knights, they will invite their rescuers to the castle of Chambois which was built specifically for small sized persons.

The Adventure of the Ghost

The streets of Rouen near the Cathedral are deserted during the night because the ghost of Duke Hrolfr is again out of his crypt. The Archbishop of Rouen is seeking valiant people who will free the city from the threat caused by this ghost. There are at least two possibilities for adventure:

* the real ghost is out in the streets.

* this is a bandit disguised as a ghost. While he is out, people flee, allowing other members of his group to steal the contents of merchant's or rich men's houses.

The Adventure of the Plague Demon

During the year 520, the plague is ravaging all of Normandie. The Archbishop of Rouen, during a night of prayers, had a vision and announced it at mass: the demon who is responsible for this disease is living on the Island of Abomination, which can occasionally be seen at the mouth of the Seine, emerging from the fog. If the left hand of this demon is brought to the cathedral and blessed, the epidemic will quickly stop.

On this mythic island lives a creature that eat all the corpses that arrive on the shores (corpses from wrecked ships, corpses thrown in the Seine, etc). Progressively, parts of the eaten bodies are replacing his original body. It should be a horrible vision for the valiant knights.

The Ducal Roads

The Ducal Road that runs from Rouen to Carusberg, passing by Elbeuf, Lisieux, Caen and Bayeux, is the main communication way (built on the remains of a roman via) of the Duchy.

Other roads are being built progressively:

* from Carusberg to Mount St Michael, passing by Coutances.

* from Coutances to Lisieux, passing by Falaise

A Childbirth Variant

As I ran several Pendragon campaigns, I noticed one problem kept cropping up: my PCs perpetually continued to engender children on their wives with seemingly no limit. To correct this problem I created the following tables. The first is used to determine a wife's age when a PC takes a wife from the Random Marriage Table. The second is used to determine modifiers to the Childbirth Table, depending on the wife's age. What this effectively does is decrease the chances for a healthy birth the older the wife becomes until she is no longer able to bear children.

The first table requires two rolls. The first roll determines the "spread". The second determines the actual age. I have used many different sided dice (d4's, d8's, & d10's). If these dice aren't available, roll the next highest and modify the results. For example: if you need to roll a d4, roll a d6 with results of 5 or 6 meaning to roll again.

WIFE'S AGE TABLE

d20	2nd roll	age "spread"
01-05	d4	17 to 20
06-10	d6	21 to 26
11-13	d4	27 to 30
14-15	d4	31 to 34
16	d6	35 to 40
17	d6	41 to 46
18	d6	47 to 52
19	d8	53 to 60
20	d10	61 to 70

Granted, the upper end is rather old, but there is very little chance of getting that high. 75% of all results end up being age 34 or younger. Look at it this way: any lord who gives you a wife that is 70 years old is probably giving you a wealthy widow (several times over) who is sure to die soon. The outlook is morbid, but probably true.

BIRTH MODIFIER TABLE

age	modifier to Childbirth Table
34	-1
35	-2
36	-3
37	-4 functional limit for poor knights
38	-5
39	-6
40	-7
41	-8
42	-9 functional limit for ordinary knights
43	-10
44	-11
45	-12 functional limit for rich knights
46	-13
47	-14 functional limit for superlative knights

Using these tables will stop the population explosion that occurred in some of my campaigns. My PCs even treated their wives as nothing more than an easy way to get heirs and lands. One even was "lucky" enough

to have three wives die, leaving him rich in lands and overrun with children. He looked forward to having wives die in childbirth because it allowed him to remarry. When I instituted these tables and his wife passed the childbearing limit, he was very upset. All he could do was pray for a Saxon raid, which, of course, never came.

The Boar Spear

The following is a magical artifact appropriate for use in a Pendragon campaign.

NAME: The Boar Spear

TYPE: Great Spear (Pendragon pg. 177)

DESCRIPTION

A typical boar-spear, long with a crossed-bar near the head. If examined closely, strange designs can be seen scratched along the entirety of the wooden shaft. [Awareness. Success = The designs form a strange, elongated boar emblem. Religion (any). Success = The designs are Pictish.]

POWERS

The boar spear grants two gifts, and along with those confers two geases.

The Gifts:

Long Fighting. While in combat, the wielder does not fall unconscious or die until he has taken 2x his Hit Point in damage. At that point, his utterly mangled body finally falls to the ground, devoid of life.

Inhuman Endurance. While in combat, Major Wounds do not have any affect upon the wielder.

All hit point loss and major wounds take their full, normal effect 1d20 minutes after any battle is ended. Typically, this means the wielder of the spear falls to the ground and dies.

The Geases:

Extreme Courage: The wielder of the spear may not retreat from battle once it has been commenced, unless he is the last of his side still standing.

Berserker Rage: Once the wielder has been wounded (for even 1 HP damage), he must all-out attack for the remainder of the current battle.

If a geas is ever broken, the spear turns back upon its wielder, automatically hitting him once for a critical success (ie, doing 2x the wielder's own damage). At this point, both gifts are immediately revoked as well.

HISTORY

The Boar Spear was a great gift given to the Pictish Ce Clan long ago. It contained within it all the power of the Boar Samhladh, and the Clan used it to win many victories against their enemies. In battle, the leaders of the Ce were untouched by the greatest wounds, and their rivals began to hold them in supernatural awe.

In later years, the Boar Spear was lost to the Ce through an unknown sequence of events, and did not surface again until recently. It is now held by wild Picts, just beyond the wall, who use it in their raids upon King Arthur's knights.

STORY IDEAS

- * Against the Picts - Pictish incursions across Hadrian's Wall are increasing due to a new, nearly invulnerable leader. How will the knights defeat the Pict who holds the Boar Spear? Travel into the Pictish lands, to discover the legends behind the weapon, might be required.
- * The Priest & The Spear - After defeating the Picts and capturing the spear, the players must face the problem of what to do with it. Portents warn that if it is simply destroyed, a powerful and vengeful boar spirit will be released. Yet players may not want such a powerful Heathen weapon to fall back into Pict hands. An aged priest is said to have the power to lay great wards upon Heathen items of power, but he must be found in the uncultured wilderness of Cambria, and then he will need certain religious & arcane tokens to be found before he can conduct his ritual.
- * A Question of Justice - When the Spear is finally dealt with, players will be faced with a visit from the entire Ce Clan. They claim that the spear is theirs by hereditary right, and that it must be returned to them if Justice is to prevail. Numerous problems should arise from the visit of an entire Pictish clan. If accidental bloodshed can be avoided, the issue of Justice will still need to be addressed.

Saracens in Pendragon

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SARACENS IN PENDRAGON

Arthurian literature is built up in layers, with each addition representing the prejudices of its time. The treatment of the Saracens in the Arthurian canon demonstrates this. In earlier works, they are sometimes confused with the ancient enemy, the Saxons. In later works, most important Saracen characters give up their religion and embrace the faith of the authors, Christianity. In Arthur's time, Islam did not yet exist. Its prophet was centuries from being born, but later authors added Saracen enemies to the stories to give historical depth to their hatred of the Muslims in the Holy Land.

So as to avoid offense to Islamic readers, and to prevent us having to have Mohammed born well before his time, in Pendragon no stress is placed on the crusades mentioned in Malory. Religious war is not a theme of his stories, and the Crusades, historically, were, in many places, little better than a series of genocidal bloodlettings, where the *_Franc_* [NOTE: Italics, this is an Arabic word.] knights killed indiscriminately, on the principle that God would save the souls of any Greek Christians they murdered. This author chooses not to romanticise their actions, or justify them within the game context.

SIDEBAR:

Crusading

Although knights may still go Crusading in any phase, this should be rare. Their swords are needed closer to home. The British nobility and the Celtic Church do not support the crusading movement. Player characters should feel intense social pressure to ignore the Holy Land and deal instead with local concerns.

Although a knight may, in theory, take the Cross at any time, the great crusades in the Pendragon era occur during the first, second and fifth phases.

During the Interregnum, a knight would be derelict in his duty to leave the realm. He must defend his liege's lands from covetous neighbours, Saxon invaders, brigands, Irish pirates or Pictish raiders. "King before God" is a basic rule of feudal life and men who ignore it lose Honour.

During the second phase, the Boy King and his enemies require all of their troops, first to kill each other, then to face down the Saxons. A man going to Constantinople at this stage is deserting Britain in a time of crisis. Arthur follows the Pope's rule that no crusader's lands should be despoiled, but he, and all other relatives of those at Badon, will hold in low regard the cowards who did not stand against the Saxons.

In the final phase, if you are Arthur's man, you are probably already dead. If not, your liege needs you desperately, as the kingdom falls

into pieces. The Catholic de Ganis go off to get butchered and any PC who follows their lead either meets the same fate, or winds up a hermit in Syria, Egypt, or some other distant place.

When the Emperor of Byzantium asks all Christians to aid him in his wars to the East, and the Pope declares murdering unbelievers to be a penitential act, for which you will be forgiven other sins, the Celtic Church exhorts its devotees not to attend. They do not defy the Pope publicly, but some make clear that killing people won't counterbalance adultery. Many suggest that killing Heathens (well, usually Wotanists, actually) closer at hand is more useful than sailing for months to do the same thing. Few British knights attend.

If, after all of this, a player still desires their knight to go Crusading, then tell them to roll twice on the Vassal Service Solo for each year away. A roll of 18 is a battle, not a tournament, as such sports are put aside in times of war. Tell them to make a CON check each year to avoid catching leprosy, dysentery, jaundice, or something equally unpleasant. They take an Aging Check each year to represent the strain of armoured combat in harsh terrain, coupled with poor food and a lack, at times, of potable water. They may generate a Love (God) score of 2d6+6 in their first year and in subsequent years gain an automatic experience check. Knights may add a point to this score, when first rolled, for every experience check they take in Vengeful, Arbitrary, Cruel, Proud and Worldly, so long as this does not take the score over 16.

Knights gain the honour of being a Crusader, which is worth 100 Glory. They also gain glory appropriate for their activities in the Holy Land.

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The gamesmaster is, however, left with a group of significant characters who are Saracens, or who die crusading against them.

In this article, I will, in the future, use Sassanids, the rulers of sixth century Persia, in the place of the Saracens. The Sassanid Empire's official religion was Zoroastranism, which is described below. There are many ways for a Sassanid to reach Arthur's court. The simplest is to follow the example of Sangremor le Desirious and sail. Sassanid traders reached the slave markets of Dublin, so there might be a community of them there, or characters might be freed slaves, taken far way after losing a battle in the Middle East. Malory mentions that the Saracens attack Wandesborow after the battle of Bedgeraine, while the Vulgate says that the Sesnes, the Saxons, attack Vandaliors in Cornwall. In Pendragon, I merge these events and have the Saxons attack Wandesboro in Lothian, but Gamesmasters might wish to have a small group of Sassanid warriors, or slaves, take part in this invasion.

The Sassanid culture will appear strangely familiar to many readers. The religion of Islam is Arabic in origin, but the Commanders of the Faithful moved their capital first to Damascus, a Byzantine city, then to Hashimiya and Baghdad, both Sassanid cities, the last only about twenty miles from the Sassanid capital Ctesiphon. The language and religion of the Arabic conquerors fused with the culture of their Sassanid subjects, creating the ancestor of the culture with which the Europeans later interacted during the Crusades. Gamesmasters may wish to emphasize this by allowing the Sassanids to use technologies and lifestyles developed far later by the Arabs, in much the same way as

we allow Arthur to use systems and artifacts invented, after his death, by the French.

Just remember, if you decide to allow your Sassanids to borrow from their descendants, when Sir Dagonet starts telling one on the tales from the "Alf Laya Wa Laya", or when Sir Palmodies impresses the ladies with his ditty about a loaf, a jug of wine, a book of verse and so forth to remove the references to Allah and Mohammed.

CHARACTER CREATION: Sassanids

Region and Lands:

Sassanids either come from Persia or from Dublin. In this section "Irish" Sassanids describes characters who have gone native, either by adopting local customs or through being born in Dublin or Leinster, away from large communities of their countrymen. Roll 1d6. 1-3 Persian, 4-6 Irish.

Culture and Religion:

Sassanid and Zoroastranism.

Zoroastran Religious Attributes: Add +3 to each of:

Honest, Chaste, Pious, Just, Generous.

Father's Class Table:

"Persian" Sassanids usually enter Ireland as slaves. Some come freely to make money, if traders, seek adventure, if nobles, or guard a trader or nobleman, if warriors. In either case, by the time they are sufficiently old to be played, all PCs are fortunate enough to be free, unless the Gamesmaster decides otherwise. In Arthur's realm slavery is illegal, although it's common in Ireland and among the Saxons.

"Irish" Sassanids generated as PCs are usually free. The most powerful are members of Palomides' family, either by blood or marriage, although others have entered the service of nearby nobles.

	Persian		Irish	
01	Minor Noble	(as Banneret)	Banneret	01
02 - 09	Warrior		Vassal Knight	02 - 03
10 - 20	Trader		Bachelor Knight	04 - 06
			Mercenary Knight	07 - 12
			Warrior	13 - 17
			Trader	18 - 20

Trader: As per "Pagan Shore"

20 points to spend plus
4 in both Boating and Intrigue.
2 in Orate

+2 in both Selfish and Deceitful
Honour -3

Inherited Glory: 1d6

Name and Father's Name: Sassanids should use Persian historical names

that they fancy, or, since they are taking the place of Arabs in Pendragon, any Arabic name they feel suits their character. The name "Abdallah", or its derivatives "Abdullah" or "Abdul", all quite popular for Arabs in Western literature, mean "Servant of Allah" and therefore aren't appropriate for Zoroastran characters.

Liege Lord: Ask your GM where the campaign is to be run. If that's undecided, it is King Astalabor.

Trait Modifiers:

The Sassanids are an empire building people. They are Worldly (+2), Proud (+2), Just (+1) and Prudent (+1)

Directed Traits and Passions:

The Sassanids have few cultural traits which are likely to affect them so far from home. Their culture stresses a veneration of the King as a sort of prophet-demigod, shrouded in mystery and withdrawn from the world, which adds +3 to their Loyalty for the distant Emperor of the Sassanids, should they generate one. Characters with high "Loyalty (Sassanid Emperor)" scores will probably wish to return to their homeland, so they may be inappropriate as player characters. Many of these people "Hate (Byzantine Romans)", but there are so few of them in Arthur's court as to make this passion valueless.

Starting Skills:

Persian Sassanids, although they have courtship customs and methods of distinguishing each other in battle, do not practice Romance or Heraldry in the French fashion. They instead Flirt and try to Recognize other knights. Faeries in Persia are so dissimilar from those in Britain as to make a Sassanid's Faerie Lore zero. The sport of tourneying has not developed there. They prefer polo. So as not to disadvantage Sassanid characters greatly, the gamesmaster might assume that there are merchant associates or learned scholars in Persia which can explain the basics of these odd, British customs to the player characters, allowing them to add to these scores during the character creation process, to a maximum score of five in each.

Sassanids from Dublin are exposed to the Danish and Irish cultures surrounding them and, after Anguish and Galahuat feudalise their territories, feudal customs as well. They gain one point in each of the skills mentioned above, so long as the skill is available in Ireland but lose the skill of archery, as it not practiced in Ireland. "Irish" Sassanid characters may be made more complicated using the rules presented in "Pagan Shore".

Starting Skills:

	PERSIAN	IRISH
Awareness	3	3
Boating	2	2
Chirurgery	0	0
Compose	3	3
Courtesy	1	1
Dancing	3	3
Faerie Lore	0	1
Falconry	3	3
First Aid	3	3

Flirting	4	4
Folk Lore	1	1
Gaming	5	5
Heraldry	0	1
Hunting	2	2
Industry	1	1
Intrigue	3	3
Orate	4	4
Play (Lute)	4	4
Read (Greek or Persian)	4	4
Recognize	4	4
Religion (Zoroastranism)	3	3
Romance	0	1
Singing	2	2
Stewardship	3	3
Swimming	3	3
Tourney	0	1
Combat Skills		
Battle	2	2
Horsemanship	10	10
Weapon Skills		
Sword	5	5
Lance	2	2
Dagger	2	2
Spear	1	1
Bow	4	0

Luck Benefits:

- 01 Money, 3d20 d.
- 02-03 Money, 1L.
- 04-06 Money, 1d6L.
- 07 Your ancestor was one of Alexander's generals. Gain 100 glory.
- 08 You have a Barb Courser.
- 09 You have an Arabian charger.
- 10 You have a part-share in a business, which earns you 3L. annually.
(Knights are forbidden to craft things themselves, or to engage in usury, that is they may not lend money. They are, however, allowed to own mills, premises and businesses, upon which the tenants pay rents.)
- 11-16 Family Heirloom: Roll 1d6. Value 1-3 = 1/2L.
4 = 1L.
5 = 2L.
6 = 5L.
- 17 You own several useful slaves.
- 18 You have a healing potion (heals 1d6 points, once only) Priceless.
- 19 Upgrade your outfit by 1.
- 20 Roll twice.

Career Class:

As per normal, with the exception of traders, who are as per "Pagan Shore" p. 106 [Requires 13 Intrigue, 10 Orate, 10 Boat]. Since it is relatively easy to become a trader, many PCs will place their spare points into combat skills, becoming merchant adventurers.

Character Sheet Back:

Sassanids who were once slaves may not have a family whom they can

call upon for aid. This is a GM's decision.

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SIDEBAR

RELIGION: Zoroastranism.

Traits: Honest, Chaste, Pious, Just, Generous

Zoroastranism is an ancient and complex religion, to which a single sidebar cannot do justice, and it is hoped you'll look up its finer details in your local library. For the purposes of roleplaying Zoroastrans, here are some tips.

Zoroastrans believe that the universe is a battle between Truth and Lie and the Gods are aligned to each pole. These are Ahura Mazda and Arhiman. Each good act by a member of the faithful brings Ahura Mazda closer to victory, but victory is still at least four thousand years away. In the final days, the world will be cleansed in molten metal and made new, whole and good. As this faith develops it incorporates increasing amounts of Persian pantheism, so that each God gains a retinue of lesser Gods that serve them. The most important for Ahura Mazda is Mithra, around whom a splinter-cult forms.

Truth is the cardinal virtue of Zoroastranism. Charity to the needy is also highly valued. Fire is sacred, even when used for cooking. Believers wear a sacred undershirt and a girdle (basically a cord worn as a belt) every day of their lives. Believers ritually purify themselves upon awaking, after they have done anything that makes them impure, as they enter each of the five sections of the day, and before they worship. Worship of Ahura Mazdua is highly ritualised. Those who are good think good things, do good things and say good things. A said thing is good when it is carefully reasoned.

Dead bodies contaminate those who handle them. As Fire, Water and Earth were made by Ahura Mazda, contaminating them with dead flesh is wrong, so Zoroastrans should leave their dead to be eaten by carrion birds. It is wrong to convert from any religion to any other religion, as all religions lead eventually to Truth and each individual has been born into a particular faith for a reason. It is wrong to marry a non-believer. During menstruation, women can contaminate other people and things, so she must not sleep with her husband or tend the hearth.

The religious bonus for Zoroastrans is that their bodies remain pure. They cannot catch diseases and are immune to poisoning. For women, this prevents their own death during childbirth, although the child can still be stillborn.

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SIDEBAR:

Holy War, Crusading or Jyhad

Although knights may go Crusading in any phase, this should be rare. Their swords are needed closer to home. The British nobility and the Celtic Church do not support the crusading movement. Player characters should feel intense social pressure to ignore the Holy Land and deal instead with local concerns.

Although a knight may, in theory, take the Cross at any time, the greatest

crusades in the Pendragon era occur during the first, second and fifth phases.

During the Interregnum, a knight would be derelict in his duty to leave the realm. He must defend his liege's lands from covetous neighbours: Saxon marauders, brigands, Irish pirates or Pictish raiders. "King before God" is a basic rule of feudal life and men who ignore it lose Honour. Although it is wrong, according to the Pope, to sack a Crusader's lands, when every man is needed to defend against the barbarians it would be a foolish lord who left valuable manors to go to seed. Characters may return home to find another man governing their lands, spending their revenues and guarding their wife, temporarily of course. This is especially prevalent in Celtic Christian lands, where the Pope is seen as both wise and distant. The wisest knights will leave their lands under the stewardship of trusted brothers. Christians with Pagan lords will probably be attained, that is, their knighthood will be stripped from them, for failing to fulfil the obligations of their office.

During the second phase, the Boy King and his enemies require all of their vassals: first in their fight for dominance of the state, then to face down the Saxons. A man going overseas at this stage is deserting Britain in a time of crisis. Lot is a Pagan, so men of his who go Crusading will be attained. Arthur's knights can trip off to Europe, but game masters should not allow characters to benefit from the player knowledge that Lot's coalition, who care little for the Pope's decree, will be defeated. Characters who crusade during the Second Phase miss the most glorious battles of Arthur's reign. The High King enforces the Papal decree, but he, the veterans of Badon, the heirs of the Cymric dead and the people of areas like Salsbury will hold little regard for those who avoided the battle. An exception might be made for those who return with great tales of adventure (must accumulate 1000+ Glory). For such a glorious Crusader, Arthur would gladly welcome you to his court, although the Saracens who dwell there would be less friendly. During the Third Phase, after the conquest of Rome, Arthur's men have some time in which they might go Crusading, were it not for the threats posed by the Picts, Irish and odd magical creatures released into the world.

Characters should not act from player knowledge. For example, they should not know that Galahad will change his mind about the High Kingship. Arthur's realm is structured for provision a permanent warrior caste for a -reason-. Many knights, utterly unable to find the Grail, try to appease God by Crusading. For every one of them, the curse of the Quest holds true, they come back worse than when they set out. Many, of course, do not come back at all, either meeting a terrible fate, or ending up a hermit in Syria, Egypt, or some other distant place.

In the final phase, if you are Arthur's man, and are still capable of bearing arms, your liege needs you desperately. The kingdom is falling into pieces. If you go, then you'd best not return, for the romance will have ended, and the Saxons will be your lords, should you be of Logres. The term "Jihad" is Arabic and usually represents the Holy War of the Islamic culture against the infidel. In "Pendragon" it will be used to represent the pious Persian Saracen's participation in wars of this world, which affect the outcome of the spiritual battle between Ahura Mazda and Arhiman. Jihad preserves Zoroastrian religious freedom and the reign of the King of Persia. Zoroastrian characters may therefore go on Jihad, the equivalent of Christian crusade. The game effects of the two activities are similar. It's possible for PCs to be on opposite sides of a Holy War, but it isn't recommended, as each group might develop "Hate" passions for the other. This makes explaining why the characters are off adventuring together difficult.

Resolving Holy War.

If, after all of this, a player still desires their knight to participate in Holy War then tell them to roll twice on the Vassal Service Solo for each year away. A roll of 18 is a battle, not a tournament, as such sports are put aside in times of war. Each participant in the Holy War also makes a CON check each year to avoid catching leprosy, dysentery, jaundice, or something equally unpleasant. Additionally characters take an Aging Check each year to represent the strain of armoured combat in harsh terrain, coupled with poor food and, at times, lack of potable water. Religious Zoroastrans are immune to these hardships, although they still find the deprivation of campaigning unpleasant and fatiguing.

Effects of Holy War.

Characters may generate a Madness (Crusade/Jihad) score as per "Pagan Shore" but with the following modifications:

- The Madness has a beginning score of 2d6+6
- Characters may gain extra points when this passion is generated by taking a check in any of Vengeful, Arbitrary, Cruel, Proud and Worldly, so long as these additional points do not take the score over 15.
- In subsequent years they gain an automatic experience check in this passion if still engaged in Holy War. They also get a free check in one, or more Crusading trait.
- When a dozen or more people with the same brand of the Madness are together, it's score is raised by three.

When used in battle, this madness reduces all non-combat skills to zero. It adds ten points to the primary weapon skill, five to any secondary weapon required and five to Horsemanship. Critical success doubles the primary weapon skill, doubles the skill of any secondary weapon required and adds ten to horsemanship. Characters lost to the madness are perfectly willing to slaughter bystanders, not considering the battle to be over until they are sure that no potential enemy yet remains. They tend to accumulate checks in Crusader traits, resorting to genocide, cannibalism and similar terrifying acts.

On the up side, this trait can be used just about anyone the Crusader considers morally questionable, and is supported as virtuous by other Crusaders and some sections of the Catholic church. Crusaders find their passion addictive and many return to the Holy Land for fresh experiences. In the face of the deparavities of the Crusade, some few knights find God. Many of them leave the crusading host. Those who do not immediately return home join orders of friars, cenobites, or knight-monks. If your gamesmaster agrees that you have found God on the pilgrimage to Jerusalem, your character rolls for the Madness, then rolls Love (God). If the Madness is lower, you may discard it if you wish. This process reflects how many crusaders come to God only after a shocking, soul-testing experience. Crusaders remaining in the Holy Land, acting as a mendicant or student for at least a year, gain experience checks in each of their religious virtues. Thereafter, while working as a lay brother, knights gain an automatic check in their "Love (God)" passion each year. Zoroastrans undergo a similar process, except that the characteristics and diety involved are more culturally appropriate.

Many Crusaders simultaneously Love their God and suffer the Madness. This is the approved philosophy of the Church, which says that if you kill Heathens, you'll be forgiven other sins. It is up to the gamesmaster to decide precisely how violent God want crusaders to be, manipulating the Madness and the Love to reflect the character's progress toward that ideal. Most Zoroastrans fight the Franc as a matter of course, not considering

it a particularly religious act. In that sense they are just like Arthur's men resisting the Picts, so they need no modified mechanics to reflect their actions.

Knights gain the honour of fighting in a Holy War, which is worth 100 Glory per year. They also gain glory appropriate for any activities in the Holy Land. Characters who die while participating in a Holy War gain an additional 500 Glory, but remember that PCs do not die during solos.

Daughters of Giants

Daughters of Giants

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In Arthur's Britain, many of the superlative knights have the daughter of a giant as their mother. This section gives statistics for these beautiful fae, describes how one might bring a giantess to wife and suggests possible abilities passed onto the children of such a match. Finally it gives character creation guidelines which assist in the generation of player-character giantesses. Player characters should not be designed as giant-kin without the approval, in advance, of the gamesmaster as they will be unsuitable for many campaigns. The rules given below are easily adapted to other faerie races, and an example, Selkie-kin, is provided below.

The Magic of the Daughters of Giants

The most unusual feature of giantesses is their comparative lack of height. Although some are taller than human women, it's quite obvious that Chulwch isn't pining for a woman twice his size. Not wishing to dwell on matters anatomical, some male giants seem able to have human lovers, the half-giant Galahaut for example, while others kill their partners, like Howell of Brittany's daughter. There appears to be great variety in the height of members of the gigantic races. The daughters of giants described below are those that usually interact romantically with humans. In short... they are.

Giantesses are always beautiful. In some early stories, for example, Guenivere is a giantess. They also enjoy excellent health, never seeming to die in childbirth. This is partially because some giantesses are sterile when they have human partners. Many are long-lived, a quality they seem to impart upon their children. In game terms, they roll on the aging table only every second year between the ages of 35 and 55. None seems to die in the Arthurian stories, instead fading away, presumably into Faerie.

Many female giants have magical properties beyond their health and beauty. Flowers spring from Olwen's footsteps, for example. Custennin's wife, assuming for the moment that she is a giantess, can twist fire logs with her bare hands. Gamesmasters designing a giantess should choose a minor magical effect that symbolises some facet of her personality and apply it. These effects are not always useful or visual, and gamesmasters are encouraged to be creative. As with many Fae, giantesses speak the Universal Language and so can communicate with humans from any region. Although Fae in the Arthurian stories seem to show little aversion to crosses, iron or other folk-charms, Gamesmasters may wish to impose traditional limitations on giantesses.

Romance and the Daughters of Giants

To marry a fae requires a courtship of some skill and, often, either the permission or death of the lady's father. Balor, for example, prevents his daughter marrying, because he knows her son will be his killer. Similarly Olwen's father dies shortly after consenting to his daughter's marriage. Fae fathers, when setting the conditions of the match, will often ask a bride price that they consider it impossible for the knight to meet. The story of "Chulwch and Olwen" is that of Arthur's knights collecting the bride-price of Ysbaddadden's daughter, and gamesmasters are encouraged to review it.

In some cases, where no father exists, the lady herself imposes a quest on her suitor, so that he might prove worthy of her hand. King Astlabor gains his faerie bride the most easily of any knight, but to do so he must reveal to the court that he is not a Christian, and thereby forces himself into exile until his later conversion. Again, gaining a giantess for a wife should be the focus of a campaign, rather than a single story, much like marrying any other notable heiress. Faerie women are fickle and often ask for the most ridiculous things. Occasionally they will ask a knight to demean himself, or break oaths, to demonstrate his affection, then spurn him for proving himself an untrue gentleman. Some extract promises as their half of consent to marriage, and return to faerie should the husband break them, which in folk-lore, for some reason, he always seems to do eventually.

The Sons of Giantesses

The sons of giantesses seem to have the following benefits:

- * All are fine knights. In game terms they have a five point bonus added to their favoured weapon skill at the very end of character creation.
- * All are highly resistant to damage and age. The children of giants cannot lose more than one statistic point to any Major Wound. They do not age, instead dying at a time fore-ordained by the Gods.
- * All are quite tall. Add 2 to their SIZ score.
- * Creatures of the other side instinctively know that these characters are special. Although this does not change the knight's bonuses, it does allow the gamesmaster to run scenarios with added mystical influences which have been attracted by the giant-kin. Galahaut is Lancelot's confidant. Palmodies spends his life chasing a demonic beast. Pelleas romances the chief Lake Maiden. PCs should have similarly magical retainers and associates.
- * Sons of giantesses are exceptionally passionate creatures, their fixations verging on the mad. Giant-kin spend vast amounts of time indulging their passions, so much so that they undertake other adventures only rarely. Palmiodes chases the Questing Beast, Galahaut hangs around Lancelot and Pelleas courts continually his aquatic lover. The player and gamesmaster should negotiate, in advance, a passion which will regularly draw the knight out of the story.
- * Gamesmasters are encouraged to grant other minor effects which reflect the nature of the character's mother. A Fir Bolg descended knight might, for example, be able to create storms by spilling his blood on water, or might have a Fochan servant or guardian. The hair of a fortunate Continental giant-kin might turn to gold when cut at sunrise. A Cornish giant might be able to sense tin ore nearby, or may be stronger on those days he eats stones for breakfast.

CREATING A GIANTESS

In Arthurian Britain there are two main groups of Giants. Cornwall is stuffed to overflowing with them, and the seas around Ireland, and the Isles west of there, hold the remnants of the Ui Net tribe and their Fir Bolg servants. Two other types of giants are mentioned in the stories. The Romans have giants in their imperial guard. Finally some

Saxons and Danes are referred to as "giants". They are, however, merely Quite Big Humans and use human character generation rules.

Type: Either roll a 1d6, with 1-3 being Cornish, 4-5 being Irish and 6 being Continental, or choose the tribe most likely to be active in the main kingdom of your campaign. If in doubt, assume your giantess is so similar to "Cornish" that you may use their rules.

Culture and Religion:

Cornish Giants have Cymric culture.

Irish Giants have Errain culture, if using "Pagan Shore". Alternatively they use "Irish" statistics.

Continental Giants generally are of Roman culture, although some are French or belong to the tribes neighbouring the Empire. The Giant of Saint Michael's Mont is, for example, from Spain originally.

Father's Class:

All player-character daughters of Cornish and Continental giants have fathers of the "Warrior" class. Irish giants have fathers of the Bo-Aire class and may use the fostering rules. Some giant tribes do have chieftains, but they tend to be of the larger varieties, so that their daughters are unsuitable as romantic partners for humans. Olwen is an exception to this.

Liege lord: This is the character's father, or husband, usually.

Statistics:

Cultural Modifiers: Cornish = +3 CON.; Irish = +1 SIZ, +2 APP;
Continental = +1 DEX, +2 APP

SIZ: 3d6+3

DEX: 3d6

STR: 3d6

CON: 2d6+3

APP: 4d6

Personality Traits and Passions:

Giantesses are almost always Pagan, but most seem willing to undergo Christian marriage rituals. In this Palomides's mother is an exception. Continental giants, at the discretion of the gamesmaster, might be Christians, or even Jews or Sassanids.

Cornish Traits: Cruel +3, Arbitrary and Suspicious +2.

Irish Traits: Vengeful, Indulgent, Proud and Cruel +2 each, Reckless +1.

Continental Traits: Deceitful, Worldly, Proud, Cruel +2 each.

Passions:

Loyalty (lord) and Love (family) are rolled normally, but giantesses have no expectation of dowries from their fathers and so do not subtract their daughter number from their Love score. It's possible for giantesses, upon marriage, to generate a fresh Love (family) score, to reflect their feelings toward their children, as some seem

not to care about the death of their fathers. Irish giantesses may have the "Pagan Shore" passions of Loyalty (tuath) and Love (fosterfamily) if the Gamesmaster wishes.

Giants are familiar with the human concept of hospitality, although not all practice it.

Honour is, in essence, a knightly passion. Giants do not have it unless they wish to, and among them it is rare. Giantesses have Honour more frequently than giants, but it is still, for them, an optional passion.

Giants might, in theory, be chivalrous, as might giantesses. This would be exceedingly rare.

Women's gifts: As per mortal women, save that "Nimble Fingers" is replaced by "Faerie Stewardess" which adds 10 to the woman's stewardship score. This reflects her ability to bring in catches, if a Ui Net, or to ensure the fertility of the soil, if Cornish. Continental giants seem to have links with the weather. All that fooling about with Olympians, you see.

As fae, Giantesses have Sight scores and can use them much as any magician does. They cannot generally cast spells, embodying magic rather than controlling it. A giantess spell-caster is beyond the scope of the current rules.

Skills: As per Cymri, Errain (Irish) or Roman humans, save that giantesses add 5 points to their Faerie Lore and have no Folk Lore skill. They do not practice Heraldry or Tournenying and have no scores in these skills. Falconry is an unusual skill for giants, but Gamesmasters should decide if the character is familiar with this sport.

INSERT:

Alternate Faerie mothers:

Selkie and Lake women.

The Selkies are a race of seal-people who can come ashore and shed their skins. The king of the Selkies lures beautiful women into the water, but female selkies are far safer to approach. If a man finds and hides the skin of a seal-woman, she is forced to remain ashore until he returns it, or she finds it. Usually the selkie-woman and the human marry and have children, whose ancestry is apparent through the webbing on their fingers and toes, or the leathery patches they have on their hands and feet. When the Selkie woman finds her skin, she returns to the water, leaving her husband behind. A similar race, the Roane, are found in the lochs of Scotland, while the Shetland Islandads host the Sea Trows.

There are similar Lake Women, who promise to marry so long as their husbands do not perform certain deeds, for example striking them in anger thrice, who leave, taking their dowries with them, when this marriage contract is broken. Some few of these Lake Women finds ways to re-establish contact with their husbands and children, and teach them arts, such as healing.

For her stay on land, a Lake Woman or Selkie acts as a woman generated under the Cornish Human rules, save that she, like the daughter of a

giant, has the Sight and has no skill in Heraldry, Tourneying, Falconry or Folk Lore. They have a bonus to Faerie Lore of five points. Selkies may communicate with seals at will. Lake women can breathe underwater and have the Natural Healer talent in addition to that which they rolled as their Family Trait. Their children are often noted healers and sometimes have the magical abilities which reflect their mother's nature. Melusine, the most famous fairy-wife of France, was only a half-fae, her mother being a fountain faerie.

Land Holdings in Pendragon

"Fortham laga sceal on leode luflice leornian
Lof se the on lande sylf nee leosan"

"Wherefore he who does not wish to lose respect in the land
must willingly learn the customs of the people."

-- Rectitudines Singularum Personarum
Hemming, c1012 AD

Introduction:

Here's a short piece on the typical size of land holdings in Arthurian England, using what we know of Saxon England thereafter as a model. Many of the items I may quote below, therefore, are anachronisms (as if Arthurian history were not filled with them already). Certain taxes, services, rights and responsibilities require explanation, which I did not have time to type up at this point. This is just to give you, as Pendragon players and GMs, the opportunity to further explore land use prior to the publication of the long-anticipated Nobles Book redux.

Original figures herein are stated at 5 hides, given historical Domesday Book figures and population statistics for 1066 & 1086 AD. Average populations for Arthurian England can be considered equivalent. There is strong indication that land value equals 1 Librum per annum per hide. If so, this would actually make the typical Pendragon knight's manor a little larger, totaling 6 hides in size. For GMs and players who would like, just multiply population figures below by +20%. Example: Total acreage would become about 720 acres, population would be 125, with 10 villeins (9.6 rounded up), and so on.

In addition, note that given the figures below, you can calculate your own typical holding. If you want to have more sokemen share the land, or if you want to have more villeins or bordars, knowing these calculable figures, you can do so. I apologize for any terms not defined sufficiently below. For those so interested, please read Maitland's "Domesday Book & Beyond", Darby's series on "Domesday Geography", Frank Stenton's "Anglo-Saxon England," plus Loyn's "Anglo-Saxon England and the Norman Conquest." They're worth the exploration.

-Peter Corless. 1/21/96

The Typical Knight's Holding

Size:

5 hides (1 sq. mile) of arable plowland

* 600 or so acres of arable

* About 30-60 acres of meadow (dedicated grazing lands) for oxen

Population:

Roughly 100, including 20 adult men, 20 adult women, 40 or so children and 20 elderly men and women (age 50+)

Of these, the adult men are typically of this mix:

* 1 Freeman (often a Squire or Knight, or Saxon Thegn)

- Lord of the Manor; holding protected by oaths & charters
 - Holds 120+ acres arable, plus pasture and meadow
 - Owns a horse
 - Owns a plow team (8 oxen)
 - Owns 3 head of cattle, a few swine, goats, and 10-20 sheep
 - Owes his Lord "fyrd" service and to help maintain navy
 - Owes his Lord "burhbot" (fortified town payments)
 - Owes his Lord "brycgeweorc" (bridgework, incl. upkeep of highways)
 - Votes in moots
 - Pays "Peter's Pence" (1d/year to Rome)
 - Paid "Church-scot" = 1/10th of all grain to religious site
 - Weregild of 1200 shillings
- * 2 Sokesmen (Free Villagers, or Ceorls)
- Typically holds 40-120 acres arable
 - Has pasture rights
 - Own 2-8 oxen, a cow, and a mix of other animals
 - Owes "fyrd" service
 - Owes "fold-soke" or "consuetudo" (grazing his lord's beasts)
 - Owes his Lord 1/7th of his pig/sheep
 - Votes in moots
 - Free to commend himself to any Lord (give/withdraw fealty)
 - Weregild of 200 shillings, plus Manbot of 30 shillings to Lord
 - Pays "Peter's Pence" (1d/year to Rome)
 - Pays "Church-scot" Q 1/10th of all grain to religious site
 - Pays "gafolgelda" (rent) rather than perform service
 - * Usually 5-10 shillings/yr (for 40 acres), up to 1L/hide
- * 8 Villeins (Villagers)
- Farmer with sufficient land and beasts of his own
 - Has typically 30-40 acres, up to 120 acres (1 hide) of arable
 - Owns 2-4 oxen, plus has other animals (sheep, pigs)
 - Pasture rights for oxen
 - Weregild of 200 shillings, plus Manbot of 30 shillings to Lord
 - Pays "Peter's Pence" (1d/year to Rome)
 - Pays "Church-scot" = 1/10th of all grain to religious site
 - Pays "gafolgelda" (rent) rather than perform service
 - * Usually 5-10 shillings/yr (for 30-40 acres), up to 1L/hide
- * 6 Bordars (renters with little land)
- Farmer with a little land and a few beasts of his own
 - Cultivates his Lord's lands (Demense), but also...
 - Has up to 5 - 30 acres (a virgate) of his own land
 - Lives in a cottage owned by his Lord, but pays no rent
 - Might have an oxen or some other animals
 - Pays for pasture
 - Weregild of 200 shillings, plus Manbot of 30 shillings to Lord
 - Pays "Peter's Pence" (1d/year to Rome)
 - Pays "Church-scot" = 1/10th of all grain to religious site
 - Pays "Hearth Penny" (1d/year to Lord)
 - Pays *either* rent ("gafolgelda") of 12-20 pence a year or...
 - Perform service ("gebur")...
 - * Work every Monday in Lord's arable
 - * Other inland service (seaward, shepherd, beekeeper, etc.)
 - * Work 3-5 days/week at harvest
 - * Paid 1 sheave grain/acre/day worked at harvest
- * 1 Cottar
- Same as Bordar, except with little or no land or beasts
 - Has up to 5 acres of his own land

- Usually must perform service rather than pay rent

* 2 Serfs

- Lives on and cultivates his Lord's lands (Demense)
- All cultivation of the land goes directly to the Lord
- Owns no oxen; perhaps a few minor animals
- Given room (cottage) and bord (food) by the Lord
- Costs 30 pence (2.5 shillings) to purchase freedom from Lord
- When granted freedom, receive a spear & helmet from Lord
- When fall into serfdom, receive bill-hook from Lord
- Weregild of 40 pence, pl's Manbot of 20 shillings to Lord
- Pays "Hearth Penny" (1d/year to Lord)
- "Boors/Geburs/Coliberts":

Fortunate serfs (about 3%) are granted special status by their lord. They are given lifetime loan of:

- * Cottage, 2 oxen, 1 cow, 6 sheep, poultry, 7 acres of

arable

- * Weregild is increased to 200 shillings (that of a freeman)
- * Pays "Hearth Penny", but not "Peter's Pence"
- * In return, owe 10d/Michaelmas tribute ("gafol")
- * Also owe renders of food and service to his Lord
- * All possessions revert to the Lord upon his death

Total Beasts on a 5-hide holding (typical mix):

* 1 Horse

- Owned by the Lord of the Manor

* 50 Oxen

- Five teams of eight (one for each hide), plus 10 random beasts

* 5 Cattle

- Likely owned by the Lord or the sokesmen
- Likely all cows; every few manors would share a bull

* 5 Goats

- Mostly owned by the villeins and bordars for milk

* 15 Pigs

- More if located in woodlands; less if located in open lands

* 90 Sheep

- More if located in open lands; less if located in woods

Irish Brehon Law

USING OLD IRISH "BREHON" LAW IN PENDRAGON

This is a guide to provide GMs with background material and some simple rules for playing out old Irish law in Pendragon. I start with a discussion of salient features of old Irish society, followed by information on actual offenses and descriptions of the various methods of resolving legal disputes. These methods include settling cases in and out of court.

I attempt to stay consistent with Pagan Shore, Pendragon's supplement for adventuring in Ireland. In a few places, however, I note my disagreement with Pagan Shore's presentation of Irish law. For the sake of readability, I avoid excessive use of legal terms and Irish words. When writing Irish words, I denote long vowels by a slash after the vowel (e.g., "a/").

This guide's format is loosely patterned after Fergus Kelly's outstanding book "A Guide to Early Irish Law" (1988, Dublin Institute for Advanced Studies). The presented material draws upon Kelly's book, as well as Kim McCone's thoughtful Pagan Past and Christian Present in Early Irish Literature (1991, An Sagart, Kildare). Other sources include Nerys Patterson's Cattle-lords and Clansmen: Kinship and Rank in Early Ireland (1991, Garland Publishing, New York), Eoin MacNeill's Celtic Ireland (1981 revised printing of the 1921 original, Academy Press, Dublin), Donnchadh O' Corra/in's chapter entitled "Prehistoric and Early Christian Ireland" in The Oxford History of Ireland (edited by R.F. Foster, 1989, Oxford University Press), Gearoid Mac Niocaill's Ireland Before the Vikings (1972, Gill and MacMillan, Dublin), and The Celtic Realms by Myles Dillon and Nora Chadwick (1973 reprinting of 1967 original, Sphere Books, London).

I. Irish law and society

A. What is "brehon law"?

"Brehon" is the anglicization of the Old Irish brithem, meaning "maker of judgements"; that is, a judge or arbitrator. Historically, the brithem was clearly distinguished from the aigne, the professional lawyer or barrister. In the 16th century, however, the term "brehon" was used to refer to both the judge and the lawyer. Pagan Shore uses the Modern Irish "breitheamh", and I adopt this spelling throughout.

"Brehon law" refers collectively to Irish legal customs first written down in the 7th and 8th centuries and preserved in manuscripts of the 14th to 16th centuries. In Pendragon, the E/rainn, Gaels, and Feudal Irish employ breitheamhs and abide by their decisions. The Cruithni are not listed in Pagan Shore's Character Generation section as having breitheamhs among their ranks. I favor the inclusion of breitheamhs in Cruithni tribes. Alternatively, a GM may wish to have Cruithni chieftains subsume the duties of the breitheamh, or have Cruithni tribes eschew formal cases and rely solely upon "out of court" methods described in Section III. The Lochlannachs and British follow their own judicial systems, though they also use "out of court" methods. In particular, it seems appropriate to have Lochlannachs resort to duels and to have British litigants appeal to the local lord.

Historically, brehon law was practiced until the Elizabethan Wars, culminating in the Flight of the Earls in 1607. Thereafter, the lords

that had employed the legal families were banished, dispossessed, or adopted English law. For the next two centuries, the law texts were perused primarily by antiquarians. Translation of the texts into English began in earnest with the appearance of the first volume of Ancient Laws of Ireland in 1865.

Over 70 legal texts are known to have existed, treating matters as diverse as the structure of society to criminal offenses to beekeeping. Most of these texts are translated in the Ancient Laws of Ireland (1865-1901) Vols. 1-5, although Kelly cautions that these translations are often inaccurate. D.A. Binchy edited the Corpus Iuris Hibernici (1978) Vols. 1-6, a collection of the legal material in the original Irish and Latin.

Roughly half of the law texts belong to the collection known as Senchus Ma/r ("great tradition"). Traditionally, King Laoghaire mac Niall summoned a commission to harmonize Irish native law with Christianity in 438. The commission consisted of three rulers (headed by Laoghaire), three bishops (headed by Saint Patrick), and three poets (headed by Dubthach maccu Lugair). In actuality, the Senchus Ma/r was most likely compiled in northern Brega (in The Pale), possibly at the monastery of Slane (Sla/ine). Another important group of texts, apart from the Senchus Ma/r, might have been produced in Munster, at the monasteries of Cork (Corcach), Emly (Imlech Ibair), and Cloyne (Clu/ain U/ama).

The law texts were presumably written by Ireland's legal intelligentsia, which included those who actually practised law, the judges and lawyers, as well as legal scholars and teachers. Opinions differ on the social position and motivation of these authors. One school of thought, represented by D.A. Binchy and Thomas Charles-Edwards, argues that the authors were professional lay jurists who preserved traditional law in the face of the encroachment of Christian ideas and organization. Alternatively, scholars such as Donnchadh O/ Corra/in, Liam Breatnach, and Kim McCone maintain that the authors were tied closely to the Church, and integrated native law with that prescribed in the Bible. In apparent support of this theory, the law texts use the same spelling, script, punctuation, abbreviations, and illuminated capitals as monastic writings. These similarities, however, might reflect similar scholastic training rather than professional affiliation.

Another question concerns the historical basis of brehon law. Some have argued that the law texts are glimpses of pre-Christian social codes, as they contain several customs, such as polygamy and provisions for female inheritance of property, that are found in other Indo-European societies. For many of these supposedly primal customs, however, there are Biblical parallels, often even exact instances in the Old Testament. This raises the possibility of Biblical influence on the composition of the law texts. To be sure, the Irish authors were not simply spouting dogma direct from the Church of Rome, as secular and Church law differ on several important points. This is seen with regard to the death penalty. In secular law, the death penalty is only one alternative when a criminal cannot meet the payment prescribed as punishment for his crime. In contrast, Church law advocates execution as the only form of punishment for a wide range of offenses.

B. Honor price.

A key concept running throughout the law texts is honor price (lo/g

n-enech, "the price of one's face"), given as "eineach" in Pagan Shore. One's honor price is reckoned in calves and heifers for young or poor men, and in dairy cows and slaves for independent farmers, lords, and the learned class (aos da/na). Much attention is given to compensating wronged parties in order to ensure that they do not lose face. One receives his honor price for any major offense against him (e.g., murder, satire, serious injury, refusal of hospitality), and a fractional value for lesser offenses (e.g., minor injury, trespass by a neighbor's animal, minor damage to property). Furthermore, one's legal capacity is defined by honor price: honor price limits the amount of a contract that one can enter into and quantifies the value of one's oath and evidence. As a side note, a GM may wish to divide the eineach values on page 54 of Pagan Shore by three in order to make these values more compatible with the law texts.

C. The tu/ath and the family.

As Pagan Shore illustrates, Dark Age and medieval Ireland was dotted with numerous tu/aths -- petty kingdoms or tribes. It has been estimated that between the 5th and 12th centuries, 80 to 150 tu/aths existed at any given time, each with roughly 3000 people. Each tu/ath was headed by a "king" (ri/ tu/aithe), called "chieftain" in Pagan Shore. Some kings ruled over several tu/aths; these were "overkings" (ri/ tu/ath, ruiiri). The provincial king (ri/ co/icid, ri/ ruiirech) is the highest king recognized in most law texts. The office of king of Ireland (ri/ E/renn, ard ri/) figures prominently in the sagas, but appears only infrequently in the law texts. The concept of a ruler of all of Ireland (totius Scotiae regnator), however, does date to the 7th century "Life of Saint Columba."

One's legal rights typically do not extend beyond his native tu/ath. Outsiders (ambue, "non-person") can be killed or injured with impunity. In Pendragon, Cruithni and E/rainn tribes operate under this worldview. One's king might make a treaty with another king, thereby giving one some rights in the other tu/ath. In Pendragon, it is appropriate to have Gael tribes recognize the legal rights of each other's tribesmen, and the same goes for the Feudal Irish. Historically, the learned class (aos da/na) were able to travel freely, as poets, clergy, and lawyers enjoyed legal rights outside their tu/aths.

The kin-group (fine) is the basis of Irish society. Indeed, each tu/ath may be described as a confederation of kin-groups that acknowledge a single king. Membership in the kin-group is determined in various ways. A common division is the derbfine ("true kin"), which includes all descendants through the male line of the same great-grandfather. It is doubtful that members of a given derbfine lived in the same dwelling or even on the same piece of land. Rather, the derbfine was assessed for legal purposes, such as determining inheritance rights. Relatives lived and worked in smaller divisions of the family, such as the nuclear family (spouses and their children) and possibly the gelfine (descendants of a common grandfather).

The kin-group collectively owns land (fintiu, "kin-land"), for which every adult male has some degree of responsibility. Each heir works his share of land with his wife (or wives), children, and possibly servants and slaves. He is expected to individually provide for his household, but the kin-group retains some economic control over him. For example, he must first obtain their permission should he desire to sell his land.

The kin-group is responsible for paying for the crimes and debts of its members, as well as pursuing offenses against its members. The head of the kin-group (cenn fine) is selected by his relatives by virtue of his superior wealth, status, and wisdom. He represents his kin to the tu/ath, speaking for them publicly at assemblies, representing dependent kin in courts of law, and generally taking responsibility for his kin's behavior.

Although the law texts place emphasis on paternal kin, maternal kin also play a role, especially with regard to the children of a marriage. The mother's kin can intervene if a child is being improperly raised. Maternal kin are also entitled to a payment if the child is illegally killed.

As for the woman's position in old Irish society, the law texts leave women generally without independent legal capacity. Because my goal is to present the legal texts as they are, the disparate rights of men and women will become obvious to the reader. I leave it up to each GM to interpret this source material. In the interest of gaming (and modern sensibilities), GMs may wish to elevate the status of women in society, affording them all rights available to men.

According to the law texts, a woman is under the dominion of a male legal superior throughout her life: her father as a girl, her husband as a wife, her sons as a widow, the Church as a nun, and her kin otherwise. She generally cannot act as a witness in court and cannot make a valid contract without the permission of her legal superior. In some instances, though, women have legal capacity. For example, a sonless man's daughter controls his land upon his death. The land passes to her sons, or, if she does not marry, to her paternal kin.

Certain forms of marriage empower women with more legal clout than others. If the marriage is of "joint property", where the husband and wife bring equal amounts of property into the union, then the wife can make some contracts independently of her husband (e.g., concerning the running of the household and farm), and can dissolve a disadvantageous contract that her husband makes with another. If the husband brings less property into the marriage, then the wife can dissolve all of his contracts and presumably retains her limited rights to make contracts. If the wife brings less property into the marriage then she cannot make any contracts without her husband's permission. If she is the first wife, she can only dissolve disadvantageous contracts that her husband enters. If she is a lower wife or concubine, she can only dissolve disadvantageous contracts involving food, clothes, cattle, or sheep.

Children are similarly without legal capacity. A child under 14 years has no legal responsibility and cannot take independent legal action. The child's eineach is half of his/her father's or guardian's; it stays at this level as long as the dependent relationship remains. The murder or injury of children under 7 years, however, commands the same payment as that for a clergyman (i.e., 20-29 dairy cows), most likely reflecting a humanitarian influence from the Church. Young men between 14 and 20 years can make independent contracts and act as witnesses. Their eineach is equal to three-quarters of their fathers'; they are entitled to the full amount of eineach for their social class once they inherit land.

At 14 to 17, a girl is expected to become betrothed to a man or to God. In the former case, her eineach is half of her husband's. In the latter, her eineach is that of a nun, which I take to be half of a

monk's. In the law texts, women of skill or status, such as saints, wrights, and physicians, have honor price based on their dignity and possessions (i.e., more than half of their male superior's honor price). Such women are the stuff of PCs, and GMs should assign them eineach equal to their male counterparts. Furthermore, the mother of a king, bishop, or ollaibh has the same eineach as her son; other widowed mothers have eineach equal to half of their sons'.

D. Contracts, pledges, and sureties.

Pagan Shore describes Irish society with the wonderful phrase "anarchy governed by lawsuits" (page 51). To some extent, this was true. The law texts stress what is to be done after an offense occurs. Furthermore, tribes of pre-Norman Ireland generally lacked centralized mechanisms to formulate laws, to police the populace, to pursue and judge alleged criminals, or to administer justice. The king's role is only generally described (i.e., suppress robbers, crush criminals, prevent lawlessness), although he could issue ordinances in an emergency such as plague or war.

Despite the veneer of loose government, the law texts extol the virtue of adherence to the law. How, then, was lawful behavior encouraged and enforced? Triad 200 answers this question with "the three rocks to which lawful behavior is tied: monastery, lord, kin." A possible interpretation of this is that the monastery provides spiritual and moral guidance to the individual, obligations to one's lord ensure that the individual remains an industrious member of society, and that kin exert pressure to meet one's social and economic responsibilities.

Contracts between private parties put these obligations and responsibilities in tangible terms. Indeed, the law texts view contracts as vital to the functioning of society. One text says that "the world is frenzied" during famine, war, and the dissolution of contracts. Another holds that "law is founded on contracts and legal recognition." Below, I describe contracts and the attendant importance of pledges and sureties.

1. Contracts.

In a contract, one party agrees to confer some benefit upon another in return for a counter-benefit. When making a contract, each party swears an oath to uphold his end of the bargain, bound by a pledge or surety (discussed below). Formal witnesses must be present to validate the contract. Some examples of contracts are:

* Lord-client. The lord advances animals, land and/or equipment to the client. The lord can also act as surety in the client's contracts, and the lord is expected to deal justly with the client. In return, base clients (serfs, betaghs) give the lord food-rent, winter-hospitality, and services (e.g., manual labor, military). Base clients cannot make contracts without the lord's permission, and the lord can dissolve their contracts. Free clients (bo/ aire) give more food-rent than base clients, as well as ritual homage at assembles and some services. It was common for clients, base or free, to serve a local church, represented by an abbot, rather than a secular lord.

* Co-operative farming: two or more farmers of modest means pool their resources in order to rig up a complete ploughing outfit (from the texts, evidently one plough and four oxen) or to graze their livestock together.

* **Fosterage:** a legal contract of fixed length, where the parents might pay a fee to the fosterparents. The fosterparents are obligated to maintain and educate the child in accordance with the child's social rank.

* **Neighbors:** farmers might exchange pledges (e.g., tools or equipment) to cover damage caused by animals. For example, each farmer gains three years' immunity from damage caused by his animals. In the fourth and fifth years, he gives his neighbor an animal. In the sixth year, the pledged items are returned.

* **Marriage:** the groom pays a bride-price, and the bride may contribute less than the groom's share, same as the groom, or more than the groom.

* **Church-laity.** An implicit contract exists within each tu/ath, where the Church must give good "considerations": devout monks, honest and qualified clergy, services (i.e., baptism, communion, mass, requiem for dead, preaching). The laity must give offerings, tithes, bequests, first-fruits and obedience to the Church.

Contracts are typically verbal; indeed, the term for contract is cor be/l, "putting of lips." Written contracts are rare in secular affairs, although more common when the Church is involved. One cannot enter a contract for an amount greater than his eineach; to do so, he must get permission from his kin. Once the contract is made, each party has until sunset to cancel; after this, the contract cannot be rescinded. Due to concealed or unforeseen conditions, however, a contract can be adjusted in court in order to bring about fairness (e.g., rescinding the sale of defective silver). In such cases, the aggrieved party must bring action within 10 days after discovering the defect in the contract.

Some contracts are automatically invalid. These include contracts made in fear, duress, ignorance, or drunkenness. Contracts made by minors (i.e., below 14 years of age), lunatics, slaves, captives, outsiders, or contracts involving stolen property are invalid as well.

Breaking a contract is breaking one's oath, and often involves the loss of eineach. If one party suspects the other of breaking the contract, then the aggrieved party may keep the pledged item (if any, see below), appeal to the surety (if any, see below), or settle the case in or out of court (Sections IV and III, respectively).

2. Pledges.

A pledge (gell) is an object of value delivered by its owner to another for a fixed period. The pledged item is closely tied to its owner's livelihood: a champion's weapon, an embroideress's needle, or a king's gold, for example. Pledges are often exchanged when a contract is made. The pledged items act as material "hostages" that ensure that each party fulfills the agreed terms. The pledged items are returned upon the successful conclusion of the contract. If one party defaults, then the other party may keep the pledged item.

One can give a pledge on behalf of another, except for outsiders, runaway slaves, those ejected from their kin, or for illegal purposes. The donor gains interest while his item is in pledge. A woman can pledge personal items such as clothes and tools, but not animals or metals without her superior's permission.

3. Sureties.

A surety is an individual who, for a fee, guarantees that a party involved in a contract will fulfill the terms of the contract. This is a main mechanism to ensure the enforcement of contracts and loans. One can act as a surety for an amount up to his einach; two or more people can act as joint-sureties.

The party for whom one gives surety is the "principal." The law texts advocate caution when choosing a principal. One should not act as a surety for one of too low status, as he might not have sufficient capital to meet his obligations. On the other hand, one should not act as a surety for one of too high status, as it may be difficult to enforce the contract should the principal default.

When the other party suspects that the principal has not fulfilled the contract, the other party can either attempt to settle out of court (Section III), take the case to court (Section IV), or inform the surety. If the surety does not think that the contract has been broken, then he pledges an item to the other party as a sign that he and the principal will let the court decide upon the status of the contract (Section IV). The pledged item is returned to the surety upon the conclusion of the case. If the surety agrees that the principal is not fulfilling his obligations, then the surety has certain powers to uphold the contract, described for the three types of sureties below.

* Paying-surety (ra/th). This surety charges one dairy cow to guarantee, with his property, that the principal will fulfill the contract. This kind of surety typically involves an enforcing-surety as well (see below).

If the surety agrees that the principal is not fulfilling the contract, then the surety pledges an item to the other party which buys three days for the principal to pay up. If the principal pays the owed amount plus one-third within the extra three days, then the pledged item goes back to the surety and the principal pays the surety half of the surety's einach. If, however, the principal does not pay within the three days, then the other party keeps the pledged item and takes the owed amount plus one-third from the surety's property. The principal must then pay the surety double the owed amount plus the surety's einach plus any expenses incurred by the surety. The surety may distraint the principal's property to meet these fines (see Section III.D on the procedure of distraint).

The surety loses einach (i.e., einach is reduced to 10 dairy cows) if he does not take the above steps to fulfill a broken contract.

* Enforcing-surety (naidm). This surety charges two dairy cows to stake his honor that the principal will fulfill the contract. Unlike the paying-surety, the enforcing-surety has no financial liability toward the other party. If the principal fails to fulfill the contract, then the enforcing-surety loses einach (i.e., einach is reduced to 10 dairy cows). With his honor at risk, the surety has a wide range of powers to force a delinquent principal to fulfill the contract, including the right to distraint the principal's property (Section III.D) or to imprison or attack the principal. Often, two enforcing-sureties act on each side of a contract, one to compel the principal to fulfill the contract, and another to compel the paying-surety to pay in the event of default.

Pagan Shore includes this kind of surety under the name

"sla/nai/ocht" (page 55). This term is common in Middle and early Modern Irish documents that refer to a tribesman's legal capacity to confer protection from attack upon another. In the Old Irish law texts, this protection is termed sna/dud.

* Hostage-surety (aitire). This surety charges three dairy cows to guarantee the performance of the principal with his own person. If the surety agrees that the principal is not fulfilling the contract, then the surety surrenders himself to the other party for 10 days, during which time the surety may be bound or chained. If the principal pays the owed amount plus one-third within the 10 days, then the surety is freed. The principal additionally pays the surety half of the surety's *eineach*. If the principal does not pay within the 10 days, then the surety becomes a captive (*cimbid*). The surety must be ransomed, either by his kin or an outside party. Feudal characters should follow the ransom values as given in *Pendragon*. Non-feudal characters have a ransom of 7 *cumals*, the body-price (*e/raic*) of a freeman. The principal must then pay double the owed amount to the other party. To the surety, the principal pays the 7 *cumals* plus the surety's *eineach*. The surety can distraint these amounts from the principal.

As with the paying-surety, the hostage-surety loses *eineach* (i.e., *eineach* is reduced to 10 dairy cows) if he evades his obligations.

The legal texts and annals also speak of hostages (*gi/all*), which are different from hostage-sureties. A hostage was usually the son of a subordinate king or lord that was taken by an overlord to ensure the father's continued submission. Taking hostages was the mark of kings (e.g., Niall Nine-Hostages), and the practice was amply used by Julius Caesar in his Gallic campaigns. If the underlord flouts the authority of the overlord, then the hostages are forfeited, and they might be killed, blinded, or ransomed.

II. Offenses

Offenses in Irish law can be grouped into three broad categories: those against another's body, those against another's property, and those that involve a loss of *eineach*. In secular law, a payment can atone for virtually any offense. In this section, I list offenses under secular law, along with the associated payment and consequences to *eineach* (when appropriate). The GM should consult the "Dishonor Table" in *Pendragon* (page 200) to determine the amount of Honor lost. The offenses below can be considered to take place outside of the Church's jurisdiction. The Church can be thought of recognizing these offenses plus others, such as working on Sunday.

Church law generally employs the death penalty more often than secular law. The Church recognizes three forms of crime and punishment: a crime of lesser value than the culprit, where the culprit makes a payment; a crime that equals the culprit's value, where the culprit is enslaved; a crime of greater value than the culprit, where the culprit is killed and his kin pays a fine. In secular law, the death penalty is an option when the culprit cannot or will not pay.

A. Offenses to the body.

1. Illegal injury.

To start with, the law texts recognize circumstances under which it is lawful to harm another. These include cases in which the injury is intentional, such as in a duel, during battle, in self-defense, by an

enforcing-surety on a delinquent principal, against outlawed individuals, by someone attempting to stop a crime, or a non-fatal fight between women. In other cases, the injury is accidental, such as during a game or during work.

When an illegal injury occurs, the victim is brought to his home and tended by his kin and a physician for nine days. If the victim dies, then the culprit must pay the fine for murder (see below). If the victim is alive after nine days, then a physician formally examines him. At this point, the culprit must pay for the injury. The actual payment depends upon the nature of wound and the status of victim, for which the law texts go into great detail (e.g., one heifer for every 20 hairs pulled from the head of a virgin bishop). A simple rule is to have the culprit pay the victim's *eineach* for each Major or Mortal Wound, and to pay half of the victim's *eineach* for each Light Wound.

If the physician judges that the victim is unlikely to recover from the injury, then the culprit additionally pays the victim's *eineach*; this fine releases the culprit from further liability for the victim's fate.

If the physician judges that the culprit needs further treatment but will recover, then the culprit must take the victim on sick-maintenance (*folog n-orthrusa*), but only if the injury will detract from the victim's capacity for work, action, or movement. Under sick-maintenance, the victim and his retinue (if any), are brought to the house of a kinsman of the culprit. The culprit's kin and the victim's kin exchange pledges, and a surety guarantees that the culprit's kin will meet the following obligations. First, the culprit's kin must assume any further medical expenses, as well as providing food and proper accommodation (i.e., no noise or fighting in the house). Second, the culprit's kin must provide a substitute to do the victim's work. If the victim is married, then the culprit's kin must pay half of the victim's *eineach* for "barring procreation." If the victim is an excessively lustful man, then he may have his wife with him on sick-maintenance in order to protect the women of the nursing-house. Third, the victim must be returned home safely.

Certain types are not entitled to sick-maintenance. These include members of the *aos da/na*, as it is considered to be difficult to find proper substitutes for them. Those of high rank, such as chieftains, bishops, and wealthy lords, do not receive sick-maintenance, as their retinues would be excessively burdensome. Dangerous individuals, including lunatics, werewolves, and viragoes, are not entitled to sick-maintenance.

2. Illegal murder.

As with injury, the killing of another is lawful under some circumstances: in a duel, in battle, or in self-defense. Thieves in the act of stealing and outlaws may be legally killed. As discussed below, unransomed criminal captives (*cimbid*) may be killed, as can fugitive murderers in a blood-feud.

Under secular law, an illegal killing can be very expensive for the culprit and his kin, as it involves two payments. The first is the body-price (*e/raic*), which is a fixed fine of 7 *cumals* for the killing of any landed man within the *tu/ath*. Six of the *cumals* go to the victim's *derbfine*, and the other *cumal* goes to the victim's mother's kin.

The second payment (cro/ di/re) is actually a collection of fines paid out to the male members of the victim's derbfine. For each of the following fines, the payment is based upon the eineach of the kinsman in question, not the victim's eineach:

- * the victim's sons and brothers receive their full eineach;
- * the victim's father receives his full eineach;
- * the victim's grandfather, the victim's paternal first uncles (i.e., father's brothers), and paternal first cousins receive half of their eineach;
- * the victim's great-uncles (i.e., grandfather's brothers), second uncles (i.e., father's cousins), second cousins (i.e., sons of the second uncles), fosterfather, and fosterbrothers receive one-fourth of their eineach.

Two forms of killing carry severe penalties. A secret killing is where the body is concealed and the killer fails to acknowledge the crime. Here, the killer must double all of the fines in the second payment (cro/ di/re).

Kin-slaying (fingal) presents a horrific paradox. When the victim and culprit are of the same kin, how can the kin pay itself? Furthermore, if the other kinsmen avenge the victim, then they too will have slain a kinsman, the culprit. Thus, the usual punishment for kin-slaying is banishment from the tu/ath, leaving the culprit an outlaw.

If the culprit's kin is unwilling or unable to meet the payment for murder, then the victim's kin takes the culprit into custody. The victim's kin can legally put the culprit to death, enslave him, or hold him as a criminal captive (cimbid) until the payment is made. If a non-paying killer flees from the victim's kin, then the victim's kin and his fosterfather and fosterbrothers are obligated to carry out a blood-feud (di/gail), through which the fugitive may be legally slain.

For murder, the Church prescribes the death penalty and a payment of 7 cumals by the culprit's kin to the victim's kin. Merciful churches lay down an alternative penalty of 14 years' penance and a payment of 14 cumals to the victim's kin. Murder by a clergyman entails a 10-year exile, seven of which must be spent in penance and abstinence. Upon completion of this exile, the killer pays the victim's kin 7 cumals and offers himself as a servant to the victim's parents.

3. Violation of protection.

In the law texts, every man of the tu/ath can provide legal protection (sna/dud) to another for a period of time. This protection includes the protector's house and immediate surroundings (e.g., yard, garden, enclosure). A GM may wish to set the number of days of legal protection equal to the protector's eineach. Whoever injures or kills someone under protection must pay the protector's honor price as well as the appropriate fine for the attack to the victim or his kin. It is illegal to provide protection to absconders (e.g., runaway slave or unfilial son or wife, or a fugitive killer). Protecting a fugitive criminal reduces the protector's eineach to 10 dairy cows.

4. Rape and harassment.

Irish law recognizes two forms of rape, forcible rape and unconsenting

sex (i.e., seduction of a drunk or sleeping woman). For either form, the culprit must pay the eineach of the victim's legal superior (i.e., husband, father, son, or guardian). If the victim is an unmarried girl of 14 years or older, a chief wife, or a nun, then an additional body-price of 7 cumals must be paid. If the victim is a concubine, then only 3 cumals are additionally paid. In forcible rape, the culprit must provide for the rearing of the resultant child.

There are also penalties for harassing or touching a woman against her will. Half of the woman's superior's eineach is paid for kissing or touching her flesh; one-quarter eineach is paid for making contact with her clothes.

In some cases, no redress can be sought by an assaulted woman. These include a promiscuous or adulterous woman, a woman who invites a man into a bush or bed, a married woman who goes unaccompanied into an ale-house, or a woman that conceals the fact that she has been raped.

B. Offenses to property

1. Trespassing and damage to property.

For minor forms of trespassing (e.g., looking into a house unbidden, opening a door without permission, crossing one's courtyard or enclosure without permission), the trespasser pays one heifer to the aggrieved party. If one uses another's property without permission, such as a mill or kiln, then the aggrieved party is paid one dairy cow. There is no penalty if stress or urgency compels one to trespass or to use another's property.

When property is damaged, the owner can demand compensation only if he has stored or maintained the property in a safe and appropriate manner (e.g., keeping tools in a shed, upkeeping fences around a garden). Irish law recognizes damages caused by humans and that caused by animals. If a human damages one's property, then the culprit must fix or replace the damaged property and pay the injured party's eineach.

Damage by animals typically involves the fouling or eating of a neighbor's crops or the killing of the neighbor's livestock by dogs. Owners of animals are expected to take measures to restrain them properly. A GM may wish to have each landowner make a Stewardship roll against each of his neighbors once per year. If the landowner fails his roll, then one or a group of his animals wanders from his farm. Those neighbors that fail their rolls have inadequate fences, and the escaped animals invade their farms, but the neighbors cannot claim compensation for any damage. If all neighbors make their rolls, then the animals breach some neighbor's fence 50% of the time. In this case, the neighbor can legitimately demand compensation. The owner of the trespassing animals must fix or replace the damaged property and pay half of the injured party's eineach. If it is determined that there was malice or neglect on the part of the owner, then the trespass is counted as an offense "by humans", and the neighbor's full eineach is paid. Owners of animals are not liable for trespasses by animals in heat/rut or by animals that are frightened by another party. In the latter case, he who frightened the animals fixes or replaces the damaged property and pays the injury party's full eineach.

2. Theft.

Irish law allows for some theft. For example, anything may be taken from a battlefield, a burning building, or a great depth (lake or sea). Additionally, stress or urgency can exonerate theft: taking a horse, weapon, or vehicle in the face of danger; a hungry wanderer taking a piece of food; taking herbs for the sick; taking a morsel of food for a pregnant woman.

For illegal theft, the thief must return or replace the stolen item and pay the victim's *eineach*. The thief must return or replace three times the value of the item if the theft occurred in the victim's house or immediate surroundings (i.e., yard, garden, enclosure). The habitual thief (e.g., three convictions of theft) has his *eineach* reduced to 10 dairy cows.

Stolen goods cannot be legally sold. One who receives stolen goods is guilty of "middle theft", though only if he is aware that the goods are stolen. A culpable "middleman" is treated as Accessory 1 or 2 (see section D, below). If a thief brings stolen goods into an unknowing party's house or enclosure, then he pays half of the party's *eineach*.

C. Offenses that bring a loss of *eineach*.

The previous offenses, those to the body and those to property, do not necessarily bring shame to the culprit, except in extreme circumstances (e.g., the slaying of a kinsman) or for repeat offenses (theft). Other offenses result in dishonor to the culprit. For gaming purposes, I quantify "dishonor" as the reduction of one's *eineach* to 10 dairy cows, which is the lowest *eineach* value given on page 54 of *_Pagan Shore_*. All of the following offenses reduce the culprit's *eineach* to 10 dairy cows.

1. Betraying one's oath.

This offense includes perjury: swearing a false oath or giving false testimony in court. Breaking a contract (e.g., lord-client, co-operative farming) is also betraying one's oath. This extends to the implicit contract between the Church and the laity: misused offerings and donations can be legally recovered, and churches that become places of sin can be destroyed. Similarly, an immoral populace can be excommunicated. Divorce or the premature termination of fosterage, however, do not involve losses of *eineach* to either party.

2. Fraud

Misrepresenting one's work (e.g., a poet overcharging for a poem, a craftsman overcharging for shoddy goods, a brewer selling adulterated spirits).

3. Degrading Oneself Performing tasks contrary to one's rank (e.g., a king doing manual labor, travelling alone, or fleeing battle).

4. Injustice.

This especially applies to *breitheamhs*. A *breitheamh* can be charged with injustice if he passes a biased judgement, passes judgement after hearing only one side of the case, passes judgement based on bribery, or refuses to give the "judge's pledge" before the case (see Section IV.B). An unjust *breitheamh* is deprived of his office, a blotch appears on his cheek, and disaster may befall the chieftain who appointed him.

Chieftains and lords can be also charged with injustice, as they are expected deal fairly with their clients and to function as ready-made judges on occasion (see Section III.C). Clients can terminate their periods of service with an unjust lord without having to return the loaned goods. Unjust chieftains lose their right to rule. In theory, several signs indicate that a chieftain or lord is unjust: infertility in women and cattle, crop failure, defeat in battle, and disasters (e.g., plague, storms, floods). The GM may want to use these events as plot-hooks.

5. Refusing hospitality.

Most members of the tu/ath are expected to provide hospitality to all other tribesmen and members of allied tribes. An exception is the base client (betagh), who, due to his small holding, is required only to provide a feast to his lord (with retinue) during winter. Those who fail to provide hospitality when expected lose eineach and must pay the refused party's eineach. Fugitives and outlaws are not entitled to hospitality. If one shelters a fugitive from the law, one loses eineach and is considered an Accessory 1 or 2 (see below).

6. Unjustified satire.

A fili/can legally use satire to exert pressure upon a wrongdoer to get him to submit to arbitration or to make amends for an offense. Unjustified satire includes publicizing an untrue story, mocking another's appearance, or satirizing the dead. The unjustified satirist loses eineach, and must pay the victim's eineach and give a public retraction.

7. Tolerating satire.

In order to avoid this offense in the case of justified satire, one must pay whatever fine he owes or give a pledge to do the proper action (e.g., submit to a legal case). With unjustified satire, one must receive one's eineach and a public retraction from the satirist. Otherwise, one loses eineach for tolerating satire.

D. Special considerations.

1. Accessories.

Irish law recognizes three kinds of accessories ("crime of the eye"):

* Accessory 1: he who instigates the offense, accompanies the culprit, and exults in the aftermath, but does not act (i.e., does not harm, damage, or steal). This accessory is liable for the full penalty of the offense.

* Accessory 2: he who exults or instigates, and may accompany, but does not act. This accessory is liable for half of the penalty of the offense.

* Accessory 3 (the onlooker): he who accompanies but does not instigate, exult, or act. This accessory is liable for one-fourth of the penalty of the offense. Church law especially penalizes the onlooker; in many cases, the onlooker pays the full penalty of the offense.

Several kinds of persons may witness the offense without being liable as accessories. These are those who attempt to stop the offense, as

well as those who cannot act to stop the offense (e.g., clergy, women, children, the senseless and the senile).

2. Women and children.

If a woman commits an offense, her legal superior pays the penalty. An offense against a woman is considered as an offense against her superior, and her superior is paid his *eineach*.

Similarly, a dependent child's father or guardian pays for any offenses committed by the child. Offenses against young children (i.e., between baptism and 7 years) bring a payment of 20-29 dairy cows to the father or guardian, reflecting the Church's elevation of the status of young children. Offenses against dependent children over 7 years result in a payment of the father's or guardian's *eineach*.

3. Church.

Clergy members that commit secular offenses must pay the same fines that laymen do. The Church additionally imposes penance upon wrongdoing clergymen. Offenses against the clergy or Church property come under Church law. The Church recognizes three basic kinds of crime and punishment, described at the beginning of Section II. When a fine is to be paid, the Church typically charges twice the *eineach* of the aggrieved clergy and twice the value of its damaged property.

III. Resolving a dispute "out of court"

An individual may wish to settle a dispute by one of several methods out of court. These methods carry the advantages of quick justice and the avoidance of legal fees, except in the case of distraint (section D, below). On the other hand, the guilty party does not lose *eineach* by these methods -- loss of *eineach* for an offense only occurs upon the public announcement of the decision of a court case.

A. Appeal to surety.

When one party suspects the other of not fulfilling a contract, then the aggrieved party may state his case to the delinquent party's surety. The surety must then either act to ensure that the contract is honored (described in Section I.D.3) or pledge to submit to a legal case.

B. Diplomacy between families.

A common method of conflict resolution is for the wronged individual to inform the head of his kin-group of his problem. The head kinsman then meets with the head of the culprit's kin, and the two families set about hammering out a settlement. This meeting may be a relaxed affair between friendly families, or may turn into a brawl between antagonistic families. Both families may invite neutral third parties to act as witnesses, or, in the case of *aos da/na* observers, to act as moderators.

C. Appeal to common lord.

When both parties are clients of the same lord, they might call upon the lord to arrive at a resolution. This practice occurred in pre-Norman as well Norman Ireland, and corresponds to "Low Justice" mentioned in Pendragon. Lords are expected to be just in their decisions affecting their clients. By "just", I refer to Pendragon's

definition under the Just Trait (page 194, 4th Edition): "Just means that a character is capable of telling what is right and wrong, and is desirous of making a judgment on that information.... Arbitrary means that the character has no concern for what is right or wrong, and uses other information in his decision making." Thus, GMs may wish to have a lord roll against his Just. If he succeeds, then he sticks to the presented evidence or testimony of his clients. If he fails, then other information, such as which client is more generous in giving "gifts", influences his decision.

Once a lord arrives at a ruling, he rolls against Folk Lore (if the clients are less than 20 eineach) or Courtesy (if the clients are 20 or more eineach) to impart his decision. If he succeeds, he leaves both parties satisfied that justice has been done, although one will be disappointed with the ruling. If he fails, then the party ruled against is visibly disturbed; if he has also failed his Just roll, then the party ruled against will either bring a charge of injustice against him or will plot revenge. If he fumbles his Folk Lore/Courtesy roll, then unruliness breaks out if he has also failed his Just roll; a strong show of force should keep the gathering under control. If the lord has also fumbled his Just roll, then the party ruled against becomes violent.

D. Distraint.

Distraint (athgaba/l, "taking back") is a procedure whereby a private individual can seek redress for an offense by formally seizing another's property without recourse to a court of law. Here, I call the distraining party the "plaintiff" and the accused party the "defendant." Two procedures exist, depending upon the defendant's rank.

When the defendant is of low rank (i.e., less than 30 eineach), the plaintiff first notifies the defendant that he intends to impound his livestock. The defendant is given three days to either meet the plaintiff's claim, pledge to meet the claim, or pledge to submit to a legal case. If the defendant has not done one of these after three days, then the plaintiff summons a lawyer (aigne) and, in the early morning of the fourth day, removes livestock equal to the value of the offense (e.g., value of a contract or plaintiff's eineach). The plaintiff holds the livestock for another three days, during which time the defendant can do one of the aforementioned options. While holding the animals, the plaintiff must properly maintain them. As each of these three days goes by, the defendant forfeits one-third of the livestock if he does not pursue one of his options. Forfeited livestock cannot be recovered, but the defendant can act to save the remaining portion of livestock. When all is done, the plaintiff's lawyer receives one-third of the distrained amount as his fee.

When the defendant is of high rank (i.e., eineach is 30 or more), then the plaintiff conducts a fast outside the defendant's house. Pagan Shore terms this form of distraint "trochlaigh" ("decay"); the legal term for distraint with fasting is "troscud." In this case, the plaintiff fasts from sundown to sunrise (Pagan Shore puts the fast until death or settlement). If the defendant eats during the fast, then he must pay twice the value of the offense. Upon the successful completion of the fast, the defendant has three days to either meet the claim, pledge to meet the claim, or pledge to submit to a legal case. If the plaintiff continues to fast even though the defendant performs one of these actions, then the plaintiff's claim is nullified. If the defendant does not do one of his options after three

days, then the plaintiff summons a lawyer and impounds the defendant's livestock. The defendant's *eineach* is reduced to 10 dairy cows if he blocks the plaintiff's attempt at distraint. As in the above form of distraint, the defendant has three more days to recover his impounded livestock, and gradually loses one-third for every day of inactivity. Chieftains and bishops often have a "substitute churl" that spare them the shame of distraint. In these cases, the plaintiff fasts against the churl and removes the churl's livestock. The plaintiff must pay the defendant's *eineach* if he removes the defendant's livestock rather than the churl's. As above, the plaintiff's lawyer receives one-third of the distrainted amount when fasting is involved.

Distraint may be postponed due to a death in or an attack upon the defendant's house. Postponement also occurs when the defendant's house holds a woman in labor, a gravely ill person, or newly-arrived guests. A *breitheamh* decides the length of the postponement. Distraint cannot be conducted under other circumstances, such as holy days or when the defendant is moving house. Certain animals cannot be distrainted, including a cow that has just calved, a pig being fattened, or an animal in need (e.g., a horse needed for racing, oxen needed for ploughing, or a bull while cows are in heat).

E. Duels.

Pagan Shore gives the method of contests (*comhlann*) -- from poetry to combat -- for conflict resolution. Irish law recognized trial by combat (*ro/e*), although the Church was hostile to this activity. In a legal duel, the terms of the contest must be agreed beforehand and confirmed by sureties on both sides. Additionally, witnesses must be present at the duel. Duels cannot be fought on church land, in the fort or green of a chieftain, lord, or poet, or at the time of a festival or assembly. A combatant automatically loses if he fails to appear for the duel. Duels, however, can be postponed due to obligations to attend an assembly, an attack by invaders, the funeral of one's kin or lord, recovering from illness, or a visit by a chieftain, bishop, poet. Wounds inflicted in legal duels are not actionable. Other than the agreed outcome, some duels are decided by minor setbacks, such as: falling down, being seized by illness once the duel starts, fleeing without necessity, one's weapon dropping once the duel starts, one's shield bursting, or pleading for quarter.

IV. Legal cases

Bringing a dispute to court is a final option available under Irish law. Legal fees typically dig into the amount of the settlement, but a case in court brings some degree of financial hardship upon the accused party and causes the guilty party to lose *eineach* for an offense.

A. Roles.

1. Plaintiff: the aggrieved party that initiates the case.
2. Defendant: the accused party.
3. Lawyer (*aigne*). Both the plaintiff and defendant must hire a lawyer in order to plead their cases. At the start of the trial the plaintiff's lawyer chooses the appropriate "path of judgement" (discussed below). The lawyer for both the plaintiff and defendant charge one-third of the amount of the case.

4. Judge (breitheamh). A breitheamh presides over every court case. His fee is one-tenth of the amount involved in the case, paid by the plaintiff. Each tu/ath has at least one breitheamh appointed by the chieftain. This is the breitheamh tu/aithe, who rules upon secular affairs and advises the chieftain on legal matters. Other breitheamhs may live within the tu/ath, and they earn livings through teaching or by acting as "free-lance" arbitrators. Each tu/ath also has a breitheamh eclaso who oversees cases affecting the Church. This judge might be separate from the breitheamh tu/aithe, or the same individual might fill both roles.

In Christian tu/aths, breitheamhs interact closely with the Church. The question of judges in non-Christian tuaths is a bit unclear. One is tempted to assign the duties of judge to the druid, as druids acted as judges in pre-Christian Gaul, according to Strabo and Julius Caesar. Scant information exists for pre-Christian Ireland. Saint Patrick, in his "Confessions", wrote of "those who judged among all the regions", who were apart from kings. It is not clear, however, whether these judges were druids or early forms of the fili/ or breitheamh class. The 6th century "First Synod of Saint Patrick" warns that a "Christian must not make an oath before a druid in the pagan manner", suggesting a priestly or judicial role for the druid. Later, the law texts depict the druids as sorcerors who cast spells, concoct love-potions, and perform battlefield magic. By the mid-7th century, the Latin "magus" was a consistent equivalent of the Old Irish "drui/"; druids were also called "incantatores" and "aruspices."

The equation of druids with sorcerors and magi is symptomatic of the contempt that the early Christian legal authors had for the druid. This attitude contrasts to the exalted position that the druid enjoys in the sagas that are set in pre-Christian times. In these stories, druids are venerable priests, prophets, astrologers, and teachers. Curiously, the sagas do not indicate that druids acted as judges, and the Senchus Ma/r holds that the breitheamh class existed before the coming of Saint Patrick. Kim McCone argues that the Irish legal authors drew a direct parallel between the mission of Patrick and that of Jesus. The depiction of druids as exalted priests in pre-Patrician times corresponds to the priests of Israel who became the dogmatic Pharisees and Sadducees of the New Testament. The pre-Patrician breitheamhs and fili/s correspond to the Biblical prophets that foretold the coming of the Gospel. The Christian view of Jesus's mission is that he "updated" the law of the Old Testament, just as Patrick is depicted as harmonizing traditional Irish law with that of the Bible. Thus, the Church in Rome supplants the Jewish priesthood as the "true" successor of the laws of Israel, and the Church in Ireland supplants the druids as the "true" successor of Irish traditional law. A GM, then, may wish to have the profession of "breitheamh" exist in non-Christian tu/aths, with the breitheamh being either separate from or fused with the duties of the druid.

5. Back court. In important cases, a back court supports the breitheamh. This consists of the king/chieftain, the bishop, and the chief poet. Whereas the breitheamh formulates the verdict, the back court promulgates it: the king for secular affairs, the bishop for ecclesiastical affairs, and the poet for ill-defined poetical affairs. In addition to his participation in the back court, the king is expected to be versed in legal affairs, although not as thoroughly as the breitheamh.

B. Legal procedure.

1. Each legal case begins with the plaintiff or the plaintiff's kin publicly declaring the offense and the accused party. Both the plaintiff and the defendant then hire a lawyer and a date for the hearing is fixed. Ideally, cases are swift. The trial begins three days after the offense has been declared. The actual trial is to be two days long, with the judgement being pronounced at the end of the second day. The fine, if any, is to be paid three days after the judgement. Cases may be postponed due to a religious festival, illness, funeral, or attack by invaders.

2. Choosing the "path of judgement." At the start of the trial, the plaintiff's lawyer must choose a "path of judgement" and must stick to it throughout the case. Depending upon the path chosen, the plaintiff and defendant either give pledges or sureties to ensure that they will abide by the decision of the judge. There are five "paths":

* Truth (Fi/r): for the offenses of perjury and fraud, and for cases that might be resolved by an ordeal. The plaintiff and defendant each pledge one dairy cow.

* Entitlement (Dliged): to enforce contractual rights and to restore broken contracts. The plaintiff and defendant each appoint an enforcing-surety.

* Justice (Cert): to adjust unfair contracts (i.e., "emptying the too full" or "filling up the too empty"). The plaintiff and defendant each pledge one calf.

* Propriety (Te/chteae): for cases involving lord-client contracts and relationships, and for determining inheritance and rank among kinsmen. The plaintiff and defendant each appoint a paying-surety.

* Proper enquiry (Coir n-athchomairc): for all other offenses and matters. The plaintiff and defendant each appoint a hostage-surety.

Once the path has been chosen, the breitheamh must pledge five ounces of silver to ensure that his judgement will be based on the proper maxims and will be the truth. If the breitheamh refuses to give his pledge, then his eineach reduces to 10 dairy cows and he cannot serve as a breitheamh within the tu/ath any longer. The case is then referred to the back court.

3. Pleading and counterpleading. The actual trial takes place in court, either in the breitheamh's house or, for large trials, outdoors. Witnesses, sureties, and appropriate dignitaries (e.g., the back court, historians) attend the proceedings.

Each lawyer states his case, with the plaintiffs going first. The lawyer may call either litigant as well as witnesses to give testimony. When giving testimony, one takes an oath of truth, and one's eineach determines the maximum value of the oath.

Witnesses are of two types, eye-witnesses and "character" witnesses. Eye-witnesses can swear the maximum value of their eineach. Character witnesses did not actually see the events or offense in question, but can support what the litigant or other witnesses say. A character witness's oath is worth one half of his eineach. Thus, a preponderance of character witnesses on one side may swing a trial in favor of that side. Some witnesses are invalid, such as witnesses who are biased or bribed, as well as women, dependent children, the

senile, and slaves. When facing death, however, the evidence of the latter types is valid (e.g., woman in danger of death at childbirth, a sick man facing death, an enslaved criminal on the field of combat or about to fight a duel).

After each side has pleaded its case, each lawyer is given the opportunity to rebut the other's case.

4. Judgement. A simple way to arrive at a ruling is to add up the eineach values of the oaths of the witnesses on each side and see which side has a higher number. For close cases, however, the GM may wish to allow for some skill rolls, just as the law texts prescribe ordeals for close cases.

One option is to only use existing Pendragon skills. For example, when the two sides differ in oath-values by 5 or less, then the lawyers on each side make opposed [Orate] rolls, which can be viewed as incorporating each lawyer's chances of having one or more witnesses shown to be partial or biased. Success in the trial goes to whichever side wins the opposed roll. If both lawyers make their [Orate] roll, then the GM may wish to have the case decided by an ordeal (discussed below) if the path is Truth, or by lots (discussed below) otherwise. If a lawyer fumbles his [Orate], then he pays one cow to the judge for breaking protocol (e.g., abusive or loud speech, shifting the path of judgement). After the lawyers' [Orate] rolls, the breitheamh then rolls against [Just]. If he fumbles, then he has broken some item of protocol and must pay each lawyer one dairy cow. Serious cases of misjustice by breitheamhs should be left up to the GM, not to die rolls.

An alternative option is to create a new skill: [Industry-Law]. Here, the GM might want to widen the margin for what constitutes a "close case" (e.g., a difference in oath-values of 10 or less between the two sides). Similar to above, the lawyers make opposed [Law] rolls instead of [Orate], with the results for success or failure being the same. The breitheamh now rolls against [Law] to check for a breach of protocol.

Lots and ordeals may be used to resolve close cases. Lots were especially used in cases without witnesses, such as animal trespasses. Details on casting lots do not survive, though a piece of wood was evidently used. When casting lots, a GM may have each side roll dice, with the higher roll winning the case.

In ordeals, the defendant is generally subjected to some form of violence, such as burning, scalding, immersion, or poisoning. Tradition credits the introduction of ordeals to Saint Patrick. A GM might have ordeals reveal the truth as the GM understands it, or have the defendant roll against [Honor] or [Constitution], whichever is higher. The latter option opens up the possibility of the meek passing an ordeal due to a pure heart, as well as the dastardly passing an ordeal due to a high threshold for pain. Some actual ordeals are:

* Proof of the Cauldron. Water is boiled in a cauldron, and the defendant picks up an object at the bottom. His hand is examined after three days; he is innocent if there are no scalding marks.

* The Tongue on a Hot Adze. The defendant licks a red-hot adze of bronze or lead; he is innocent if his tongue is not burnt.

* Waiting at an Altar. The defendant walks nine times around an altar

and then drinks a non-fatal potion that a druid has cast a spell upon. The defendant is innocent if he does not get sick.

* Water of Holy Adjudication. Some text from a holy book is soaked in water, and the defendant drinks the water. The defendant is innocent if his intestines do not rot.

* Chip of an Old Tree. Three pieces of wood are thrown into water, with one representing the defendant. Unlike other immersion ordeals, the defendant is innocent if his chip floats.

* Morann's ring. A relic of Morann, a famous pre-Patrician breitheamh, this ring is to be placed about the defendant's neck. If the defendant is guilty, then the ring tightens about his neck, killing him. Morann gifted his ring to the kings of Tara; powerful magic ties it to Tara Hill.

* Truth Stones. At various locations in Ireland are "truth stones" -- stones that bellow or scream in response to the truth. The Lia Fail at Tara, which screams in the presence of the rightful king, is such a stone. Other stones bellow when a true answer is spoken on them. Truth stones have 5d20 Ambient Life Force, 3d20 Divination. The GM should have the stones reveal truth as he understands it. Because of the potential power of these stones, the GM might want to have only the king/chieftain or an ollaih (i.e., bishop, arch-druid, arch-poet) request their use in a trial.

5. Promulgation and conclusion. The breitheamh or a dignitary of the back court (if present) publicly announces the ruling at the end of the trial. At this point, the guilty party may lose eineach, depending upon the nature of the offense. The conditions of ruling are expected to be honored by both parties, as they have either exchanged pledges or appointed sureties at the start of the trial.

6. Payment/punishment. Payment is to be made three days after the announcement of the ruling. As mentioned before, if the guilty party cannot or will not pay the fine, he can be seized and held captive by the victim or the victim's kin. For serious offenses (e.g., murder, maiming, satire, or habitual theft), the captive can be killed or enslaved. Before either of these fates, the captive may be ransomed by his kin or non-kin. Kings are urged to make bodyguards out of men that they have ransomed from captivity, as these men owe their lives to the king. For lesser offenses, the culprit is held until the penalty is paid. If the culprit avoids or flees captivity, then he is a fugitive. He is to be hunted down, and may be legally slain by his enforcing-surety for the case (if applicable) or by the aggrieved party's kin.

Even when the culprit can pay, the Church advocates the death penalty when the crime exceeds the culprit's eineach value. Forms of execution include hanging, stabbing (by sword, spear, or axe), being chained in a pit to die of exposure, and setting adrift (especially for serious crimes committed by women). The pre-Norman annals give examples of politically motivated mutilations, such as blinding and castration, but there is no mention of them in the law texts until 1224. Flogging is a common punishment for slaves and wrongdoing clergy.

7. Recovering lost eineach. The law texts are explicit about when eineach is to be lost, but are much more silent about how to win it back. The main way to recover eineach is through praise from others, preferably in poem. Praise, however, must be heart-felt, as false

praise is equivalent to satire, and the poet might be charged with unjustified satire. A GM may require the player character to earn a certain amount of Glory (e.g., 1000) before a poet will feel justified in composing a praise-poem. A GM may want to have a fili/'s [Compose] skill equal the amount of eineach that a praise-poem can restore. Successful [Orate] by the performer restores the eineach; a fumble brings derision upon the player character.

Penance at a church or hermitage is another option to restore eineach, especially for clergy. A GM may have the player character roll against [Pious] after each year of penance. If the roll succeeds, then the character regains eineach equal to his [Pious] skill.

Trolls!

The origin of the Trolls in Britain is unknown. Some say that they have lived here since time immemorial, while others say they came with the Saxons or the Irish. Some scholars even maintain that they are entirely mythical creatures, sprung from the minds of gullible, drunken peasants who have been frightened by a bear or a boar in the woods, far from the learned centres of culture.

Most common people do believe in their existence, though, especially in Wales and East Anglia, where the sightings have been most frequent. From what they tell, there appear to be not one, but two different kinds of Trolls. The tales differ a lot between the east and the west, and the two kinds of Trolls are referred to as Mountain Trolls (in Wales) and Woodland Trolls (in East Anglia).

The differences lie mostly in the areas of culture (or lack thereof), philosophy and way of life. In appearance and general behaviour the Mountain and Woodland Trolls are very much alike, although the former tend to be bigger and more rash.

APPEARANCES

Trolls are big, with a typical height between 2.5 and 3.5 meters. They are both tall and broad of shoulders, very strong, and have great endurance. Quite surprisingly, they are not clumsy, despite their size, and can show amazing agility. They are built like very powerful humans, but have longer arms, which they sometimes employ in movement, especially in rough terrain. Their bodies are covered in thick fur, black or brown, and they do not wear clothes at all. On the head the fur turns into a mane, resembling hair, which they leave unkempt. The males also have beards. The color of their skin varies between green-gray and brown. Their hide is very tough, and gets tougher as they age. If anything, they find the climate too warm, but it seems they are too stubborn to move farther north.

Their faces are most often very ugly, like a parody of a man. Their ears are huge and pointed, their noses long and broad, and their foreheads low. They have broad mouths with thick lips and big, yellow teeth. Their eyes are small, and the eyebrows are very hairy.

They seldom clean themselves, cannot swim, and do not like getting wet. Because of this, their appearance melts well into the terrain. The Woodland Trolls are often covered with straws, leaves, dirt, and moss; the Mountain Trolls with dust and dirt.

As they grow older, the colour of the fur starts to fade and turn gray, and it is reputed that the king of the Woodland Trolls is almost completely white. In this statement lies the most unsettling fact about trolls: they do not die of age, nor do their powers wane as the years go by! Apparently, they reach their full height at the age of fifty, but their strength continues to grow, although their agility lessens with the centuries. One old Troll was seen fetching dinner from a Lord's pastures; he left with one full-grown bull under each arm. Thus encumbered, he couldn't climb over the low wall surrounding the field, and fell flat on his face. He shrugged, left one of the bulls behind and left, climbing with the help of his one free arm, without coming back for the other bull.

Fortunately, trolls mate for life and do not try to find another mate if, as sometimes happens, their partner is killed or incapacitated.

Furthermore, their fertility is low - few couples have more than one cub. The old ones are less agile than the young, but bigger and stronger.

TURNING TO STONE

What lies behind the stories of Trolls turning into stone when exposed to the sun is the fact that Trolls get drowsy when out in daytime; they're normally a nighttime species. Added to this, there is the peculiar fact that Trolls sometimes, for reasons unknown, can stay in one place for a very long time. Some say this is because of their stubbornness - if a Troll decides to wait for something, it will not lose interest.

Other claim, that these hibernating trolls have searched for solitude to contemplate some problem beyond our fathoming. This does seem, in view of what we know of Trolls' intellectual gifts, quite improbable. However, after enough time has passed, such a hibernating troll will be undistinguishable from the surrounding terrain, overgrown with moss and grass, surrounded by trees and bushes.

Stories tell of travellers seeking shelter from the wind behind a rock--a rock which wakes when a fire is lit against its side. Thus awakened, the Troll is often furious at having been disturbed and attacks at once. After the disturbance is removed, however, the Troll is likely to return to its former, dormant state.

Game Mechanics

A Troll awakened like this starts with a DEX and STR at 2, and doubles these points every melee round until he is up to normal. This generally takes five rounds. A simple table that shows STR, DEX, Damage and fighting skills for the different Trolls is given at the end of this article.

DIET

Troll will normally eat anything that isn't too hard to chew. Trees and rocks are generally left alone, and when they catch a larger animal or a person, their first action is to rip off the head and throw it away. It is speculated that this is because they do not like the taste of brains. A Troll is usually hungry all the time, but since this is the normal state for a Troll, they have learned to ignore it. A Troll pursuing another matter may pass a stack of hay or a herd of sheep without being distracted.

COLD IRON

Common folk say that in order to prevent a house from a Troll, you should put a horseshoe over the door, since Trolls cannot stand the presence of cold iron. Strangely enough, this does not seem to be superstition. Reliable reports tell of Trolls, chasing people, turning away once they reach the sanctuary beyond the horseshoe. On the other hand, they do not react this way when threatened with a sword or an axe.

FIGHTING A TROLL

First, an enraged Troll does not stop fighting until the threat is no more. It won't become unconscious, but continues to fight with its full power until dead. On the other hand, a Troll does not fight for

reasons other than self-defence or when hunting its prey. Unfortunately, they consider humans prey, although they tend to avoid stalking an armoured knight. This is not because of fear, a concept they do not understand, but rather because the food comes in an inconvenient package.

As with some animals, you can try to convince a Troll that you are dead, in which case it will not need to defend itself. But if you do, you can only hope that it doesn't decide it has the time for a quick snack.

Normally, they fight with their bare hands or use a club. On their fingers they have sharp claws which often carry infections. These claws cannot penetrate metal armour, though.

**** GAME MECHANICS ****

Attacks: two fist/claw or one club

Damage: (STR+SIZ)/8

TYPICAL STATS AND SKILLS FOR TROLLS OF DIFFERENT AGES

	Young	Mature	Old
SIZ	20	25	30
DEX	20	15	10
CON	15	20	25
Move	4	4	4
HP	35	45	55
Dam	5d6	6d6	7d6
Dist	16	13	10
Club	12	13	14
Armor	6	7	8

AWAKENING TABLES

Young Troll

Round	1	2	3	4	5
DEX	2	4	8	16	20
STR	2	4	8	16	20
Move	.5	1	2	3	4
Dam	3d6	3d6	4d6	4d6	5d6
Fist	2	6	10	14	16
Club	2	4	7	10	12

Mature Troll

Round	1	2	3	4	5
DEX	2	4	8	15	15
STR	2	4	8	16	25
Move	.5	1	2	3	4
Dam	3d6	4d6	4d6	5d6	6d6
Fist	2	6	9	11	13
Club	2	4	7	10	13

Old Troll

Round	1	2	3	4	5
DEX	2	4	8	10	10
STR	2	4	8	16	30
Move	.5	1	2	3	4
Dam	3d6	4d6	5d6	6d6	7d6
Fist	2	4	5	8	10
Club	2	4	7	10	14

The Fir Bolg

THE FIR BOLG (the men of the belly -- a reference to Co. Meath, Ireland, "the belly of the goddess").

In Irish history, the Fir Bolg are the folk who managed to dwell in some kind of harmony with the Fomorii. Later the Tuatha De Danaan came and went to war with the Fir Bolg for possession of Ireland. The Fir Bolg lost, and became a race of subjects to the more skilled Danaan peoples. As subjects, the Fir Bolg assisted the Danaan in their war against the Fomorii, and later against the Milesians--the Celts who arrived and were as well intent upon possessing Ireland for themselves. The result of the Milesian victory was that the Danaan's were forced to flee the surface world forever, taking possession of "all those parts of Ireland which lay under the soil." Many of the Fir Bolg went with their Danaan masters into the earth, and thence to Tir na nOg, while some remained in the new Ireland of the Milesians, inter-breeding with the newcomers and slowly becoming absorbed into Milesian culture. Some Fir Bolgs even fled to other worlds, through the magical gates dotting Ireland, to start new lives in far-flung and alien lands.

The Fir Bolg are therefore a scattered folk now, and so I have not attempted to divide them into specific tuatha. Most probably the Fir Bolg will be encountered in Tir na nOg, or one of the many other Otherworlds, and as this has happened in my campaign, I have provided some makeshift statistics for them here. This is by no means exhaustive. The Fir Bolg exist as either individual communities (with all the differing ties of allegiance, power and rivalry that this entails) where they have settled free of the influence of others, OR they exist as a subject race to the Tuatha De Danaan, "ceiles" to their monarchical rulers. Either way, the set-up of their own societies are the same. However, in the case of Fir Bolg in service to Danaan (or whomever else) overlords, an appropriate passion (either a hate or a loyalty) should be added.

The Fir Bolg are a proto-type for the pagan Irish of Pendragon. Although considerably larger in stature and tending more towards the blonde/ginger end of the racial spectrum, Fir Bolg culture resembles much of what is common-place in Pendragon Irish paganism. Generally peaceful, grown used to working the land and the mastery of the rustic crafts under generations of Tuatha De Danaan rule, the warlike side of the Fir Bolg is subdued beneath the appearance of the Fir Bolg as common farmers. However, like the Irish, the Fir Bolg's connection to their heritage is very strong, and the Fir Bolg of antiquity (the race of awesome men and women who struggled against the Danaans and the Milesians alike, centuries ago) is only a harsh word or breach of hospitality away, under the surface of their gentler visage. Despite concentrating on their agrarian lifestyle, the Fir Bolg have maintained their few martial arts, and are especially dangerous against unmounted foes in open or wooded country. Depending upon the different and alternate histories set-up for the Fir Bolg, they are a race of people who have struggled for many years to find a safe haven where their people may prosper. In their flight through sacred gates into other worlds, the Fir Bolg have built their communities from the ground up, carving an existence out of the wild lands of their newest home-world.

Fir Bolg culture is organised exactly the same as Irish culture. While they have Aos Dana classes, the Fir Bolg do not have druids, but instead a less-organised system of wise men and women, seers and

enchanters. These latter folk (the enchanters) are not much different from smiths or herb-doctors, residing in Fir Bolg duns and practicing their craft, each enchanter with his or her own specialty. Their magical powers will therefore be organised according to this principle (consider these as magicians whose powers are linked to magic weapon- or jewellery-crafting, herb-lore/alchemy, carving, stone-masonry etc. Alternatively, these magicians' powers may also be linked to a specific element [fire, earth, even shadow or wood]).

The Fir Bolg (as mentioned earlier) are similar in racial appearance to Vikings, or a darker breed of Saxon. However, their dress and ornamentation is entirely Erainn, including a complicated system of plaids and multiple-coloured cloaks, and also "articles" of rank (torcs for warriors, rowan wands for healers, bird-feather cloaks for seers etc.).

The Fir Bolg dialect is a formative part of the Irish language, though it has been subsumed into the latter. The Fir Bolg may be considered fluent in Irish as well as their own language, while characters who speak Irish will need to make a language roll if not native speakers. Additionally, many Fir Bolg speak British (Cymric), a language which is preserved by certain stories and war-poems, memorised in the original language of their telling.

The Fir Bolg skill table is non-gender specific for a particular reason. Player characters should be individuals, not emerge from stereo-typical moulds, and females should not be penalised, and female skills should not be judged, according to the least active members of their sex (the housewife, the demure daughter etc.). As well, because of the scattered state of the Fir Bolg nation, no individual homelands are listed. Gamemasters should feel free to invent their own locale for the Fir Bolg, since it seems most likely that the Fir Bolg would be encountered outside of Ireland, and most probably in other worlds entirely. If game events do require the Fir Bolg in Ireland, then gamemasters should refer to THE PAGAN SHORE for area references. To simulate the way that the Fir Bolg of all classes and areas have come together in their exile, a random table for determining parental class and passions and trait modifiers has been provided. As well, Fir Bolg should use the ri damhna tables from THE PAGAN SHORE, reproduced here to that purpose.

FIR BOLG

Racial modifiers: +6 SIZ, -2 DEX, -1 APP.

Traits: Vengeful +2, Honest +1, Merciful +1, Proud +1, Suspicious +1, Valorous +1.

Awareness	6
Boating	1
Chirurgery	5
Compose	1
Courtesy	1
Dancing	4
Faerie Lore	8
Falconry	1
First Aid	10
Fishing	5
Flirting	3
Folk Lore	10
Gaming	2

Heraldry	0	
Hunting	8	
Industry	6	
Intrigue	2	
Orate	4	
Play (Whistle)	4	
Recognise	4	
Religion	3	(Fir Bolg Paganism)
Romance	2	
Singing	2	
Stewardship	6	
Swimming	5	
Tourney	0	
Battle	3	
Horsemanship	2	
SPEAR	8	
Sword	3	
Dagger	5	
Axe	6	
Great Spear	3	
Javelin	5	
Grapple	+3	

LUCK TABLE

- 1 Ancestor fought invaders (+100 glory).
- 2-4 Descent from "Great" tuath (+200 glory).
- 5 A charger.
- 6-10 Gold Torc: worth 3L.
- 11-12 Upgrade Outfit by 1.
- 13 Jewellery worth 1d6 L.
- 14 Inherit a fine cloak (priceless to you, 2L to others).
- 15 Inherit a shadow cloak (+5 hunting, +1 DEX, +5 evasion).
- 16-18 Berserker herbs (3 uses): critical inspiration, lasts until you wash thoroughly, beserk combat option only.
- 19-20 Roll twice.

RI DAMHNA GENERATION NUMBER

- 1-2 Gen 4: brother, sister or cousin of chieftain.
- 3-6 Gen 3: son, daughter, nephew/niece of chieftain.
- 7-12 Gen 2: grand-son/daughter/nephew/niece of chieftain.
- 13-20 Gen 1: chieftain was your great-grand <whatever>.
- 21+ Gen 0: your specific family history is shrouded in mist.

Fir Bolg roll at +2. RI DAMHNA generation is used as a bonus PARENT'S CLASS determination rolls.

INHERITED GLORY

Characters roll for both parents and choose the highest amount for starting Glory.

Parent's class is:

- Chieftain: 6d6 + 250
- Warrior: 6d6 + 80
- Enchanter: 2d6 + 120
- Seer: 10d6 + 50
- Wise One: 4d6 + 40

OUTFITS

BASIC FIR BOLG OUTFIT ONE: Leather armour, shield, spear, 3 javelins, travel clothes, cloak, sandals, dagger.

FIR BOLG OUTFIT TWO: Cuirbolli armour, shield, axe, spear, 5 javelins, travel clothes, sandals, dagger, cloak worth 80d, rouncy.

FIR BOLG OUTFIT THREE: Fine cuirbolli armour (8 points), 2 shields, axe, 2 spears, 5 javelins, travel clothes, clothing worth 100d, fine cloak worth 100d, dagger, rouncy, sumpter, jewellery worth 1L.

PARENT'S CLASS TABLE

Since what a Fir Bolg may qualify in, like the Irish in Pendragon, is largely determined by Father's Class, I have changed the rolls to give the character two chances. Roll separately for mother's and father's class, and the player may choose which line of profession and background skills to choose. What the rolls determine do not necessarily mean (for example) if the mother's class is warrior, that the mother herself was a warrior; merely, this means her immediate background is from a family of warriors, and through ties of kinship, she can make available warrior's education for her son/daughter if they wish it.

The Fir Bolg do not practice fosterage in any wide-spread sense. If a player wishes to be fostered, he or she simply announces this as part of his character's background story. Parent's class refers to whoever raises the child player.

Roll 1d6 to find out whether the parent's class is secular (non-magical) or Aos Dana (magical or magically associated). A second 1D6 roll in the appropriate column determines actual parent's class. Remember to do this once for each parent. The RI DAMHNA modifier is added only to rolls in the secular table, NOT the Aos Dana column.

	SECULAR	AOS DANA
	1 - 4	5 - 6
Hunter	1-2	---
Farmer	3-4	---
Warrior	5-8	---
Chieftain	9-10	---
Enchanter	---	1-4
Seer/Priest	---	5
Wise One	---	6

Secular: +Ri Dahma generation number

BACKGROUND PASSIONS AND TRAITS

Roll 1D6.

- 1 Noble family: Proud +2, Valorous +1, Prudent +1, Hate (Tuatha De Danaan) 3d6.
- 2 Noble family: Proud +2, Reckless +1, Honour +1d3, Hate (Fomorii) 3d6.
- 3 Once great land-holders: Hospitality +1d3, Selfish +2, Proud +1, Honour +1.
- 4 Famous outlaw an ancestor: Reckless +2, Merciful +1, Vengeful +1, Loyalty (any) -1d6.

- 5 Feuding family: Vengeful +2, Honour +1, Hate (enemy) 3d6.
6 Family once-wronged: Suspicious (law-makers) +2d6.

BACKGROUND/STARTING SKILLS BY CLASS

HUNTER: The hunter is unfortunately the lowest level of the Fir Bolg society. Without his or her own plot of land to farm, and without an ostensible trade to practice, the Fir Bolg spends much time in the forests, hunting to survive. To look at it another way, however, the hunter is also the first one called for by the chieftain when missing people must be found, expeditions guided, or lost cattle retrieved, and a hunter always accompanies the Fir Bolg on a raid. As well, in the right land or season, a hunter's trade can flourish, providing him or her with a disposable income of fresh game which may be traded for clothing, tools and luxury items. Some hunters shun clan-holdings altogether, and live permanently in the woods.

20 points, Hunting +5, Suspicious +2, Javelin +3, Industry +2, Swimming +2, Prudent +1, Fear (faerie creatures) 3d6.

FARMER: The farmer is the backbone of Fir Bolg society. However, the Fir Bolg farmer is by no means a country bumpkin, easily coddled and even easier to over-power. The Fir Bolg farmer has probably carved his fields out of rock, and has the skills and physique to match the environment he or she has had to work in.

18 points, Hunting +2, Energetic +3, Folk Lore +5, Industry +2, Stewardship +2, Awareness +1, Spear +2, Axe +2.

WARRIOR: An actual Fir Bolg warrior is much like the Flaith of Ireland; a high-rank individual within the society who hunts and accompanies the chieftain in times of peace, and fronts the war-band on raids and in battle. Fir Bolg warriors are rarely idle, as they have a tendency to recklessness if left unattended in crowds for long.

15 points, Spear +5, Axe +5, Javelin +3, any other weapon +3, Horsemanship +3, Hunting +1, Courtesy +2, Loyalty Lord +6 (often used to inspire berserk fits at the slightest provocation), Reckless +2.

CHIEFTAIN: The children of the chieftain are made well-aware of the nobility of their position and their long family history, from an early age. All children are reared in the warrior crafts so as to succeed the chieftain in the unfortunate event of the chieftain's death. All children are treated equally, and raised with the same degree of training, as Fir Bolg history shows that it is not always the first son who lives to replace the chieftain.

20 points, Spear +5, Axe +5, Javelin +3, any other weapon +3, Orate +2, Horsemanship +5, Hunting +2, Courtesy +3, Valorous +1, Prudent +2, Indulgent +1, Loyalty Lord +2.

ENCHANTER: As stated previously, the enchanter is neither a druid or a magician, but something in-between. Some enchanters are low level spell-workers, said to imbue the objects of their craft with mysterious and amazing powers. These folks are the smiths, weavers, potters et al. of the Fir Bolg community, and are considered honourable and worthy individuals, though they are treated as mysterious. Other enchanters have greater powers, and are not restricted to imbuing items with spells. Fir Bolg enchanters tend to have one particular area of specialty, which they practice with great skill and even flair, while other areas of the magical arts remain

unknown. Enchanters also always have 1d3 geasa that they must obey, and that relate to their craft. It is through geasa that the Fir Bolg enchanter's powers are limited, as a geas will often be something like "only ever control elemental faerie creatures" or "only work magic when standing on stone." Fir Bolg enchanters tend to know the limits of their powers, and their geasa show them the way to ruin, if they do not accept restrictions.

12 points, Dagger +2, Spear +1, Industry +4, Intrigue +2, Play (instrument) +2, Geomantic Lore +3, Celestial Lore +2, Sight +5, Religion +3, Worldly +2, Suspicious +1, Prudent +2.

Talents: Animal Friend or Blessing 5, Banish or Dispel 3, Curse 3, Control Faerie Creature or Divination 3, Summon Faerie Creature or Emotion 3, Healing 2, Necromancy or Glamour 6, Sacred Space 8, Travel or Shapeshift 3, Weather Control 1.

Fir Bolg Enchanters may also add their Industry skill number as a bonus to the casting of spells on two conditions: the enchanter must be enspelling an item (weapon, article of clothing or piece of jewellery etc), and this must be performed in the enchanter's workshop, assisted by Sacred Space spells. The item need not be being made magical PERMANENTLY, as no enchanters are required to sacrifice their permanent magic limit. The aim of this practice is to reflect the Fir Bolg in general, and enchanters specifically, as a craft-proud people. Imbuing items with power also side-steps the need for talismans, and these items (with the sacred space and the chance for a critical success increased with the Industry bonus) may be enchanted for at least several years, if not a life-time.

The gamemaster should be encouraged to think up magical effects for items that do not necessarily seem like a direct effect of other talents. The aim here is not to produce a whole new set of talents that de-Celticises the current form of the magic system. Instead, current talents may be bent to allow the special effects desired.

SOME EXAMPLES: Consider an enchanter with the following statistics: Magic Limit 70, Personal Life Force of 4d20, Industry 10, living in a hut outside the local Dun (3d20 ambient Life Force), and a skill of 12 in all her talents. She is called upon to furnish a Danaan noble with three items; an intelligent sword, a gold armband which stops wounds from festering, and a pair of sandals which allow the wearer to travel great distances quickly.

With or without a permanent Sacred Space spell upon her workshop, the enchanter can draw upon up to 70 points (Magic Limit) for each Sacred Space spell cast. 60 points provides either a +8 bonus to a specific talent, or +4d20 Life Force. For the sake of the example, the enchanter opts for a +4 bonus to increase her chances of a critical, and +2d20 Life Force, which will be required to add extra duration to the spells being cast on the items. With Industry of 10 and +4 from Sacred Space, the enchanter is at +14 to her Talent Skill of 12. Therefore, at 26. A roll of 14-20 will be a critical, doubling her magic limit to 140 (this is the standard effect of a critical to spellcasting, as I run it).

The magical items can be made in the following ways: the intelligent sword may have a Necromancy spell cast upon it (Oracle for 40 points) which binds a (hopefully helpful) spirit to the weapon, giving it a voice and a mind; the armband can have a Healing spell upon it (perhaps Help First Aid +5 for 20 points, or more grandiosely, Heal

Faster [60 points] cast with sufficient strength that the armband wearer's healing rate is so increased that he or she heals daily, rather than weekly); the sandals of super-travelling may be magicked with Travel (Swiftfoot for 20 or Footrun for 40).

Through this example it can be seen that there are a number of factors the enchanter must balance, and consequently, many factors which can cause the attempt to make a long-lived magical item to fail. The enchanter definitely succeeds her talent roll, but if it is not a critical, with an average Magic Limit of only 70, she cannot channel enough power to extend the spell effect beyond a day or a week. Even with a critical, the enchanter might not be able to gather enough Life Force, even though she can wield 140 Life Force through her Magic Limit. The chances for failure are many. What then, are the solutions? Truthfully there are none: and this is why the enchanter's task of producing long-lived ensorcelled items is a difficult one. The hardships of this process accurately reflect the understandable trial-and-error process of putting power into magic items.

The enchanter might produce the magicked sandals in an afternoon, and pay five or more week's sleep later. But to produce the magical sword, the enchanter may be required to fail her attempts many times, until all the optimal factors come together (a Talent critical, high rolls on Personal and Ambient Life Force). Then the Danaan noble will truly have a sword to brag about, so long as the sword isn't a braggart him or herself.

SEER/PRIEST: The Seer's role in Fir Bolg is easily understood; shunned for most the time, only when mortal men require assistance and prophecy is he or she sought out and bribed, threatened and cajoled into offering up information. The process by which one becomes a Seer is often hereditary and also linked to madness. The Seer, as an adolescent, goes through the Seven Madnesses before seemingly emerging from insanity (forever touched) with the powers of foresight and divination. Other talents also come to the Seer, and the Seer is often surrounded by spirits and elementals which normal folk only see as shadows, or a burst of fire, or a sense of movement out the corner of one eye. Many Seers are taken into the Priesthood of the Fir Bolg community, though this is not a universal law, and does not apply to female Seers.

12 points, Madness (Any) 2d6+6, Awareness +3, Chirurgery +2, Courtesy +1, Faerie Lore +5, First Aid +2, Folk Lore +3, Industry +2, Recognise +1, Religion +2, Geomantic Lore +2, Celestial Lore +3, Sight +3.

Talents: Animal Friend 3, Banish 3, Blessing or Control Faerie Creature 3, Curse or Summon Faerie Creature 2, Divination 7, Healing or Glamour 2, Sacred Space 3, Shapeshift or Emotion 2.

The Seer can ALWAYS use his or her Madness passion to Inspire spell-casting. As usual with going Inspired, users should beware the price of failure ... slipping further into madness (and being useless in game-play).

WISE ONE: While not wholly a magical person, the Wise One is a combination of hermit, elder, and Seer. He or she is privy to secret and Sacred Fir Bolg knowledges passed down from person to person through the centuries. The Wise One is an interesting individual, steeped in the Old Way, though it might not suit players as an actual choice for a character, because they combine knowledge of many skills and some magics, without necessarily being the practitioner of

any. For instance, the Wise One knows much of the ways of battle, yet only a chieftain would lead his army (counselled perhaps by elders); a Wise One knows Healing, yet it is to the herb-doctor the villagers will turn when cuts fester and illnesses do not abate; the Wise One often goes for long times alone in the forest, but the hunter is the one who subsists on the forest's game. When they actually dwell within a community, Wise One's often fall into use as the local healer and horse-doctor, despite the many other talents they may possess.

15 points, any weapon +3, Battle +3, Horsemanship +2, Chirurgery +5, Faerie Lore +5, Celestial Lore +2, Geomantic Lore +2, First Aid +2, Folk Lore +5, Hunting +2, Industry +1, Orate +2, Play (instrument) +2, Religion (Fir Bolg Paganism) +2, Stewardship +2.

Talents: Animal Friend 5, Divination 2, Healing 2, Summon Faerie Creature 2, Travel 1.

FIR BOLG RELIGION

The five personality traits of Fir Bolg paganism (with each trait incurring a +3 bonus at character generation) are as follows: Energetic, Vengeful, Generous, Merciful, Proud.

The Fir Bolg RELIGIOUS BONUS is +3 CON.

These traits can be said to represent a specific Fir Bolg life code, which is a code of practice for everyday life, an *ideal* to be lived by, rather than the mysterious internal nature of the Fir Bolg psyche (i.e., the Fir Bolg chieftain pursues vengeance, only to show the suspect mercy [in the form of not cutting their head off]; similarly, the chieftain may show generosity with gifts as any Erainn chieftain might, even though he rules a poor tuath -- in this case, generosity though he wishes it were otherwise is the sign of the chieftain trying to live up to an ideal, rather than he is foolish/generous enough to give away food/belongings from his own people's mouths).

Fir Bolg Culture

A NOTE ON FIR BOLG PAGANISM, CUTURE, SOCIETY.

Marion Campbell's novel The Dark Twin (1972) is a noteworthy text amongst the canon of Celtic-Viking Fantasy Literature (of which I am a collector); in a coherent and well-regimented novel, Campbell explains (among other things) the religious organisation of social life in primitive celtic Britain (circa. 500 BC). Though Campbell's novel is a work of fantasy, scholars of ancient Britain have very few resources upon which to posit the organisation of worship and the integration of spiritualism within the everyday, in pre-written history Britain. In lieu of such, I take Campbell's work to be an exemplary form of an IMAGINED past, which can serve as a suitable background and explanation of Fir Bolg culture, in the way it integrates pre-Celtic British culture (the "Former People" such as the early Picts and the Fir Bolg, who were perhaps responsible for the standing stones, et. al, and the "New Way" of the iron-wielding, migratory Celts.

Though it is by my own admission an "imagined" past we are discussing here, realism-obsessives needn't feel hesitant about using this material. Campbell's ideas which I am summarising here and synthesising with my own are all based upon the living (still existant) signs of the culture and race which once flourished in Britain, millennia ago. Whether these people could be identified as Fir Bolg or not is far from the point of this exercise. The archaeology of the Fir Bolg people that is being offered here is no more or less "true" than any of the other information in the PENDING game. Whether it be the semi-mythical Fir Bolg or the ancient Greeks (of whom we feel we know a great deal, and have based the mode of our own culture upon what we IMAGINE of theirs), in all instances of study, we take a few material facts (middens, discarded tools, architecture, or writings) and postulate from this basis. It is the case that the Fir Bolg people, as a fictitious face and name for a real historical people, are so much more ancient than anything else we wargamers deal with; therefore any claims to "truth" seem impossible. Therefore I don't attempt it. This article is a neat outline of tools to be used, hacked apart and plagiarised for the purpose of making an ancient people who perhaps never lived at all, live again.

These then are the main points about which Campbell's writings mobilise;

Social organisation: Fir Bolg society is made up of individual groups much like the Erainn TUATHA. Each of these people identify themselves by a certain location, a certain famous common ancestor, or a particular Ysbryd-animal spirit (the boar, the eagle, the bear, are all some Campbell lists). Each Fir Bolg tuath is insular, and the religious and administrative system which works for the Fir Bolg is restricted to within the tuath; it is a system that operates within the tuath. That is to say, each Fir Bolg tuath has its own king, his twin, the three priestesses, etc. (roles which will be explained hereafter), whose authority does not extend beyond the walls of the Dun, except in situations of inter-marriage between tuatha. The "chieftain" of the Fir Bolg Dun is in fact self-named as a King, though the two names differ only as honourifics, not as the prescription of different roles.

Religion: Fir Bolg paganism has two distinct branches, simply called the "Old Way" and the "New Way" (here the use of "New" is entirely relative).

The "Old Way" is a primitive form of matriarchal worship. The world ("nature") is characterised as the "Mother" who does not interfere in the actions of mortals, and in a sense is not sentient (knowing) at all. The Mother provides the land and the beasts and the plants with which mortals make the setting for their lives. Although not interfering, the Mother is considered responsible for organising the world (and "human nature") with GEASA and destinies, fates for individual people, which act to maintain some sense of natural order and balance in the world. Sometimes, like harshest nature itself, the allocation and the carrying out of these individual destinies are harsh and brutal on the people pre-ordained. However, the Mother is not vindictive, and does this only so that the world remains in order and balance. Where worship of the Mother has died out, people struggle against their destinies, avoiding individual bad fate, but thereby condemning the masses to ill-fortune through the refusal of individuals to face their destiny.

The "New Way" is the form of worship which was brought to Britain by the iron-wielding Celts. Although there are many representatives of female-ness in the pantheon of Celtic gods, the "New Way" differs from the "Old Way" in that the new gods are personifications, "individuals" in one sense, and the leading figures of worship are all male. Each has his or her own purpose and field of dominion. The "New Way" is not exclusive from the "Old Way"; indeed, one way of understanding these new deities is to think of them as "the Sons of the Mother." The "New Way" is not the same sort of paganism that is practiced by the Erainn in PENDRAGON, or by those few Cymri who have not yet abandoned the old ways. Because of the history of the Fir Bolg, in Ireland having fought against these gods and their servants, it is not appropriate that they worship the Tuatha De Danaan in any wide-spread way. However there are three main exceptions who are worshipped by the Fir Bolg under the "New Way": Lugh-Ildanach (known as "the Swordsman" or "the Long Hand"), Goibniu (known simply as "the Smith"), and Oghma (called "the Singer" or "the Harper"). These few exceptions are revered by the Aos Dana for the qualities and skills they represent, for their furthering of the arts of music, craft-work, war-craft etc, despite Fir Bolg misgivings about their once-masters.

Religious Institutions: the Old Way and the New Way have distinctly different religious institutions. The Old Way is predominantly matriarchal (though this matriarchy breaks down when it is understood that the "ultimate" form of Fir Bolg society is represented by the union between the King and the Old Way's Maiden Priestess). The New Way is an order of priests, and entirely male.

Within each Dun, the Old Way is represented by three figures; the Maiden, the Middle Priestess and the Old One. Each year, one girl out of the many who desire to be the Maiden (of the Year) is selected. Her role is to attend the Middle Priestess in her duties, such as tending the fires of the Hearth House (the core place of the Old Way's mysteries; simply a large house in which the Middle Priestess lives and educates the young girls of the village) and leading the Beltaine dance. It is from the Maiden's ritual coupling at the Beltaine celebrations that we later see the King's Twin born. The Middle Priestess is the most occupied member of this triad, for the reasons explained above, while the Old One is a wanderer and a wise woman. The Old One is always the previous Middle Priestess, who takes up the position when the Old One dies. It is the Old One's role to travel the land, returning to the Hearth House from time to time, bringing with her news of other tuatha and the ways of worship that is practiced (in

the name of the Mother) in other places.

The New Way is best understood as a college of priests, organised into a hierarchy. Boys who show some degree of talent are often accepted into the priesthood, where they train as Seers. Only half of the Seers of the Fir Bolg community need necessarily come from the ranks of the New Way. Although the Old Way is organised as a matriarchy, it is not adhered to by women alone. In the same way, not all men practice the New Way faithfully. It is this aspect which makes the New Way "new"; the forms of practice of the New Way are not yet a tradition, whereas worship of the Mother is. For this reason, many men avoid involvement in the New Way's rites, and remain faithful to the Mother. The most learned of the Old Way do not shun the New Way, for they understand that the Mother organises everything, and that the Fir Bolg "can only carry one corner of the Mother's mantle at a time" (Campbell).

Ysbryds: the availability for contact of the community's totem animal is a sign that the Fir Bolg have the Mother's blessing. This does not mean that individuals will still not suffer under geasa etc, as these geasa remain necessary to the maintainance of the society. If the tuath's totem is an animal Ysbryd, it may be successfully tracked, if not hunted (always to appear again later as a sign of the Mother's bounty) by particularly blessed members of the community (the King or Twin in their traineeship, the High Priest of the New Way etc.). If the totem is a Nature Ysbryd (plant, land formation), then this Ysbryd will become prominent in the community's life (the blackberries will flower in multitude, the ceremonial hill will be a site of active worship and a hub for clan life etc.). Some Fir Bolg tuath are named after famous ancestors, rather than Ysbryd, and the Mother's bounty and blessing will often be represented in these cases by the famous ancestor figuring in the dreams of local Seers, often giving crucial and excellent advice.

Traineeship: from the age of six, most boys are removed from the immediate centre of the village, to their own fort, where boys of ages 6 through 14 or so are left isolated. A hierarchy based upon age exists within the Boy's Fort (Campbell calls this place the "Fort of the Girls" perhaps to indicate the infantilised and effeminised position of boys who are not yet either adult nor men [and therefore not "male"]). The Boy's Fort is self-sufficient, as each boy is supervised by his elder peers, and himself acts as tutor to those boys even younger. In this way, and often under vicious circumstances (boarding school theory) young men learn all the arts of hunting, cooking, industry, music, song-making, dance, courtesy, and some few laws and strictures of the people. Within the Boy's Fort, the entire population is also broken up into two separate camps, with each having a different leader; for the duration of their lives there, these two teams compete against one another in everything. As older boys advance into manhood and leave the Fort, their successors take their place. The eldest boys are usually by this stage trained to the point that their self-sufficiency is automatic, and the eldest organise and vote for who will be the new leader of each separate group.

Some boys will be excluded from this hardening process, to be chosen for admission into the priesthood.

Girls' training involves remaining within the Dun, working at (unfortunately) "women's work" while attending regular lessons with the Middle Priestess, to be initiated into the secret knowledge of the Fir Bolg women. This knowledge is necessarily shadowy and cannot be articulated here; suffice to say, the knowledge that the Old Way

maintains is bound to the mystical/magical way of the land and life. Fir Bolg women tend to be emotionally hardened by their learning, for it teaches them to understand the working of destiny and GEASA and how it will affect their's and their families' lives.

Initiation: When the female comes of age (age fourteen) she has the chance to be appointed the Maiden of her particular year. Whether she achieves this rank or not, having passed the fourteenth year, she is considered an adult.

For boys reared in the Boy's Fort, a dangerous initiation ritual takes place. Often, the Fir Bolg tuath enlist the aid of a neighbour tuath (and this reliance strengthens their ties at other times, such as in war) to test their young men for manhood. The eldest boys are assessed upon their last year's stock of hides and also their skills (performing the Ysbryd dance of the tuath, hunting and weapon-making, and how well they act as leaders in the Boy's Fort). Depending upon to what degree they pass these tests, the boys are ritually scarred in such a way that no marks are left, once the cuts are healed, but instead the whole skin in the scarred area is hardened. Boys who are chosen to accompany the men for final testing are scarred thoroughly (as opposed to partially, if they have done well, but will not be chosen this year), and then only a handful are then taken by the adult men into the wilderness, naked, where they must make their way to the neighbouring tuath alone, keeping out of sight of their comrades, and also their neighbours. The idea is that they must get as close as possible to infiltrating the neighbour tuath, though this is a high impossible feat to achieve. Usually the boys are captured, and subjected to various tests of their manhood, culminating in the boys having to perform the Ysbryd Dance of their NEIGHBOURS (a very difficult task). During this dance, the boys will individually confront either the manifested Ysbryd of their neighbours or their own tuath (depending upon which tuath is most blessed). If they survive the encounter (which usually involves combat) they may make trophies of the slain Ysbryd (in most cases of such conflict the Ysbryd is a beast) and return to their people an adult male.

The idea of this initiation is two-fold; to physically harden the young men entering adult society, and also to make them spiritually aware of the power of their Ysbryd (the way that the masculine mind understands and can see the power of the Mother).

Kingship: the role of the king is considered to be too heavy a burden for any one individual to undertake. Kingship itself is inherited from father to son. However, the King also has a counter-part (the Twin), who is the repository for the laws of the people, the King's advisor, and his general companion. The Twin for a new-born king is determined by the Beltaine coupling with the Maiden of the Year. The father of the Twin is most usually the reigning King's Twin, or the High Priest of the New Way (this is discussed later, though it must be said that when the community is in TRUE spiritual unity, the King's Twin is often ALSO the High Priest of the New Way). The King's role to the people is specifically as the man of highest rank in the tuath, and the tuath's leader in times of war. Both King and Twin are reared together, and undergo extensive training from a young age.

The Utopian Fir Bolg Community: this is an outline of the Fir Bolg community operating under ideal circumstances, and stands as an example to further explain the role of religion and kingship under the unity of the Old and New Ways.

The Old and the New Ways come together when the New Way's leaders understand that THEIR way is merely an aspect of the Old Way; the New Way honours "the Sons of the Mother" and therefore the Old and New Ways are not mutually exclusive.

In a perfectly organised and blessed Fir Bolg community, the Old Way is represented by the Old One (who comes and goes as she pleases), the Middle Priestess (who teaches and oversees sacred rites such as at Sowing and Reaping times, and Beltaine) and the Maiden of the Year (of which there are never a shortage of candidates to hold office, to dance the Beltaine dance, and to perform the ceremonial coupling).

The New Way is practiced on temple grounds outside the walls of the Dun, and is led by a High Priest who is a Seer, and worships the Mother *through* her Sons (the Swordsman, the Smith, and the Singer). A King sits upon the throne in the clan hall, with a Twin who is his faithful advisor and counter-part. The Twin is also a Seer, who holds the position of High Priest in the order of the New Way, as discussed earlier. The tuath's namesake (ancestor, animal, plant or nature spirit) manifests regularly, either physically or (in the case of the ancestor) in dreams. All rituals and rites are performed according to tradition, with the New Way not interfering in the Old. The King is borne an heir by his wife (in the best possible circumstances, the Middle Priestess is also the King's wife), and the successor King's Twin is born to the Maiden of the Year, fathered upon her by the High Priest-Twin.

PENDRAGON ENCOUNTERS

It was with a little shock the other week while playing the game I have been running for nearly two years now that I turned to the rules for the statistics of a monster. I realized then this was the first time I'd ever actually done this, in all that time of playing. Pendragon has always seemed to be direly in need of a solid section for mundane and magical encounters, a "Monster Manual" of sorts. But to be true to the setting of the game, there is a limit to exactly how many pages could be filled without borrowing wholesale from other genres which are not strictly historical. So I thought I would gather together my notes and thoughts and scribe down the stats for some of the encounters I have used in my game over this length of time. From what's listed here, you'll also be able to discern the nature of game my players and I are involved in. I hope this proves useful to some!

CAULDRON DEAD

These unfortunate beings are the result of the magic issuing from the various magic cauldrons which populate Celtic myth. These cauldrons are said to be able to take the dead from the field of battle, and return them to a form of life though they are mute thereafter. I have interpreted these beings as a much more efficient kind of zombie; temporarily summoned from the afterlife to reinhabit the bodies in which they died. In most cases, the dead were fairly noted warriors and the cauldron's animation of their bodies means they do not suffer the slowness of ordinary zombies. While their fatal wounds remain as the signs of their former slaying, now only major wounds, decapitation and truncation will slow them down.

SIZ 13 Move: 3
DEX 15 Damage: 5d6
STR 15 HP: irrelevant (29)
CON 16 Armour: 6 + 6
APP 8

Attacks: Most Cauldron Dead employ the weapons which they used in life. Some may use double-handed weapons, and therefore forego use of a shield in exchange for the additional 1d6 damage (and any other effects). They attack with a skill @ 16. Some also use missile weapons (javelins) @ 12.

Sig. Skills: Awareness 10, Hunting 12, Horsemanship 12, Drive Chariot 12.

Sig. Passions: Loyalty (Cauldron Bearer) 16

Avoidance: 0

Mod. to Valorous: -5

Glory to Kill: 40

CHILDREN OF LIR

These shapeshifters, also known as Selkies, can make an interesting player character race. They sail the seas around Ireland and northern Britain in super-fast ships constructed of Otherworldly materials. Their captains are referred to as "Husband-of-Ships." They speak an ancient form of Gaelic, barely recognizable, and appear as Celts with red or blonde or blue/green hair. Each wears a totem (usually a skin) of his or her animal spirit (and usually little else) and frequently can be found in this other form. Their actual stats and skills vary, as normal people do. However, each has Shapeshift as a Natural Talent, @15 minimum. Some possess higher magics.

COLD ONES

These creatures are often found lurking in the waters of the

Mediterranean and the North Sea, waiting for ships to capsize, and humans to devour. On rare occasion they are captured by seamen and used against rival fleets. The Cold Ones have an almost identical description to the Gargoyle Type One (see later), and are often mistaken for such. They are gray and stone-like, but while their skin is very thick and hard, these creatures bleed if pierced successfully.

SIZ 18 Move: 3 (9 swimming)
DEX 14 Damage: 6d6
STR 20 HP: 43
CON 25 Armour: 8

Attacks: 2 claws @ 16 against multiple opponents, or a bite @ 22.
Acid Vomit: Cold Ones often save this terrible attack until they are biting an opponent. They vomit their hoarded digestive juices upon an opponent, inflicting 2d6 damage per round. Armour gives no protection from this attack, though the damage is inflicted against the armour first. Once the damage done has exceeded the armour rating (not including shields except in special circumstances), the armour is useless, and the acid affects the opponent's body until he is washed clean. Salt-water is particularly effective in this.

Avoidance: 10

Mod. to Valorous: -5 (reroll after the Acid Vomit has been employed).

Glory to Kill: 60

ERMINE

These nearly extinct creatures appear to be a cross between a giant lizard and a snow leopard. Their fur is highly prized, and a complete pelt of these large creatures of worth 6L easily! They are serpentine in their quickness, suppleness and their sharp fangs, but otherwise behavior much like big cats, including their crawling and tree climbing abilities.

SIZ 25 Move: 4
DEX 20
STR 20
CON 20

FIR BOLG WARRIOR

SIZ 20 Move: 2
DEX 10 Damage: 6d6
STR 14 HP: 32
CON 12 Armour: 4 + shield
APP 9

Attacks: Spear 13, Axe 11, Javelin 11

Sig. Traits: Proud 16

Sig. Passions: Loyalty Lord 18, Honour 10

Sig. Skills: Awareness 10, Horsemanship 8, Industry 10, First Aid 10, Folk Lore 10, Hunting 12

Glory to Kill: 25

FIR BOLG CHAMPION

SIZ 24 Move: 3
DEX 10 Damage: 7d6
STR 16 HP: 39
CON 15 Armour: 6 + shield
APP 10

Attacks: Spear 18, Axe 18, Javelin 15, Sword 12

Sig. Traits: Proud 18, Energetic 16, Vengeful 16, Merciful 16,

Generous 16

Sig. Passions: Loyalty Lord 21, Hospitality 15

Sig. Skills: Awareness 15, Horsemanship 12, Industry 12, First Aid 15,
Folk Lore 10, Hunting 15

Glory to Kill: 35

FIR BOLG CHIEFTAIN-KING

SIZ 22 Move: 3

DEX 14 Damage: 6d6*

STR 17 HP: 40

CON 18 Armour: 8 + shield

APP 12

Attacks: Spear 18, Axe 21, Javelin 15, Sword 20

Sig. Traits: Proud 20, Energetic 16, Vengeful 20, Merciful 18,

Generous 18

Sig. Passions: Loyalty Tuath 18, Hospitality 20, Hate Tuatha De Danaan
15

Sig. Skills: Awareness 16, Courtesy 12, Horsemanship 14, Folk Lore 12,
Hunting 15

* Fir Bolg leaders will almost always have 1-3 enchanted items, often
a weapon at +2 skill +2 damage.

Glory to Kill: 50

GARGOYLE

I'm hesitant to call these beings such, as it is not until later in
history they are named thus. However, Gargoyle-appearing monsters
appear in my campaign as the personification of Earth Elementals, when
summoned by a druid/enchanter. They are beings of pure stone.

Gargoyles mesh with what is known about the demonic appearance of
Gargoyles in later centuries, except they do not fly. Wing-like
structures can be perceived on their backs, but closer examination
reveals these are actually an antler-like extension of the
spinal-column.

Type One

SIZ 16 Move: 3 (3 climbing)

DEX 14 Damage: 6d6

STR 20 HP: 41

CON 25 Armour: 10*

*A fumble with ANY weapon against these beings indicates the weapon
has broken.

Attacks: 2 claws @ 15 each, against separate opponents.

Mod. to Valorous: -5

Glory to Kill: 50

Type Two

SIZ 25 Move: 4 (4 climbing)

DEX 12 Damage: 8d6

STR 25 HP: 50

CON 25 Armour: 10*

*A fumble with ANY weapon against these beings indicates the weapon
has broken.

Attacks: 1 claw per round @ 18.

Mod. to Valorous: -10

Glory to Kill: 80

GIANT EAGLE

SIZ 40 Move: 6 (18 flying)

DEX 20 Damage: 6d6
STR 35 HP: 60
CON 20 Armour: 8

Attacks: 2 claws @ 16 each against one or two targets, or 1 beak stab @ 21, or a grapple @ 15 (does automatic 3d6 damage) and includes the chance of being dropped from a great height.

Avoidance: 20

Mod. to Valorous: -5

Glory to Kill: 100

GIANT LIZARD

The giant lizard is an anachronism, a left-over from primitive times. Almost entirely extinct within the civilized world, this creature can still be found on semi-magical islands, isolated from the world. It is not impossible to tame them, to use them as mounts and load-bearers. The Giant Lizard's description is quite obvious; it is a gecko-like creature grown to immense size. Otherwise the creature is plain and has no body ornamentation or special abilities.

SIZ 40 Move: 5 (5 swimming and climbing)
DEX 12 Damage: varied
STR 40 HP: 52
CON 12 Armour: 12

Attacks: 2 slashing claws @ 12, against separate opponents, inflicting 6d6 damage, or 1 charging ram @ 17, doing 8d6 damage (12d6 if ramming the opponent into something solid, like a tree, though the Giant Lizard then takes 4d6 damage itself). When the Lizard charges no warning is given and players' actions should be consulted as if they expect the claw attacks. The Lizard hunches its body in a mere moment and then launches itself in a ram, with the entire weight of its body behind it.

Avoidance: 5

Mod. to Valorous: 0

Glory to Kill: 100

HARPY

These scabrous winged beings are part human and part vulture. It is up to the GM's discretion as to whether both male and female harpies exist.

SIZ 13 Move 4 (8 flying)
DEX 18 Damage: 4d6
STR 18 HP: 28
CON 15 Armour: 6
APP 3

Attacks: Harpies tend to employ bows or javelins for distance attacks @

13, but much prefer to engage with their filthy claws, raking one opponent per round with a skill of 15.

Disease: a roll vs. CON is required to escape disease from each attack,

which ages the victim three times. No matter how many times infected, the victim only suffers once.

Sig. Skills: varies, per GM's discretion or requirements.

Avoidance: 21

Mod. to Valorous: -5

Glory to Kill: 35

MARBLE STATUE

These enchanted guardians were well-known to old Roman sorcerers, who constructed and enspelled them in sacred temples. Immortal, these spirits can lie dormant for generations before being disturbed. They take the form of animate statues and have all the advantages and few of the disadvantages of stone.

SIZ 25 Move: 3
DEX 10 Damage: 6d6 Fist
STR 25 HP: 45
CON 20 Armour: 10

Attacks: a bludgeoning blow or stone weapon @ 16.
Mod. to Valorous: -5
Glory to Kill: 50

MOSS MEN

Also known as Men of the Bogs, these beings are another manifestation of earth-power, most common to swamp and dense forest. Moss Men appear as exactly that: humanoids devoid of features, which appear made of solid lichen and vines. Each Moss Man has an ancient skull (of an intelligent being, though not necessarily human) imbedded within it, and the ghost of such a departed spirit provides the initial burst of Life Force required to animate the Moss Man.

SIZ 15 Move: 3
DEX 10 Damage: 4d6
STR 20 HP: 35
CON 20 Armour: 4

Attacks: Moss Men tend to be unarmed, and cannot properly articulate weapons due to their mossy hands. The Moss Men do not have claws either, but bludgeon their opponents @ 18.

Unconsciousness: Moss Men have no unconsciousness limit, and must be reduced to 0 HP to be stopped.

Sig. Skills: Hunting 20; if Moss Men are evaded, they will often obsessively track their opponents, methodically and with amazing slowness. Therefore an encounter from the previous week may come back to haunt individuals later, after it has been consigned to history.

Avoidance: 10

Mod. to Valorous: -5

Glory to Kill: 30

NICOR

These scummy beings are the dread of anyone travelling through swampland. Spongy, gray-skinned beings of human size and appearance, Nicors are like water-logged Neanderthals, with vestigial suckers along the insides of their arms and across their chest. Their quasi-human faces have sunken into a disgusting sucker-like mouth long ago, with no nose, and only baleful black eyes below a heavy brow. They tend to be unarmed.

SIZ 15 Move: 3
DEX 15 Damage: 4d6
STR 15 HP: 27
CON 12 Armour: 2 + 2 (furs and rags)
APP 5

Attacks: double-claw attack @ 18 (the Nicor gets to roll its skill twice and choose the best result against its opponent, though the

attack is against only one opponent ever, for 4d6), one bite @ 12 for 3d6 damage, or grapple @ 30 (this is assisted by the Nicor's suckers; once grappled, the victim is usually dragged into swamp-water and drowned).

Avoidance: 5

Glory to Kill: 25

PLINY'S PEOPLE

This is just one of the races of men which the famous Pliny the Elder "discovered" while "sailing" in his boat "the Poppy." Traces of this hunter-gatherer race can still be found amidst the semi-magical islands to Ireland's west and Britain's north. They appear as pale, big-boned humanoids, normal in every respect except for having their heads located in the top-half of their chest. They are generally a peaceful people and live a perilous life trying to remain in harmony with the magical/mythical beings of the islands.

SIZ 13 Move: 2

DEX 11 Damage: 4d6

STR 14 HP: 28

CON 14 Armour: 0 + 6

Attacks: Spear 14, Dagger 8

Sig. Traits: Generous 16, Prudent 14, Trusting 16, Honest 12

Sig. Passions: Loyalty (Elder) 12

Sig. Skills: Hunting 12, Fishing 16, Boating 12, Industry 12, Faerie Lore 15, First Aid 10.

Glory to Kill: 10 (but only if the People initiate the fight).

PTERODACTYL

These leathery birds have two hobbies: circling active volcanoes and attacking travelers for little reason other than food. Again, these beasts are an anachronism still to be found in the islands off the west coast of Ireland.

SIZ 25 Move: 4 (12 flying)

DEX 20 Damage: 5d6

STR 18 HP: 39

CON 14 Armour: 6

Attacks: Pterodactyls generally attack with their beak @ 16, swooping down upon their prey.

Avoidance: 20

Glory to Kill: 50

RISULKI (Scandinavian Water Maiden)

Two sets of stats are provided here. The Risulki appears normally as a Russian, Finnish or Scandinavian maiden washing in a stream, and has a magical song which can instill a great desire on hapless males and females alike to share the bath. The Risulki can also transform into a gigantic amphibious fish, like a cross between a giant salmon and a claw-bearing toad (yes, ugly).

Maiden

SIZ 12 Move: 4 (8 swimming)

DEX 15 Damage: 5d6*

STR 21 HP: 30

CON 18 Armour: None

APP 21

Attacks: Grapple 12, Brawl 6

*The maiden is usually unarmed, thus 2d6 must be deducted from Brawling damage.
Magic: Maiden's Song @ 25; consider this the same as Evoke Emotions (Lustful). The Song's effect lasts even if the Maiden turns into her Monster form.

Monster

SIZ 50 Move: 5 (10 swimming)
DEX 12 Damage: 10d6
STR 35 HP: 75*
CON 25 Armour: 12

*The monster has no unconsciousness statistic, and must be reduced to 0 hit points.

Attacks: The monster has a combined charge/bite attack @ 21 for full damage, or one claw @ 15 (the monster uses it's claw when it has been wounded past the point of normal unconsciousness and can no longer move swiftly).

Mod. to Valorous: -10, +10 Prudent
Glory to Kill: 350

TREE SPIRIT

This creature is the manifestation of a sort of Ysbryd (Nature Spirit) which usually appears to attack the unwary adventurer cutting down trees to make forts, rafts etc. It appears a green and greenery-tinged humanoid, gaunt but with immense upper body muscles. An animal's skull-like face is set with ram or bull horns, and a bull's tail hangs from scrawny withers. The Tree Spirit has long arms set with dangerous claws. It never uses weapons of its own, though it will cheerfully grab up those dropped by adventurers.

SIZ 20 Move: 4
DEX 16 Damage: 7d6
STR 25 HP: 42
CON 22 Armour: 6
APP 4

Attacks: 2 claws @ 17 against one or two opponents (if 2 claws are used against one opponent and both succeed, consider the opponent grappled; it will the use its bite @15 until the opponent is dead), or any scavenged weapon @ 12. Though it is a weaker attack, Tree Spirits will opt to grab a weapon if possible.

Avoidance: 50
Mod. to Valorous: -10
Glory to Kill: 80

WATER SPRITE

These kinds of Fae are water elementals that dwell predominantly in rivers and lakes. To one with the sight, they take the form of beautiful men and women in fine raiment, living out their existence horizontally in the current and tide of the water. They are capricious and can be appeased with either sacrifices or offerings, otherwise take delight in drowning riders and their horses. This is especially true if they lie in wait as guardians to a sacred place that can be found on yonder side of the water. On rare occasion, these sprites can be conversed with and even courted. Sprites have been known to give up their more base urges for a pretty song or interesting tale from a comely bard.

SIZ 10-18 Move: 4 (8 swimming)

DEX 15 Damage: varies, by weapon type.
STR 15-20 HP: 31-36
CON 16 Armour: 0 or 12 (Faerie Chainmail)
APP 16-21

Attacks: Male Water Sprites can be treated in all regards as Extraordinary Knights for their attacks. Both males and females additionally have a Grapple @ 17 with which to drown passers by. When drowning, they prefer to attack in gangs, appearing to the uninitiated as a raging current sprung from nowhere.
Sig. Skills: as appropriate.
Avoidance: 10 versus Sight
Glory to Kill: 30

WEHR-WOLF

A breed of Lycanthrope occurring amongst the Saxons, this man-wolf shapeshifter passes for normal most the time. In groups of Saxon raiders, the Wehr-wolf may even be an accepted member of the group, feared and respected for his (or her) obvious Otherworldly touch. The statistics given here are for an average member of the ilk, though stats may vary between individuals.

SIZ 18 Move: 5
DEX 15 Damage: 6d6 or weapon
STR 21 HP: 39
CON 16 Armour: 6 or armour and shield

Attacks: the Wehr-wolf can transform and attack as a wolf of giant kind, or partially transform and employ a claw attack @ 18, for 6d6 damage. Of course, as a berserk warrior the creature has other options also available.
Sig. Skills: Hunting 14, Awareness 12
Sig. Passions: Madness 12
Avoidance: use Hunting
Glory to Kill: 50

WOODEN MEN

Wooden Men are the magical creations of Enchanters, and amongst the Fir Bolg spell-smiths are often created to assist with menial chores as well as personal protection. They are mindless except to the one who created them. They appear as a large, almost random agglomeration of wooden blocks, splinters and odds-and-ends, and are only kept together and mobile through magic.

SIZ 30* Move: 4
DEX 8 Damage: 9d6
STR 30 HP: 60
CON 30 Armour: 8**

* This SIZ rating reflects the density of the Wooden Men as well as their physical height.

**Weapons which normally gain +1d6 against shields gain this bonus against Wooden Men.

Attacks: 1 jagged wooden bludgeon @ 12
Vulnerability: Wooden Men are obviously susceptible to fire, though they lack the intelligence to realize this.
Mod. to Valorous: -10
Glory to Kill: 100

Harvest Festival

While this article is primarily aimed at Pendragon, it may be used (albeit with some tweaking) in most rural settings.

For the landed knight, the annual harvest festival offers an opportunity to relax from the stiff formality at court and indulge in the simple pleasures. There will be an out-door banquet, games, competitions and interesting events. For knights with neighboring manors, a grand feast can be held together, inviting the people from both holdings. This, of course means either that they share the duties of the host, or that they alternate between the locations on different years.

The food served is not luxurious, but abundant, and those who wish can indulge in the robust, dark ale, the roasted pigs and oxen, the honey-coated apples and the sweet raspberry jam on freshly baked bread. If the harvest has been poor, this will naturally reflect on what is offered, but a [Generous] lord might want to sponsor the feast in order to improve his peasant's loyalty. In general, 1 FOOD/POP will insure a well-set table.

Traditionally hosted by the lord, he is the one to declare the festivities opened with some words of thanks (or possibly blame) to God/the Gods. He presides over the high table set at the center of the feast, is first served, and on this occasion is also available to his tenants, ready to hear complaints and praise, resolve disputes and grudges and in general show that he cares.

Other duties of the lord is to serve as judge in competitions:

* The best ox, pig and sheep are judged, bringing the winner (or rather the winner's owner) a small token and a fraction of glory.

* Log-tossing, running competitions, wrestling matches and weight-lifting (pick up a heavy stone and carry it for fifty paces, demanding both STR and CON) tournaments are held. There is often a judgement needed here, and it might be tempting for the lord to judge in favor of his soldiers instead of his peasants [Just/Selfish]. After all, whose loyalty are you most likely to need? Prizes might be donated by the lord, or might simply be the local glory won.

* For more rustic entertainment, you might want to offer the players "Hunt the greased pig" and "Climb the greased pole".

Naturally, the lord and his personal guests might want to participate in the games. This is really a matter of humility: it is understood that in doing so you enter on the same terms as everybody else. And if the lord's own animals wins the prizes and his friends and soldiers wins all the competitions, a certain amount of grumbling is to be anticipated. Remember that your respect for the peasants will affect theirs for you.

What's going on, then?

Well, this is an occasion to renew old friendships and enmities, to show off and to observe. Old men sits on benches talking about how things were better in their days, children run about playing, screaming and giggling, young maids are coquettish and young men cocky. As the night draws closer, the bonfires seems to burn brighter, the ale loses its bite and the maids are getting prettier.

Some things that might happen during the festivities are:

* A little child is lost! His worried mother pleads for help, but roll a die to see if the little rascal (ca 3 years old) has:

1. Hidden out of mischief.
2. Got lost in that forest over there.
3. Been abducted by his mean big brother.
4. Been abducted by his pretty sister's spurned suitor.
5. Fallen asleep under a table.
6. Been abducted by in order to be 'heroically' found by his pretty sister's suitor.

* A monster comes from the nearby forest to trash the party!

Roll a die to see if it is:

- 1-2. A wyvern.
- 3-4. A lion.
5. A large bear.
6. A small giant.

Regardless of monster, it is already furious.

* By the end of the night a young woman is screaming "Rape!" but some say she did so only to embarrass the young man who she wanted, who did, in fact, not want to. He denies all carnal interest, and his young wife confirms that he is ever faithful, but the girl who screamed wants recompense and justice done.

* The price-winning pig has escaped from his temporary pen. The previously so proud owner stands devastated before the Lord, his hands holding tightly to the green ribbon signifying his honour, humbly asking for assistance. Anyone up for a tame boar hunt?

* Someone is eating a bit too heartily and chokes on a bone. [Awareness] and [Dexterity] to save him by fortuitously stumbling on the Heimlich maneuver.

* A large burly farmer with bloody knuckles is dragged before you by his visibly pregnant daughter. Urged by her he surly asks for the help of your physician to see to his son in law. The poor boy is horribly beaten up, and it is revealed that he actually is not the son in law of the farmer. Yet, but before he passed out he managed to promise to marry the girl.

* Fire! Fire! A stubbled field has been ignited by sparks from the bonfires, and the fire is threatening the manor. Gather people and organize a bucket chain and blanket quenchers [Battle] and [Peasants' Loyalty]. Results as follows:

- Double fumble: no one organizes or does anything useful. Two barns with 4 FOOD and twenty sheep, screaming in anguish, burns, as does the stable. 2d3 horses killed, including the lord's favorite riding horse. Lower [Peasants' Loyalty] by one.

- Single fumble: you make a mess of the lot, but someone else steps in and saves the day. Nevertheless, two barns with 4 FOOD and twenty sheep, screaming in anguish, burns, as does the stable. 1d3 horses killed, but not anyone of the expensive ones.

- Double failure: you make a mess of the lot, but someone else steps in and saves the day. Nevertheless, a barn with 4 FOOD burns.

- Single success: You lose 2 FOOD and a barn is slightly charred.

- Double success: You save the day, nothing is lost. Check on [Peasants' Loyalty].

- Critical: You save the day, nothing is lost. Raise [Peasants' Loyalty].
In the case of failure or worse, a successful [Orate] and [Folk lore] might
mitigate the situation a bit as far as the peasants' loyalty is concerned.
"In this hard time ..."

Berber Characters in Pendragon

"Berber Characters in Pendragon" is copyright (c) Tim Ferguson 1997.
Excerpted from the work in progress "The Courts of King Arthur",
Peter Corless, Editor. (Written for future publication by the Chaosium)

The authors who presented Arthurian stories were often only vague in matters of Byzantine geography, and were creative in their histories for this far-distant place. In "Courts of King Arthur" we've tried to reintergrate their stories with history, using a variety of devices, for example by having the Saracens as Sassanids, and by combining the western expansions of kings Khosrau I and Khosrau II, to incite the fear that sparked crusading. Explaining the history of the Saracen Sir Priamus requires a further twist.

The Saracens were Rome's allies against Arthur. These were not, however, the Saracens of Khosrau's Empire, nor even, for the most part, the Arab tribes, like the Salihids, who were allied to Byzantium. The Saracens that fought Arthur in Italy and France were, for the most part, Africans.

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Saracens?

For Malory, the Arabs, Persians and Berbers were linked by their faith, Islam, so that "Saracen" referred to any of the Islamic people at the edges of Christendom. In "Pendragon", in previous supplements, "Saracen" is used in a similar way, but with the substitution of Sassanids for Arabs, it's important to note that very few Berbers are Zoroastrian, and few outside Egypt venerate King Khosrau. Pressed for an explanation of why the same term is used by the Romans for both groups, perhaps Berber warriors form a contingent of Sassanid armies, so the Byzantines consider them part of the "enemy". As such, they'd also use "Saracen" to describe the Punjabi warriors who form part of Khosrau's army, although they generally aren't Zoroastrians either. Players wishing to design Hindu characters are left to their own devices.

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African timeline

The "Pendragon" history of Africa is a complicated one, as it is muddled by the historical acceleration of the phases, the geographic carelessness of the original authors and the substitution of one Persian Empire for another. Most gamemasters really won't care, so, in brief, it goes like this:

405-06: German migrations across the Rhine begin.
429: Vandals cross from Spain into Africa.
439: Vandals capture Carthage
422: The Romans accepts the Vandal dominance of the richest portion of western Africa, retaining control of Mauretania, in the west, for a time. Egypt remains a Byzantine province, the border between it and the Vandals being somewhere on the coast of the Bay of Sidra.
Berber tribesmen live in all of these states, and Berber kingdoms

- border them on the landward side.
- 460: Vandal lands include the Balearic Islands, Malta, Corsica, Sardinia and Lilybaeum (Marsala) on Sicily.
- 476: Odacer overthrows the final Roman Emperor, Romulus Augustulus. For the sake of the "Pendragon" chronology, we need an Emperor of Rome, so we'll use Theoderic, described below. The Eastern Emperor sent a claimant to Rome, but Odacer fought him off.
- 498-492: Theoderic the Ostrogoth, encouraged by the Eastern Emperor, wars with Odacer.
- 497: Emperor Anastasius recognises, by treaty, the right of Theoderic to rule the Romans. Theoderic takes the title "King of the Goths and Romans" and rules, historically, until 526, ably and justly. During the reign of the Ostrogoths, Rome loses Maurentania to the Berbers, who, for game purposes, push north into Iberia, founding the state of Granada. In real life, the two great dynasties of Iberian Berbers were founded on Islamic zeal, but in "Pendragon" they are animist pagans.
- 477-84: Reign of King Huneric, who marries sister of Emperor Valentinian.
- 494: Malta falls to the Ostrogothic rulers of Italy.
- 520: So that the ahistorical "Emperor Lucius" from the canon can be included, Theoderic dies years before his time.
- 525: Lucius demands tribute from Arthur. Arthur decides he'd prefer to be Emperor himself.
- 526: Lucius dies in battle against Arthur, as do most of the Roman Senate. Those few who survive sue for peace. Arthur's campaign leaves Rome weakened, and Justin cranks up his prophaganda machine, to create a national desire to "save the West". His activities are, to begin with, of small scale, but he develops an unofficial truce with the Sassanids, freeing up forces for his reconquest of Italy and North Africa.
- 531: The Granadans lose a major battle against Christian warriors, predominantly the French. The back of their state is broken.
- 533-5: Justinian sweeps his forces west, claiming Sciliy, Carthaginian Africa, Malta and the Balearic Islands. Over the next twenty years they take Italy, some of southern Spain and the Strait of Gibraltar. This shatters the Kingdom of Granada.
- 565: Khosrau II invades Egypt and takes over the Arabic penninsula, sparking a fresh Crusade. Historically this occurs in 602-615, but "Pendragon" needs a reason for the Crusade in phase Five.
- 573: Heraclius forces the Sassanids back to their lands, aided by the Ganis knights, who die on this Crusade. Historically, these battles occur half a century later.

In Geoferry of Moumouth and Lazamon, a Berber prince invades England and gives it to the Saxons well after the death of Arthur, in the process destroying Christianity so that it can be later re-established by St Augustine of Cantebury. This warlord worships an idol, so he isn't a Muslim and is unlikely to be Zoroastran. He is probably a Berber.

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 Character creation: Berbers (called "Moors" in the setting, generally)

Region and Lands:

Berbers ("Moors") come from North Africa and have interbred with the populations of the Egyptian, Carthaginian and Mauretaean colonies of Rome. Earlier supplements of "Pendragon" include the Reconquista states and the Arabic Kingdom of Granada. In this supplement, this is also a Moorish kingdom, rather than an Arabic one.

Roll 1d6

Rural:

- 1: Egypt
- 2: The Vandal Kingdom / The Colony of Cathago Nova
- 3: Mauretanea

Cities:

- 4: Alexandria in Egypt
- 5: New Carthage in the colony of Carthago Nova.
- 6: Granada (Granada's not a city, but it's people are civilised, rather than semi-nomadic.)

Culture and Religion:

Berber (Moorish) and ss

Berber Religious Attributes: Add +3 to each of:

ss

Berber (Moorish) characters may also convert to Christianity, or Zoroastranism, if they wish.

Father's Class Table:

Most Moors who enter Arthurian Britain are merchants, those rich enough to travel from Granada or North Africa, or the servants of these lords. Some few will be sold as slaves in the market of Dublin.

Cities (d20)	Africa (d20)
1 Lord / Officer	1 Clan Chieftain
2 Banneret Knight	2- 3 Family Chieftain
3- 4 Vassal Knight	4-10 Warrior
5- 7 Bachelor Knight	11-13 Mercenary Knight
8-10 Mercenary Knight	14-20 Trader
11-14 Warrior/Legionarius	
15-20 Trader	

Trader: As per "Pagan Shore"

20 points to spend plus
4 in both Boating and Intrigue.
2 in Orate

+2 in both Selfish and Deceitful
Honour -3

Inherited Glory: 1d6

Berber Cultural Weapon: The Horse

Berbers are essentially cavalry warriors, born in the saddle. They prefer swords, but used as cavalry sabres. They add two to any weapon skill, if on horseback.

Name and Father's Name: Moors should use Berber historical names that they fancy, or, since they are taking the place of their Arabic-ruled

descendants in "Pendragon", any Arabic name they feel suits their character. "Abdallah", or its derivatives "Abdullah" or "Abdul", though quite popular names for Arabs in Western literature, mean "Servant of Allah" and therefore aren't appropriate for Zoroastrian characters. It's also best to avoid the names of other prophets, such as "Yacob".

Liege Lord: Ask your gamemaster where the campaign is to be run. If it is in Logres, your Lord is probably Primus the Saracen.

Trait Modifiers:

The Berbers are a nomadic group that have, in some areas, settled into urban life. In Granada they reach heights of culture that surpass, in some ways, those of contemporary feudal societies.

All: Love (family) +2

Nomadic Berbers are Selfish in that they have very limited resources, and live in a harsh environment. As their tribes lack an overarching law, save tradition, it's vital for each man to stand up for their rights, hence their pride. They are afraid of the ill-luck that can be fatal to those in marginal environments.

Traits: Energetic +2, Selfish +2, Proud +1, Pious +1

Civilised Berbers:

Civilised Berbers are really transposed Arabs. They are therefore, culturally similar to the Persians described in the Sassanid chapter. They are Pious (+1), Energetic (+1), Selfish (+1) Proud (+1) and Prudent (+1)

Directed Traits and Passions:

Most of the traits that would make Berbers distinctive have little value in Arthurian Britain.

Characteristics:

Berbers have +2 DEX and +1 SIZ

Starting Skills:

Berbers although they have courtly customs and methods of distinguishing each other in battle, do not practice Romance or Heraldry in the French fashion. They instead Flirt and try to Recognize other knights. North African creatures from the other side are not recognizable as Faeries, and are so dissimilar from those in Britain as to make a Moor's Faerie Lore zero. The sport of Tourney has not developed in among Berbers yet. They prefer racing. So as not to disadvantage Berber characters greatly, the gamesmaster might assume merchant associates or learned scholars in a nearby city who may explain the basics of these odd, British customs to the character, allowing them to add to these scores during the creation process, to a maximum score of five in each.

Berbers from Dublin are exposed to the Danish and Irish cultures surrounding them and, after Anguish and Galahuat feudalise their territories, feudal customs as well. They gain the skills mentioned above as normal. "Irish" Sassanid characters may become subject to geas or may be fostered, as normal Irish characters are, according to rules in "Pagan Shore". Characters from other Celtic realms adapt similarly to their

social environment.

Beginning Saracen (Sassanid) Skills

Awareness	3
Boating	2
Chirurgery	0
Compose	3
Courtesy	1
Dancing	3
Faerie Lore	0
Falconry	3
First Aid	3
Flirting	4
Folk Lore	1
Gaming	5
Heraldry	0
Hunting	2
Industry	1
Intrigue	3
Orate	4
Play (Lute)	4
Read (Greek or Persian)	4
Recognize	4
Religion (Berber or other)	3
Romance	0
Singing	2
Stewardship	3
Swimming	3
Tourney	0

Combat Skills

Battle	2
Horsemanship	15

(You can move these points into camels if you wish)

Weapon Skills

Sword	5
Lance	2
Dagger	2
Spear	1
Bow	4

Luck Benefits:

- 01 Money, 3d20 d.
- 02-03 Money, 1L.
- 04-06 Money, 1d6L.
- 07 Your ancestor was a Vandal king, or a Ptolemaic prince. Gain 100 glory
- 08 You have a Barbary Courser
- 09 You have an Arabian charger
- 10 You have a share in a speculative enterprise; 1d6L profit possible every Winter Phase (see special rules)
- 11-16 Family Heirloom: Roll 1d6. Value 1-3 = 1/2L.
4 = 1L.
5 = 2L.
6 = 5L.
- 17 You own several useful slaves (those in Arthur's realm should treat these as vavasours and maidservants.); recieve +2 Stewardship.

- 18 You have a healing potion (heals 1d6 points, once only) Priceless
- 19 Upgrade your outfit by 1
- 20 Roll twice.

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SIDEBAR

Speculative Enterprise Rules:

Knights in Logres are allowed to own premises and businesses (such as mills and mines) upon which tenants pay rent. Saracens from the Holy Land are more likely to own shares in trading caravans or merchant vessels.

Effects:

- Earns you 1d6L, rolled annually in Winter Phase.
- * On roll of 1-5, receive profits equal to roll in L.
- * Roll of 6, business fails, no profit; requires 6L paid immediately to keep enterprise from folding permanently.

Modifiers:

- Roll "Stewardship" (for Logres business) or "Industry" (merchant trade)
- * Critical success allows you to modify the d6 roll up or down by one *after* the d6 roll is made. Minimum profit is always one, and maximum is always 5. 6+ and business fails.
- * Successful skill roll allows you to modify the d6 roll up or down by one, if you wish, but must be applied *before* rolling the d6.
- * Failure has no effect on the d6 roll.
- * Fumble of Stewardship/Industry is the same as rolling a "6" on the d6; immediately causes the business to fail.

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Career Class:

As per normal, with the exception of traders, who are as per "Pagan Shore" p. 106 [Requires 13 Intrigue, 10 Orate, 10 Boat]. Since it is relatively easy to become a trader, many PCs will place their spare points into combat skills, becoming merchant adventurers.

Character Sheet Back:

Saracens who were once slaves may not have a family whom they can call upon for aid. Discuss this with your gamemaster for a decision before play. The character's clan is generated normally if they are civilised, but if they are nomads they roll on the Clan Size Table. Each family in the clan can outfit two warriors in leather armour, or five without armour, or one warrior in leathers and two without.

Clan Size Table:

- 01-05 1d20+10 families (small sept of a major clan, or a clam of social outcasts)
- 06-10 1d20+30 families (small independant clan, large sept)
- 11-15 1d20+50 families (Independant clan, ruling sept)
- 16-20 1d20+70 families (very large independant clan)

from "Beyond the Wall" pp. 84-5.

Random events in Pendragon Combat

by Myles Corcoran

I have played Pendragon for many years, and while generally happy with the mechanics of the game I have, of course, fiddled with the rules here and there.

One thing that regularly causes problems in play is the nature of Pendragon combat. Heavily armoured knights smash, slash and hammer away at one another, hoping to penetrate their opponent's heavy armour, waiting for a lucky critical strike that deals, more often than not, a killing or disabling blow. This may be accurate for representing battles between armoured knights but is too all or nothing for my tastes.

In our gaming group, we have tried a number of things in our Pendragon games to address this. Currently we use a flat 1.5 times damage for criticals rather than the double damage suggested by the rules, and a shield breaking rule as follows:

when rolling damage roll one die of a different colour from the rest. If it comes up a '6' the opponent's shield is broken and useless. With more fragile shields, more of the ordinary (non-critical) blows can cause damage, and we get a larger spread of wounds, not just the minor 1 or 2 points, and huge wounds resulting from criticals.

To add more colour to the combats the shield breaking rule can be extended to encompass a variety of outcomes and events in combat. For example, instead of assuming that every critical does double (or 1.5 times) damage, consult the special die to find the critical effect below:

1d6	Critical
1	Roll double damage
2	Damage opponent's armour, -1d6 AP
3	Trip opponent (he falls)
4	Break opponent's weapon
5	Roll 1 1/2 times damage
6	Disarm opponent (-5/+5 mod to retrieve)

Something similar could be used for fumbles too:

1d6	
1	Drop weapon or shield
2	Break strap, -1d6 AP
3	Wound self, 1d6 damage
4	Break weapon
5	Drop weapon (-5/+5 mod to retrieve)
6	Fall over and drop weapon (two rounds -5/+5, or one round -10/+10 mod)

The differently coloured die will be rolled every time you roll damage and so will not really add extra die rolling to the combat resolution. For a fumble the die would have to be rolled separately, which might be unnecessarily complicated for some people. Just stick to the default fumble (dropped weapon if sword, broken weapon if non-sword) in this case. If the idea of a table is too much, just apply two possible results for each case for an even or odd outcome.

E.g. Sir Geraint rolls a critical result in combat with his sword and rolls 3,4,4,5,5 on the damage roll, the special die coming up a 3. Consulting the table, we find his clever stroke trips his opponent.

Alternatively, for a rule: odds=double damage, evens=knockdown opponent, Geraint drives an impaling blow into his opponent's thigh for damage of $21 * 2 = 42$. Ouchies!

Note that if you use both the shield breaking rule (as now canon from Saxons!, I believe) and the special die for criticals, you can either have two dice in the damage roll uniquely identified, one for shield breaking, the other for crit/fumble results, or have just the one die, and ignore shield breaking on crits and fumbles.

The March of Arthur

An Introduction to Current Theories about The Holy Grail.
Chris Thornborrow

Abstract:

This article is a collection of theories concerning the Holy Grail and what it could be. The confusion arises because the word Grail is derived from the word graal which first appeared in turn of the first millennium (A.D.) prose and poetry. There is no confusion over the meaning of the word Graal, which was a dish or platter brought to the table at various stages during a meal. However, the things that the graal or grail has come to represent has changed from story to story throughout the words history.

The first story in which the word appears was written by Chretien de Troyes - ``Le Conte del Graal''. Chretiens story was almost certainly based on an earlier one, but it is unknown what his actual source was or his meaning of the word Graal. Chretien did not finish his story and continuations and rewrites of the story are then free to embellish and invent as much as the authors saw fit. Now the Grail represents many different things to many different people. No one meaning seems to explain all the strange events in the Grail stories. The reader will not find a definitive answer. Nor will he read all theories as some are obscure and not yet encountered in detail by the author.

What is the Holy Grail ?

It is fair to say that to most people in the western world the Holy Grail is a cup or goblet associated in some way with Jesus Christ. This image was popularised by such writers as Sir Thomas Malory in his ``Morte D'Arthur''. It is however not the only object that has been linked to the Grail. Indeed, it has been claimed that the Grail is not a physical object of any type but is a blood line or even a spiritual ideal presented in metaphor. One thing is certain, despite (or perhaps because of) its elusive qualities, the Grail has held and continues to hold a great fascination. The Grail promises mystery, secrecy, adventure and the obtaining of a prize or knowledge available to all but found only by a few.

The Cup of Christ.

When Indiana Jones III: The Last Crusade opened to packed houses, it was apparent that the legend of the Grail was not dead. The film on the surface perpetuates the Grail in the Cup of Christ image. If we examine the script a little closer some evidence of the Grail as knowledge or a path to God can be seen. Note in particular Professor Jones reply to the question ``What did you find ?'' --- ``Enlightenment'' and Professor Brodies line ``The search for the Cup of Christ is the search for the Divine in all of us.'' Nonetheless, the film is a good example of how most people see the Grail as the Cup of Christ.

The Cup was the cup used at the last supper from which wine was drunk as a symbol of Jesus' blood. It is also the cup which Joseph of Arimathea used to collect the actual blood of Jesus after his crucifixion while preparing the body for burial. The legend then follows many differing stories about Joseph and the Cup. The most well known is that Joseph and his sister and her husband left Jerusalem and sailed to France. Here Joseph left his sister and his brother-in-law and sailed to England where he set up the first Christian church at Glastonbury. Some legends claim that he left the cup in the care of his brother-in-law in France while most stories tell of him bringing the Cup to Glastonbury which to this day is still associated with the Grail legends.

The Arthurian stories now include stories of the Cup of Christ. It was not always so. Something called the Graal was in early Arthurian stories but it

wasn't until later that this was Christianised and became the Cup of Christ. The Graal was a mysterious object which was not described in detail. The earliest story, to mention the Grail in some form, by Chretien de Troyes was left incomplete, enabling many writers since to place their own interpretation on the story.

It ought to be pointed out that these legends are considered by historians to be, at best pseudo-history, and at worst complete romantic fabrications. The cup has certain powers associated with it. These are :

Healing and restorative ability.

Communication with God or knowledge of God.

Invisibility to evil or unworthy eyes.

Ability to feed those present.

Immortality.

Ability to call those to it who were worthy.

The Urim and the Thummim

Lady Flavia Anderson presented a totally new theory about the Grail in her book 'The Ancient Secret'. In this book she claims that the Grail is a round ball of glass filled with water. This is held in a tree like stand. These she claims are the Jewish objects the Thummim and the Urim. These objects were made to light fires from the light of the sun.

Her book shows how man has revered light in religion and fire made from direct sunlight, through a crystal or glass ball or the like, has long thought to be holy in some sense. Often perpetual fires were kept alight in Holy places by virgins using such methods. She also demonstrates how many metaphors for light and rays of light (such as the spear and the sword) appear time and again in Arthurian legend. Not only this but the Grail is often depicted as a stone and there is constant reference to a Grail tree. Further it was often women who were in charge of fires created from objects such as these and it is women who are depicted as Grail guardians in Arthurian legend.

Undoubtedly such objects existed and it is likely that the Jews at the time of Solomon used such objects. The theory goes on to state that these objects were buried along with the Ark of the Covenant in a cave system somewhere in Jordan.

Interestingly, the final sequences of Indiana Jones III are filmed in the ancient ruined city of Petra in Jordan and not in Egypt as is claimed in the film itself.

The Blood Line of Christ

The word used for the Grail changed subtly many times. One of these words is sangreal. The word sangreal has been split to mean Holy Grail (San Greal). However, some theories have been put forward which support a different splitting of the word : Sang Real (Royal blood). The reasoning behind this theory is that Jesus Christ had a child (or children) by Mary Magdalene. The lineage of the Royal Blood was thus continued and in some theories exists to the present day.

Most notable recently, this Royal Blood theory has been presented in a book called 'Holy Blood - Holy Grail'.

In this book it is claimed that Christ was married to Mary Magdalene and that Christ did not die on the cross. The authors present much historical evidence to support their claim and try to show how several secret societies have guarded the secret of this blood line down the ages to the present day. They associate historical characters and places with those found in the earliest Medieval Grail texts and demonstrate how the blood line from Christ has been involved in world affairs.

Another notable Grail seeker, Walter Stein, also investigated this theory for some time. His theories were discredited because of his one time association with the Nazis. He was, however not a Nazi himself and indeed was Sir Winston Churchills advisor on Nazi occult activity for a time.

The Celtic Cauldrons

Many notable writers have shown the similarity between the Celtic folklore tales and the stories of King Arthur. There were many cauldrons in Celtic tales and some had very similar properties to the Grail as described in the Arthurian tales.

A famous Welsh poem, *The Preiddeu Annwn*, describes Arthur and his men venturing into the Celtic underworld to steal the Cauldron of Annwn which had pearls and is blown on by nine maidens. It has the ability to restore life to dead warriors. Note that in the Christian tradition, the Cup is always carried or guarded by women and that it has life restoring capabilities. Another cauldron, the Cauldron of Awen had a potion brewed in it which could bestow all knowledge. A youth, Gwion, was set to stir this by the goddess Ceridwen. He spilled three drops onto his fingers and put them into his mouth. He gained all knowledge. Note too that the Grail in Arthurian legend could bestow knowledge.

Many authors have thus tried to show that the Celtic cauldrons are in some sense a forerunner to the modern Grail image. This, together, with the derivation of some Arthurian heroes, such as Kay and Bedivere, from Celtic ones has been explored in many texts. The author wishes to point out that although the Celtic derivations are popular in theory, they by no means explain all events and descriptions within the cycles. Nor, do they explain the sudden interest at the time of Chrétien in the Grail. Although the Celtic cauldron derivation theory has good grounds it is by no means a complete explanation for the Grail cycles.

The author states this in order to warn against the plethora of purely Celtic origin based texts.

The Emerald of Lucifer

The story of the angels fighting in heaven gives us yet another theory about the Grail. The story tells how Lucifer (although this name is commonly used to represent the Devil now, at one time it had no such association and meant simply 'The Light Bringer') led one third of the heavenly host in a revolt against God but that he was defeated. As Lucifer was cast down out of heaven, a large emerald fell from his crown. This emerald is said to have been the source of his power.

It is interesting to note that the Grail has been depicted as a stone in the early Arthurian legends. It is this stone, fallen to earth, which has been suggested is the Grail.

The Philosophers Stone

Alchemy was long thought of as false science. The basis of alchemy was to create a stone which would turn all base metals to gold. It is now often said that alchemy was a code for spiritual teachings that were considered heretical. Due to the Witch Hunts it was necessary to write in code of some form. The 'gold' in alchemy is presented as being 'enlightenment' or spiritual oneness with God. The base metal is what each man is before the process of alchemy, and that alchemy is a spiritual path to God. The philosophers stone has thus been associated with the Grail as it has the same property of imbuing oneness with God. It should be stressed that the philosophers stone is not considered to be a real stone of any sort but that the Grail in this case is a metaphor for the final stage of enlightenment.

Sometimes this theory is tied to the Emerald of Lucifer theory in suggesting that a real stone may exist.

The Grail as Knowledge

In his book *'The Spear of Destiny'*, Trevor Ravenscroft tells the history of the Lance of Longinus, the spear that pierced the side of Christ as he hung on the cross. He traces this spear through history and shows it to have been in the possession of some of the most influential people in history.

His teacher was Walter Stein (see above) and so much of the book concentrates on Hitler and his obsession with this object.

In this book the Grail is presented as the knowledge to use this spear in some supernatural way. No evidence is presented and no cross referencing of any of the other literature available. It is simply stated. Ravenscroft claims that there are two ways to achieve this knowledge. Either through the use of ``black arts'' or by a much harder route of ``learning the abcs of magic''. These particular quotes are from the introduction to Wolfram Von Eschenbachs `Parzival'.

Once this knowledge is obtained some power that is present in the spear can be used for good or evil. The use is determined by the method that the user gained the knowledge of the Grail. If he used ``black arts'' then he must wield the spear for evil, if not then he is free to chose.

The Aquarian Grail

One growing source of publications about the Grail is the New Age theory (or Aquarian Grail). This sees the Arthurian legends as somehow allegorical of spiritual paths to God. The belief is that the Grail is not a real object but union with God whilst still on Earth. Thus a grail seeker attempts through study of the legends and personal search, to find the Grail internally. Many books have been written about this, one notable writer being John Matthews. The Aquarian Grail theory says that all religions have a fundamental core of common truth and that this is best represented by the symbol of the Grail.

It is part of the theories of the Grail as a mystical concept or level of achievement spiritually and not a real object at all. It should be remembered that the stories of Arthur which include the Grail (after Chretien de Troyes) were written in a time when many of the hidden ideas that this theory presents would have been considered heretical and dangerous.

At the time the first mix in cultures of the far east and the west was happening through such groups as the Knights Templar. Infact, Wolfram Von Eschenbach in his Grail epic `Parzival' describes a group of knights who are the guardians of the grail. The reader is left in no doubt that he is alluding to the Templars. The trouveres and troubadors (story tellers) of the time would undoubtedly have had contact with stories and legends from eastern religions aswell as western ones for the first time. Similarly to alchemy, it would have been heresy to combine these openly but expression of this union of religions through story would be a natural and acceptable outlet.

Local Legends - 1001 Grails

Nearly everywhere in the world, but especially in the West there are local legends of Grails. Nearly all these legends take the Christian Cup principle as a basis. This is not surprising as people now associate the Grail with this Cup and thus might claim legends relating to cups to be Grail legends. Here are three Grail legends.

Roslin Chapel, Lothian Scotland.

The famous Grail Seeker Trevor Ravenscroft claimed in 1962 that he had finished a twenty year quest in search of the Grail at Roslin chapel. There appears to be a contradiction in that Ravenscroft claims the Grail to be a form of knowledge and also to be a real object (Christs Cup). This is simply explained by the fact that many people now use Grail to refer to the Cup of Christ while he himself may have felt this to not be the case. He would still have called this cup the Grail in order to communicate what he meant. There are quite a few people looking for the Grail who do not know what it actually is. They thus follow up many different theories. Ravenscroft may have believed in more than one theory.

His claim was that the Grail was inside the Prentice Pillar (as it is known) in this chapel. The chapel is often visited now by Grail Seekers and

many references to the Grail can be found in its stone work and windows. Metal detectors have been used on the pillar and an object of the appropriate size is indeed buried in the middle. Lord Roslin adamantly refuses to have the pillar x-rayed.

The Grail in Wales.

It is said that there was a community in Wales who existed to guard a terracota cup which was inside a gold chalice. It was able to heal and was a powerful tool for good in the right hands. In 1880 a group of individuals was set up with the declared intention of studying esoteric things such as the Qabalah and Tarot divination. Their real intention was to find and destroy the Holy Grail. Over the next ten years the Grail was moved and hidden, finally finding a safe place.

However, one of the guardians betrayed the others and the Grail was taken. A black mass was said over the Grail to destroy its power and then it was smashed into pieces and the pieces scattered.

Most legends of Grails have many inconsequential details added to them in order to give a false authenticity. Names, dates, places and even historical figures are scattered in the legends. This is not true in this case and makes the legend unique and interesting because of this.

The Narta Monga, Russia.

In the Caucasus Mountains in Russia is a small group of people who have stories of a magical cauldron called the Amonga. This chalice has properties in common with the Grail of early Arthurian stories of serving food, giving knowledge and being able to choose those worthy to serve it. The Narts were the heroic race of these Osettes. The stories of them bear a striking resemblance to Arthurian legend.

The Chalice Well at Glastonbury, England.

Joseph of Arimathea, so legend tells us, came to England, to Glastonbury, after the death of Jesus. With him he brought the Cup of Christ. Local legend now says that the Cup is buried somewhere under a hill called The Tor at Glastonbury. The Tor is an ancient site of ritual and religion and is still a place of pilgrimage today, standing high out of the Somerset countryside. A well, which is now a quiet place of sanctuary with surrounding gardens, flows with water from deep under The Tor. The rocks covered by the spring water are red in colour, representing the Blood of Christ, and the water itself leaves an aftertaste in the mouth much like blood. The Tor may have a network of underground tunnels, long ago sealed, and the Grail is supposed to be buried in one of these.

Grail Religions

Some religions have built up around the Grail considered as a spiritual ideal. The author has encountered two of these in some detail. These religions seem to draw heavily on Christianity as a basis for moral and historical teaching, however they do not hold to the Christian idea of 'one true path'.

The Grail Foundation

An international charity with bases in Australia, Britain and America amongst others. The followers have books written by a man they hold in very high regard, Abd Ru Shin. He lived in Germany and died in the 1950s. They believe that he was the Grail but the author was unable to exact any reasoning for this claim. They wear a special symbol, half covered by the mens lapels in order to signify that men are less able to reach a spiritually high level than are women. The women wear the symbol openly. They hold public lectures and their books can be bought in most major bookstores.

The Silver Chalice

A small group of people who gather regularly in Edinburgh claim that the stories of Arthur and his knights are about a people who tapped into energies around us all but that only a few find. Each energy has a colour and the colour of the Grail energy is silver. The 'silver chalice' as they refer to it is the set of blood vessels in the neck and the base of the skull which feed the brain. The silver energy can be used to increase the usefulness of the brain thus giving people able to tap into this energy almost super-human power. They claim to have documented proof of strange silver deposits on the insides of human skulls but the author was not shown these.

The Grail and Psychology

C.G. Jung was fascinated by the Grail and alchemy. Although he did not write on the Grail himself, his wife and one of his close friends did. Jung approaches the Grail legend as a story with many symbols from the unconscious mind used to express the religious attitude of the people at the time. He treats the main characters such as Merlin and Arthur as archetypes of the collective unconscious and the Grail Hallows (that is : spear, sword, cup and stone) as very potent symbols of religion from the collective unconscious. Jung believed that something fundamental was missing from Christianity as a world religion and that the Christianised versions of the Grail stories filled this gap. To him the Grail in the form of the Cup of Christ was a psychological progression in the completion of the development of Christianity. He also shows that alchemy and the Grail legends which developed around the same time had many symbols, colours , and spiritual teachings in common. Further to this, many events in the Grail cycles have been closely analysed in terms of Jungian psychology. Jung showed that the writers understood or at least unconsciously expressed many fundamental elements of his psychology in the events they placed in the stories.

And so on ...

There are many more theories. Some of these are presented in short here : The vegetation theory was put forward in 1906 by J.L. Weston. She showed similarities between eastern vegetation rituals and stories in Arthurian legend.

Onomastic theories are concerned with showing the derivation of the word Grail in history. Most of these are unsuccessful and very unconvincing. The Shroud of Turin may have been guarded by the Templars. They are also associated by implication with the Grail through 'Parzival'. It has been suggested that the Shroud is the Grail.

The tree of life is a Qabbalists way of depicting the spiritual universe. On this tree are ten spheres which have certain values or traits associated with them. A few authors have attempted to place Arthurian places and people onto this tree, most notably, Gareth Knight in his book 'The Secret Tradition in Arthurian Legend'.

A few people such as Mary Caine and Katherine Maltwood have used zodiacal theories about the Grail. They place Arthurian characters and places on the Zodiac and have even placed characters from the zodiac and legend on ordinance survey maps of the south of Britain, particularly around Glastonbury.

Jessie Weston showed the Grail Hallows (these are sword, spear, stone and cauldron or cup) to be similar to the suits in Tarot cards. Today a few decks exist such as The Arthurian Tarot and the Merlin Tarot which associate Tarot directly with the Grail legends.

Conclusion

There can be little doubt that the Grail is an elusive idea. It has taken, and will continue to take, many different forms in peoples minds. No one

theory as yet has been able to explain all the details in the Grail mystery. Now, when we say ``Grail'', we need to clarify what we mean in detail to avoid the question ``But which Grail do you mean ?''. It seems that each idea has merits and problems. Perhaps all are true in some sense. There is no reason why the Aquarian Grail and The Urim and Thummim theories are incompatible. The use of the word ``Grail'' to describe these very different concepts does not invalidate the concepts themselves. quote above all (the Grail) is a symbol of symbolism itself. It represents the very potency by which a symbol symbolizes.

Perhaps though we should ask what Chretien de Troyes meant by the ``Graal''.

Unfortunately this question appears unanswerable as we only have one document, and that unfinished, to study. It would be foolish to hope that an ending be found. Documents from that time were often destroyed. What of Chretiens source ?

Many writers have claimed a source for their stories on the Grail. None have been produced. Again the same fate may have befallen such documents or perhaps the writers of ancient literature knew the value of a mystery source as much as todays journalists.

The Orkney Clan

King Lot of Lothian was one of the most, if not the most powerful man in Britain during the interregnum between Uther Pendragon's death and Arthur's coronation. He was the last descendant of a line that stemmed from Petrus, the brother of Joseph of Arimethea. And, like the root meaning of his forefather's name, Lot was as solid and enduring as a rock amidst in the chaos.

He was married to Uther's step-daughter, Margawse, around the same time Uther took Igraine as his lawful wife. The descendants of Lot and Margawse are the direct members of the Orkney clan. It is called the Orkney clan, rather than the Lothian clan, because Arthur had Lothian taken from Lot's lands after he rebelled against the Boy King. After his second rebellion ended in his death, Margawse was left only with the rough, primitive and sorcerous northern islands of Orkney as her realm.

The Queen of the Orkneys raised her children well and became one of Britain's most powerful matriarchs despite the loss of prestige and power at her widowing and loss of control of Lothian. Her romantic dalliance with Arthur shocked the court and resulted in an illegitimate son, Mordred, who she raised within her clan in hope he might someday succeed Arthur.

Indirectly, through Margawse's sisters, the Orkney clan is related to the other Caledonian noble families of Garlot (through Nentres' marriage to Elaine) and Gore (through Morgan le Fay's marriage to King Uriens).

Her sons, the Orkney clan brothers Gawaine, Gaheris, Agravaine and Mordred, are reknown for their hatred of the de Gales clan after King Pellinore de Gales slew their father at the Battle of Castle Terrabel.

Therefore, they slew Pellinore through treachery, as well as his sons Melodiam and Lamorak. The latter was killed after Gaheris discovered Lamorak was the lover of their mother, Margawse. For this outrage to their father's memory, Gaheris slew his own mother.

As well, the men of Orkney were known as great courtiers and intriguers. Gawaine was known as a great lover of women (both married ones and maidens), and Agravaine and Mordred were reknown for their ability to keep tabs on even the most discrete rendezvous at Camelot.

The youngest Orkney brother, Gareth, known as "Beaumains," was not blemished by these characteristics of vengeance or intrigue. Neither were his identically-named cousins of Gore, Sir Ywaine "le Blanchemains" (also known as the "Knight with the Lion") and Sir Ywaine "le Avoutres."

Other than the fatal flaw of vengefulness, and often-unseemly intriguing, the Orkney clan was distinguished for their gallantry on the field of battle, honesty and forthrightness, their service to women, their close ties of kinships, and their allegiance to King Arthur.

Theme: The Family (Orkney Clan)

As the Pendragons represent the nation of racially diverse but politically unified tribes (Romans and Celts), the Orkney clan represents the independent nation based upon closely-related, insular, and often infighting racial tribes. In particular, the fiercely free people of Scotland.

Lot himself led the rebellion against Arthur. He would not brook any "Boy King" to be his sovereign, unlike the agreeable Welsh King Pellinore, who

slew Lot at the Battle of Bedegraine. However, one can imagine it would have been a different history entirely had Lot known Arthur was his brother-in-law.

For the Orkneys, blood is the thickest bond. And as members of the Orkney clan, the sons of Lot stood together united against all transgressors. Pellinore was murdered by the Orkney brothers when they grew bold enough, as were his sons Aglovale and Lamorak, and even their own mother Margawse when it was discovered she was (quite literally) "sleeping with the enemy."

Yet no one interfered with this harsh punishment, since it was considered a familial affair of the Orkneys. Likewise, the north always keeps its own special customs and sense of justice, based upon tribal laws handed down for centuries. Though Arthur rules all of Briton, the north retained a certain autonomy.

In religious terms, the Orkneys represent the Celtic Christianity of the parish, or tribal cleric. Just as Lot did not readily accept the central rule of any "foreign" king, neither did the people of the Celtic north readily accept the teachings of the central Roman church.

When Saint Ninnian came to convert the peoples north of the Wall, he found he had to do it on a localized, tribalized basis, often adapting Christianity to match the common tribal totemic heathen beliefs of the people to make it acceptable to them. Therefore each clan has its own fiercely-held particular manner to the worship of the Christian God.

Through pagan interpretation of the Orkney clan, King Lot was an aspect of the God of Death, and surely his clan dealt their fair share over the years.

At the same time, Gawaine, fair-haired, courtly knight and champion of women, is a solar hero, whose strength rises with the sun and reached its height with the noontime.

This strange balance between lightness and dark, good humor and wrathful vengeance, has always played a key theme in the Orkney clan.

Orkney Clan Characteristics

Leaders:

- * King Lot (Phase 1)
- * Queen Margawse (early Phase 2)
- * Sir Gawaine (late Phase 2, Phases 3-5)

Homeland: The North (Lothian & Orkneys)

Culture: Cymric (Celto-Pictish)

Religion: Christian (Celtic-Heathen)

Clan Modifiers:

Direct:

Statistics: +2 STR, +1 CON, +2 APP, +1d6 Damage Bonus

Skills: +5 Courtesy, +5 Faerie Lore, +5 Intrigue, +5 Sword

Traits: +3 to each of Heathen virtues: Vengeful, Honest, Proud, Arbitrary, Wordly; plus +3 Reckless, +3 Energetic

Directed Trait: Hatred (de Gales Clan) 2d6

Passions: change "Love (Family)" to "Loyalty (Orkney Clan)" add +1d6+6; +1d3+3 Honor

Glory: +3000*

Indirect:

Statistics: +1 STR, +1 APP

Skills: +3 Courtesy, +3 Intrigue, +3 Sword, +3 Faerie Lore

Traits: +1 to all Heathen virtues: Vengeful, Honest, Proud, Arbitrary, Wordly; plus +1 Reckless, +1 Energetic
Directed Trait: Hatred (de Gales Clan) +1d6
Passions: change "Love (Family)" to "Loyalty (Orkney Clan)" and add +1d6; +1d3 Honor
Glory: +1500*

Marriage:

Immediate:

Glory: same as per Pendragon (pg. 121, up to 1000 points max.), plus +1500 for marriage to clan member of direct lineage, or +750 to indirect (extended) clan member.*

Honor: +1d6 (for direct marriage) or +1d3 (for indirect marriage)

After one full year of marriage, receive:

Skills: +3 Courtesy

Traits: +1 to all Heathen virtues: Vengeful, Honest, Proud, Arbitrary, Wordly; plus +1 Reckless, +1 Energetic

Directed Trait: Hatred (de Gales Clan) 1d6

Orkney Clan "Black Sheep"

Sir Gareth Beaumains

If Mordred was in ways more like a member of the Orkney clan than a Pendragon, he was also more like an Orkney than the last son of Lot, Sir Gareth Beaumains. Gareth kept mostly to himself, avoiding the courtly life and proximity to the king the rest of his family enjoyed. He arrived at court many years later than his brothers, after being raised by his mother in the absence of his slain father. Though he had a great mutual love of his brothers (Gawaine loved him above all others), he eschewed their clan hatred of the de Gales, and disassociated himself from such plots as the treacherous killings of King Pellinore and Sir Lamorak.

Notable of his advent at court, he spent a year as a kitchen servant, undergoing the mockery of Sir Kay. If nothing else proves Gareth's difference in nature, his toleration of Kay's harsh treatment is something none of his fellow Orkney kinsmen would have tolerated!

Significant Traits & Passions:

* Forgiving XX

* Modest XX

* Generous XX

* Lacks "Hatred (de Gales Clan)" directed trait

* Has "Love (Family)" passion rather than "Loyalty (Orkney Clan)"

ADVENTURES

The Adventure of the Holy Sword

What follows is an adventure that I ran in my last Pendragon campaign. It was originally set right around the start of the Pendragon saga, in 490 or 491. The story centered around a young Roman Christian knight whose father had "been missing for 2d6 years" as per result 20 of the Father's Survival Table.

INTRODUCTION

This story concentrates on the quest of a young Roman Christian knight. His father had been a great knight, renowned for all of the virtues of Christianity. Unfortunately he disappeared several years ago while erranting about the countryside. Two companions disappeared with him. To this day, no one has actively searched for the player's missing father. Thus, when the player becomes a knight, it will surely be one of his first priorities.

However, the adventure will not simply be a quest for a player's father, but also a search for a family heirloom. The player's father disappeared carrying Sanctgladius, a holy sword which had been in the family for many generations. It is said to be a holy weapon which could only be wielded by the best of God's knights. The player knight will probably want to recover the family heirloom even if he learns that his father is dead.

THE SEARCH BEGINS

The player's father was last seen riding North from Cirencester on the King's Road. The trail is many years old, but the player's father was sufficiently glorious that even after all these years, the visit of him and his companions will be remembered by some.

As the players ride North, they will probably be stopping in the many villages and cities along the King's Road, seeking information. A selection of Mundane encounters are included before, representing some of the meetings with the many denizens along the King's Road. They are meant to provide a good introduction to some of the varied encounters that Pendragon knights may expect to meet.

CIRENCESTER

Within the city of Cirencester lies the luxurious home of the Duke of Clarence. Years ago, the player's father began his quest here, and thus the players will be likely to begin their own quest by speaking with the duke. Unfortunately, the duke is a PROUD man, and the knights, being his lessers, will have troubles getting in to see him.

An appointment with the duke may be had by speaking with the Duke's Castellán, Amig of Cricklade. In order to get an appointment, the knight speaking with Amig should make a Courtesy roll. This skill may be modified by player's glory / 1000. Additionally, the roll should be modified based upon the way that Amig is treated. Amig is COWARDLY, and thus very susceptible to threats. If he were threatened, however, the knight in question would be challenged within a day to a joust by an ORDINARY KNIGHT.

Even if tge Courtesy roll is successful, the players will still find

themselves in for a bit of a wait before the Duke sees them. An ordinary success will mean that they will be given an appointment to speak with the Duke in one week's time, while a failure means that they will have to wait for several weeks. Only if the Courtesy roll is a critical success shall the player's be able to see the Duke quickly.

If the players are willing to wait until their appointed time, this is a sign of their MODESTY. They should receive a check in that personality trait. However, the Duke will think less of them, for they will have confirmed his initial assessment of their status. The Duke will be abrupt and perfunctory in his meeting with the players.

On the other hand, if the players are angered by the time that they must wait, and agitate constantly over it, they will receive an earlier appointment within a day or two. However, they will also receive PROUD checks. When the players meet with the Duke, he will have considerably more respect for them. Beyond simply supplying information, he may even help out any poorly equipped knights, by providing them with adequate horses or armor. If any knights are extremely poorly dressed, he will also be willing to buy them a Librum worth of clothing.

If the players do decide to wait at the Duke's court, they will have the opportunity to involve themselves in a variety of activities. They may GAME, look for eligible women, challenge the Duke's knights or do any number of other things. How the knights comport themselves at the court may affect what the Duke thinks of the characters when he finally meets them. Again, it should be remembered that the Duke respects PRIDE and derides MODESTY.

WHAT THE DUKE KNOWS

The Duke will remember the player's father fairly clearly. Several years ago, some ferocious beast was rampaging across the Duke's lands. The player's father answered the Duke's call for help, taking two boon companions with him to aid against the monster. The three knights set out North, heading for Bourton, where the creature had killed several villagers just a few days before. The three knights never returned, but within a few weeks, the attacks upon the Duke's lands stopped.

BOURTON

The town of Bourton is held by the Duke of Clarence. It lies along side a river, just off of the King's Road. The town is uniformly SUSPICIOUS of the knights when they arrive. The villagers will hide within their filthy shelters when the knights arrive, and do whatever they can to avoid notice. Depending on how the knights treat this abject terror, personality trait checks may be appropriate.

If the knights are able to gain the trust of the peasants of Bourton, they will learn that the land is the fief of a knight named Sir Cervidus, a NOTABLE Roman KNIGHT. He is renowned for his CRUELTY, and the lands that he has gained from the Duke of Clarence bear the mark of his iron fist. Sir Cervidus works his peasants terribly, so much that some of the older men have died early deaths. Worse, he has had several young men executed, claiming that they were conspiring against him.

Clearly, Sir Cervidus is not acting MERCIFULLY, yet, what he does is well within his rights as a knight and the fiefed Lord of Bourton.

Thus, JUSTICE is upon his side. If the players do decide to do something about Sir Cervidus, they will be ARBITRARY, yet MERCIFUL. If they ignore the plight of the peasants, they shall be CRUEL, yet JUST. Sir Cervidus lives in a manor house several miles East of Bourton. Given sufficient time, he could raise eight knights to help defend his lands. This would take several weeks to accomplish, however.

WHAT THE PEASANTS KNOW

Even if the player knights ignore the plight of Sir Cervidus' peasants, it is likely that they will still be able to gain the information they seek from the peasants. The peasants will claim that several years ago, there was a huge dragon threatening their lands. The player's father, with his two companions, investigated the area for awhile, and then travelled North, still following the beast. They thought that its lair was near Brandon, a town considerably North along the King's Road.

BRANDON

The players last stop along the King's Road will likely be the city of Brandon. During Phase 1, Brandon is a free town, for the Baron of Lambor, Blamore de Ganis, has not yet come to Britain. The peasants of Brandon will go to great extents to hide this dark secret. Usually, they will claim that their Lord is a Sir Antonio, a reclusive knight who lives to the West.

Externally, the peasants of Brandon will be constantly polite, doing whatever they can to please or appease the knights. They will provide everything they know about the knight's father. If, however, they believe that the knights might have learned their secret (and, they are relatively suspicious in this regard), they will extend their fullest hospitality to the knights, and then try and slay them while they sleep.

WHAT THE BRANDONIANS KNOW

The player's father and his two companions came to Brandon several years ago, seeking a snake as big as a horse. The people of Brandon had several times seen such a creature in the Forest Sauvage, a deep, primeval place that lies to the East of Brandon. The three knights went into the Forest Sauvage, leaving extra horses and equipment with the people of Brandon. They never returned for it. (If the players ask, the people of Brandon will say that they carefully kept the equipment and horses until a year ago, when it was stolen in the night. This is a lie. In truth, when they decided that the knights would not return, they sold the items for their own profit. This is yet another sign of the incorrect independence of these people.)

WHAT HAPPENED TO THE THREE KNIGHTS

When the Three Knights went into the woods, they knew that they were seeking a creature which they had dubbed the Three Colored Serpent. They were certain that together they could overcome it. Unfortunately, each of the three knights had a fatal flaw which was his downfall.

Sir Gwyn, the first of the companions was SELFISH. Thus, on the first night, when he killed a great black bear, and found a valuable gem within its skull, he abandoned his two friends, afraid that they

would try and take his treasure from him. Today, he lives in Logres, a very rich man. Both Eleri and the Forgetful Knight know Sir Gwyn's dark secret, and might be willing to tell it to the player knights.

Sir Gaidon, the second of the companions was COWARDLY. When he and the player's father finally met the three colored serpent, Gaidon turned and fled, leaving his friend to the serpents mercies. He watched the battle from afar, and went mad when it ended. Since, he has wandered the woods, now the forgetful knight.

The player's father was RECKLESS. Together with Sir Gaidon, he had a fair chance against the serpent. To fight it would have been quite VALOROUS. To fight it alone was RECKLESS, however, and he payed the final price. The three colored serpent defeated the player's father and ate him. However, in the battle, the serpent was badly wounded, and thus is stopped its attacks upon civilized lands for a time.

ADVENTURES IN THE FOREST SAUVAGE

The final search for the player's father, and the Holy Sword Sanctgladius depends heavily upon the material on the Forest Sauvage that is presented in the Boy King. Following is a list of meetings which might occur in the Forest. Boy King scenerios are referred to several times.

THE RED FEATHERED KNIGHT (The Boy King, pg.25): The Red Feathered Knight is one that wanders the forest, never able to escape it due to an ancient curse. However, the nature of Red Feather's curse is slightly varied from the one presented in the Boy King. This Red Feathered Knight hunted the White Stag of the Forest Sauvage. Such creatures are said to be very mystical, and in certain way each the heart of the wood they live in. The Red Feathered Knight found and slew the White Stag of the Forest Sauvage, and so he greatly hurt the woods. Thus, the druidess Eleri cursed Red Feather, so he would never be able to leave the woods. Red Feather is good and chivalrous, but he is also PROUD.

THE DRUIDESS ELERI: In a small, tidy house, nearby a pleasant stream lives the druidess Eleri. Eleri considers herself the protectress of the Forest Sauvage and will always do what she can to preserve the woods and punish those that harm it. She understands the cycle of life, and that some things must die so that others may live, but wanton slaughter for its own sake is something that she will never accept. Eleri would be willing to forgive Red Feather and release him from his curse if he was remorseful, and willing to try and undo the damage he had done. Unfortunately Red Feather's PRIDE will make it hard for the player's to convince him to accept this. If Red Feather does apologize and spend a year planting trees and helping to defend the forest, Eleri will release him from his curse. Eleri knows precisely what happened to the player's father. Perhaps she will tell the players if they do her some favor (see THE RAVEN WITCHES below). Eleri could take the players straight to the serpent, but would do so only if the knights could convince her that they meant it no harm. If Eleri were for some reason attacked, she has magical powers including personal transformation powers (to nearly any woodland beast), and powers of control over beasts of the wild.

SIR BALIN (The Boy King, pg.25): Balin knows the Forest well, and he might be able to provide many bits of useful information. He probably knows of Eleri, as well as The Forgetful Knight. Perhaps he might even know the general direction in which the Three Colored Serpent

lives. Balin will probably impress the knights as a good person. He might be the player's first introduction to the true knights of the Arthurian legends. This encounter should only happen in Phase 1.

THE GALLOPING DEVIL (The Boy King, pg.30-31): The adventure of the Galloping Devil and his Dandy Dogs may be used almost exactly as it is written in the Boy King. One night, while the knights are within the woods, he will attack. The Devil's specific reason for attacking will be that he hopes to scare off the Knights, ending their quest for Sanctgladius. If the player's seem unable to drive the Devil off, the Red Feathered Knight might come to their aid and do so. This would put the players deeply in Red Feathers debt, and make them much more likely to aid him in becoming free of his curse.

THE RAVEN WITCHES: Within the Forest Sauvage is a coven of three Raven Witches (see stats on PENDRAGON, pg. 189). They will have an appropriately sized band of warriors and thieves, of similar types to the Warriors of the Raven Witches in Pendragon. These witches have no great tower, but simply meet nightly in a certain glen, plotting evil. Although the knights could randomly stumble upon these witches, it is most likely that Eleri will send the knights to deal with them (for they do her forest evil), in return for some knowledge or favor. Eleri simply wishes the witches gone from her forest, although the players may yet decide to slay them, for if they left, they would clearly do evil elsewhere. The players will face somewhat of a dilemma, however, for the Raven Witches know of the quest that the players are upon, and their magical power is great enough that they could successfully scry the location of the player's father (or more correctly, his bones).

THE FORGETFUL KNIGHT: The forgetful knight is a madman. He remembers very little of his past, before the battle that he fled. With some work, however, the knights might be able to make some sense out of his ramblings. Eventually, the Forgetful Knight could tell the players almost everything that happened upon that last trip into the Forest Sauvage. In addition, he can take the players straight to the lair of the Three Colored Serpent.

CONFRONTING THE SERPENT

Fighting the three colored serpent would be a very dangerous task which might result in the death of several knights (see his stats in THE BOY KING, pg. 25). If the serpent is attacked in his lair (which either Eleri or the Forgetful Knight could lead the players to), he will fight to the death.

Another option might be to ask Eleri to pacify the serpent. She can do so easily, allowing the players to search his lair. If the players tried to attack the serpent at this point, however, they would have both Eleri and the serpent to contend with.

The serpent's lair is a cave, fairly large in size. Bones and rubbish are scattered about. When searching the rear of the cave, two things of great import will be found, namely a shield bearing the marks of the player's father and the sword, Sanctgladius. In addition, twenty Librums of various valuable treasure may be looted [not the two hundred Librums mentioned in the Boy King].

SANCTGLADIUS

Sanctgladius is a Holy Sword, which bears the personal blessing of the

Lord. It can only be wielded by a CHRISTIAN KNIGHT, however (any other can not pull it from scabbard). When a good Christian wields Sanctgladius, it will do normal sword damage plus 1D6. If Sanctgladius is wielded by one who has 20s in all of the Christian traits, it will do +2D6.

QUEST'S END

Although the final fate of the character's father has been discovered, there are several more possible adventures.

- * If the player is not the oldest son in his family, he should give the sword to his oldest brother, as family inheritance. However, since this oldest brother never tried to seek his father, clearly he is not worthy of the blade. Perhaps he is a GREEDY merchant, who would try and sell Sanctgladius, or a PIOUS monk, who would never use it. How will the players react to this?
- * The Druidess Eleri might later ask for more aid. Perhaps knights are have begun to chop down trees throughout her forest, or some malicious agency is slowly corrupting the woods.
- * Sir Gwyn, who left the player's father to his fate lives in luxury. Will the players declare war upon him, subtly begin to intrigue against him, or leave him alone?
- * If the characters succeeded in freeing Red Feather from his curse, in a year or so, he will need help in becoming adjusted again to civilization. Will the players aid?

The Adventure of the Hungry Tower

INTRODUCTION

This adventure should start off at some point when the player knights are erranting about the countryside. To begin the adventure, have the characters make an awareness check. Anyone character who makes it will hear the cries of a woman far off from the road.

If the knights ride towards the source of the screams, a small tower will shortly come into view. If the wind had not been blowing from the direction of the tower, the troupe would not have ever been able to hear the lady.

ENCOUNTER AT THE TOWER

The tower has a single window twenty-five feet off the ground. Inside is the figure of a frantic lady, screaming continually. At the tower's base, stands a fully armored knight. When the knights near the tower, the lady will be discovered to be gorgeous, rivaling even Gwenivere. Since first heard, the lady has not stopped yelling. Once the troupe is close enough to hear individual words, things like, "Help!", "Save me!", "Quickly now, do not hesitate, my life is in danger!", "Your honor for my safety!", and "Oh God, help!" will be heard.

The knight is clad from head to foot in the finest armour. He bears the shield of a black knight. Upon close approximation, he will greet the players, raising his right hand in salute. No amount of coaxing will get him to speak. Meanwhile, the fair maiden is making up for his silence.

Certainly the troupe will try to speak to the knight. However, if at any point a member of the troupe should come into striking distance of the knight, he will attack. If communication is preferred over action, the troupe member who is the most vocal will be challenged. The knight will draw his sword, rise it high, and then point at the troupe member in question. The knight will then stand at the ready, until the challenge is accepted.

The Knight will attack at 10, and do 5d6 damage. He will apparently die from the first successful blow against him. If examined the knight will in fact be dead. Though he will, of course, have fallen over, his feet will be firmly attached to the ground. This is not so terribly strange to mention unless he is moved.

The maiden will not stop asking for assistance. The hope is that a Knight will climb up. A rope and grappling hook would work, but the stone work is rough enough to be without rope though. A climber will notice that the bricks are a little warm. If asked, the stone work will be described as unusual. It seems to be hollow or plastic. Insistence by the maiden will hopefully get the knight inside, however. Once the knight is inside, the tower window will close.

At this time, the dead knight will jump up and grab a troupe member (randomly from those closest). At this point, it will be revealed that the knight is attached to the tower by a strange flesh-like appendage, which was concealed beneath the ground before the knight grabbed the troupe member. Via this appendage, the tower will list the knight to its mouth (the window). The knight will then pop the

troupe member in, like popcorn.

Either the grab or the subsequent pop into the mouth might be unsuccessful. Creativity by a player character, not long after the announcement should be rewarded, by a chance for the tower to fail its hold or the following swallow.

The tower, with the knight attached will then run off to a nearby menacing forest at a horrendous speed.

INSIDE THE TOWER

While the majority of the troupe is figuring out what to do, a quick description should be given to any knights trapped in the tower. They will find themselves in a square rooms. The walls will be slick and membrane like. The floor is littered with armor and other knightly equipment. Most of it is scarred and pitted, as if it were burned by acid. We'll return to our trapped knights shortly.

TRACKING THE TOWER

The tower is easy to track, as it will have gorged huge chunks out of the ground. Near the edge of the forest a nasty smelly mess will be found in the middle of the tower's path. In the mess is a skeleton of the same size as the first abducted troupe member.

Before the end of the day, any knight making another awareness roll will hear a woman yelling in distress. When the troupe approaches the screams, they will see the same scene as before.

INSIDE THE TOWER II

Before the second encounter with the tower is played, the several hours inside the tower's stomach should be taken care of. To heighten suspense, allow the troupe to believe the first abducted member is dead as long as possible.

If the room is searched, the remains of up to two people will be found. On and around them will be typical armaments and d6 librams. Everything will be dissolving and discolored. The librum is tenderable, and the weapons wieldable (though they are in embarrassingly poor shape), but the armor is useless (since the straps went first). Another search will find d3 more librum in even worse shape but still tenderable.

The knights will be able to damage the tower from the inside
Damage done inside counts, but forty points
of damage done will cause enough flooding to drown an occupant.

The only way out for a party member is to hack his way out either up (thru the mouth) or down (the other end), but to even get started one would kill oneself. As the walls of the stomach are wounded, fluids will gush out. If forty points of damage are done, the fluids will have risen to the top of the stomach, and the knights will be drowning.

Once the stomach is flooded successful energetic rolls will represent the occupant holding his breath. As long as he holds his breath, he may still attack, one energetic roll per attack. The stomach bears no armour. It will take a total of 110 points of damage to kill the beast. This includes damage to the stomach, the maiden's room and the

knight. Theoretically, the people stuck in the beast's stomach could kill the beast, but their best hope is to wait for help to arrive.

The stomach will absorb fluid at the same rate as it heals itself. Therefore, if 10 pts is done to the wall then the occupants will be about 1/4 of the way to killing themselves. After a very long time all of this fluid should be reabsorbed, but the wall will no longer have a wound. The stomach will take weeks to digest an occupant. A good day will pass before any damage is done, but any exposed skin will receive a rash. Enough of a rash in the right places will effect appearance. Armour will be tarnished. An occupant can avoid real damage a very long time if he sacrificed some armour so that contact with the floor is avoided.

SECOND ENCOUNTER WITH THE TOWER

Meanwhile, the rest of the troupe will be again interacting with the tower beast. If they try and speak with the beast, they will find that neither the knight nor the lady are able to truly communicate. Likewise, if the tower is attacked, it will prove ineffective. Doing so is like hitting a brick wall.

The beast will not remember the last encounter, but once it sees that its old ploy is not working, it will run away, only to repeat the same process if it lives. Before it can run though, it must expose its unprotected armour on its base. If damage is done here, these wounds must be summed with all others, internal and external. If more than 110 points of damage are done, the beast will die.

When the beast is slain it will fall over. A particularly cruel story guide could give it chance to land on and kill a troupe member. Once the tower is on its side, a troupe member could cut his way through either end. When the stomach is reached the occupants will pour out. The troupe member cutting will, of course, be effected by the stomach's acidity.

TELLING THE TALE

If the story of the tower beast is told in court then any armour will be replaced, but Arthur will insist that the old armour is kept and put on display as proof of the amazing tale. The slaying of the Tower beast will be extraordinarily glorious (100 pts), and being swallowed or just watching is ordinary (10 pts).

The Siege Of Castle Pennith

A Pendragon Event for Gaelcon'92

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Notes

I've included relevant rolls where necessary. Feel free to ignore or substitute other rolls as you see fit.

This adventure is non-standard for two reasons: (a) it is set before Arthur becomes king, in the dark anarchist times of Saxon raids (b) since it is set before Arthur, the chivalric ideal is not widespread. This adventure is supposed to be dark in style. Britain has fallen into warring factions, saxons are invading and peasants are mistreated. These are the grim and nasty dark ages where power is everything. Mysterious ground fog, unholy dark woods and that sort of thing should set the tone of the adventure, essentially the opposite of the bright coloured tents and pavilions, shining knights and chivalric courtesy that will characterise the reign of Arthur. In addition, the characters are not evenly designed. Good roleplaying opportunities exist between the characters Ieuan and Domicus. Rivalry also exists between Gwair and Robert; Amig and Peter are there to prohibit the party from dividing into factions.

Honourable Mentions

Pendragon is not a competition game, it is a roleplaying game, thus there are no winners or losers. There will however be honourable mentions for players whose actions during the course of the adventure are memorable. One method of gauging this is the number of traits and passions experience checks. So, during this scenario, we relax the rules on traits and passions. Whenever a character acts spontaneously, tick the relevant guiding trait/passion. These will provide a basis from which to discuss who deserves honourable mentions.

Characters:

Sir Amig	Young knight of Silchester
Sir Robert	Veteran knight of Silchester
Sir Gwair	Veteran knight/courtier of Silchester
Sir Domicus	Exile in service at Windsor
Sir Peter	Knight of Windsor
Sir Ieuan	Exile knight errant

Background

King Uther Pendragon, sick and tethered to his horse, finally defeated the Saxon invaders at the terrible battle of St. Albans; but he's dead now, poisoned some say, and Britain's shores once again are prey to Saxon raids. The country cries out for a King, but no heir comes to claim the throne. Portsmouth was the first to fall, then the Saxon Cedric took all of Wessex. Some say that all of Salisbury will soon fall also. Duke Ulfius, Uther's old friend and advisor rallies men around him to battle the Saxon horde. Knights arrive at Silchester daily to swell the ranks, but never enough; many lords, lacking a King to guide them, look to their own affairs and their own lands. These are bad times for Englishmen: land squabbles set knight against knight, lord against lord; Saxon raiders advance ever inward; and strange tales are heard of terrible faerie powers of Saxon raiders in the South.

Character Summaries

Sir Domicus and Sir Peter of Windsor have been ordered to offer their aid to Duke Ulfius, by their Lord, Sir Herringdale (a loyal supporter of the Duke). Sir Domicus is an exile, his homeland having been overrun by Saxons. He passionately hates Saxons and sees this as a trip as a possible means to reap revenge. Sir Peter is obsessed with chivalric purity and morality, but his intentions are better than his practice of it. They are joined by Sir Amig, Sir Robert and Sir Gwair all household knights of Duke Ulfius who are being sent to Castle Pennith as reinforcements against expected raids on this cliff-top stronghold. Sir Peter and Sir Domicus and have been asked to accompany them. Sir Robert is a veteran old knight who lives somewhat in the past and sees his role as keeping the others in line. Sir Amig is young and recently knighted. He has overdosed on folktales of knightly derring-do, something which is far removed from the gritty reality of an England falling apart. Sir Gwair is the typical court advisor, slimy and underhand with an overriding sense of self-preservation. They are also joined by Sir Ieuan, a knight errant who took-up Duke Ulfius' call to battle, but who tires of the waiting and planning at Silchester and wishes for adventure. Sir Ieuan was kidnapped and brought up as a Saxon until he was allowed to search for his real parents. Though he found his family, he was never fully accepted by them and now works essentially as a mercenary knight, with no particular sentiments or deeply held loyalties.

En Route to Castle Pennith

It's late afternoon as the players travel through the forest towards Castle Pennith. The sky becomes quickly overcast and darkness begins to settle onto the forest as a ground fog sweeps in from the coast [Awareness - success this is not normal for this time of year]. The players should be advancing slowly on foot with torches lit [horsemanship rolls if not].

As you clear the trees you see the outline Castle Pennith guarding its cliff-top perch against the turbulent stormclouds which rumble and spark at its single tower. The clang of steel on steel and wind-snatched yells, draws your attention downwards to the beach at the base of the cliff, where scattered torches weave and join one another giving light to figures silhouetted against the night sky.

The characters have arrived in the midst of the expected Saxon raid. A storm has quickly built-up and a strange thick fog, which has blown in off the sea, hides the raiders' numbers. However, from the players vantage point [successful Battle/Awareness] rolls will tell them that the battle is going against the invaders. In particular, Lord Pennith [Heraldry roll] has joined the fray, giving much-needed encouragement to his forces, whose spirit has been somewhat sapped by the devilish and portentous storm. Encourage the characters to join in what now looks like a rout, but as they chase adversaries, the fog becomes quickly thicker and the players lose their way. Saxons and knights pass-in and out of their vision as they search to find their way out of the fog. Climbing for higher ground, the characters come to a relative clearing where a number of Saxon warriors, a strangely garbed individual (see stats for Gardeth) and a beautiful woman (see stats for Lady Rosaline) are hurrying along. Gardeth, realising the failure of the invasion, has managed to capture the Lady Rosaline to ensure his safe escape. When the players see them, the Lady Rosaline will turn around and plea for help. Gardeth will attempt to hold the

Lady Rosaline hostage, but after the knights kill the saxon warriors he'll flee, to appear again later. cue battle:

Stats for: 6 saxon warriors (bandit stats)

SIZ	12	Move	3	Major Wound	12
DEX	10	Damage	4d6	Unconscious	6
STR	12	Heal	-	Knockdown	12
CON	12	HP	24	Armor	4/10
AP	8	Glory	3	Valorous Mod	

Notes:

They will turn and flee once half their number are incapacitated. Armor score includes shield (+6).

Skills: Axe 11, Spear 8

No player should be significantly injured in this battle. Each player knight should roll 3d6 to see who is the one to rescue Lady Rosaline, this knight also receives Amor(Rosaline) for this act. The Lady Rosaline is most grateful and asks the players to escort her to her father's castle, allowing the rescuing player to surrender his horse to her. Lady Rosaline will lead them through the portcullis where squires are busy making things normal again. Waiting at the main castle doors is the dwarf Walch (see stats). Lady Rosaline introduces the characters and asks is her father about. "No m'lady he's still abroad surveying the damage, left me in charge o' the castle he did. Shall I escort you to your room m'lady?" Walch will say. The lady Rosaline declines [Awareness rolls - success, she is ignoring the dwarf - critical, the dwarf disgusts and unsettles her]. After Lady Rosaline leaves, Walch will arrange squires to rub down the players horses making a show of ordering the squires about.

Feast At Castle Pennith

The battle is over and the players are honoured guests, seated at the high table, for their brave rescue of the Lady Rosaline. Lord Pennith is a good host and the usual feasting, intrigue and romance opportunities exist. Sir Ieuan's obvious saxon sentiments may be cause for argument with the knights of Castle Pennith who will have lost a number of comrades. Sword fights for love are preferable to mortal combat in this occasion. Seated also is Sir Alluen who has a tale to tell:

'Twas more than a pity you didn't manage to hold that black saxon dog. Never seen weather like it, strange smelling fog and a storm that built so fast out of a clear blue sky. Aye, behind curses and hexes, that's how these saxons do battle! We were held down at one point by an enormous saxon warrior. Three knights it took to best him and when we opened his helm, unholy vapours, as putrid as a charnel house, did spill forth.

If the characters inquire further Alluen will become even more vague, except that he believes Gardeth to be guilty of the most heinous sorceries. What was left of the saxon warrior was burnt almost immediately. Later...

The shouting and merriment stops abruptly as two wet bedraggled knights arrive in carrying a chained prisoner under the arms, feet dragging along the floor. The prisoner has obviously been beaten quite severely. They drop the prisoner roughly and stand to attention. Lord Pennith stands to command silence: What is meant by

this intrusion? One of the knights replies: Sire, we found this one escaping in a boat, four or five saxons fought to give him time to flee, but we managed to hold him. We believe him to be their leader! With this, the other knight bends down to the kneeling chained figure. Gripping his hair he pulls the prisoner's face up to the light. Lady Rosaline faints.

The prisoner is the sorcerer Gardeth. Sir Ieuan will recognise Gardeth (handout #1). Gardeth should be sullen and aloof not answering any charges laid against him, merely glowering hatefully at the assembled knights. Once all the fuss has died down, one of the two knights will ask Lord Pennith if he should kill the saxon right there and then. Lord Pennith decides that the player knights have each earned the right to decide the prisoner's fate: life or death and will ask each of them in turn. If the majority is for death, then execution will be scheduled for the morning so as not to interrupt the festivities any longer. In any case, the prisoner will be chained to the wall and taunted all evening by the revellers. Lord Pennith will ask Sir Alluen to set out at once to Silchester to tell Duke Ulfius that not only had they quashed the invasion, but they have its leader as prisoner. Lord Pennith will then make light of the situation by asking Walch to jest for him. Walch eventually does so [Awareness - very grudgingly] and starts cartwheeling etc. Indulgence rolls all round and so forth. The player knights will sleep (pass out) in the main hall with the other knights. The wine has been tempered with a sleeping draught slipped in by some traitor in the castle.

The Morning After

The characters are wakened by the screams of women. Raising their groggy heads from the table, they notice swords have been driven into the wood beside their heads [Awareness roles will indicate that they have an unusually bad hangover]. The blades of the swords are covered in blood and the characters will also notice that these swords belong to them. Sitting-up the characters notice the scene of carnage and also that their clothes are covered in blood. Throats have been slit and limbs hacked-off and most importantly the prisoner Gardeth is gone. Similar scenes of death abound in the rest of the castle. The players will eventually encounter a force of villagers searching the castle. They are led by Sir Alluen who has this day returned with an entourage of several other knights (enough to outnumber the players). Sir Alluen is obviously shaken by the events. The peasants are angry and the situation is incriminating. Let the players sweat for a while. Then, a shout from the castle leads all concerned to the private bedchamber of the Lady Rosaline. A dead maid lies with sword wounds to her back as if in flight. Above, daubed in an all too familiar substance, is a message in Latin (handout #2). This will let the players somewhat off the hook, however they still allowed this travesty to occur while they were supposed to be helping to defend the castle. It is now a matter of honor. Sir Alluen, decides for the players:

Something devilish has taken place here, and I must confess I do not yet understand your relationship with this Saxon dog. However, since the hand of fate has irrevocably intertwined your destinies with this Saxon devil, your path now lies clear. Let God be your judge, ride forth and do not return until you can place the head of Gardeth on the Castle spikes.

This should leave the players with no option but to set out for Castle Cynric. Their honour is at stake, they're under some suspicion for

being the only survivors and Lady Rosaline is being held captive. Four of the knights who accompanied Sir Alluen will also set off (along a different route) to fulfil this quest.

Setting Out

The players and, indeed, people from the area, will not know the exact whereabouts of Castle Cynric, though it is rumoured to exist in the Saxon held areas of Wessex. This area is densely forested, though there are few well-defined tracks that lead through it. If the characters take a less travelled route, the journey should be mostly uneventful. Impress upon the players that they are entering unfriendly or at least neutral territory, and, above all, territory they are unfamiliar with. Throw in a saxon scout or two (use stats for warriors above), which the characters must kill off before they report back to their compatriots [successful Hunting/Dex/Horsemanship rolls for pursuit] just to keep things moving along smoothly.

A Meeting in the woods

After a few hours travel [Awareness Rolls - success you feel the forest is too quiet], the players hear a dog howling to the left of the path. This is answered by another dog, howling off to the right. More howls occur, and the players will realise that a pack of dogs is hunting them. These are no ordinary dogs however; they are much larger than hunting hounds and their eyes glow an evil blood-red colour. Twelve dogs will suddenly cross the players' path from the left and attack [Horsemanship rolls - success you maintain control]. They will fight to the last dog, who will turn and flee to the right. While the players are inactive, more dogs will appear, but ignore the players, and race off to the right of the path and into the woods. A few yelps and screams will alert the players that something big is happening in the woods to the right. The woods are dense and the players are not able to ride through, so they must advance on foot. As they proceed dogs will periodically attack them.

When the players arrive, they are overwhelmed by a sound of dogs baying. Before them is a clearing, ringed by standing stones. Inside the ring, wielding a sword is a bloody figure, his arm mangled. Circling him is a very large pack of evil-looking dogs [Awareness - success, They will not enter the stone circle]. The figure is taking wild swings at them, but for the most part the dogs are too fast. The players should make for the circle and then attack the dogs. The dogs will eventually realise their problem after a few casualties and leave, perhaps leaving one sentry. The players are now free to talk to Hobriu.

Demon Dogs

SIZ	14	Move	3	Major Wound	12
DEX	12	Damage	4d6	Unconscious	6
STR	10	Heal	*	Knockdown	14
CON	12	HP	26	Armour	2
AP	-	Glory to			
kill	30	Valorous			
Modifier		-3			

Skills: bite @15, Avoidance 14.

The bloodied figure is Hobriu, a Jute who's running away from the saxons in Wessex, and is now making a mad dash for Kent. His entire party were attacked and killed by undead monsters, but Hobriu, through

luck, worked out how to defeat them (staking them with hawthorn wood). Since then, these black dogs have been attacking him every night. If the players ask about the Castle Cymric, he will tell them it is but an hours ride due west. However he will refuse to accompany them. Each of the players should obtain a hawthorn stake (convenient bush nearby).

Faeries

If the players decide to sleep inside the ring of standing stones for protection, [Faerie Lore success - this may not be such a good idea] then at night, while they snooze, they will be bound by Gossamer cords and unable to move. Invisible hands pinch the characters awake. This continues to the accompaniment of tinkly laughter. Eventually, the faerie folk make themselves visible, chastising these rude travellers for barging in on their festivities without being invited. As the characters look around them, there is indeed a large feast taking place with exquisite pies and delights. If the characters are suitably apologetic then the faeries will offer to smooth over their upsets, if the players will join them for a bite to eat and drink. [Faerie Lore - this would be a mistake, never eat/drink faerie food for fear of becoming moon-struck]. The players must now make courteous excuses. If they raise the faeries' displeasure, then some mischievous forfeit will be brought down upon them (a bout of itchiness, compulsion to dance etc). If they really upset the faeries, some physical deformity (like grossly enlarging a players nose etc.) will occur. Make of this as much as you wish.

Lake Cynric

It is again late evening as the players reach a largish lake, complete with moss-covered roots poking ominously out of the water. In the centre lies a ringfort crannog. At the edge of the shore, 100 yds down, a flat-bottomed boat waits. Standing in the boat is a cowed figure holding a pole. The boat is the only way (apart from swimming) across the lake. The boat is just about big enough to carry all the knights, but not their belongings and certainly not their horses. Once all the knights are in the boat then the boatsman begins poling slowly across the lake. The boatsman will not answer any questions put to him; and his face is always cowed. If the players remove his cowl then they will see a palish-green face. [In the unlikely event that a player has died at this stage then resurrect him as a sort of zombie boatsman. If not then Hobriu, Lord Pennith, Sir Alluen etc can be candidates if you like]. From the point of stepping into the boat there is no going back. If the players attempt to swim for shore have something pull at their legs and release only if they turn back to clamber into the boat. [Successful swimming roll, if failure, roll under (CON - ARMOUR pts) on d20 or lose d6 HP].

Castle AAAAARRGG (Cynric)

The boat will pull up to the jetty (see map #2) and wait. There is nothing for the players to do but disembark and bang on the doors of the fort. After some time the heavy wooden-stake doors will be opened by Walch, the dwarf from Castle Pennith [and also the traitor who put a sleeping draught in the wine and freed Gardeth]. He will be suitably snide and mocking to the knights, saying how surprised he is that they ventured this far. He was sick and tired of being treated like some sort of pet, a curiosity to do tricks at the feet of that great oaf Lord Pennith. If the players try to do Walch any harm he will use his avoidance of 25 to get away. Either way the players will

either be led or make their own way into the main hall, the door of which closes behind them.

As your eyes become accustomed to the flickering light of the torches that hang from the tarred wooden supports, you notice the pagan runes and designs that have been drawn out upon the earthen floor. Straight in front of you, upon a raised dais, lies a simple wooden chair. Around the walls of the room stand four rusted metal cages. Now you can see clearly their purpose, for inside lie the twisted forms of what was once human, their bodies held fast by the stained metal spikes of the cage.

[recognise rolls will reveal that the cadavers inside are those of the other four knights who attempted this quest]. [Valorous rolls - success the knight manages to contain his fear and revulsion, failure - the knight tries to flee, but the door is bolted from the outside and they are shut in.]

Suddenly the tapestries behind the dais move and the Lady Rosaline emerges, her red hair capturing the orange fire of the torches. Her eyes are downcast to a steaming wooden bowl which she carries most carefully. Behind her stands the sorcerer Gardeth, he moves forward and sits down on the chair. "Now I have you all"

Gardeth is not interested in the original deal; he wants them all. If the players threaten him he'll simply say something like: Piteous fools! Do you really think I would let you enter my domain if you could possibly be a threat to me. No, you shall die here, that much mercy I promise you.

Gardeth weaves his fingers and a cold numbness enters your head. Your arms and legs begin to feel like lead and your swords drop to the floor and lie at your feet. The cold in your head becomes a searing whiteness etching away all thought, smoothing away all your cares

Gardeth has immobilised the characters, [piety rolls will break this enchantment and hitting other players or attacking Gardeth will also break it. In the unlikely event that all characters fail the piety roll then fudge it by saying that the knight with Amor(Rosaline) sees her pain and is spurred to action, the enchantment broken by his inspired passion]. Breaking the enchantment will annoy Gardeth. If the players attempt to attack Gardeth, then he will touch Rosaline's forehead. Rosaline rises upright, lifts the steaming bowl to her lips and drinks full, yellow liquid spilling down her chin. She steps forward, arms out-stretched, and shouts in a strange language. Slowly the cadavers in the Iron maidens become animated and pull themselves off their spikes and attack the knights.

Six Dead knights

SIZ	14	Move	1	Major Wound	14
DEX	11	Damage	4d6	Unconscious	7
STR	11	Heal	*	Knockdown	14
CON	14	HP	28	Armour	10
AP	-2	Glory to			
kill	80	Valorous			
Modifier		-5			

Notes:

*Heal d4 HP per round. Can regenerate from negative HP.

Can only be killed by staking them with Hawthorn and inflicting

damage.

* Once wounded a similar wound appears on Rosaline's body, but of course the players have to be watching Rosaline to notice this.

Skills: Sword 15, No shield.

A Bargain?

This should be a pretty bad battle, with some casualties. Once defeated, the scene leaves Rosaline dead on the dais, with bloody wounds in identical places where the players have staked their dead opponents. Gardeth, who's carefully worked out revenge has just failed, will attempt to make a deal for his life:

She is not dead, for nothing truly dies here within my domain. With power, even loved ones can be returned from beyond the veil of death. But with death, there is always a price. Swear a solemn oath on your honor to leave this place and never return, and I will breath new life back into her.

If the players swear an oath, then Gardeth will be true to his word. He'll lift the wooden bowl and pour yellow liquid from it into Rosaline's mouth. Rosaline will awaken, but be unable to speak and remain in a state not much more than catatonic. If the players then try and break their oath, let them, but Rosaline will fight to attack them and each participating knight should lose 1-2 points of honor for breaking an oath. When the players return with Rosaline in a catatonic state and no prisoner, they will be welcomed, but their quest has failed. Rosaline, being heiress apparent to Castle Pennith, allows one of the players to claim the right to marry her and thus claim the castle.

If the players refuse to bargain (more likely) then Gardeth will attempt to flee and the players will be free to kill or capture him. If killed, then the fort will slowly start subsiding into the swamp, roots pushing up through the earthen floor. Allow the players to make a rapid dash to the boat and escape.

A shudder runs through the hall as the last breath escapes from the sorcerers lips. Torches fall to the floor, beams and matting collapse and catch fire; and strange roots rip the earth asunder, scattering the runes drawn therein. Water begins to seep upwards turning the ground to a thick black mud.

On return the players are cleared of all suspicion, if they have a prisoner (or his head) and the body of Lady Rosaline is given a decent christian burial.

The End

NPCs

Gardeth the Necromancer

SIZ	10	Move	2	Major Wound	13
DEX	10	Damage	3d6	Unconscious	6
STR	10	Heal	-	Knockdown	10
CON	13	HP	23	Armour	1
APP	10	Glory to			
Kill	200	Valorous Mod	none		

Notes:

Gardeth is a rogue saxon, owing allegiance to no one, except perhaps the dark forces he uses to gain his power. Ostracized by the clannish Saxon folk he claims to serve, he has banded together an army of warriors tempted by his power to give them life after death. He wages what he sees as a just war against the Britons, convinced of the superiority of his Saxon heritage. However, for the most part Saxons mainly fear his name and its association with devilish forces.

Skills: necromancy, paralyse foe and anything else appropriate.
Attack (staff) 12.

Lady Rosaline, daughter of Lord Pennith

SIZ	10	Move	2	Major Wound	15
DEX	13	Damage	3d6	Unconscious	6
STR	10	Heal	-	Knockdown	10
CON	15	HP	25	Armour	2
AP	16	Glory	250	Valorous Mod	none

Notes:

Lady Rosaline, only daughter of Lord Pennith is a stunning beauty. Her flowing red hair betrays her Celtic ancestry and quick temper. She has a quick wit to match her beauty. Being the only child of a lord, she has become outspoken and independent for a woman of her times; and stomachs fools rarely.

Skills: First Aid 17, Dance 14, Courtesy 12.

Walch the Dwarf

SIZ	8	Move	2	Major Wound	15
DEX	14	Damage	3d6	Unconscious	6
STR	9	Heal	-	Knockdown	8
CON	15	HP	23	Armour	4
AP	6	Glory to			
Kill	10	Valorous Mod		none	

Notes:

Walch is kept around more as a curiosity than as the administrator he feels he should be. Over the years he has harboured a strong resentment of Lord Pennith and a growing desire for Lady Rosaline.

Skills: Avoidance 25, Industry 13, Awareness 16.

Sir Alluen or any other knights you may need.

SIZ	14	Move	3	Major Wound	14
DEX	11	Damage	5d6	Unconscious	7
STR	14	Heal	3	Knockdown	14
CON	14	HP	28	Armour	12/6
AP	11	Glory	2150	Sword Skill	18

Handout #1: Osric

You remember now Gardeth, yes for years it was a name used to frighten young children. A name of legend. Gardeth the sorcerer, Gardeth of the faeries, Gardeth the dark one. Then, he became more than a story. Reports of devastating raids against the Britons threatened the authority by which Cedric governed the tribes. Then, after the stories of successful conquest, other rumours, initially suppressed in the excited news, began to surface; stories of terrible weapons, warriors from the netherworlds and unclean practices. Fearing a power struggle, Cedric had waged war on Gardeth and the sorcerer fled. Now

apparently he had returned...

Handout #2: (In Latin)

You will learn to curse the day you had dared to judge me, for I will see your loved ones slaughtered, your homes overrun and your fields put to the torch; but before all of this, you will will scream and beg me for death, for I have a special fate reserved for you, Judging Knights. The Lady Rosaline and I await you in Castle Cynric. Such a sweet child, such a terrible waste. The bargain is simple, your lives for the Lady Rosaline's. Of course, if you are but the cowards you appear...

Map #1 Castle Pennith and surrounds as you know it

Map #2 Castle Cynric

CHARACTER: SIR ROBERT OF SILCHESTER

Player Name		SIZ	14	DEX	14	STR	13
				CON	15	APP	10
Homeland	Silchester						
Culture	Cymric	Religion	Christ	Damage	5d6		
				HP	29		
Lord	Duke Ulfius			Move	3		
Current Class	Knight	Age	33		Unconscious	7	
				Knockdown	14		
				Major Wound	15		

Traits				Passions			
Chaste	10	/	10	Lustful	Loyalty (lord)	13	
Energetic	4	/	16	Lazy	Love (family)	12	
Forgiving	9	/	11	Vengeful	Hospitality	14	
Generous	11	/	9	Selfish	Honor	12	
Honest	8	/	12	Deceitful			
Just	10	/	10	Arbitrary			
Merciful	9	/	11	Cruel			
Modest	11	/	9	Proud			
Pious	9	/	11	Worldy			
Prudent	12	/	8	Reckless			
Temperate	5	/	15	Indulgent			
Trusting	15	/	5	Suspicious			
Valorous	13	/	7	Cowardly			

Skills					
Awareness	5	Folk Lore	11	Read (.....)	0
Boating	2	Gaming	10	Recognise	6
Chirurgery	2	Hawking	8	Religion (Christ)	2
Compose	1	Heraldry	12	Romance	1
Courtesy	4	Hunting	14	Singing	1
Dancing	4	Industry	3	Stewardship	13
Faerie Lore	5	Intrigue	5	Swimming	2
First Aid	12	Orate	2	Tourney	0
Flirting	2	Play (.....)	0		

Battle Skills							
Battle	13	Horsemanship	13	Sword	16	Lance	13
Dagger	5						

Armor Type (10 pts) Cash 1#

Horse charger Damage 6d6 Move 8
Shield (6pts), Sword, Lance, Dagger.

Character Description: Sir Robert

You are a venerable household knight, semi-retired after many long years of active duty. You've seen knights come and go and on the whole things were a lot simpler when Uther was King. At least you knew who your enemies were. Now, the whole of England seems to be up in arms against itself. And, these Saxon raiders are becoming ever more daring, threatening perhaps even the walls of Silchester before too long. Wouldn't have happened in your father's day.

[You remember your father's hands picking you up and setting you on the enormous creature. Fear of falling off and under the feet of this large animal made you pull the reins tight. The animal's head jerks back in response to the pull on the bit. It starts to move. "Easy, don't jerk her lad!" You slacken your grip and straighten up in the saddle. The animal quiets, you smile, your father smiles back and takes the reins to lead the horse...]

Perhaps you should have had children of your own. Still, with age comes responsibility, and your time is no longer your own. There's the training of the squires for one thing. What, with all the excitement in recent years, skirmishes and battles and what not, they've been left to fend for themselves. Some of them can still barely hold a sword, more concerned with games and making sport than training. Can't expect them to, can you, when knights act no better than common bandits. No respect. That's the problem. Of course, you try your best to keep them in line. Teach them the proper order and dignity of knighthood, but for what return? Amig's the worst, can't keep his mind on what he's doing, head always lost in some cloud. Still he's a good lad all the same, be a good knight too if he keeps his head.

[The horse leapt backwards, hooves skittering on the shale. You tried to keep it under control, just like you'd been taught, but the smell of the beast and howls that came from somewhere out of that dank foggy air, invaded and cleared your reason, leaving only one thought: run! So, you untied your bags, loosed the horse into the darkness and ran and kept running; running from the dreadful howls and the desperate whinnying that followed...]

Gwair now he's one to watch. Devious little toad, where does he get off, shouting orders to you. Still, he has the unnatural ability to be everywhere, always watching with that perpetually smug grin of his. Why Duke Ulfius puts up with his slimy, poisoned little murmurings is a mystery. If Uther was still here, Gwair would be relegated to court jester. Uther, now there was a man of action.....

Current

Duke Ulfius has asked you to head a mission to Castle Pennith to strengthen their forces. This castle must not fall to the Saxons for it would be costly to take back; and would act as a perfect base to invade Salisbury. Sir Amig and Sir Gwair are to go with you as well as some knights from Windsor (Sir Ieuan, Sir Domicus, Sir Peter).

Sir Ieuan wears his hair in saxon braids, how strange! There's obviously some argument going on between Sir Ieuan and Sir Domicus, as neither has much to say to the other. Sir Peter, now there's a knight of excellent breeding, you instantly can tell you know, from the way

he carries himself.

CHARACTER: SIR AMIG

Player Name		SIZ	15	DEX	8	STR	11
		CON	14	APP	14		
Homeland	Silchester						
Culture	Cymric	Religion	Christ	Damage	4d6	HP	29
Lord	Duke Ulfius			Move	2		
Current Class	Knight	Age	21	Unconscious	7		
				Knockdown	15		
				Major Wound	14		

Traits				Passions			
Chaste	8	/	12	Lustful	Loyalty(lord)	16	
Energetic	13	/	7	Lazy	Love(family)	13	
Forgiving	16	/	4	Vengeful	Hospitality	9	
Generous	12	/	8	Selfish	Honor	10	
Honest	12	/	8	Deceitful			
Just	10	/	10	Arbitrary			
Merciful	17	/	3	Cruel			
Modest	16	/	4	Proud			
Pious	17	/	3	Worldy			
Prudent	7	/	13	Reckless			
Temperate	4	/	16	Indulgent			
Trusting	15	/	5	Suspicious			
Valorous	15	/	5	Cowardly			

Skills			
Awareness	6	Folk Lore	14
Boating	1	Gaming	3
Chirurgery	1	Hawking	3
Compose	0	Heraldry	0
Courtesy	3	Hunting	2
Dancing	2	Industry	0
Faerie Lore	7	Intrigue	5
First Aid	10	Orate	3
Flirting	4	Play (.....)	0
		Read (.....)	0
		Recognise	0
		Religion (Christ)	8
		Romance	0
		Singing	2
		Stewardship	2
		Swimming	2
		Tourney	0

Battle Skills			
Battle	10	Horsemanship	14
		Sword	11
		Lance	11
Dagger	7		

Armor Type (10 pts) Cash 100d
Horse charger Damage 6d6 Move 8
Shield (6pts), Sword, Lance, Dagger

Character Description: Amig

You've just been knighted and now this, your first adventure. Surely, this is fate once again smiling on you. Oh, you can't wait to be outside riding through the countryside. You want to say to everyone "I am Sir Amig" Sir, Sir, Sir! You still can't believe it's finally happened and now a quest, with strange creatures to kill, villainous knights to be vanquished and most importantly beautiful damsels to be rescued!

[You'd waited for hours outside her window. You'd brought her flowers, fetched water from the well for her. She laughed at your

jokes and how she laughed: first the corners of her mouth would crinkle, lips would part to reveal a perfect row of pearly teeth and then she would laugh and giggle and then when the laughter died she'd turn and look at you with those blue, blue eyes and smile. Oh, if one day she would smile for you and you alone! How long had you been waiting one hour, two? She'd said she had chores to do all evening, so you'd come back later; but now the house was quiet. Surely it was still too early for folks to be in bed. Maybe you should throw a stone at her window or something - seemed to work in the tales. Lucky for you that you bent down to pick-up a good sized one, because at that instant, round the side of the house she came, arm and arm with Sir Bairth, that oaf, giggling conspiratorily as she lead him inside. You remained crouched down till all was finally quiet again and hurried home...]

Still must keep my mind on what I'm doing. Heads always in the clouds, that's what Sir Robert says and it's true. He's not so bad, although he does grate on your nerves from time to time with his cratchety old ways.

Current

Sir Robert has asked you to accompany him to Castle Pennith to strengthen their forces. This castle must not fall to the Saxons for it would be costly to take back; and would act as a perfect base to invade Salisbury. Sir Gwair and some knights from Windsor (Sir Ieuan, Sir Domicus, Sir Peter) are to accompany you.

Sir Ieuan wears his hair in saxon braids, how strange! There's obviously some argument going on between Sir Ieuan and Sir Domicus, as neither has much to say to the other. Sir Peter, now there's a knight of excellent breeding, Sir Robert says you instantly can tell, from the way he carries himself.

CHARACTER: SIR GWAIR

Player Name		SIZ	12	DEX	15	STR	10
		CON	13	APP	11		
Homeland	Silchester						
Culture	Cymric	Religion	Christ	Damage	4d6	HP	25
Lord	Duke Ulfius			Move	3		
Current Class	Knight	Age	30	Unconscious		5	
				Knockdown		12	
				Major Wound		13	
Traits				Passions			
Chaste	10	/	10	Lustful	Loyalty (lord)	8	
Energetic	6	/	14	Lazy	Love (family)	10	
Forgiving	8	/	12	Vengeful	Hospitality	9	
Generous	10	/	10	Selfish	Honor	5	
Honest	5	/	15	Deceitful			
Just	10	/	10	Arbitrary			
Merciful	8	/	12	Cruel			
Modest	12	/	8	Proud			
Pious	7	/	13	Worldly			
Prudent	14	/	6	Reckless			
Temperate	11	/	9	Indulgent			
Trusting	6	/	14	Suspicious			
Valorous	9	/	11	Cowardly			

Skills					
Awareness	11	Folk Lore	6	Read (.....)	0
Boating	1	Gaming	10	Recognise	5
Chirurgery	1	Hawking	3	Religion (Christ)	1
Compose	0	Heraldry	13	Romance	9
Courtesy	2	Hunting	12	Singing	2
Dancing	3	Industry	0	Stewardship	2
Faerie Lore	2	Intrigue	12	Swimming	2
First Aid	6	Orate	0	Tourney	0
Flirting	2	Play (.....)	0		

Battle Skills							
Battle	10	Horsemanship	11	Sword	14	Lance	10
Dagger	14						

Armor Type (10 pts)	Cash	1#
Horse charger	Damage	6d6 Move 8
Shield (6pts),	Sword, Lance, Dagger	

Character Description: Gwair

Being a knight has all the advantages and benefits you thought it would - easy life, good food, women and money. You've double dealt and schemed your way into a position of relative power in the court. Yes, it has all been worth it.

[The young knight's head slumped onto his chest as he slipped into a drunken sleep. What good fortune to meet such a naive fool in such an isolated area. Took three full casks of wine to do it; hey but why deny a dying man his last pleasure. He never stirs as you neatly slit his throat. Takes a few hours to hide the body and scrape the coat of arms off the shield, and Dwain the bandit emerges as Sir Gwair, knight errant, in search of a warm castle.]

Current

However, of late things haven't been too good. What with all the raids and all, ever since Uther died (hah! poisoned more like) things have definitely gone downhill. Just when you were ready to start a quieter life, Ulfius wants you to accompany that dolt Robert and the boy Amig to help protect some castle miles from God knows where. Somehow, you're not sure how, but somehow Robert managed this. You've never trusted him, pompass ass full of obviously fabricated stories about his parts in great quests. Still handy with a sword in a tight spot though. Let's face it you don't live that long and with get that many battle scars without knowing how to use a sword. Still this is your duty and you intend seeing it out alive and with as little personal risk as possible.

Three knights accompany you from Windsor. Sir Ieuan wears his hair in saxon braids, how strange! There's obviously some argument going on between Sir Ieuan and Sir Domicus, as neither has much to say to the other. Perhaps, you can use this to your advantage. Sir Peter, seems to be well cultured, and where there's culture there's money.

CHARACTER: SIR DOMICUS

Player Name	SIZ	13	DEX	14	STR	12
	CON	12	APP	8		
Homeland	Trinovantes Exile					
Culture	Roman Religion	Christ	Damage	4d6	HP	25

Lord	Sir Herringdale the Constable			Move	3	
Current Class	Knight		Age	24	Unconscious	6
				Knockdown	13	
				Major Wound	12	
Traits				Passions		
Chaste	10	/	10	Lustful	Loyalty (lord)	13
Energetic	11	/	9	Lazy	Love (family)	14
Forgiving	5	/	15	Vengeful	Hospitality	10
Generous	9	/	11	Selfish	Honor	13
Honest	14	/	6	Deceitful	Hate (Saxon)	16
Just	12	/	8	Arbitrary		
Merciful	7	/	13	Cruel		
Modest	10	/	10	Proud		
Pious	12	/	8	Worldy		
Prudent	8	/	12	Reckless		
Temperate	11	/	9	Indulgent		
Trusting	5	/	15	Suspicious		
Valorous	15	/	5	Cowardly		

Skills

Awareness	12	Folk Lore	10	Read (latin)	10
Boating	4	Gaming	3	Recognise	11
Chirurgery	1	Hawking	3	Religion (Christ)	10
Compose	0	Heraldry	7	Romance	9
Courtesy	5	Hunting	8	Singing	2
Dancing	2	Industry	0	Stewardship	2
Faerie Lore	2	Intrigue	5	Swimming	2
First Aid	11	Orate	3	Tourney	0
Flirting	4	Play (.....)	0		

Battle Skills

Battle	10	Horsemanship	10	Sword	16	Lance	10
Dagger	4						

Armor Type (10 pts) Cash 1#
Horse charger Damage 6d6 Move 8
Shield (6pts), Sword, Lance, Dagger

Character Description: Sir Domicus

The proud tribe of Trinovantes, last vestige of noble roman blood, were conquered and riven from their homelands in the year of our lord four hundred and eighty-five by the Saxon horde. Your people, once bound together by the land they farmed, scattered to the four winds, never to be whole again. Your heritage and your birthright were stolen, and in its place a begging bowl was placed. Your father finally brought you to Windsor castle and offered his sword to Sir Herringdale to use to rid this land of the Saxon blight; and so you once again found a home.

[Tinicus your brother stood up, swaying a little and put down his mug. He'd been drinking all day and was working himself up into one of his tempers. His mates were goading him on and soon you knew there'd be trouble. Three traders, known to deal with the Saxon villagers down the coast had entered the inn and were pointedly ignoring your brothers jibes. You pulled at your brothers jerkin and he turned around and pushed you back. "I think Dom here is anxious to get home! Why doesn't someone show him the door" With that rough hands pulled and grabbed, and soon you were deposited behind a closed door. You waited outside, crouched down in the dark as voices were quickly

raised. Then came that sound you most feared, that long scathing sound of metal being drawn slowly against metal, a sword unsheathed. You started hammering on the door, a cry and the door flew open knocking you to the ground, as men ran from the inn. You ventured inside, shafts of sunlight illuminating the overturned tables and debris; but in the middle, lying completely still was the body of your brother Tinicus.]

They hung those saxon traitors not more than a week later, but all you were left with was Tinicus' armor, being the only heir you were to take Tinicus' place and be trained for knighthood to carry on the war which your father started.

Current

You've been asked by Sir Herringdale to answer Duke Ulfius' of Silchester's rally to battle; but who did they give you to ride with: Sir Peter! That milksop wouldn't know the right end of a sword if he sat on it. Still, perhaps a few nights sleeping outside will toughen that lillywhite skin the ladies dote over so much. While stationed in Silchester you've been asked to accompany four knights: Sir Robert, Sir Amig, Sir Ieuan and Sir Gwair to Castle Pennith, which is expected to be under attack from Saxon forces any day now. What a bunch! Sir Ieuan has the audacity to wear his hair in a saxon fashion, Sir Amig is a boy, Sir Robert an old man and Sir Gwair doesn't look the slightest bit interested in the mission.
Pendragon Adventure

CHARACTER: SIR IEUAN (OSRIC)

Player Name		SIZ	15	DEX	11	STR	16
		CON	15	APP	12		
Homeland	Regenes Exile						
Culture	Cymric/Saxon	Religion	Christ	Damage	5d6	HP	30
Lord	Earl Hertford (St. Albans)			Move			3
Current Class	Knight	Age	25			Unconscious	8
						Knockdown	15
						Major Wound	15
Traits				Passions			
Chaste	10	/	10	Lustful	Loyalty(lord)		12
Energetic	12	/	8	Lazy	Love(family)		8
Forgiving	5	/	15	Vengeful	Hospitality		10
Generous	10	/	10	Selfish	Honor		12
Honest	12	/	8	Deceitful			
Just	10	/	10	Arbitrary			
Merciful	8	/	12	Cruel			
Modest	11	/	9	Proud			
Pious	9	/	11	Worldy			
Prudent	16	/	4	Reckless			
Temperate	6	/	14	Indulgent			
Trusting	8	/	12	Suspicious			
Valorous	16	/	4	Cowardly			
Skills							
Awareness	13	Folk Lore	8	Read (Saxon)	9		
Boating	4	Gaming	4	Recognise	12		
Chirurgery	8	Hawking	1	Religion (Christ)	11		
Compose	2	Heraldry	3	Romance	2		
Courtesy	2	Hunting	11	Singing	3		
Dancing	7	Industry	2	Stewardship	2		

Faerie Lore	5	Intrigue	7	Swimming	2
First Aid	10	Orate	4	Tourney	0
Flirting	2	Play (Pipes)	5	Religion (Wotan)	11

Battle Skills

Battle	10	Horsemanship	13	Sword	17	Lance	13
Dagger	7	Axe	13				

Armor Type (10 pts) Cash 240d
Horse charger Damage 6d6 Move 8
Shield (6pts), Sword, Lance, Axe

Character Description: Sir Ieuan

[First they came to trade, then they came to take. They burned and torched they're way throught the village, killing those who raised swords against them, leaving the women and children to run. It was not a slaughter, they later told him, just a necessary exercise, they needed the land for their people as well. This was a terrible age...]

Your people, the Regenes, were driven from their lands when you were still young and became the Regenes Exiles, a sorry clan scattered upon the hospitality of lords throughout England. You however were captured, and unlike the stories, Saxons didn't kill or eat children, they valued them as a measure of their tribes wealth. Your noble blood also meant possible ransom, although having no land it was doubtful your kin would raise such a sum.

[They gave you a new name: Osric, you'd forgotten your old one. Not that it mattered now, you had been accepted into the clan and given duties over the livestock to show their trust in you. They gave you a sword and taught you to fight, but most of all they gave you a family. The foster tied you to Bealth and Lelleth and years later they spoke for you at your coming of age - full acceptance to the tribe. A gray cloud flew over this to shatter this happy day as the Elders told of your entrance to the tribe. How you were of outsiders and how outsiders must eventually return to pay homage to your blood-parents. This gray cloud grew and grew inside your mind till the wisdom of the Elders forced your hand. They watched as you left....]

Eventually you escaped the Saxons and went to find your parents. Your father had died and your mother, being a young woman, had remarried and raised three new sons. There was no room for a prodigal son returned. More importantly there was no room for you in your mother's life.

[You were the son she never knew. She was not your mother, you already had one. You spoke and acted in strange ways that pained her. She had lost a husband in the raid that had taken you. Ultimately, you were her only link with a past which caused her great pain. A past she never spoke of, a dead husband she never honoured, a dead son she never knew. So, eventually you removed this pain from her and left...]

So you'd left and have kept going to this day. Not pitying your blood-mother not hating your blood-father's murderers. No hate. No love. No pain. You wear your father's coat of arms to enter the world of Britons, but you also braid your hair in the saxon style, as a reminder of your saxon heritage.

Current

You've decided to throw your lot in with Duke Ulfius, seems like a good man; but the endless days waiting for a large battle are getting to you. Then you heard about a mission to protect Castle Pennith, well at last some honest fighting to stop you moping around. So you volunteered..

With you from Silchester are Sir Robert an old knight, Sir Amig a boy and Sir Gwair a shifty-eyed weasel. From Windsor come Sir Domicus an arrogant bore, and Sir Peter duc some-french-sounding-aristocrat-name. Should be a bundle of laughs.

CHARACTER: SIR PETER (DUC RENAUD)

Player Name		SIZ	13	DEX	10	STR	15
		CON	11	APP	16		
Homeland	Logres						
Culture	Cymric	Religion	Christ	Damage	5d6	HP	24
Lord	Duke Ulfius (Silchester)			Move	3		
Current Class	Knight	Age	25	Unconscious	6		
				Knockdown	13		
				Major Wound	11		
Traits				Passions			
Chaste	4	/	16	Lustful	Loyalty (lord)	12	
Energetic	10	/	10	Lazy	Love (family)	11	
Forgiving	4	/	16	Vengeful	Hospitality	13	
Generous	9	/	11	Selfish	Honor	10	
Honest	9	/	11	Deceitful	Hate (Saxon)	12	
Just	12	/	8	Arbitrary			
Merciful	10	/	10	Cruel			
Modest	5	/	15	Proud			
Pious	13	/	7	Worldy			
Prudent	15	/	5	Reckless			
Temperate	8	/	12	Indulgent			
Trusting	12	/	8	Suspicious			
Valorous	15	/	5	Cowardly			
Skills							
Awareness	9	Folk Lore	4	Read (.....)	0		
Boating	5	Gaming	1	Recognise	10		
Chirurgery	2	Hawking	2	Religion (Christ)	4		
Compose	0	Heraldry	5	Romance	5		
Courtesy	10	Hunting	12	Singing	8		
Dancing	0	Industry	0	Stewardship	1		
Faerie Lore	2	Intrigue	3	Swimming	2		
First Aid	10	Orate	3	Tourney	0		
Flirting	8	Play (.....)	0				
Battle Skills							
Battle	13	Horsemanship	13	Sword	15	Lance	12
Dagger	10	Axe	13				
Armor Type (10 pts)	Cash	1#					
Horse charger	Damage	6d6	Move	8			
Shield (6pts), Sword, Lance, Dagger.							

Character Description: Sir Peter

[Knighthood, the embodiment of law and morality, power and prestige.

What matter some smudge upon the birth, it is what we do, how we carry ourselves which sets us apart from commonfolk. Such scandalous matters you so far managed to keep from the court ladies you lavish so much attention on. This could become increasingly tricky, your father was not very discreet and earned more than just a little notoreity.]

You are the illegitimate son of Gilles duc Renaud, chivalric knight and secret lover to more than half of England's ladies or so they say. Illegitimacy was not necessarily a stain against your character in those dark ages: King Arthur was illegitimate. Still, in those times it was something less than a perfect state of grace.

[Knighthood is a sacred order, an order built to go beyond mere squabbles over land or pastures. It can be a tool by which man can reach a higher state of grace removed from the dirt and drudge of common life. The French have the right idea, knighthood as an ideal rather than a merely licence for mercenaries to kill and pillage. If only your compatriots understood what true christian devotion meant.....]

Current

Sir Herringdale, a good lord, if somewhat rough around the edges has ordered you and the everso dour Sir Domicus to lend support to Duke Ulfius. No sooner are you there savouring the delights of pastures new, when the call to protect Castle Pennith comes. You seem to remember Lord Pennith, vaguely, didn't he have a daughter... and it may be a chance to teach God's righteous vengence on these heathen Saxons.

Duke Ulfius also sends Sir Robert, one of those tough-as-old-boots knights; Sir Amig, a young knight, probably his first adventure; Sir Gwair - a noxious little toad; and Sir Ieuan a complete enigma - Saxon braids and roman arms, strange troupe!

The Adventure of the Bear

This is an adventure outline, to be used in any period. It could be fleshed out or the journey could become a frame story for another adventure.

During a meal at court, a woman comes in to ask for help. She says her cart has been upset on the road outside. Any player knights who rush in to volunteer to help at this point may tick Merciful or Modest but will be laughed at, for this is an unknighthly job. It is work for some of the squires. The lady also requests help of a larger kind. Her father has been turned into a bear because of a curse put on him and she needs an escort to take him to a sorceress to have the curse removed. Knights who volunteer at this point may tick Generous or Energetic.

The lady is Elana and her father is Sir Melianus. He is locked up in the cart because he is uncontrollable in his bear form. Playing music helps to calm him.

Dangers met en route to the sorceress's forest home should include an attack of bandits and a knight at a crossroads who must joust with passersby. Either of these events may link with other continuing stories in the campaign.

At one point along the route, the cart is again upset on rough ground or crossing a ford and the bear knight escapes. The player knights must fight him, but should rebate their sword strokes to subdue and recapture him, rather than injure him. Sir Melianus will remember the kindness or lack of it later. Use the statistics from the main rules for Sir Melianus in bear form; if the bear takes either a major wound (18) or would be unconscious (11) then he may be considered subdued.

The sorceress, Meroe, will ask a favour from the knights in exchange for removing the curse. They must kill a giant who lives in the forest, Piram, and bring back a lock of his red hair to prove they have done the deed.

Piram the giant is actually a nice fellow; it is Meroe who is not. The knights may either kill him straight out and take their lock of hair or talk to him and discover that he is misunderstood. He will bargain with the knights to provide the needed hair and trick Meroe. Successful Courtesy rolls will be necessary to conduct the bargaining. He will ask that the knights do him a favour he is too big to do himself. Piram wants the egg of a bird in a small nest on a delicate tree. One of the knights must climb the tree and not drop the egg. This will require successful rolls of Dexterity to climb the tree and half Dexterity to return with the egg unbroken. Use either small or ordinary Giant statistics for Piram, depending on the party.

It will take all Meroe's magic power for the day to accomplish the transformation, so player knights are safe from retribution if they do trick her. She will inspect the hair, recognise it as Piram's, then turn the bear back into a knight. Then, she will ask the knights for their story. Fooling her with it will require an opposed Deceitful roll (against Meroe's Deceitful of 15).

Sir Melianus was turned into a bear on an adventure in a strange chapel for being rude to the loathly lady in charge of its sacred spring. He could be convinced by the knights to go out as a knight errant to protect and defend ladies for a year. Successful Courtesy

rolls and an opposed Just roll (against Sir Melianus's Arbitrary of 14) will accomplish this.

Alternative ending

Knights wishing to trick Meroe must tell her their story before she does the Spell. If they fail the Deceitful roll, she will turn the lying knight into a dog. Getting him transformed will require another adventure. She will then disappear in a puff of blue smoke. In this case, any knight who succeeds at Faery Lore will realise that by getting the bear to agree to the quest of protecting ladies mentioned above will transform him back into Sir Melianus. As long as he fulfills this oath, he will remain in human form; should he give up before a year or fail to be courteous and protecting toward ladies in that time, he will revert to bear form. To get through to the bear will require a success at playing a musical instrument or singing, followed by successful Courtesy and Just rolls.

Glory

Ordinary awards for bandits, jousts, and killing giant

For getting bear transformed into Sir Melianus 70

For bargaining with Piram and doing his favour 25

The Adventure of the Mysterious Manor

Introduction

This adventure would fit into any period of the campaign, but I envision it as in the 490-510 era. It is aimed at knights in the early stages of their careers. It could be set in Cumbria or north Logres.

The knights are looking for a place to stay for the night in the middle of an adventure in harsh country. They come upon a small manor and request the hospitality of the lord of the manor, Sir Barrius. He is not too pleased to have the player knights stay because he is in the midst of planning a local tournament to be held next week. He is only holding a tournament because other knights have made comments about his parsimoniousness. However, he will abide by the laws of hospitality, to the bare minimum, with regard to the player knights. They can stay one night and are put at a low table away from his own in the hall.

Love and Death

The meal is moderate at best. One of the serving wenches, Agatha, flirts with a player knight, bringing him special cuts of meat, the biggest dessert, etc. She is amenable to arranging a clandestine meeting in the pantry that night. Whether or not the knight decides to sneak out of the great hall he'll be sharing with both player and household knights to meet with Agatha, she will be found dead in the morning. Her throat was cut. The player knight will be under suspicion for being so familiar with her the night before.

Sir Barrius is very angry that a knight he had taken in as his guest, however unwillingly, should behave so unchivalrously and break the rules of hospitality. (His secret is that Agatha had been his mistress long ago and he has an illegitimate son by her.) He demands that the player knight under suspicion be arrested by his men and locked away, to be dealt with after the tournament. Armed knights immediately appear, ready to follow his orders. Player knights should roll against their own Hospitality if they wish to put up resistance on behalf of their comrade; if they succeed, they cannot, unless they then succeed at an Arbitrary roll. Barrius's wife is dead, but he has two daughters who plead prettily with him to allow the knight one day to clear himself of this foul deed or else face a judicial challenge against Sir Barrius's champion tomorrow at noon.

Sir Barrius agrees to release the knight on these terms, and then busies himself with his tournament arrangements. He will refuse to be bothered until the next morning, unless the knights have evidence to clear their friend. (He may also be persuaded to talk to the knights if they have evidence about Sir Barrius's liaison with Agatha. They will need to be careful how they broach the subject with him; rolls against Courtesy will be necessary here.)

Sir Barrius

SIZ 14	Move 2	Major Wound 12
DEX 10	Damage 5d6	Unconscious 8
STR 14	Heal 3	Knock Down 14
CON 12	HP 26	Armour
APP 11	Age 45	Glory 5,115

Attack: Sword 17, Lance 13, Battle 13
Significant Traits: Lazy 14, Vengeful 13, Prudent 16, Temperate 17
Significant Passions: Hospitality 6, Honour 14
Significant Skills: Gaming 7, Hunting 9, Stewardship 7
Shield: Barry of six purple and argent, a bear's head sable coupé and muzzled

Agatha

SIZ 8	Move 2	Major Wound 15
DEX 13	Damage 3d6	Unconscious 6
STR 9	Heal 2	Knock Down 8
CON 15	HP 23	Armour none
APP 14	Age 30	Glory NA

Attack: None
Significant Traits: Lustful 14, Prudent 17
Significant Passions: none
Significant Skills: Flirting 9, Industry 8

The Investigation

Intrigue rolls should be necessary to glean information. Use of trait and other skill rolls should be made as appropriate when dealing with individual characters to get the most information out of them. GMs should encourage lively interactions with the household characters. Time spent needs to be carefully accounted for as the player knights' time is limited. The time taken to learn and/or follow up on the following information is included in each reference below and takes into account the time required to get on a character's good side and then ask the questions subtly if necessary. The murder accusation is made at breakfast at 10 AM; dinner will be at 6 PM and last an hour and a half; lights out will be at 10 PM (indoor lighting is expensive). If the characters split up and then regroup to share information, their conversation will take one hour. If they let time pass, Tarquin may solve the mystery, but with his late start he may well take till the next day.

Household Knights [Time spent: four knights: one hour]

There are five knights domiciled in the manor. On the night of the murder, four slept in the hall with the player knights. One, Sir Ortel, was with a serving girl in a storeroom.

Sir Ortel, the Seneschal [Time spent: one hour]

He is the knight who slept with the serving girl. He will admit it freely and suggest the knights talk to her. He has also recently hired three new servants: one male cook, one stable lad, and one carpenter to supervise building stands for the tournament.

SIZ 13	Move 3	Major Wound 15
DEX 15	Damage 5d6	Unconscious 7
STR 14	Heal 3	Knock Down 13
CON 15	HP 28	Armour 10 + 6 point shield
APP 13	Age 27	Glory 2210

Attack: Sword 19, Lance 16, Battle 11
Significant Traits: Lustful 14, Energetic 15, Prudent 14, Indulgent 15
Significant Passions: Loyalty (Sir Barrius) 17, Amor (Lucilla) 12

Significant Skills: Courtesy 11, Flirting 10, Tourney 8, Stewardship 9, Read

(Latin) 7, Horsemanship 13

Shield: sable, on a bend argent a portcullis sable, a quarter purple with a

bear's head coupé and muzzled

Sir Efflin [Time spent: one hour]

One of the other four household knights. If confronted with the knowledge that he had an affair with Agatha he will admit it. He will say that it was over a year ago, when he started courting a neighbouring knight's daughter. He and Agatha parted amicably; he even gave her a coral ring as a parting present. (This will have been found on the body if anyone inquires.)

SIZ 12	Move 2	Major Wound 13
DEX 11	Damage 4d6	Unconscious 6
STR 13	Heal 3	Knock Down 12
CON 13	HP 25	Armour 10 + 6 point shield
APP 15	Age 35	Glory 1800

Attack: Sword 17, Lance 17

Significant Traits: Lustful 12, Generous 15, Just 14, Honest 14

Significant Passions: Loyalty (Sir Barrius) 16, Amor (Flora) 15

Significant Skills: Courtesy 14, Flirting 12, Tourney 10, Horsemanship 14, Hawking 11, Dancing 8, Orate 10

Shield: vert, on a chief argent three estoiles gules

Peter, the carpenter [Time spent: two hours (going into the village and back)]

He does not live in the manor house, but sleeps in the village at one of the cottages. He did not go out all night. His landlady and her son can confirm this.

Ewen, the stable lad

[Time spent: one hour and a half to talk to all stable help]

He sleeps in the hayloft above the stables with the other grooms. He woke in the night from a nightmare in which he was drowning, waking others at the time. But he went back to sleep.

Madge, the serving wench [Time spent: one hour]

She is the one who slept with Sir Ortel and will verify his story. She may well try to plan a meeting with a player knight for this evening, as long as it isn't the suspected knight who questions her. She will say that Sir Barrius did not like having Agatha serve at his table and never said anything to her except when it was unavoidable. (This is why she would be serving the player knights' table at their meal.)

Bart, the cook [Time spent: one hour]

Has his own room by the kitchen, which is also near the pantry. He will claim that he heard the knight with Agatha (if he did go to her) but that he went back to sleep; he would not be so indiscreet as to eavesdrop on a knight. (Flirting with another kitchen maid will reveal that she went to the cook's room during the night but he wasn't there.)

If the knights search his room they can find hidden under a false bottom in a chest an apron with a black tower design on it. Heraldry success = this is Sir Turquine's livery. [Time spent: one hour when Bart is busy elsewhere (It may be hard to find time)]

One of the kitchen boys will be able to tell the knights that one of the big knives is missing. If the knights follow Bart, they can see him throw a knife into the pond behind the manor. [Time spent: one hour]

If the investigation continues until the evening, there will be another meal, rather more sombre than the last and with even less attention paid to the knights. During dinner, have the knights make a roll, but do not tell them what it is for. If any succeed at Indulgent or Read Latin they will recognise the delicious dish that they are eating is from a Roman cookbook which has never been translated from Latin. When questioned about it, the cook will claim that he was taught it by the cook to whom he was apprenticed, who had had it passed down to him. [Time spent: one hour locating and questioning Bart about recipe after dinner.]

If the knights finally suspect Bart and search his person, they will find a note from Sir Turquine with instructions on where to go when he has killed the woman and to whom to tell the tale to get it spread most widely.

SIZ 12	Move 3	Major Wound 12
DEX 16	Damage 3d6	Unconscious 6
STR 9	Heal 2	Knock Down 12
CON 12	HP 24	Armour none
APP 8	Age 34	Glory NA

Attack: Dagger 5

Significant Traits: Deceitful 15, Cruel 13, Cowardly 16

Significant Passions: Loyalty (Turquine) 17

Significant Skills: Intrigue 8, Read (Latin) 5, Cook 7

Seeing Sir Barrius

If the knights do attempt to talk to their host during their investigation, they should be kept waiting for an appointment till 4 PM, or at least one hour, whichever is longer. The conversation will then take one hour, assuming he will see them, as discussed above.

Glorel and Lucilla, Sir Barrius's daughters [Time spent: one hour]

Glorel is nineteen and attractive, though she dresses in fairly simple clothes. She is practical and helps her father run the household. She appreciates steadfast characters who achieve what they set out to do. She detests showiness and bragging, though, so subtlety is necessary in impressing her with one's knightly character.

SIZ 11	Move 3	Major Wound 15
DEX 17	Damage 4d6	Unconscious 7
STR 11	Heal 3	Knock Down 11
CON 15	HP 26	Armour none
APP 14	Age 19	Glory 400

Attack: Dagger 4

Significant Traits: Chaste 15, Energetic 16, Honest 17, Just 14

Significant Passions: Love (family) 17
Significant Skills: Chirurgy 14, First Aid 15, Hawking 5, Recognise 7,
Stewardship 7, Horsemanship 5, Industry 17
Woman's Gift: Nimble fingers
Dowry: from mother, #5, from father, #6

Lucilla is sixteen and stunning. She is somewhat gooiily romantic and loves to hear of adventure and tragic tales. She plays sad but beautiful music on the lyre, accompanying herself with her splendid voice.

SIZ 9	Move 3	Major Wound 13
DEX 15	Damage 3d6	Unconscious 6
STR 10	Heal 2	Knock Down 9
CON 13	HP 22	Armour none
APP 19	Age 16	Glory 310

Attack: Dagger 3
Significant Traits: Forgiving 15, Merciful 16, Trusting 14, Proud 14
Significant Passions: Love (family) 16
Significant Skills: Chirurgy 12, First Aid 13, Industry 15, Dancing 7,
Flirting 9, Romance 7, Play (Lyre) 13, Sing 15
Woman's Gift: Nimble fingers
Dowry: from mother, #3, from father #5

Either girl, approached in the right way, will be willing to tell the knights that their father is gruff on the outside, but has a soft heart. He is very good to his servants and their families. He has been particularly good to the dead woman's nephew, a handsome young man of fourteen.

Tarquin, nephew (son) of Agatha
[Time spent: One hour if he is already at the manor (after 1 PM) or if the player knights are in the village questioning Peter the carpenter. Two hours if they go to the village to see him (he will go home after dinner at 7.30 PM)]

He is fourteen years old and lives in the village in the home of his widowed aunt Florry, whom he thinks is his mother. Florry's husband Tom, whom he calls father, died when the lad was only a year old. It is in this cottage that Peter the carpenter is staying. Tarquin will help the player knights in their investigations, or do some himself to discover his mother's murderer. He will be at the manor by midday, news of Agatha's death having reached the village by then.

Tarquin does not know that Sir Barrius is really his father. He will say that one of the household knights, Sir Efflin, had been close to his aunt Agatha some time ago and more recently the cook had paid her a lot of attention. He is a fairly innocent lad, and assumes that their intentions were honourable.

A country lad, he idolises knights and will be very taken by the player knights. He is good with horses and has been trying to teach himself Heraldry.

SIZ 10	Move 3	Major Wound 13
DEX 14	Damage 4d6	Unconscious 6
STR 11	Heal 2	Knock Down 10
CON 13	HP 23	Armour none
APP 14	Age 14	Glory NA

Attack: Spear 5, Dagger 7, Quarterstaff 4
Significant Traits: Energetic 15, Honest 16, Modest 16, Chaste 15
Significant Passions: Love (family) 17
Significant Skills: First Aid 10, Horsemanship 10, Awareness 8, Folk Lore 9,
Heraldry 6, Swimming 5

Sir Turquine's Plan

Turquine knows of Sir Barrius's child by Agatha and expects that her death will throw suspicion on Barrius when his illicit love is made known and turn him into an outlaw. Turquine sent his cook into Barrius's household to do the deed. Unfortunately, he did not expect any visitors at the manor just before the tournament, and he certainly did not expect anyone to be seducing Agatha on the night of the murder. If the player knights have not come across Turquine in the past, his plot which has put them in danger and brought potential dishonour to them ought to make them view him as their enemy. Turquine's plot to shame Barrius also means that it is important that the player knights deal with the matter of his illegitimate son with tact.

Solving the Mystery

If the suspected player knight clears himself without publicising Sir Barrius's involvement with Agatha, or accusing him of her murder on their way to solving it, he and his companions will be invited to stay for the tournament. They may well win the favours of one or both of the daughters during their stay.

If the knights solve the mystery but embarrass or accuse their host they will be allowed to leave the manor but not invited to the tournament.

Player knights may strike a deal with Sir Barrius to get him to acknowledge his son once he is old enough to become a knight. Strategic use of Courtesy, succeeding at an opposed roll of a knight's Just v. Sir Barrius's Arbitrary, or doing well at the tournament and asking it of their host as a boon are suggested ways to accomplish this. Knight who make a big effort on Tarquin's behalf may get ticks for their Generous trait.

The Challenge Fight

If the day and night pass before the knights solve the mystery, the suspected knight must fight a judicial challenge with Sir Barrius's champion, Sir Baldor. If the player knight wins, he and his friends will be allowed to leave, having proved his innocence in combat before God. If he loses, it is up to the GM to decide whether he should be granted mercy or not. Death in these circumstances would be dishonourable, and the player knight should lose 500 Glory. His family and perhaps his friends may want to avenge his honour by clearing his name after his death.

Sir Baldor

SIZ 16	Move 3	Major Wound 14
DEX 13	Damage 6d6	Unconscious 7
STR 17	Heal 3	Knock Down 11
CON 14	HP 30	Armour 12 + 6 point shield
APP 11	Age 32	Glory 2825

Attack: Sword 20, Lance 18, Dagger 8, Battle 12
Significant Traits: Energetic 15, Honest 16, Just 16, Pious 15
Significant Passions: Amor (Glorel) 9
Significant Skills: Horsemanship 16, Tourney 10
Shield: Vert, five bezants or

The Tournament

This will be in the old style, no matter what period the adventure is set. The region is somewhat backward and Sir Barrius is both old-fashioned and stingy. It is a local tournament, with a bull versus bear fight for its spectacle. It is always possible that one participating knight is a famous or to-be-famous knight under cover as a mysterious black knight, who will likely challenge one of the player knights who has done well in the melee. Tarquin will fight in the bohort and will make a few captures. The melee stakes will be the knights' equipment and the prize will be a decorated dagger for each member of the winning side (value 7d). Either Sir Baldor or Sir Ortel (Battle 11) will lead Sir Barrius's household side. The knights will be free to choose to fight on either side. There should be 10 challenge fights. The knight judged to be most glorious after the challenges will win a pack of 5 hunting hounds (value 25d each).

Consequences

Tarquin, at fourteen, is almost old enough to become a squire. Any player knight who is particularly kind to him will win his puppy-like devotion and he will volunteer to come with him. He wants to be a knight one day.

Glorel and Lucilla may become attached to the knights, or they to them. They stand to inherit some money but no land from their father, and have dowries left to them by their mother.

Glory

Solving the murder mystery: 50

Getting Tarquin acknowledged: 10

Ordinary Glory awards for the Challenge fight and the tournament. Characters will also be earning Glory for successful use of skills along the way.

The Adventure of the Golden Fountain

Introduction:

This adventure begins with the player knights being summoned before their lord to escort someone for him. This person is Gwrfelling the Druid. He has come to the lord to collect a favor owed to him for past deeds. The favor he needs is aid in safely taking him to a sacred golden fountain in a magical glade in his forest. Recently, a wicked witch has taken over the forest that he has sworn to protect and is menacing the inhabitants. Gwrfelling is sure he can destroy the witch's power, but only with the aid of the fountain, and this is surely guarded by her evil minions.

The basic plot of the adventure is simply to escort the Druid to and through the forest to the magic glade without being stopped or distracted by the witch and her allies. The lord will place the knight with the highest glory in charge, but will not be clear on whether or not the Druid has absolute say over the knights. The Druid himself will be part of the problem as he is reknowned for being Proud and Lustful. He has no respect for knights unless they obey him without question.

The Unicorn:

Once the knights have their affairs in order, they begin their trek to the druid's forest. The first encounter along the way is the sighting of a Greater Unicorn grazing in the forest. Awareness rolls will spot the Unicorn and criticals will note the presence of a woman hiding in the shadows near the beast.

The head of a Unicorn is a priceless wall trophy and the GM should tell the knights of the great glory that can be had by tracking and slaying such a creature. The players will either choose to attack the beast or continue on and ignore its presence. The Druid will insist (correctly) that this is just a ploy of the witch to delay and mislead the knights and will try to continue on his way. If the knights hesitate in their decision, Gwrfelling will not fail to insult them. The knights who decide to follow the Druid may receive checks in either Prudent or Loyalty(Lord) while those that chase the Unicorn may take Reckless or Proud.

If the Unicorn hunt does occur, the Druid will follow along angrily, deriding the knights whenever given the opportunity. The mysterious woman will have disappeared, but the Unicorn will be quite easy to follow (Hunting +10). The Unicorn will try to lead the knights deep into the woods and then get them lost. If the players successfully catch up to the Unicorn (Critic Hunting) it has the standard stats for a Greater Unicorn from Pendragon page 204. Slaying this Unicorn however, is only worth 25 glory, for it is not real. When it is killed it will fade away, for it was only a Glamour. Injuries and even deaths sustained during the fight will also magically go away. Normal hunting rolls will be required for the knights to find their way out of the woods. Gwrfelling will continue to deride the knights for falling for the witch's trick.

The Ogre:

The next encounter occurs when the knights come across a crying woman running towards them. When she sees the knights, she will tell them how a giant ogre has eaten her child and will continue to become more

and more hysterical. Again the knights will be given the choice between continuing to escort the Druid or being lured aside by the woman's plight, for she fears for the lives of her other children. As before, Gwrfelling will insist it is a trick and the knights should just continue to escort him to the fountain. This time however the appropriate personality traits are Valorous and Merciful while ignoring the plea is Cruel or Loyal(Lord).

The woman can easily lead the players to the Ogre. He will be gnawing on the leg of a young child. When the Ogre spots the knights, he will get a surprised look upon his face and drop the child. If the knights attack, he will scream at them while leaping up and down and waving his arms about. He will not defend himself. Use stats for Small Giant from Pendragon page 203 to represent him.

If the ogre is quickly slain the killer will be in for quite a shock. The Ogre will shrink to the size of a small child while the child seen earlier will metamorph into an even smaller rag-doll. The mother, who mistakenly assumed the Ogre had eaten her child when she found it instead of him, will faint upon recognising the dead child as hers. Players will discover a strange amulet around the neck of the child. When placed on a live person it transforms them into a hideous Ogre. Religious or superstitious knights should probably try to destroy it, which can be done simply by crushing the ruby center piece. It is worth 50 glory to slay the child, but this is not good glory. Gwrfelling is not above an 'I told you so' even at this sad time. (On the off chance the knights act Prudently and try to talk to the Ogre, it is possible to resolve this encounter without violence and death, assuming the players continue to behave reasonably.)

The Goblin:

After another week of travel, the knights will be within two days of the Golden Fountain. At this point, their camp will be disturbed by a small goblin at night. The goblin will be very friendly and offer whomever is on watch a huge golden coin (worth 15L) to make sure the Druid does not wake up. If there are no takers, he will also try to offer a smaller (5L) gold coin for them not to participate in an attack upon his 'friend' who guards the Golden Fountain. The goblin will magically disappear if physically threatened, but will return whenever someone else is put on watch for this night and the next night. If questioned about his 'friend' he will eventually reveal it to be a mighty serpent who has eaten many knights and that he wouldn't want such nice knights as these to be eaten as well.

The Serpent and the Fountain:

Finally, the knights will reach the glen with the Golden Fountain spraying its magical waters gleefully into the air. Pacing menacingly around the Fountain is a large serpent. Use the stats of a wyrm from page 204 of Pendragon. At this point, Gwrfelling will tell the knights to slay the beast while he runs off to deal with some other business. He will not reveal his plans, and will demand the players slay the serpent immediately if they hesitate.

Players will need Valorous rolls at -5 to approach the serpent. If and when they slay it, the Druid will return to the Fountain dragging a comely woman by the hair. He has captured the witch and demands that a knight hold her down while he deals with her. She will plead with the knight for release, swearing to end her evil ways, promising the womanly arts or begging not to let the Druid slay her; whatever

she thinks may work. As part of the ritual involves the Druid taking some of her blood with a dagger, her pleas may carry some weight while he approaches her with it. He will not deign to explain his actions to the players. In the end, he will finish his ritual by dripping water from the Fountain on her head, destroying her magical powers.

After this, Gwrfelling will then state that the magic he has just worked has greatly taxed him and that he needs to renew his magical energy. He requests to be allowed to be alone with the now helpless witch in the woods for a short bit of time. If the knights refuse, he will get very angry and tell them the lord will punish them for their disobedience. Given his way with the witch, he will be smug the rest of the trip home. If he is not, the next day he will collapse and have to be placed upon a horse for the return trip.

Conclusion:

The Lord will see the players in his court when they return. If they followed the Druid without straying and allowed him all his whims, they will be thanked and invited to the Lord's table for dinner that night. If anything else occurred, then the reaction of the Lord will depend upon who the Lord is and what his religion is. Tailor his reactions to this as well as his Just personality. In any case, if the Druid is returned unconscious, the Lord will not be very pleased and will let the knights know that. Punishments may be appropriate depending upon the actions of the players. General glory for completing the mission is 50 per knight. Double that if the mission was a complete success. The witch will be burned for her crimes and the Druid will eventually recover if he became unconscious.

The Tourney at Castle Ebrium

Tourney at Castle Ebrium.
Pendragon Scenario
Leprecon XIV 20-21 February 1993
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Background

This adventure takes place in and around the ancient castle of Ebrium, a fortress deep in the heart of the wild fens of Angleland. Ebrium is the ancient seat of King Martius, last in his line. Over the last hundred years, due to constant Angle incursions and the enchantment of Britain, Ebrium has fallen from the powerful and influential position it once held. What now remains, is a poor shadow of its former self; the castle has fallen into disrepair, with many of the rooms now unusable due to rot, damp and destruction. King Martius is a seldom seen figure, suffering a debilitating illness, from which his surgeons believe he will never recover.

Some time ago the brash Lord Idres arrived to pay homage to the King, and although it has yet to be announced, it is common knowledge that the King, realising that his own mortality is upon him, intends to marry his daughter Elaine to this rich southern knight. As a gesture of good faith, Idres has advanced a loan of #1000 librum to King Martius to renovate the castle, and to this end, building has at last begun on the outer walls and in the dungeons of the castle itself. A tourney has been planned at which it is speculated, the marriage of the beautiful Elaine and the dashing Idres will be announced.

Scenario

The player knights are en route to a tourney at Castle Ebrium. There are many other knights travelling to this tourney. While travelling through the forest, the player knights horses become spooked [Horsemanship rolls to stay seated] as a terrible screeching and beating of huge wings is heard close to the righthand side of the track. If the Player knights investigate, they encounter an enormous griffin (see stats) worrying a bloody corpse on the ground. The griffin will not immediately attack the Player knights, but will wait for their response. If attacked the griffin will make a feeble attempt to fight, but will eventually attempt to flee, back to its nest.

Griffin

SIZ	40	Move	14	Major Wound	25
DEX	20	Damage	8d6	Unconscious	16
STR	40	Heal	7	Knockdown	40
CON	25	HP	65	Armour	10
AP	/	Glory	250	Valorous Mod	-5

Notes:

2 clawed paws @ 17 each against one or two targets.
Grapple @ 10 where upon it flies upwards and drops the hapless victim.
Both forms of attack are done while swooping from the air.

Once the griffin has departed, the Player knights are free to examine the body. What they see before them is a half-eaten body covered in blood. The Player knights will also notice that the body has a very

deep sword wound across its back. If the Player knights care to look, they will notice that the body's purse is still full and contains #3 librium, far too much money for the garments the body was clothed in. If the Player knights search the body, they will find a sealed letter [handout #1] in the inside of the body's boot (if they don't, then an awareness roll finds it for them).

A Meeting In The Woods

If the Player knights try and track hoofprints, they will travel through the forest for 20 minutes, and then hear noises up ahead [Awareness rolls: you hear female laughter]. At the sound of the Player knight's approach, the figure up ahead dashes quickly off through the woods. The Player knights must make three successive horsemanship rolls to follow this character. Those who do make it, from time to time catch a glimpse of a female rider with long flowing blonde hair. [The rider is Lady Constance and she is returning from her task of delivering a message from her mistress Lady Elaine to the (now dead) messenger.]

Finally, the Player knights reach a clearing in the forest where a knight (Sir Peter of Salisbury) sits on horseback atop a bridge. Behind him the Player knights can just see the female figure ride off through the woods. The knight carries a red shield with an eagle motif; and he states that it is his custom to challenge all knights who wish to cross this bridge. This is patently untrue; Lady Constance has asked him to stall the following knights, in order to give her time to reach the castle safely. The Player knights have a choice of accepting the challenge (which uses rebated weapons), or finding another route across the river (there's one about 30 minutes ride upstream).

Arrival At Castle Ebrum

It is late in the day when the Player knights are met at the castle by the marshall of lists. He assumes the Player knights are here for the grand tourney. He will need names and a sigil from each of them. He informs them of the course of the tourney, which will be a two-day affair (day-one jousting, day-two grand melee). The Player knights must decide which team they wish to represent (the hosts, ie castle knights, or the visitors, ie everyone else).

It is obvious that the castle is being hastily renovated. The outer wall of the castle are breached in a number of places. Hasty reconstruction work has blocked up these breaches, but they do not look very solid. A second more solid construction is being applied to some of the repaired breaches. The construction work is being directed by Lord Idres. It would appear that he is hasty to get a semblance of an outer wall together, and then make it more solid as time allows. This has no importance on the adventure, but should confuse the overly suspicious player knights somewhat.

Presentation At Court

The Player knights are directed to the main feasting hall where knights are already gathered. Each of the Player knights must present himself to the King Maritus in turn. King Martius, Lord Idres, Gumret the surgeon, Lady Elaine and Constance are all present. King Martius is barely able to acknowledge the Player knights as they present themselves. Gumret constantly murmurs things into the King's ear. [Recognise rolls: Although her hair is now tied back, Constance is

definitely the rider from this afternoon]. Constance is seated beside her mistress and engaged in conversation, but she does not acknowledge the player knights unless confronted.

The Player knights are seated amongst the knights of the feast. Here is an opportunity for roleplay and intrigue. The Player knights should be able to find out about the approaching engagement, King Martius' health and the loan from Lord Idres. If the Player knights mention the dead messenger, the court will be shocked, but not much else. [Awareness rolls: if player knights are familiar with Idres' men they will not register surprise]. If the Player knights mention the letter, the same reaction [Awareness: Lady Elaine and Constance blush slightly].

The remainder of the adventure is split into the two days of the tourney. The players may attempt to find-out about the letter (this involves questioning the NPCs), or simply loll about in blissful ignorance.

Tourney Day One

Events: Breakfast, opening ceremony, Jousting and secret rendezvous and murder.

Breakfast

Due to the large number of knights visiting the castle, the Player knights are allocated a room above the stables. They are woken in the morning by a servant girl bearing a pot of light stew. [Recognise: it is Lady Elaine's maid Constance]. She obviously enjoys this game of stealth.

"My lords be silent for a while, I come to ask a boon, that you delay your questions over yesterday's meeting for but a short time. There is a time for everything under heaven, and in good time your questions will be answered, but now I must go before I am missed. Good day Gentlemen."

If the Player knights confront her with the letter, she will initially stumble and then claim that she fell in love with the knight of the green leaf, and declared her intention to marry. However, her mistress expressly forbade it, claiming that he was beneath her station. In spite of this, she has defied her mistress and meets him in secret. She intends to elope with him (with or without Elaine's consent). She then implores the knights to keep her secret.

[Intrigue/Suspicious rolls: she's nervous about this (this of course could be because the knights might spill the beans), critical success: she's lying through her teeth]. In truth, it is her mistress who is unhappy and is secretly meeting the knight of the green leaf. Exit Constance.

Opening Ceremony

The opening ceremony consists of the heraldry of all the visiting knights being hoisted atop the castle walls. This provides a means to judge who is here. It also allows people to raise grudges against entrants (dishonourable acts bar you from entry - I hope none of the players have been dishonourable). The ladies of the castle line the walls waving their favours at the knights. The Lady Elaine and her maid Constance can be seen talking to Lord Idres.

The Player knights overhear a commotion between the master of lists and a knight bearing a white shield with an emblem of intertwined green leaves. He refers to himself simply as the Knight Of The Green Leaf (KOGLE). The Knight refuses to give his name, but is willing to place his heraldry up for show.

The knight of The Green Leaf is Sir Hervis, the intended recipient of the letter from Lady Elaine. For months, he has waited for a word from his love Elaine, but no word has come. Believing himself spurned, he has almost given-up hope. Lately he has heard rumour of Elaine's intended marriage and of the upcoming Tourney. He is visiting the Tourney as this nameless knight in order to view the situation whilst remaining anonymous. Sir Hervis is a complete red herring, simply there for misdirection.

Jousting

Knights are encouraged to enter this. The winner is first to unseat his opponent three times. The winner stays to defeat all oncomers (of course if the winner is seriously wounded then he is allowed to rest). Have the player knights joust off against one another. Here are some rules

% Horsemanship rolls [Critical: +5 to Lance skill this round, Failure: -3 to Lance skill, Fumble: Knight must make DEX roll to stay horsed (-5 modifier to lance skill if DEX roll is successful)]

% Roll on Lance skill (opposed resolution). Since this is a joust, actual damage is only done on a critical roll (which is then only normal damage). Damage is the horse's damage roll (6d6).

% Knockdown (Damage > Characters SIZ), character must roll under DEX (-10 modifier for knights is in armour), to stay seated. Otherwise, falls and sustains d6 damage.

% If the knight rolled an odd number on his Lance Skill, the jousting lance broke and he must obtain another.

The Knight Of The Green Leaf Victorious

In the course of the lance challenge, have the winning PC be met (and clearly beaten) by Sir Hervis, who later goes onto to beat Lord Idres and win the challenge. At the prize giving (by Lady Elaine accompanied by Lord Idres), this knight is still helmed. He refuses the purse, but asks instead the Lady's favour for the melee tomorrow. This (to the disgust of Lord Idres) Lady Elaine does, tying her favour to his preferred Lance saying "To the rightful victor all spoils". She also whispers something to him which no-one else can hear. He then gallops-off into the forest.

Optional Day One Events

Searching out the Knight Of the Green Leaf

The Player knights may wish to follow the Knight Of the Green Leaf and ask him a few questions. If they attempt to track him [Hunting rolls] they will arrive in a clearing in the forest in the centre of which lies a richly decorated pavillion. The KOGLE's shield lies outside, his horse grazes nearby.

If the Player knights wish to question him, he will claim that he is a simple knight in search of adventure. He has taken up arms ever since he was spurned by the woman he was pledged his love for [he won't name names]. If questioned as to Lady Elaine, he will say that he has been beguiled by her beauty and she now haunts his waking hours as well as his dreams.

Lady Elaine

(see description of Lady Elaine). The Player knights will be greeted by a courteous hostess. Remember, the Player knights are not major figures and so should not be allowed to take-up too much of her time. Lord Idres should appear to whisk her off for some task or other.

If the Player knights confront her with the letter, she will call them aside and spill everything.

"It is true, this is my hand, these are my words. I've tried to be a dutiful daughter, but am I not entitled to happiness too? What of my wants and desires? I cannot marry him [Lord Idres], for I do not love him, and lost my heart long ago to another."

Elaine will not be drawn on the subject of her lover. She asks that the Player knights keep her secret, for she intends to leave the castle and elope. [Hospitality: strictly speaking it would not be dishonourable to allow her to elope, however the Player knights should not afford her any help]

If Constance has already claimed that the letter was from her, then Elaine will clear-up this piece of misdirection:

"Constance was only thinking of my welfare, my Lords. She meant no mischief by it. If my father found out, he would be furious, worse he would marry me without delay. Please do not be angry with her, she meant no harm, only to protect her mistress."

Feast Day One

At the feast that evening, the Player knights will notice that Constance does not accompany Lady Elaine [Awareness: Elaine is a little a little nervous]. Halfway through the feast, the King starts to cough quite badly and the surgeon is summoned. After a considerable delay, the surgeon Gumnet arrives sporting a large scrape on his left cheek and immediately engages Lord Idres in heated conversation. If asked about it, he is claims it was a hawking accident: "foul bird attacked me!" If the player knights try to verify this it is met with surprise. It is unclear where Gumnet would have gotten a hawk, and no one has ever seen him go hawking. It is not something you just do, hawks are expensive. Shortly afterwards, Idres and Gumnet exit together.

Later, Lady Elaine will slip out and make her way out of the castle, into the forest, to wait at the bridge over the river. The Player knights are free to watch as she meets the Knight of the Green Leaf.

Following Idres and Gumnet

The pair leave the feasting hall and swiftly depart for Gumnet's room, shutting the door tightly after them. If the player knights try to listen at the door [Awareness roll: they hear Gumnets voice raised in a mixture of fear and anger, but cannot make out his words. However

Idres' voice is clear]

Idres: "I want him dead! I haven't spent this much time and money, to have some bastard knight ruin it all"

Gumnet: Something indistinguishable.

Idres: "Tomorrow, before the melee"

Shortly thereafter Idres will leave the room, bumping into the player knights. This will alert Idres to the player knights' interest. Being a suspicious fellow, he'll have them assassinated. He does not need to answer any of the players' questions unless you want him to.

That night, the stables where the PCs are staying will be put to the torch. Energetic rolls [success there player wakes to see a dark shape hovering over their bed, nasty dagger pointed at them]. There are three figures in the room. They switch to swords. The players have no armour on presumably. When the first two are engaged by the players, the third will dash out the door and bolt it from the outside. In two rounds smoke starts billowing upwards from the damp straw in the stables below. In a further two rounds all people in the room sustain d3 temporary inhale-smoke damage. Also -10 modifiers to weapon skills, because it is hard to see. The door can be broken down if three players make their strength rolls together.

Lord Idres' Baddies (x 3)

SIZ	14	Move	3	Major Wound	14
DEX	11	Damage	4d6	Unconscious	7
STR	14	Heal	/	Knockdown	14
CON	14	HP	28	Armour	10
AP	11	Glory	10	Valorous Mod	/

Notes:

Skills: Sword 15, Lance 10, Dagger 13 (does one dice less damage).

Traits: Valorous 15.

They have surprise (initial attack unopposed).

By the time the player knights get outside, the castle has been alerted to fire and the horses are being let out. The barn of course burns to the ground destroying all evidence except for charred bones. The players are rehoused in a room in the castle. If the player knights accuse Lord Idres of being behind it, he'll at first laugh, and then become angry, demanding satisfaction on the field of battle tomorrow morning (to the death of course).

Tourney Day Two

Murder, Hunting, Betrayal, Griffins and Death.

The Player knights awaken to another day at the castle. When they, arise the preparations for the melee are not in full swing. The Lady Elaine stands alone, opposite the player knights, at the edge of the motte. If asked about Constance, she will claim that she hasn't seen her since yesterday afternoon when she went to tend to her father the king. In fact she is more than just a little worried about her. If the players are still labouring under the misconception that Constance is the author of the letter (see Breakfast section) then Lady Elaine will clear this up. If asked where everyone is, she says that the fabled Questing beast was spotted in the woods and with that, all the knights dashed headlong on its trail. It seems the melee is being postponed.

Lady Elaine is still in high spirits and attempts to steal a sword from the Player knights and engage them in mock combat, claiming that knights always make much of swordskill, but it is a little thing. With a misjudged thrust, Lady Elaine should unbalance one of the Player knights who will fall in the motte [Dex roll: modifier -10 armour]. To the unfortunate Player knight's horror he will fall on top of the chained body of Constance. She lies white and bloated among the weeds of the motte, weighed down to conceal her fate. Lady Elaine faints.

If the player knights make preliminary investigations about the movements of Constance, they'll find out that she was tending to the king, but later went in search of the surgeon, to obtain a cordial to allow him to sleep.

The Surgeon

The obvious lead is the surgeon Gumnet. He is in his room packing bottles when the Player knights arrive. He will deny everything, including Constance's visit, but a little violence will bring him round. Eventually he'll break down.

"Lord Idres, that's the devil you seek. He wants this castle as his own and does not care to wait too long. I have a long and coloured past my Lords. He threatened me with exposure and a swift hanging. So, I had no choice but to do as was bid, and procure a foul poison which would slowly end the life of my master. For the past few months, I have been administering just such a poison to the King."

If asked about lady Constance: "The lady Constance did visit me yesterday, but I was not in. Undeterred, she entered my room and when Lord Idres and I arrived, we found her reading my papers. She claimed to be looking for a potion to allow the King some solace, but Lord Idres did not believe her. I watched powerless as he strangled her right here in this room and then had his men spirit her out of the castle."

If the Player knights ask for a cure: "There is but one, the yolk from a griffin's egg is needed to make an antidote, and I'm the only one who knows how to make it. But you must make haste, for there is little time to waste, the king grows weaker by the hour!" He'll then attempt to make some deal with the Player knights. Remember, if the Player knights promise anything, then breaking their words is a dishonourable act.

Since the knights, including Sir Idres, have not yet returned from the Hunt, there is little else to be done.

The Griffin

Luckily not far from the castle, atop a barren hill, is a griffin's eyrie. The Player knights will not be able to approach it on horseback. The nest is constructed from stones and branches piled 10 foot high. The players must make DEX rolls to climb over [-10 modifier for armour]. Inside the nest are three large eggs. First however the characters need to deal with the Griffin (see stats above). The Griffin will fly away whenever wounded seriously, returning when the knights attack the nest.

Conclusions

Option 1: Fighting for Honour

(If the players challenged Lord Idres to mortal combat)

If the player knights wish to hang around to fight Lord Idres and not investigate the surgeon, then so be it. A fight to the death, the result binds both remaining player knights and Lord Idres' men (those that are honourable that is). Shortly after the result of the fight, the death of King Martius is announced.

Option 2: Melee For Real

(If the players did not challenge Lord Idres to mortal combat)

On return to the castle, the players meet Sir Hervis coming back from a fruitless hunt. By the time the characters return, the melee has started, with rebated weapons of course. Sir Idres and his henchmen are in the thick of it. If the player knights brought the surgeon with them to the eyrie, then Sir Idres will realise that the game is up. If they didn't, then at this point the surgeon will break from the castle and attempt to warn Sir Idres. On realising that the player knights have returned, he calls his men and attempts to direct them to the far side of the battle field.

Sir Hervis, assuming the characters have filled him in on the events so far, will throw himself into the fray. The player knights should follow. Sir Idres and his fellow knights remove the cloth from the weapons making them fully functional again, however the other competitors in the field of battle do not fully realise this. The scene should become one of the player knights and Sir Idres and henchmen hacking at each other for real, with the marshall of lists going insane at the sidelines attempting to restore order. Melee Combat rules:

% One person is named as the leader of the PCs. He makes a battle roll [critical: +5, success: 0, failure: -5, fumble: -10] to weapon skills. This represents your ability to successfully attack desired targets without other people getting in your way.

% The melee lasts for 2d6 rounds before a halt is called.

% If Lord Idres is still alive then, he is taken prisoner, Lady Elaine will back-up the players testimony.

Resolution

The yolk does in fact heal the king, albeit slowly. Lady Elaine is declaring her love for the Sir Hervis, Knight of the Green Leaf (assuming he's not dead). The Player knights can ask for whatever gifts they wish, land, money etc. Give appropriate checks to selfish and generous. The player knights are free to take part in the melee

Option 3: OK, We lied about the Griffin.

I made this option up on the fly at Leprecon XIV because the group I was playing with was so into conspiracy theories, that any ending as straitforward as the other two options above would have upset them somewhat. The massive coincidence of the griffin's egg being a cure is a pack of lies. If the player knights manage to get the griffin's egg (at this stage some of them will be dead, and most of them will be wounded somewhat - griffins are pretty kick-ass) they are met by Lord Idres and some henchmen. Lord Idres who would have to have been blind

not to have realise that the player knights suspected him, had arranged the "sighting" of the Questing Beast in order to get everyone else off the scene for a while. He will attack the players after first explaining what idiots the player knights are for believing such a ridiculous story about a Griffin in the first place. Since there is no cure for the poison, the King dies regardless of the outcome of this final battle. As I said this worked for this group, however I wouldn't recommend this option for everyone.

~ The End ~

Dramatis Personae

Lady Elaine

Elaine is a stunning beauty, with long flowing raven-black hair. She is the only child of King Martius. Since the onset of her father's illness, she has taken responsibility for the running of the castle, reveling in her newfound independence. Her father wishes to see his line continued, and to this end has let it be known that he wishes Elaine to marry Lord Idres. This is not to Elaine's liking, for her heart belongs to another, the knight of the green leaf. She intends to elope with him. However, her letters to him have been intercepted by Lord Idres, leaving her convinced that he no longer loves her.

SIZ	10	Move	2(+2)	Major Wound	15
DEX	13	Damage	3d6	Unconciuous	6
STR	10	Heal	/	Knockdown	10
CON	15	HP	25	Armour	2
AP	15	Glory	250	Valorous Mod	/

Notes:

Skills: Dagger 10, Courtesy 16, First Aid 15, Stewardship 14
 Traits: Valorous 12, Chaste 10
 Passions: Love(KOGL) 16, Love(Family) 13,
 Hospitality 14

Constance

Maid and constant companion to Lady Elaine, Constance is loyal to the end. Having a curious and michevious nature, Constance will take any opportunity to flirt with the player knights, but will always remains chaste. Constance is the only other person who knows Elaine's secret.

SIZ	11	Move	2(+2)	Major Wound	13
DEX	14	Damage	3d6	Unconciuous	6
STR	8	Heal	/	Knockdown	11
CON	13	HP	24	Armour	1
AP	12	Glory	/	Valorous Mod	/

Notes:

Skills: Dagger 10, Courtesy 16, Indsutry 14, Intrigue 13, Flirt 15
 Traits: Valorous 8, Chaste 14, Honest 13
 Passions: Loyalty(Elaine) 14

Knight Of The Green Leaf (Sir Hervis)

Sir Hervis starts off believing he is the spurned love of the Lady Elaine. For months, he has not received a letter or message from her.

Hearing of the impending tourney he intends to visit the castle incognito and view the situation.

SIZ	15	Move	3	Major Wound	15
DEX	11	Damage	5d6	Unconscious	8
STR	14	Heal	/	Knockdown	15
CON	15	HP	30	Armour	12
AP	14	Glory	3000	Valorous Mod	/

Notes:

Skills: Sword 16, Lance 15, Spear 13, Hunting 12
Traits: Valorous 16
Passions: Love(Elaine) 16, Honor 16
Lance, Spear, Sword and Shield.

Gumnet The Surgeon

Gumnet is a pale, haggard figure and surgeon to the king. Due to the kings illness he has also usurped the position of kings advisor. He has lived a chequered life, which thanks to Lord Idres has finally caught up with him. On Idress demands he is slowly poisoning the king. This achieves the dual task of forcing the king to marry Elaine off, thus securing succession to the throne; and also making sure that succession is not delayed unduely.

SIZ	10	Move	2(+2)	Major Wound	13
DEX	10	Damage	3d6	Unconscious	6
STR	10	Heal	/	Knockdown	10
CON	13	HP	23	Armour	1
AP	8	Glory	/	Valorous Mod	/

Notes:

Skills: Intrigue 13, Chirurgery 20, First Aid 18, Deceitful 14
Traits: Valorous 4, Vengeful 16, Cruel 14
Passions: Fear(Idres) 16, Loyalty(Martius) 4

Lord Idres

Idres is an utterly ruthless creature. Not only is he slowly poisoning his future father-in-law, but he manages at all times to be courteous and maintain a convincing facade of distress at the king's progressing illness. Idres maintains a retinue of men hostelled around the castle and the village to deal with anything he regards as trouble. He has Elaine watched, which is how he discovered her letters to Sir Hervis (KOGL).

SIZ	11	Move	3	Major Wound	11
DEX	8	Damage	4d6	Unconscious	5
STR	11	Heal	/	Knockdown	11
CON	11	HP	22	Armour	10
AP	10	Glory	2000	Valorous Mod	/

Notes:

Skills: Sword 16, Lance 15, Intrigue 16, Courtesy 14
Traits: Valorous 10, Deceitful 16, Vengeful 16
Passions: Hospitality 6, Honor -10

Handout #1: The Letter

My Love,

Why do you not answer my missives? Has your love grown cold? Say no, for the thought is more than I can bear. At least leave me some hope, to raise me from the sorrow of my current situation.

If I could have but a sign that you still cared, I would gladly leave all and come and join you. Why torture me so?

The Lady Of Ebrium.

Character Backgrounds for the Tourney

Sir Elad

Homeland: Angleland
Culture: Cymric
Religion: Christian
Lord: Duke Hervis
Current Class: Knight
Age: 21
Current Home: Thetford

Well she really did it to you, didn't she. Strung you up and hung you out to dry. Had you running around: "but if you loved me, you'd want to prove your love, and what better way for a brave knight to win a fair maiden's hand than through acts of courage and valour." Yeah, what a sap. Quest here, search for this, kill that; you have to admit, you liked the attention and envious looks the other ladies gave your fair Elizabeth; but all the time she was making a complete fool of you. You must have seemed a proper chump. The real kick in the teeth was that powdered milksop Sir Lanval. God's teeth, why? Did she hate you that much, to make you look so ridiculous?

Still there's something to be said about being a free agent once again; and the questing admittedly was at times fun. Perhaps she's done you a favour cutting you loose, but one thing for sure, you'll not be anyone's fool again.

Current

A tourney is being held in Ebrium of the Brecklands. Quite a nice purse for the winner. Your lord, Duke Hervis, has given you leave to attend. Should take your mind off Elizabeth, but best of all, Sir Lanval travels with you. Time to settle some scores. You'll enjoy every moment of humilliating him at the tourney. Ah, sweet revenge. We'll see just how the haughty Lady Elizabeth reacts to that.

Suggested Roleplaying

You are a proud, headstrong knight. You still harbour a secret passion for Lady Elizabeth inspite of her treatment of you. Due to her rank indifference, you have developed an rather unhealthy suspicion of the motives behind all women's actions, and also a deep dislike for Sir Lanval.

Sir Lanval

Homeland: Angleland

Culture: Cymric
Religion: Christian
Lord: Duke Hervis
Current Class: Knight
Age: 23
Current Home: Thetford

Oh Lizzy, why do you so spurn my advances? Did I not pour out my heart to you, dash my hopes on the rocky shores of your indifference. Your heart is a barren land where my love can find no purchase. Your beauteous visage not only troubles my fitful slumber, but now also haunts my waking hours as well. Is there no escape from your loveliness? Would I escape were it possible? No, 'tis foolishness I speak, for I am forever yours to command, your piteous servant.

Oh what I would give if you smiled only for me, precious Lizzy, and did not waste your time on such lowly fellows as Sir Elad. What does he know of true love, love that is sublime. Only the basest of emotions rules that boars thick skull. Why then do you act so? Is it to test my devotion, that you favour this ignorant with coyish smiles and flirtatious glances? Surely this rough knight cannot offer you the love I so long to bestow. Perhaps it is his small accomplishments at arms that has momentarily turned your head. Be not so fickle dear Lizzy, these are small things, a child's present to a benevolent adult; not worthy of your loveliness. I will go, to prove to you how meaningless such tokens are, easily won, easily forgotten, insubstantial tokens.

Current

You've decided to settle this affair once and for all. Sir Elad must realise that this is no simple childish obsession. To this end, you've agreed to travel to the Tourney at Ebrium. To the winner, the right to pursue the fair Lady Elizabeth. No contest. You're sure Sir Elad will find some comely serving wench to satisfy his lowly desires. What knows he of higher love?

Suggested Roleplaying

You are a rather verbose character, well versed in both the skills of court and the skills of warfare. Your clear insight and sharp wit is highly praised at court, but this is a time for firm action. You are obsessed with the fair maiden Lady Elizabeth and hold your competitor Sir Elad in low esteem.

Sir Danain

Homeland: Angleland
Culture: Cymric
Religion: Christ
Lord: The Castellan Of Haughley
Current Class: Knight
Age: 25
Current Home: Haughley

Great! Once again lumped with a group of barely restrained sociopaths with the collective wit of your average fencepost. Well, I suppose a tourney gives them a chance to work out their overdeveloped agressions on each other, rather than destroying innocent wildlife and harassing peasants. Bloodthirsty morons.

The tourney is important for other reasons. It affords the perfect opportunity to view the goings-on at castle Ebrium from relative anonymity. According to your sources, and you've been careful to interview all travellers that journey the Kings road through the Brecklands, the construction of new fortifications are under way at castle Ebrium. Why? Surely the Pax Arthur isn't under threat from Angle rebels anymore. What is that wily old goat King Martius up to this time? King Martius, hah that's a good title, King of what exactly? A few barren hills and some marshland that no-one except half-mad Angles would venture into. Ah, but Martius while not ever actually supporting these rebels, has, shall we say, retained a sympathetic ear. Still, relations between Ebrium and your lord Castellan Haughley have been quiet for years, and Martius is no fool, he would not endanger the peace. If your information is correct, there is a new player at castle Ebrium, or at least new money. Can this represent a threat?

Current

Your lord, Castellan Haughley has asked you to visit the tourney at Ebrium to better inform him of his neighbours strengths and intentions. Be diplomatic, watch learn and report. Above all, the peace must be secured. Let the other knights spend all their attention on these childish games, you have business to do.

Suggested Roleplaying

Sir Danain is a thinker first, a fighter second. Castellan Haughley has trusted you to many missions of diplomatic import. Discretion is your watchword, far more can be learned from unravelling idle gossip, than rash ill-considered action. However, when necessary, action must be taken. Although you are essentially an honourable knight, you do not necessarily hold with all these decorative notions of chivalry.

Sir Mynyddog

Homeland: Angleland
Culture: Cymric
Religion: Christ
Lord: Duke Hervis
Current Class: Knight
Age: 30
Current Home: Thetford

God's teeth those two knightlings, Sir Elad and Sir Lanval, are a tiresome pair, always getting at each other for some imagined slight. Of course, you can't really blame them, the fair Lady Elizabeth is playing them both off against each other like a real pro. Let's just hope they can keep their tempers in line. We don't want to bring shame and dishonour to the knights of Duke Hervis. The old man would have your skin. Well, you'll just have to make sure they don't make a ridiculous spectacle of themselves, though there's little enough chance of that. A bit of friendly rivalry is fine, let them go at each other all they wish, but if they start acting in a manner unsuited to the order of knighthood, then it's time to step in and discipline. Still they're not bad lads.

This tourney is a bit of a turnaround. There hasn't been a tourney at Ebrium for as long as you can remember. Didn't think they went in for that sort of thing out in the wilds. Still, you must attend, not only to keep the other two in line, but to present the Duke's regards to

King Martius. Communication was never good between these two, but over the last few years, it has nearly stopped. Perhaps the tourney represents a turnaround from the independent King's historical sympathies to the Angle hordes, a wish to enter more fully the Britain of good King Arthur.

Current

You're heading a small party of knights from the Brecklands to a tourney at castle Ebrium. More a diplomatic mission, than the grand affairs you've attended in the past. Apart from the troublesome pair, there's some knights travelling with you from the vassal courts of Duke Hervis.

Suggested Roleplay

Sir Mynyddog is an experienced knight, survivor of a number of campaigns, in particular Duke Hervis' ruthless destruction of the Angle rebels. You are brusque and to the point, rarely wasting time on pleasantries where they are not needed. Many hard-fought battles have taught you that keeping a clear head is more important than even the sharpest of swords. It has also taught you that in battle, success is down to discipline, and you expect your words to be heeded.

Sir Dwynn

Homeland: Angleland
Culture: Cymric
Religion: Christian
Lord: Duke Hervis
Current Class: Knight
Age: 26
Current Home: Wells

If only you had listened to the old hermit, but no, you lusted after knowledge, the key to all tomorrows. Just think of the good that it could do. Disasters could be averted, threats to the peace of the kingdom could be forewarned against. Was this your real reason though? Was it not perhaps your own foolish pride which was your downfall, which blinded your reason? Yes, Sir Dwynn sat atop a white charger, righting wrongs. Sir Dwynn a legend in the making. Would that you had never set foot in that damned Seelie court. Would that you had never demanded your boon. Oh they granted your wish alright, gave you the future you so ached to see, and it nearly destroyed you. There you lay, before yourself, alone in bloody armour, not much older than you are now, your life's blood quickly ebbing away into the mossy earth. No sign would be left to mark the passing of the last of the proud Clan Forbar. No good would come of it. Yes, the hermit had been right.

Current

You are headed through the forest to the tourney as Castle Ebrium. In the companionship of brother knights, you no longer feel nervous, for the first time since entering that forest. As long as you are not alone, the prophecy cannot be fulfilled.

Suggested Roleplaying

Sir Dwynn is not a coward, rather he has become obsessed with the terrible knowledge he had quested so long for. He is affectedly

good-humoured, but it is a shallow facade. He is given to bouts of irrational anger, the product of a mind haunted by visions of it's own violent demise.

Sir Bruen

Homeland: Angleland
Culture: Cymric
Religion: Christian
Lord: Duke Hervis
Current Class: Knight
Age: 23
Current Home: Ludham

Not for you, the brash abandonment of the tourney. Oh, you can enjoy it well enough, but its triumphs and tragedies are but small things to you. You far prefer the pleasant ease of quiet contemplation. This is the true gift of knighthood, lifting the yoke of daily toil and drudgery, freeing you to simply be. You never excelled at your books, not that you ever received much encouragement. Frankly, you feel that your interest disturbed your father. Still, your tutor managed to impart a reasonable grip of the three disciplines: law, medicine and theology. In this new Britain that Arthur is forging, the learning has served you well; for a knight needs to be far more than just the sword he carries; he must be at times a poet, at times a lover and at times a thinker.

Current

Recently affairs at court have become somewhat tiresome. The same gossip being traded, only the names have changed. To put it simply you're bored. Hearing of the tourney at Castle Ebrium, you have decided that a change of scenery is the best cure. A chance for new experiences, to meet new people.

Suggested Roleplay

Sir Bruen feels increasingly detached from his fellow knights and people in general. In his isolation, he watches everyone intently, always fascinated by how people react to one another. His moods depend on who he is with. He is quiet and serious in company he trusts, polite and humorous in new company. However, there is little he likes better than a good argument, and he is an adept at swinging a conversation onto mre abstract themes. If someone cannot hold a discussion, he quickly loses interest. It always amazes him how people readily ignore the really important questions of life, death, morality and government.

Pendragon Vignettes

Encounter With Sir Bohort: The players encounter a jolly knight at the crossroads who challenges them to a battle with horses. Unfortunately, Sir Bohort does not intend to lance. Rather, he will throw his steed at his unfortunate (and likely surprised) foe. Rouncies do 4d6 damage, Chargers do 6d6 damage and Destriers do 8d6 damage. How will the players react to this odd duel? What task might Sir Bohort request if he wins? What is the secret of Sir Bohort's awesome strength? (This scene is borrowed from a humorous book named _Rude Tales and Glorious_.)

The Adventure of the Drunken Knight: One of the Knights of the Round Table (perhaps Gawaine) becomes roaring drunk in one of the towns of the player's lord and begins rampaging about, causing problems. The player knights are called in to deal with the problem. Are they skilled enough to deal with one of Arthur's greatest knight? Even if they are, how can they do so without embarrassing him (and thus causing themselves much future grief)?

The Adventure of the Stolen Children: Word reaches Arthur that the Children of an orphanage in the North have mysteriously disappeared. After much misdirection, the knights will learn that the children have been taken by a knight named Sir Robert Nai. He steals funds intended for the Orphanage while forcing the children to mend the armor of his men. Will the knights be able to force (or trick) Sir Robert to give up his hold on the children? (or, instead, will they think him justified in his actions?)

The Adventure of the Diabolic Castle: In the North of Arthur's Realm, there is a castle which has been tainted by the devil. Evil spirits walk the halls at night, and the nearby land is devastated. What dark deeds might have given this place into the devil's hands? When knights are asked to free the castle from its enchantment, perhaps they might have to do little more than slay the creatures of the devil which now abide there. More likely, though, the old evil which brought the devil there shall have to be discovered and set right.

Like Day and Night: In the Adventurous Forest of Anglia, the Angles are hatching a devious plot. With the aid of an evil Faerie, they are conducting rituals every evening to increase the power of the Unseelie. During the Day, all seems bright and beautiful, but during the night, dark shapes may be seen lurking within the woods, constantly testing the boundaries. Will the players be able to stop the Angle's dark rituals, or will unholy hoards pour forth from the woods? (The seed of this idea was borrowed from an adventure in the _Ars Magica_ supplement, _Faeries_.)

The Adventure of the Lost Knight: Sir John Attwood, a chivalrous knight, ventured off on his own during Arthur's continental campaign. In Italy, he was captured by treacherous city dwellers and held captive for many years. Now, he has returned to England, and just in time, for his wife is about to be married to Sir Bledri, a black heart who loves only the supposed widow's money. Sir Attwood will come to the players for help in recovering his wife. This task will be hindered by the wife refusing to believe that her husband is alive, and Sir Bledri doing his best to discredit (or kill) Sir Attwood.

The War of the Corpse: The players come across two groups of monks engaging in a most violent fight. If they somehow manage to part the

combatants, the players will learn that the monks are fighting for the possession of the corpse of one Sir Childe. Sir Childe froze to death upon the bridge on which the monks war. He left a note (written in his blood) that granted his lands to the one who buried him. The players will have to do something to keep the monks from killing each other, perhaps by making their own decision and then somehow convincing the monks to accept it.

Encounter with the Knights of Bulls: In Angleland (see BLOOD & LUST pp. 76-89) there is a Lord by the name of Osric. He wishes to be as chivalrous as any of Arthur's knights, but unfortunately is extremely poor. Thus, he has mounted his five knights upon bulls. These beasts are very unresponsive (all Horsemanship rolls are made at -5) but extremely damaging in a joust (10d6). How will the players react when they meet these bull-riding knights?

The Adventure of the Giant Dam: The peasants of a small village have angered a huge giant. Thus, he has set out to dam up a nearby river, diverting the water so that it floods the village. When the players first encounter the giant, he will be carrying huge rocks to the dam. Perhaps the knights can outwit the giant, diverting him from his task. Or, alternatively, they may discover that he has a valid grievance against the village.

The Adventure of the Faerie Cup: The players come upon the manor of Edenhall and learn that the lord of the place is suffering great distress. For generations, a fragile goblet has sat in a place of honor in Edenhall, since it was taken from the faeries, long ago. When they lost the cup, though, the faeries placed a curse upon it, saying that Edenhall would fall if the goblet were ever broken. Now, the cup is gone, disappeared into the night, and the lord of the manor will do anything to recover it. Who has taken the cup? Perhaps a rival lord, seeking to undo his foe? Maybe an untrustworthy peasant, unaware of the goblet's truth worth? Possibly the faeries who lost it long ago, finally taking back what is theirs? The players may adventure for a time, trying to help the Lord to reclaim his lost relic. And, if the goblet is broken, there are other questions. Will Edenhall truly fall, or might there be a way to prevent its doom? Perhaps envoys will have to be sent to the Other Side, to beg for clemency. (idea from English Myths & Legends)

The Adventure of the Revolting Peasants: The knights come upon a land where the peasants are in full revolt. As soon as the lord of the land sees the knights, he asks for their aid in putting down the rebellion, for his men-at-arms are not sufficient for the task. However, the adventure is not simply one of JUSTICE, for the peasants have good reasons for revolting. The last harvest was a poor one, and now they are starving to death. Will the knights be MERCIFUL, or will they simply enforce the laws of the land? What will they do when they learn that the lord has huge stores of food from past years of plenty? Perhaps, the knights will be able to find some alternative, another source of food. There could be many different possibilities: lords of nearby lands, the high king himself, druids of the forest or even traditional enemies.

The Adventure of the Dancing Tree

Introduction:

This short adventure can occur in any forest near Logres. The knights will hear the story of a hunter who one night came upon a glade in the woods wherein danced a small silvery ash tree. The local lord has asked for some knights to investigate this occurrence in his lands. The player's knights are those lucky enough to be chosen. Their task is simply to discover the truth of this tale and investigate its cause if such a tree exists. The lord considers himself an avid horticulturist and will also ask for a few clippings to be taken from the tree for him to plant back at the castle.

Background:

Several months ago, a young knight named Sir Terorfor was out adventuring in the forest. He met a young woman named Viviene who was out gathering mushrooms. Romance was natural between the youngsters, but Sir Terorfor had no intention of bringing this unlanded woman back as his wife. Broken hearted, she ran weeping back to her house in the woods. Her mother, a Witch specialized in shapeshifting magics, turned herself into an enormous bear and chased the young knight. Sir Terorfor's squire escaped and reported Sir Terofor slain by the bear. In truth, Sir Terorfor survived the attack. However, the witch cursed him with the form of a tree. Every night he turns into a tree. If he remains standing, his roots will dig into the earth and he will become a tree forever. Thus, he dances. In the day he returns to human form, but is exhausted. Each time he has tried to leave the glade, a great bear has come and driven him back in to it.

Finding the glade:

With the hunter's tale of his discovery it is fairly easy to find the glade of the Dancing Tree. A simple hunting role will allow it to be found. Bringing the hunter himself along to help will give a +5 to this roll. A critical success will allow discovery of Viviene at her house. A fumble will result in the knights becoming lost in the forest [For ideas here, see the 'Lost in the Woods' solo in Pendragon 3rd edition].

The Glade of the Dancing Tree:

It is best to have the knights arrive late in the evening, once Sir Terorfor has already gained his foliage and begun his dance. An awareness success will reveal a pile of nearly gone supplies of food under a bush. Markings upon the material clearly reveal it to belong to a knight. A Read Latin will confirm that it belongs to Sir Terorfor, a knight who was recently killed by a bear. A critical success on the awareness roll will also reveal that the knights are being watched from the woods by an enormous bear. This is the witch. If she is seen, she will run off for a while, but will return. If players give chase, go to the section "The Witch."

As players study the tree, have them make Faerie Lore rolls. A success will indicate to them that this is some sort of magical trick and may be a Faerie happening that goes away during the day. A Critical Lore roll will reveal that this is not Faerie work at all, but rather a magical curse. This last fact will also be realised by any magical druids or clergy with the knights who make a sight roll (see 4th edition, coming soon to a game store near you.)

The adventure can actually end here. The knights may see the hunter was telling the truth, take some clippings and head home. More likely, they will look around some more or wait until morning. If they wait, they will see the tree transform into a knight in armor, missing his sword and shield. He will immediately collapse in exhaustion. If there have already been some clippings taken, he will also be in pain, clutching at his bleeding hand which now is a few fingers less than most. Once given some time to recover (merciful knights will also give him food and water) Sir Terorfor can tell his tale. He will say that an evil witch cursed him and left a vicious bear here to guard him until he turns into a tree forever. He will be remiss about mentioning Viviene and their short relationship.

The most likely option at this time is for the players to attempt to escort Sir Terorfor out of the forest. As they do so, they will come across Viviene's house. Sir Terorfor will tell them that it is the house of the witch and they should all flee (Reckless/Prudent). If they do flee they will not meet Viviene and will eventually encounter the bear. Go to "The Witch."

Viviene's House:

It is likely the players will at some time discover Viviene's house. When they enter, they will see a beautiful young woman sitting in a chair sewing. Leaning against a wall near her are the sword and shield of Sir Terorfor (Heraldry). There are a couple of possibilities.

The players might not yet have met Sir Terorfor. In this case, the young women will tell the player knights that the arms belong to an evil young man who betrayed her. They were brought to her by her mother who chased him out of the forest. If asked how, she will simply state that you should see her mother when she gets angry. She will continue her tale of woe with how lonely it is here and how there are no handsome men to talk with. If any of the knights show any interest, she will focus her comments on them. While she loves her mother, she would like to get out of the forest and live in a big castle and wear long, lovely dresses.

On the other hand, Sir Terorfor might be along when the knights. In this case, Viviene will believe he has returned for her and attempt to run to him. Terorfor will cowardly hide behind a player knight. When Viviene finds out that Sir Terorfor has not come for her, she will burst into tears. After some time, she can be comforted, and will probably take a liking to whomever does so. As mentioned before, Viviene has always wanted to live in a castle. If asked about the Witch, Viviene will say that her mother was just protecting her from this mean man. She will only forgive him if another knight promises to take her away, either to marry or to place on the staff of some rich lady.

Viviene:

SIZ 12 DEX 14 STR 10 CON 10 APP 28

Important skills/passions: Industry 17, Love (family) 16, Faerie Lore 16
Honest 18, Generous 16.

The Witch:

If the players are chasing the bear/witch in an attempt to kill it, then this will just be a standard fight. Recall though that the bear is a person and will use every advantage possible in a fight. In game terms, the only way to corner her will be on foot and no more than two men at a time will ever be able to reach her.

If the players chase the bear for questioning or run across the bear while trying to escort Sir Terorfor out of the forest, other options are available. The bear will growl a lot and seem to be talking to the party. If a knight approaches cautiously and unarmed, the bear will take a rune carved stick in its mouth and give to the knight. If the knight takes it, he will suddenly understand the bear's speech. The witch will then explain the story again from her side. The bottom line is that she will not let Terorfor go unless her daughter forgives him for his betrayal (If the daughter is already there, this will play out very easily). The knights may choose to fight or (more sensibly) return (escorted by the bear) to Vivienne's house to attempt to get Vivienne's forgiveness to Sir Terorfor.

The Witch (in bear form):

SIZ 40 DEX 10 STR 35 CON 25
Move 10, Dam. 10d6x2, Heal Rate 6, Hit Points 65
Major wound 25, Unc. 16, Knockdown 40, Armor 15
Minus to Valor (-8), Glory to kill 150
Attacks: 2 paw swipes @ 18 each round.

The Return:

If the knights simply verify the story and then head home, they will be startled (as will their lord) when they unwrap the clippings to discover a few bloody human fingers. It is likely a return to the forest will be due in this case.

If the knights return with Sir Terorfor and the the bear slain, they will get standard glory awards for their deeds. If they return with Vivienne (and the bear alive) there should be a 25 glory bonus for the knight responsible. This should be doubled once Vivienne's 'situation' is sorted out at the castle.

Eventually the witch will come to stay with the daughter and will get along famously with the lord, for she also has a great interest in horticulture. The knight who talked to her will be highly commended by the lord and will receive another 15 glory for her kind words. If Vivienne has managed to marry a knight, they will receive no glory for the marriage, but it could be very useful to have a powerful witch friendly to the lord be your mother-in-law.

The Adventure of the Peasant Hero

This is a short adventure wherein the Players are not the major characters. While this is not uncommon in Pendragon due to the presence of worthies like Gawaine and Lancelot, in this adventure the hero is a mere peasant. How will the players react to this strange turn of events? Will they be offended or supportive? This is your chance to find out.

Background:

Every 50 years the town of Durusfen is visited by an enormous serpent which destroys most of the town and eats many of its unfortunate inhabitants. Local legend states that some day a hero wielding a magic sword will save the town forever by slaying the beast. According to the legends, the hero shall be recognised by his sword and his humility. In addition, he shall occasionally be known by the name Three-scar.

Rumor:

The player's lord has become disturbed by recent rumors. It seems that one of the towns on the outskirts of his lands has found itself a new leader. He fears a peasant uprising and needs some knights to go sort out the problem. Intrigue successes will reveal a revolt is unlikely, but that something strange is going on. A critical will give all the information up to this date.

The Peasant:

Mark is a simple farmer. However, recently events have occurred which have changed this forever. It all began when his plow struck something metal. He dug it out and discovered a beautiful sword. Mark then took it to the village to show around, but found everyone barricaded inside their homes, hiding from a ferocious bear. The bear found Mark, but he was able to slay it with his new sword. His only wound was a slight scratch of three claws across his face. The local villagers, aware that the time of the serpent was drawing near, quickly decided that Mark was the chosen hero. They have been feasting and celebrating since that discovery and letting the fields sit untended.

The Sword:

Acutus Gladius was forged in the Faerie realm to combat a plague of serpents. It was taken into this realm by an ancient sorceress who foresaw its great need.

The wielder of the sword gets a +10 to their valorous when facing serpents. However, the sword's true power lays in the wielder's modesty and humility. For every two points of modesty above 10, one is added to the damage of the sword and to the wielder's sword skill. When facing serpents, the increase in damage is 1d6 for every two points of modesty above ten. For those who are proud and attempt to wield Acutus Gladius, the punishment is severe. For every point below 10 that their modesty is, they take 1d6 damage each time they wield it.

In the Village:

There are several things demanding the attention of players once they arrive in the village. Awareness rolls will give them the state of

the fields. However, if they the knights try and discuss this with the peasants, they will find that the peasants will not respond to the knights as authority. They only respond to Mark, who they will direct the knights to. The player knights must also learn more about when the serpent is supposed to return (according to the old woman of the village, it is tomorrow). Lastly, they must deal with Mark. When they finally meet him, he will look tremendously relieved and thank the knights for coming. If asked, he will tell the peasants to return to the fields. In all matters he will be totally humble.

Then, there is the matter of the serpent. Mark's basic position is that the village believes that he is the chosen hero, so he must fight the serpent, but he thinks it will slay him. He has no armor or horse so his death does seem quite likely. The players will probably go in one of two directions, supportive or proud. Supportive players will offer to aid him in many possible ways. They can loan or give him armor and steed and the more valorous among them can offer to help fight as well. Proud player knights will have more trouble. This is mainly because Acutus Gladius will not function for them. They will probably insist that they deal with the great beast themselves.

The Serpent:

The great dragon will arrive on schedule the next day. However, this is no ordinary serpent; it is easily twice the size of most adult dragons. It will land in the village and approach the church first. Seeing the beast will require valorous rolls at -5. Approaching the beast requires another roll at -10, due to the terrible stench and getting within range of it requires a roll at -20. This is a good time for supportive players to offer any additional aid. Mark is prudent enough to accept it. Proud players will not be able to approach it, but Mark will offer to take the sword and slay it. There are no stats provided for the serpent because Mark is the only one capable of defeating it. His fight with it should be incredible, with gouts of flame and blood spurting all over. In the end, Mark will slay the serpent, but will be mortally wounded in so doing. His last request will be to be buried on his farm with the sword.

Rewards?:

The lord should be pleased with the outcome of the incident. Glory awards should be based upon role-playing and how the knights tell the story when they return to their lord. Nothing is stopping the knights from claiming the kill as their own (unless of course you use the concept of bad glory). Do they bury the sword? Anything else that comes up should be covered with standard glory awards.

The Adventure of the Five Ladies

INTRODUCTION

This adventure should be set sometime after 515, when the Enchantment of Britain opens the way to quests which test the qualities of knighthood, often in mystical and magical ways. Up to five player knights may take part; if fewer knights are involved, leave out the appropriate number of ladies.

The player knights will come upon a fountain in the middle of the woods through which they are travelling. Seated upon the edge of it are five ladies, a child of 8, a maiden of 16, a lady of 32, a crone of 64, and a lady armed as a knight, age 24. Each has a mission for a knight willing to take up her special challenge. Knights will be asked which lady they would like to accompany; players should choose amongst themselves when the ladies announce their quests. All they will initially reveal is the main idea of the quest, given in the first lines they say.

The Child:

"Mine is a test of piety," chirrup the little girl brightly but distinctly. She has the palest blond hair and lightest blue eyes imaginable, and she wears a fine white linen shift embroidered with roses and lilies. Her glance is childish and playful and yet strangely serious for such a young girl.

The Maiden:

"I propose a test of love," breathes the maiden in a whispery voice. Her hair is raven black, piled high on her head, a wreath of wildflowers twined into a coronet gracing it. Her gown is pink satin, with pastel ribbons twining down the back, and it makes a gentle swishing sound as it moves in the breeze. She smiles engagingly at the handsomest knight.

The Lady:

"I seek vengeance for the wrong done to me," says the lady in a sad but dignified voice. She wears a deep blue brocaded gown with a tall yellow wimple. Her green eyes are slightly distant, but her pretty mouth is set firmly.

The Crone:

"Justice is what I ask, fair young sirs," creaks the crone. Her dress, now shabby, yet shows signs of former glory. It is made of once-delicate fabric with an overlay of silver stitching, which now is torn and faded.

The Lady Warrior:

"My quest will test a knight's valour," announces the lady warrior with a clear, bold tone. She sits on a fine chestnut destrier which matches the colour of her hair. Dressed in full armour, she carries her helmet, which bears a white plume, and bears a shield with strange arms. (Heraldry: success, her arms are of the kingdom of Lambor; critical, she is of the family of Sir Walter of Mancetter.)

This adventure will split the knights up, so each encounter must be

fairly short in itself to prevent the other players from becoming bored. The whole adventure should be inserted into the middle of a group adventure, while the knights are on their way somewhere but not in too much of a hurry. It allows for individual roleplaying, demonstration of appropriate traits and heroism. This follows the Arthurian tradition of knights meeting a number of adventure guides and splitting up to take their individual paths, such as the Triple Questers. The lady chosen by the knight will sit sidesaddle in front of him on his horse.

THE CHILD'S TEST OF PIETY

This tests the religious virtues of knights, not necessarily only Christian ones. Exceptions to the tests for non-Christian knights are noted below.

The child brings the knight to a chapel set in a rock. Like a sprite, she is full of energy and whimsy, yet she seems to have an old mind in her young body. She runs in circles around the knight and his horse, skips, giggles, sings and twirls, yet her eyes remain serious and deep.

Religion:

A vision tests this. The scene which follows is set in a strange light mist, which makes the images shimmer and seem slightly translucent. The knight sees a dragon appear in the clearing before the rock. It is beset by vicious black dogs who tear it apart. The last bit of the dragon to remain is its forked tail, which becomes lodged in a tomb in the clearing. Before the knight's eyes, the forked tail turns into a cross with Christ on it. The knight should roll against Religion; success allows interpretation, failure means the knight is mystified. The interpretation should be that the dragon signifies the High King or Logres, which will be beset with enemies who will seek to destroy it. The kingdom will be broken up but what will remain will be its holy character and foundation, which will ever rise up from destruction to live again. Tick Religion on success.

Mercy:

Next, a real scene. When the mystical mist disperses, the knight can hear once again the ordinary noises of the woodland creatures (Awareness: success, the knight realises that an unnatural silence had accompanied the preceding scene). A hawk appears overhead, chasing a mouse on the ground. On its first attempt to swoop, the hawk misses the mouse. The child will look frightened on the mouse's behalf and applaud enthusiastically when the hawk misses it. If the knight kills the hawk in order to save the mouse, this is a partial success in this test. If he saves the mouse without killing the hawk, this is a success. (He may pick up the mouse and put it into its hole in a nearby tree, or simply frighten off the hawk.) If the mouse is allowed to die, he fails. If successful, tick Mercy; if partially successful, roll Mercy and tick if successful. Exceptions: Pagan and Wotanic knights should roll Generous rather than Mercy.

Piety:

The child takes the knight into the chapel, where three caskets lie on a table. The first is made of wood, the second of iron, and the third of gold. They represent, respectively, the True Cross, Soldierly Glory and Material Wealth. The knight may either choose on his own or

roll Piety. Success will offer the above explanation of the meanings of the caskets and gain a tick. Choosing the gold casket gains a tick in Worldly, choosing the iron casket gains a tick in Valourous, but either is a failure in this test. Exceptions: for Wotanic knights, the correct choice is the golden one; for Pagan knights, it is the iron one. For Jewish knights, the wooden one represents the lost ark of the covenant, and remains the correct choice.

Chastity:

The girl turns into a beautiful maiden, with 26 APP. She flirts with the knight, praising him for his successes in the tests, or if he has been failing, for his own good looks, strength, or whatever physical virtues he may have. She is not overly lascivious, just rather gushing. She will say he is the bravest, most noble, most honourable, most pious knight she has ever met. If he flirts back, roll Chaste/Lustful; success in Chaste, he resists and gets a tick. Exception: for Pagan and Wotanic knights, the girl becomes a young hag but behaves similarly. The hag is however, lascivious, promising that despite her looks, she can offer him sensual delights beyond his imagination. The Pagan knight ought to flirt back and succeed in a Lustful roll to win this test and a tick in the trait.

Success Conditions:

If the knight succeeds in all four tests, 100 Glory. Success in any one is worth 20 Glory.

THE MAIDEN'S TEST OF LOVE

The maiden is delicate and soft-spoken, with sparkling dark eyes and pouting lips. Her appearance can be taken to be 21. She will hum softly as the knight rides; the tune is strange and haunting. They will arrive at a sunny meadow covered in wildflowers. Brightly coloured butterflies float prettily around and birds sing as they fly overhead. The maiden will lightly dismount and will only sit on the grass if the knight puts down his cloak for her. This test deals with four of the five virtues of love (leaving out Just).

Honest:

The maiden asks the knight if he has a lady love, and if he does, if he has ever been unfaithful to her or to any of his past loves. If he does not, she will ask him if he would do anything to win a potential lady-love's favour if she asked it of him, even if it required deception. The knight may believe he is being tested as to his devotion, past or prospective, to love and therefore seek to conceal past lapses or pledge future fervour. If he lies about his past behaviour or says that he would do anything to please his love, he gets a tick in Deceitful. If he tells the truth or refuses to be deceptive, he gains a tick in Honest.

Trusting:

The maiden asks the knight to close his eyes and follow her, holding onto one of her ribbons. As soon as he complies, he will feel a drop in the temperature and a breeze begin to blow up. The ribbons will become hard to hold because of the wind. Whatever happens, the knight must keep his eyes closed. First the knight will hear a loud roar right him, like a fantastical wild beast. The beating of hoofs will approach, and the screeching roar will be repeated, ever nearer.

Finally, a hot breath will be felt on his neck and a bloodcurdling cry will come from the unseen beast. The player must decide here how he behaves. Suddenly, the sensation will vanish.

Next the knight will feel an increase of heat, as if in a desert. As he walks, he will stumble occasionally on outcroppings of rock. The ground will feel hard beneath his feet, and he will sense that the path is rising (Awareness). After a steeper ascent, the knight will take a step and instantly sense that he is falling. The ribbons he is holding become loose in his hands, as if they were at least three times as long, or as if the maiden had vanished, and they do not tighten as he falls. Here, the knight must roll Trusting. Success, he feels the ground reappear beneath his feet without any pain, in fact as if it were suddenly slightly cushiony. On failure, he must roll Suspicious; success means he opens his eyes and lets go the ribbon in order to try to break his fall. If he fails the Suspicious roll, he must make an opposed Prudent/Reckless roll; if Prudent wins, he will try to break his fall, but if Reckless wins, he can choose to keep his eyes closed. The attempt to break his fall will cause the only real fall. The knight will take 1D6 falling damage and find himself once again in the meadow next to the maiden, who will administer First Aid. This part of the test is over.

The final part of this test may well be the trickiest, for those who have succeeded so far. Upon recovering his footing, the knight will continue walking on ordinary ground. He will hear hoofbeats coming closer and then voices. They are those of his companions. They will call to him, teasing him that he looks ridiculous if he is a proud knight, or warning him that the maiden he follows has turned into a hag with glaring eyes and yellow, fanglike teeth, and that he is in danger of being tricked. If the knight ignores his fellows' cries, he has succeeded in the test. The lady will tell him to open his eyes.

Forgiving:

A knight rides into the clearing; he bears a blank shield. He taunts the player knight for dawdling like a milksop with a girl and playing blind man's bluff rather than seeking danger and adventure. The maiden will ask the knight to remain with her and not fight. The challenging knight will call the player knight a coward and a fool for listening to her. Proud knights may need to roll against this trait to control their hostility. The maiden will offer the knight sweetmeats and talk about how love conquers all, and that romance is so much more important than fighting. The challenging knight will ride up and slap the player knight with a leather gauntlet, stinging and reddening his face. If this challenge is still not met, he will slap the maiden as well, then swoop down from his horse and pull her up onto it with him and begin to ride off.

It is expected at this point that the knight will rise to the challenge in defense of the maiden. As soon as the player knight calls out to the challenger, he will turn back to fight. The challenger will fight with sword from horseback, with appropriate +5/-5 modifiers to the knights' skills. The player knight may knock the challenger off of his horse as per the usual knockdown rules, at which point the maiden will dismount and move out of the way of the fight; the GM should make a point of saying that she is now safe and seems unharmed. Should the player knight seek to end the fight at this point, or even express this to the GM (as in "well, now that the lady is safe, there does not seem much point in continuing," or "now I'd like to get this over with quickly"), as opposed to bearing a

grudge and wishing to get even with or damage the challenger, he will surrender. If the knight continues the fight, let him win eventually. He will have it in his power to kill the challenger; he may decide whether or not to be merciful. The challenger will admit his error in calling the player knight a coward and one to avoid danger; he will praise the knight's prowess and valour. If the knight slays his opponent, he fails this test; if he does not, the challenger will reveal himself to be an old opponent or at least rival. He asks the player knight to forgive him his past wrongs to himself. If the knight agrees, he gains a Forgiving tick.

Challenge Knight (or as old enemy or rival)

SIZ	12	Damage	4D6
DEX	14	Heal	3
STR	14	Movement	3
CON	13	Hit Points	25
APP	11	Unconscious	6

Sword 16, Lance 15

Generous:

The final test is a tricky one. The maiden will congratulate the knight on his successes in the preceding trials and commiserate with him on any failures. She will lead him to the edge of the meadow, where the woods begin again, and take him to a large tree, which is hollow. From within it, she will draw a bright sword, its hilt decorated with rich carving. She will present the sword to the knight, saying, "This sword is a very special one. For you will find that you can not be made to drop it in a fight. For those who are reknowned in TRAIT X, it offers substantial additional skill, for it is attuned to be in harmony with such a knight." TRAIT X stands for any trait (preferably a positive one, but could include Lustful, Proud, Worldly, or Reckless) which the player knight does not possess at any high level but which one of the other player knights does have, preferably at 16 or better. Give the player knight the impression that it would add as much as +5 to the sword skill of a knight with this particular high trait. The knight will then be led back to join his fellows. He has several choices: keep the sword in order to use its powers of not being able to be fumbled, keep the sword and declare an intention to develop the appropriate trait to a level at which to take advantage of the skill bonus, or offer the sword to the player who could make best use of it.

Full success in Generous, deserving of a tick, is marked by the third choice. Failure, which includes a tick for Selfish, is indicated by the second choice; ideally the trait of the weapon should be out of character for the player, and so requires special manipulation to take on in such quantity. The first option is comparatively neutral, marking failure of the test of Generosity, but not necessarily selfishness. Have the player make an opposed Generous/Selfish roll to confirm his choice. Only tick either if the success is a critical. In any case, as soon as the knights ride off, whether the player has kept or given the sword, its reputed powers wear off; the delicately carved hilt remains the only sign of its special nature.

Success Conditions:

If the knight succeeds in all four tests, 100 Glory. Success in any one is worth 20 Glory, with the exception of the test of forgiveness,

which is worth the normal cost of the fight.

THE LADY'S TEST OF VENGEANCE

The lady will lead the knight through the woods toward a manor house. "This was my home. I inherited it in full when my husband died. Last year, a robber baron and his brothers came and stole my lands. He marched in, threatened the peasants in the village, and threw me out of my own home. I want him to pay for the way he treated me and for the cruelty he has inflicted upon the peasants."

All that it will take to complete this test is a challenge to the robber Baron, Sir Torrence, and his two brothers, Sir Taurin and Sir Torrel. His sword skill is at 20 and his lance skill at 18. If the knight defeats them, the lady will ask for their deaths: "They killed all my family servants when they took the house." If the knight kills them, he gains a tick in Vengeance and succeeds in the test. If he allows him to live and forces Sir Torrence et al. to promise the lady compensation and or to present themselves as captives to an amor of the knight's or to Queen Guenever, he succeeds in the test but gains no tick. Success is worth an extra 20 glory, on top of the fights (50 each).

Sir Torrence

SIZ	15	Damage	5D6
DEX	9	Heal	3
STR	15	Movement	2
CON	12	Hit Points	30
APP	9	Unconscious	8

Sword 20, Lance 18

Sir Taurin

SIZ	12	Damage	5D6
DEX	9	Heal	3
STR	15	Movement	2
CON	11	Hit Points	27
APP	11	Unconscious	7

Sword 17, Lance 13

Sir Torrel

SIZ	10	Damage	4D6
DEX	11	Heal	3
STR	12	Movement	2
CON	18	Hit Points	22
APP	12	Unconscious	6

Sword 14, Lance 12

THE CRONE'S TEST OF JUSTICE

"I am a widow. My lord has accused me of killing my husband and has thrown me off my land. This is untrue. I loved my husband. It was one of my husband's enemies who killed him. I need a just knight to prove the truth and champion me in front of my lord." The woman

speaks sadly but with a great deal of energy for one so old. She has not let her misfortune dampen her sense of truth and right.

She will bring the knight to her former home, a manor house now untenanted but still run by her old servants. If the knight asks why she was suspected of murder, he will learn that Sir Maltor was poisoned. His last meal consisted of roast pheasant, trout pie, boiled potatoes and apple pie. He drank mead with the meal. Dame Edith shared the meal with him, apart from the pie. This last she prepared herself, but she does not like apple pie. The steward will say that he received a present of apples from a neighbour knight that day. The neighbour, Sir Herris, will deny giving Sir Maltor any apples. Inquiry will show that the type of apples sent are not grown on Sir Herris's estate, but can be traced to one of his enemy's farms. Sir Petris is the true killer, having poisoned the apples, knowing of Sir Maltor's love of apple pie.

Having discovered the truth of the matter, the knight must convince Dame Edith's lord, Sir Bruce, by making an Orate (unopposed) and a Just roll versus Sir Bruce's arbitrary of 14 to get him to reconsider the case. Then a judicial challenge fight will be set up against Sir Petris. His skills are flail 13, lance 16. To succeed in this test, the knight must make his Just roll and beat Sir Petris in the challenge. If he fails to convince Sir Bruce, he may still challenge Sir Petris by accusing him of the murder. If he wins the fight, this is a partial success, but gets no Just tick. Success is worth an extra 50 Glory, on top of the 50 for the fight.

Sir Petris

SIZ	19	Damage	5D6
DEX	7	Heal	2
STR	12	Movement	2
CON	12	Hit Points	31
APP	10	Unconscious	8

Flail 13, Lance 16

THE WARRIOR'S TEST OF VALOUR

The warrior lady will ride her own horse in front of the knight who has accepted her quest. She will explain that she has taken up arms to defend her family after a wyvern killed her father and two brothers. She must save her mother and their land from further depredations by the monster, who keeps carrying off peasants and farm animals. Her dark green eyes are steady, with only a hint of softness behind them, and the knight may discern with what effort the warrior lady maintains her tough demeanour (Awareness).

She will lead the knight through a village which is looking rather forlorn. Thatched roofs have been pulled off cottages, villagers show signs of injuries and many little children seem to wander the streets as urchins. "This was once such a happy place, when I was growing up," explains the warrior.

She will tell the knight that she knows where the wyvern's lair is, atop a nearby hill in a cave. Use stats from main rules, p 204. She will help the knight to fight the creature. Her skills are sword 16, lance 14. If the knight is amenable, after the fight she will possibly respond to a flirtation, now that the danger to her people is over, and may be interested in a marriage, but not before.

Success is worth the glory for killing the wyvern, 100.

Lady Warrior, Delila

SIZ	14	Damage	4D6
DEX	14	Heal	2
STR	10	Movement	2
CON	14	Hit Points	28
APP	19	Unconscious	7

Sword 16, Lance 14

CONCLUSION

When the knights finish their individual adventures, they will be brought back together at the fountain by the five ladies. They can go on to tell each other of their deeds en route to their next group adventure.

ALTERNATIVE APPROACH

You may wish to adapt this adventure to have all the knights participate in all the challenges. In this case, they do all the tests together, and each fights a single opponent where appropriate. I don't recommend this; I think it works best if each knight chooses the challenge that suits him best.

The Adventure of the Sleeping Lord

Introduction:

This adventure results from the nobility not respecting the power of the other side and its representatives. The player's lord has managed to offend a powerful Enchantress. Her vengeance has manifested itself as a powerful curse upon the lord, which has caused him to fall into a deep enchanted sleep. He cannot be awakened and the court Enchanter is not capable enough to reverse the curse. The lord's wife has asked the knights to save her husband by either getting someone else to remove the curse or to somehow find and convince the Enchantress to uncurse her husband.

Gamemaster Information:

The magical rules from Pendragon 4th edition are necessary for this adventure. It is meant to be run with a combination of several knights and magic using characters, but can be run in several ways. All the PCs can be knights accompanied by one or two NPC magicians, some of the PCs could be magicians or all PCs could be magicians accompanied by a few knights. When we originally ran this, each player ran both a knight and a magician and it still managed to work.

Background:

At an important social function, the player's lord made the tragic mistake of offending a prominent priestess by the name of Aweren. She abruptly left the event and was not seen for many weeks. Then, the morning after Samhain, the lord was unable to be awakened. Study by the local court magician has revealed a powerful curse (Strength is 180). He is convinced that it is the work of Aweren, but is not talented enough to counteract it. Under the magician's advice, the lord's wife has asked the knights of the land to set upon a quest to find either a magician capable of a cure, or Aweren, to force her to undo her evil work.

Aweren is currently resting in her Sacred Space, a magical cavern on the coastline. The entrance to her cavern is a small, circular keep on the edge of the shoreline cliffs. It is guarded by some of her special Glamour magic and very few people are even aware of its very existence.

Finding Magicians:

The events of this section depend primarily upon how many magic using characters are PCs and how many are NPCs. In general, if the magic users are PCs, then they should be able to determine the curse is too powerful for them to overcome without critically rolling a magical Blessing talent roll. They may try, but the odds are not with them and the effort will exhaust them (this adventure is not meant for extremely powerful magicians). They may or may not, depending upon their local knowledge, also realize there is no one else nearby able to remove the curse. Therefore, they will have to seek Aweren.

If the PCs are all knights, then the hunt for NPC magicians to cure the lord (or to help find Aweren) should become part of the adventure. When found, local magicians will examine the lord and reach the same conclusion as the court magician. Either way, unless there has been a lucky talent roll (which will just make Aweren even more angry for later plots), the group will find themselves looking for Aweren.

Finding Aweren:

Through various sources the players should be able to locate Aweren's keep, but it should not be easy. Intelligent use of skills and spells should be rewarded with an easier search. The best methods include talking to people in the area who know her and eventually finding a town near her keep, where Aweren has often been seen buying supplies. Some of the townsfolk should know of her keep. In any case, several short random encounters along the way should occur to give players a chance to expend their strength and effort uselessly.

The Keep:

The keep is a small, two-story circular stone building. It is perched precariously upon the cliffside. The wind there constantly blows with an eerie moan. A narrow trail leads up to the gate. Standing before the gate stands a large knight in lustrous armor. His shield bears the coat of arms of the sleeping lord. When approached or questioned, he will reveal himself to be the lord, relieved of his curse, but under oath to guard the Enchantress until she has rested from the effort of his cure. A sight roll or a critically called recognize will reveal the lord to be a glamorous copy.

In general, the illusion should be obvious to the magicians along, but the knights should be making Loyalty Lord rolls. A success means the knights should do as the lord says for now. It is very likely there will be emotional conflict between knights and magicians at this point. The lord will ask his loyal knights to remain with him on guard duty. If knights do so, the fake lord will not talk more, but will answer simple questions if pressed. He will neither eat, drink or sleep as he guards. This should become a problem for loyal knights at his side. Between thirst and fatigue, as well as the odd behavior of the lord, the knights should get more loyalty lord rolls as time goes by with increasing minuses. One every 12 hours, each time with a cumulative -5, is reasonable.

While players are sorting out just how loyal and stupid they are, the magicians may have some time to look for the Aweren's cave, whose presence may be indicated by Geomantic Lore. Unfortunately, there is no access to it other than the keep. At some point then, the magicians and knights must fight their way past the fake lord. This will be easier if they wait until none of them still believe it to be the real lord. The fake lord has the statistics of a standard mercenary knight with a sword skill of 15. It is up to the players to determine whether or not honorable combat is needed in the case of the glamorous lord (it isn't).

If the magicians try to Dispel the fake lord, he was created by a Glamour spell of strength 100. The area around the keep has a level of ambient magic of 4d6, with an additional 2d6 for Dispel and Weather Control magics.

Aweren:

She will have heard the players coming and will greet them politely, offering drinks if they so wish. Her cavern is also her Sacred Place, and is full of magical tools and items for sorcerous use. It has an ambient magic level of 5d6 with 1d6 bonuses for Protection and Healing. Yet, the cavern is also warm and homey, giving a feeling of welcome to visitors unless they have offended her.

When Aweren is conversed with, players will discover her to be very crafty; she will not agree easily to demands by players. Threatened force is even less likely to work. She has powerful friends and she realizes that only she can reverse the curse, or the knights would not be here asking. In the discussion, she will describe why the lord deserves his punishment (5 years sleep), although the players may already have heard through intrigue and courtesy. Reasonable arguments will win her over, but under no circumstances will she remove the curse through a blessing without some payment and an apology.

Even with Aweren's great ability, she will be unable to Bless the lord until Imbolc, when the magic forces will be appropriate for the task. This gives her plenty of time to rest while her payment is extracted by way of service. When Imbolc does come around, she will cast her spell and should succeed in reaching the 180 total needed. Players will be asked to bring in sacrificial cows and such to make sure it is a success. Some of the players will also be required to guard her keep while she is working and unprotected, for her great pride has not left her without enemies.

Resolution and beyond:

What was the lord's offense? And how do the players feel about it? Is either the lord or Aweren left with a grudge? What does Aweren require from the players in return for her service? The answers to these questions can lead to a more interesting and morally intriguing adventure as well as to several others down the line.

What happened when we ran this adventure:

There were many knights and magicians along when the players reached the keep. At that point, the knights all joined their lord in guard duty, while the magicians wandered off to discuss knightly stupidity and look for alternatives. Eventually, all the knights but one wearied and grew suspicious, and joined the magicians waiting in the nearby forest. The last knight had criticised two loyalty lord rolls, and applied his passion to his energetic, to continue at his false lord's side. Fortunately for the others, when they slew the fake lord two days later, the overly loyal knight was so weak that a squire was able to sit on him to keep him from battle. Aweren was talked to rationally and several items were recovered for her in return for removing her curse on the lord.

Aweren

SIZ	12	DEX	13	STR	10
CON	12	APP	19	Age	35

Insight 6,750

Magic Limit 170 *

Personal Life Force 9d6

Magical Protection 85

* Aweren has a magic pendant which increases her natural magic limit by ten to 180.

Notable Traits: Lustful 16, Energetic 18, Generous 16, Honest 16, Proud 19

Notable Passions: Love (Arianrhod) 18, Hospitality 16

Notable Skills: Geomantic Lore 17, Religion (pagan) 16, Sight 22

Notable Talents: Glamour 20, Heal 16

The Castle Wakely

This ancient decaying castle sits restlessly between two large hillocks that stand guard to a large, fertile but untended valley. It was abandoned years ago when the last lord of the castle threw himself off its great battlements. Now, the current lord of the entire region has for some reason bequeathed it to a player knight. Perhaps it is an older knight reaping his long deserved reward, or a younger knight who has done some great worthy deed. For a more mundane reason, it may be simply that the lord needs it manned by trusted stewards to bar the way from increasingly violent raids from that direction. Whatever the reason involved, it is possible for the players to find themselves with the daunting task of refortifying the castle and re-establishing the local community.

This castle can be used to base a campaign out of or as a short run of adventures, in setting up the area for habitation. All the usual politics of a normal campaign should continue, with the players being asked to support various local factions and power plays. In addition, the players are now responsible for stopping raids upon their lord's lands as well as their own, not to mention providing funds and men when they are requested.

The castle's vast empty halls should echo menacingly when players first arrive. Let them know this will not be a simple task. All they have is the shell of the ancient castle, a supply train and a group of peasants. They must set up to survive a possibly devastating winter. All the details will be under their control, from perimeter defenses to choosing the priest for the new church. This is a lot of work; make the players do it for you. Lastly, in addition to normal campaign activity, they have the castle itself to deal with.

THE HAUNTING OF CASTLE WAKELY

The problem, to put it simply, is that the castle is haunted. The spirits of those who once ruled this castle are not at rest and have no intention of letting the players have any either.

There are three ghosts who remain imprisoned within the castle walls. Each is a past head of the Wakely family who died unhappy and unfulfilled. John is the eldest and was undone by his gluttony. Sigmund, his son, was lost before God and William, Sigmund's offspring, fell prey to jealousy. Since their deaths, these traits have magnified and festered within their tortured souls. The ghosts will try to corrupt any new residents to the sins that destroyed them. The methods of each differ and will be detailed in their descriptions.

John Wakely, son of the castle's builder, was raised spoiled and pampered. At a very young age, he grew obese and only his wealth secured him a bride. This wealth was squandered not only on women, but also on fancy food and drink from far off lands. Years later, there was a great famine in the land and the people were hungry. John cared not though and continued his gluttonous excesses. The starving people of the nearby lands took offense and soon his fat head stood atop a pike.

The haunting of John Wakely will take the form of his spirit appearing during mealtimes. He will complain bitterly about the quality of the food and service, while encouraging the players to upgrade their standard of living. Over time, players must resist several times using their Indulgent/Temperate. Each Indulgent success should add to

the financial burden of the castle. When several Temperate rolls have been made, John will give up on convincing the players to follow his manner, but will often taint and ruin their food until either they are driven away or he is.

Sigmund Wakely was understandably affected by the death of his father. All his beliefs were shaken and his outlook upon the world grew dim. His rule was benevolent, but firm. He cared little for the church, the opinions of the clergy or the beliefs of the people. In the end, his sense of good fiscal management even brought about the forclosure of the local church. This did not please the peasants, but as their life was good, they complained little. God, however, was not as forgiving. Sigmund was plagued by many illnesses over the years and eventually succumbed to high fever.

Sigmund only appears on Sundays. When he decides to appear, it is only to harass those who are actively worshipping. He likes to set small fires, knock over objects and disturb prayers. First, he will try to convince player's of the worthlessness of religion. As with John, the personality trait (Worldly/Pious) should be checked several times. The more wordly checks there are made, the more the influence of the local clergy upon the castle should decrease. Once several Pious checks are successful he too will simply give up and become a tremendous annoyance.

William, last lord of the castle, was even more irrational. He saw plots for his life and his wealth behind every bush. When he married, he was greatly in love, but his paranoia spelled an end to his happiness. His wife had many friends, some male. These quickly became rivals and plotters in Williams twisted reality. In a fit of Jealousy he had his wife and several male friends slain for infidelity. However, he later discovered the letters of his wife which revealed her faithfulness and love for him. In perhaps the most rational decision of his life he then leapt from the battlements. With no heir and a history of trouble, the knights and peasants of the land soon departed.

As a ghost, William encourages Suspicion and Vengeance among the players. He will appear any time one of these traits is expressed and try to build on it. He especially thrives on fomenting his traits between the player knights. Successful Suspicious checks are their own reward and as with the other spirits, several Trusting and Forgiving checks will drive him to simple yet tedious haunting.

BANISHING THE GHOSTS

It should be quite apparent that the players need to remove the ghosts. They scare the staff and the animals. Unfortunately, they would not want to go even if they could leave. In fact, it is not their own actions which keep them bound to this place, but the memories of the land. Until such acts take place which restore the land the traits it has lost, the ghost will be bound to the castle.

Each ghost will flee the earth forever when a deed of value to the land is done which reflects most the traits of which the previous lords were incapable. Feel free to use your own ideas to come up with appropriate actions. The following are just three obvious possibilities.

Getting rid of John. During a famine or food shortage, the keepers of the castle show great sacrifice, sharing in the hardships of the

people.

Getting rid of Sigmund. The church is destroyed in a fire. Players go to great lengths to rebuild it as soon as possible, despite great financial and logistical problems.

Getting rid of William. The wife of a player character has come under suspicion of infidelity. Despite much circumstantial evidence, she is trusted. Or, if she has strayed, she is forgiven.

Until they are rid of, the ghosts should be played with relish and enjoyment. They do after all enjoy this. The actual method of removing the ghosts should not be divulged either. Only the true expression of the needed traits will cause them to be expunged and the castle to be freed of their curse.

The Knight of Beasts

The Knight of Beasts: An Encounter in the Woods for Pendragon

Introduction

The idea behind this scenario is for the players have a chance encounter in the woods with Sir Merin, Knight of the Beasts, and his lovely wife, Collwen. Quirks in the characters of these two lead to several moral dilemmas which must be resolved by the player knights.

The encounter begins when Sir Merin invites the knights to share the hospitality of his pavillion.

Background

The animals which accompany Sir Merin on his adventures include an owl, a half-wolf hound, a hawk and a serpent. Sir Merin's animals each have their own story as to why they currently accompany him. Sir Merin himself is an aging round table knight who exemplifies many chivalrous virtues.

Merin's owl, Sapere, was sent by a Enchantress friend of Collwen. During a time of trouble in his marriage, Merin strayed from his vows in an attempt to have more children. The owl reports back to Collwen and the Enchantress to keep Merin from straying again. Sapere is Merin's best friend and sits on his left shoulder.

Neuri, the half-wolf hound, was a pup when Merin received him as a wedding gift. Neuri was Merin's first pet, and so he coddled and pampered him, never letting him near danger. When on adventure Sir Merin has trained Neuri to hide wherever possible. To this day, Sir Merin is overprotective of Neuri. When not in the mansion, Neuri is forced to wear a suit of doggie leather armor.

Telan the hawk was a friendly gift from a fellow knight. The hawk rides constantly upon Sir Merin's right shoulder, but is never hooded. In fact, Merin is a poor falconer, and only lets loose Telan when asked by other knights.

The serpent is Aeddán, one of two he and Collwen saved from Sir Merin's vengeful friends. The other serpent, Arddur, is kept by Collwen. Their litter mates were slain due to their close resemblance to a great beast which had eaten a dear friend (they are in fact, its offspring). Found at the small size of a foot in length, a steady diet has increased the serpent's size to six yards in length in just six years.

Collwen is the virtual opposite of Sir Merin. She is lazy, vain, proud, suspicious, reckless, cowardly and a few more unpleasant characteristics. However, she is pious, and that occasionally keeps her honest. Collwen is the main foil for bringing about moral dilemmas amongst the player knights. She knows many tricks and once killed an assassin intent on Sir Merin's life.

Moral Dilemmas

There are three main dilemmas to be resolved, all in some way related to Hospitality. The first dilemma concerns the meal that the players share after they have accepted the hospitality of Sir Merin's pavillion. Collwen will insist upon cooking it herself. However, she

is a terrible cook. There will be several foul tasting courses. Sir Merin will eat without complaint, for he is very tolerant and used to bad food. However, if any knights offend Collwen, she will demand Merin's aid in avenging her honor. With a sigh Sir Merin has let out many times, he will agree and half-heartedly joust the offender or offenders. Honest/Deceitful and Hospitality rolls may be necessary when Collwen asks how the players like her food.

The second dilemma revolves around Collwen's Pride and her slightly fading appearance. She is still a beauty and teases and leads on any knights she can interest. It is especially fun for her to set two player knights against each other for her favor, which she has no real intention of giving out. Lustful/Chaste rolls are appropriate here. If all else fails, she takes offense at the lack of attention and again requires the aid of her husband to avenge her honor on the field of battle. He apologises as necessary for any disruption of hospitality, but does his wife's bidding. His fear of her is slightly greater than his love.

The last main dilemma comes in the morning, when one or more of the players discovers their mount or mounts to have holes eaten through them. The serpents were hungry last night. A quick examination of the corpses will reveal the obvious truth. Sir Merin will loyally defend his animals if necessary (if they are attacked), but would prefer to replace the mounts of the players with his own. Depending upon gamemaster need, the mounts can either be of more or less value than the ones lost. Sir Merin at all times tries to be as fair as possible, but there will be no completely fair solution. The players should have to choose between taking better replacements or worse. The gamemaster should also make sure that the players realize that this probably happens often to poor Sir Merin. Just, Generous, and Vengeful will play large roles here.

Conclusion

As this encounter takes place in the woods, it can be expanded into a slightly larger adventure, with Sir Merin perhaps accompanying the players on a hunt of some kind in the woods. Possibly, he is there for some important reason and is in need of other knights to aid him. Then again, it could just be a passing encounter leading into some other adventure.

Sir Merin

Sir Merin is a fairly rich banneret knight who was present at the drawing of the sword in the stone by Arthur. A highly chivalrous knight, he is constantly drawn into trouble due to the schemes of his wayward wife. Sir Merin is reknowned for the strange collection of animals that accompany him on his quests. He is Cymric and Christian. His holdings are in Logres.

Glory 10,252

SI2 18	Move 3	Major Wound 14
DEX 10	Damage 6d6	Unconsciousness 8
STR 15	Heal Rate 3	Knock Down 18
CON 12	Hits Points 32	Armor 12 + Shield + Chiv. Bonus
APP 9	Age 42	

Attack: Sword 23, Lance 20

Significant Traits: Energetic 16, Generous 16, Deceitful 14, Just 17, Merciful 18, Trusting 12, Valorous 16

Significant Passions: Hate(Saxons) 19, Loyalty (Arthur) 18, Loyalty (Serpents) 14, Loyalty (Hawk) 14, Loyalty (Wolf) 18, Loyalty (Owl) 20

Significant Skills: Battle 21, Horsemanship 15, Awareness 16, Faerie Lore 13

Horse: Destrier, 8d6 damage

Collwen

Collwen is the rich, spoiled daughter of a banneret knight. She has beauty and money, but a lousy personality. Sir Merin was the only knight willing to marry her, and he did it for her looks and money. Many are the nights that Sir Merin has regretted his decision. Collwen cares only about herself. She obtains much of her enjoyment by inflicting pain and suffering, especially emotional, on others. Despite all her years with Sir Merin, none of his good traits have rubbed off on Collwen.

Glory 4,103

SIZ 11	Move 3	Major Wound 11
DEX 12	Damage 4d6	Unconsciousness 6
STR 10	Heal Rate 2	Knock Down 11
CON 11	Hits Points 22	Armor 0
APP 17	Age 40	

Attack: Dagger 20

Significant Traits: Lazy 14, Deceitful 15, Arbitrary 16, Cruel 15 Proud 16, Indulgent 14

Significant Passions: Nothing above 8

Significant Skills: Chirurgery 15, Courtesy 14, Faerie Lore 20, First Aid 17, Industry 17, Stewardship 16

Sapere

Sapere is a small brown owl made more intelligent by an Enchantress friend of Collwen. When Collwen came to her friend for aid in controlling Sir Merin, she returned with Sapere. Sapere reports any wrongdoing to Collwen and the Enchantress, both of whom understand him. Despite the fact that Sir Merin cannot speak with Sapere, they have had many adventures and battles together and become best friends. Sir Merin has been known to scour castle kitchens for live mice to feed his friend. Sapere has been known to bring Sir Merin a chipmunk or two when adventuring in the woods.

SIZ 1	Move 19	Major Wound 4
DEX 19	Damage 1d6	Unconsciousness 1
STR 4	Heal Rate 2	Knock Down 1
CON 4	Hits Points 5	Armor 0

Attack: Bite 5

Neuri

Neuri is a half-wolf hound that accompanies his master Sir Merin wherever he travels. Trained as a pup to stay away from danger, he will cower beneath anything available if something threatens him. Over the years, he has become highly skilled in dodging hooves of the horses he hides under.

SIZ 4	Move 8	Major Wound 12
DEX 22	Damage 2d6	Unconsciousness 4
STR 12	Heal Rate 2	Knock Down 4
CON 12	Hit Points 16	Armor 7 + 2 for leather

Avoidance 10

Attack: Bite 20

Telan

Telan the hawk is actually a goshawk, as is proper. He was well-trained before being presented to Sir Merin. Now, Telan is older and enjoys the simple pleasure of riding upon his master's shoulder. Telan has as much affection for Sir Merin as a goshawk can have, and on the rare times Sir Merin asks him to hunt, he does his very best.

SIZ 1	Move 20	Major Wound 5
DEX 20	Damage 1d6	Unconsciousness 2
STR 5	Heal Rate 2	Knock Down 1
CON 5	Hit Points 6	Armor 0

Attack: Bite 8

Aeddán

Aeddán is a beautiful three-colored serpent. He was raised from a baby by Sir Merin. When he was small, he rode with Sir Merin, but now that he is fully grown, Aeddán slithers alongside the horses during adventures. Aeddán obeys Sir Merin and has but one great weakness, the taste of horseflesh. Aeddán's loyalty to Sir Merin keeps him from killing Sir Merin's mounts, but this does not stop him from eating other's beasts. This is often a cause of problems for Sir Merin. If enraged Aeddán can become a ferocious fighter.

SIZ 30	Move 9	Major Wound 30
DEX 30	Damage 10d6	Unconsciousness 15
STR 30	Heal Rate 6	Knock Down 30
CON 30	Hits Points 60	Armor 18

Modifier to Valor: -10

Glory to Kill: 150

Attack: Bite 20

Avoidance: 20

Arddur

The twin of Aeddán, Arddur was raised upon Collwen's lap. It is possible that Arddur is the only thing Collwen has truly loved, for it is the only thing never to receive mistreatment at her hands. It behaves much like Aeddán in all respects.

SIZ 30	Move 9	Major Wound 30
DEX 30	Damage 10d6	Unconsciousness 15
STR 30	Heal Rate 6	Knock Down 30
CON 30	Hits Points 60	Armor 18

Modifier to Valor: -10
Glory to Kill: 150
Attack: Bite 20
Avoidance: 20

The Adventure of The Treacherous Pict

INTRODUCTION

This adventure is set in Caledonia and is best dated in Phase 3 of Arthur's reign. This year has seen a marked increase in Pict raiding of Strangorre, in an area just north of King Brangore's capital, Alclud. In the past, King Uriens has always come to the assistance of Strangorre, but these days he and his son spend most of their time at Camelot. Gorre's steward is Urien's nephew Bagdemagus, also a round table knight. Bagdemagus is willing to help Strangorre, but only if he thinks there is real need. Small raids in the northern territory do not an invasion make. Thus, Strangorre finds itself having to deal with the raids itself.

The players may be knights of Strangorre, knights on adventure in the north or even sent there by Arthur, perhaps to escort a new priest to the north so that he may continue his plan of pacification through conversion. In any case, the players knights (and likely others as well) are asked to travel north from Alclud to investigate the cause of the increase raids. They should always be alert for Irish raiders (Scots) as well.

BACKGROUND

A Shaman from the Pictish highlands lost his family to an expedition of Arthurian knights several years ago. This event increased and twisted his hatred of knights and the English far beyond normal Pictish levels. In such a mindset, he ventured south to study his enemies. After more than two years away, he has returned with knowledge he believes will help him destroy his enemies.

Since his return, he has been banding several of the smaller clans together under his leadership, letting each in on his master plan. He plans first to strike against nearby Strangorre. He will begin by softening up the land through many small raids. Then, using the methods and beliefs of the Strangorre knights against them, he will destroy their best knights. When the kingdom is finally weakened enough, the massed clans of Picts will invade.

HUNTING PICT RAIDERS

Several days to the north of Alclud are the lands where the Picts are concentrating their raids. When players knights arrive, they can find several small feudal areas that have been plundered recently by Picts. The Picts are raiding in small bands of 5-10 men and striking quickly, immediately retreating afterwards. They leave many depressed survivors to tell their tales.

After the players have talked to some of the survivors of the raids, they should begin attempting to track the raiders down. Successful Hunting rolls allow them to eventually track down one of the Pict bands. If you wish to make this stage of the adventure harder, the players may also mistakenly pick up the trail of a band of Irish raiders. While this will provide an entertaining fight, it brings the players no closer to their goal of stopping the Pict raids.

THE PICT BAND

When the Pict band is finally discovered, the player knights do not find the bunch of blue-painted madmen they would expect to find, based

on the past history of Pictish raids and the descriptions of the raid victims. The men they find are indeed painted blue, but they are not mad. In fact, they don't even look angry. Their leader will attempt to parley with the party in broken English. Assuming chivalrous knights, the players listen.

The Pict has a deal for the knights. If the champion of the knights fights the Pict champion in an honorable combat, the Picts will leave. If the player knight's champion wins, the Picts will withdraw and promise not to raid for at least a year. If the Picts win, the player knights must withdraw to Alclud for a like time. Of course, other knights may try to follow, but they too must face the Pict champion before the Picts agree to cease their raiding. If no deal is made, the Pict bands continue to raid.

The Picts leave and return with their champion in a day; he is nearby. This means the players must decide upon a champion amongst themselves or find a way to delay the battle until a more suitable champion for Strangorre can be found. That is up to them and their Prudent and Proud scores.

THE PICT CHAMPION

The Pict champion is an enormous man wearing reinforced chain and helm, no doubt pillaged from the south. His armor is covered with blue mud and paint and he wields a massive great axe. He fights from the ground and his spokesman demands his opponent do so as well. He will fight a foe on horseback if necessary, but this would not be a Just or fair fight.

The Picts have no intention of being Just or fair. The blade of the Pict champion is coated with a horrible poison concocted by the Shaman. It can only be noticed if an Awareness roll is a critical success. As the fight progresses, the Pict just tries to wound the Strangorre champion in any way. Once a wound is scored by the Pict, no matter how small it is, the Pict yields and begs for mercy. The Picts will then sorrowfully depart back to the north, promising not to return for at least a year.

The victim of the poisoning must roll under his CON or face the full wrath of the poison. That is, of course, death, though it takes several days to wreak its full course of bodily destruction. If the CON roll is a success, the lucky knight only finds himself in a light coma.

If the Pict champion is defeated without striking a blow, the Picts become enraged and claim the knights cheated. They all attack and shortly are joined by another raiding band that was hiding nearby.

AFTER THE FIGHT

The Picts will not keep their promises, though they may have made many to convince the knights to fight fairly. Raids continue, as will more treacherous challenges to other groups of knights. Pict bands fight any group that has already been tricked once or for some other reason refuses the honorable challenge.

CONCLUSION?

After the discovery of Pictish treachery there will still be many loose ends to tie up.

1. The poisoned knight. Since the poison is not immediately lethal, there is hope to save a life. It is rumored that in the wild lands between Stangorre and Lothian there resides a powerful magician or witch. They could probably purge the poison and save him, but what would they ask for in return?

2. Obtaining the aid of Gorre. Bagdemagus is an honorable man. If worthy and true knights are able to sufficiently sway his mind in court, he could be convinced to send more knights to help Strangorre. This would require the players impressing or persuading many of the court powers to take their side.

3. The Shaman. The players still know nothing of their original mission. It is possible that they could capture some Picts to question, but they are notoriously uncooperative, even under extreme duress. One possibility would be to travel into the highlands themselves to seek the source of the raids. This would be very dangerous, but is possibly the only way to prevent eventual invasion of Strangorre from many united Pict clans.

4. The Irish. Dalriada is one of the prime suspects for provoking the increased Pict raids. If they are not behind the raids, then they are most likely taking advantage of the situation. Perhaps the Picts can be convinced to turn their wrath in a westerly direction.

WILD PICT WARRIOR

Use stats from Pendragon 4th ed. p. 330.

PICT CHAMPION

SIZ: 20	Move 3(+2)
DEX: 14	Damage 6d6+1d6
STR: 16	Hit Points 36
CON: 15	Armor 12 + 3(magic tatoos)

Attacks: Great Axe 20 (1d6 damage bonus)

The Pict Champion will not use the double feint tactic common to Picts. He instead intends simply to pound his way through an opponents armor.

The Youngest Daughter

The Youngest Daughter: Additional Material for The Treacherous Pict

Lady Elenore is the youngest daughter of Sir Bagdemagus. Like her sister before her, Lady Elenore was sent at the age of 14 south to Logres to learn the proper ways of a lady. Her year is now up and it has worked much better for her in taming her wild ways than it did for Lady Mellisant; Lady Elenore is very much the proper young lady.

Her return opens numerous possibilities for player knights in Gorre. Perhaps several are staying in the area after a successful campaign against the Picts, or possibly the player knights have failed to impress Sir Bagdemagus and aid is still needed by Strangorre. In this case, rescuing Lady Elenore would be a +5 in the measuring how much aid Gorre sends. And, Lady Elenore is indeed in need of rescue.

Lady Elenore and her companions were traveling on the well-used and usually safe main road northwards to Gaiholm when they were ambushed. A strange knight and a small giant burst out into the road, slaying all her companions and kidnapping her. When Elenore does not arrive in Gaiholm, Sir Bagdemagus asks the visiting player knights to check on her safety.

The player knights must travel south on the road until they reach the section closest to Birrens, the abandoned Roman Fort. There, they find several locals completing a few fresh roadside graves. Upon questioning they reveal the results of the slaughter they are cleaning up after. Easily followed tracks leave the road and take the player knights directly to Birrens.

Birrens has been long abandoned and has suffered the result of such a fate. Over the last few decades the Otherword has slowly crept over the ruins and accepted them into its realm. A strange faerie being was attracted by strange emanations from the site. After spending too much time frolicking about the ruins his mind was warped even further than normal. The faerie now believes itself to be a powerful Roman noble, stranded in this hostile land, and with only his faithful squire Eibrab (a Giant) to aid him.

The player knights arrive to find Elenore on friendly terms with the Faerie knight. She is teaching him some of the finer points of court manner. Marcus, as the Knight calls himself now, introduces himself and his squire. His conversation rambles, often mentioning obscure references to the glories of Rome that either no longer exist or never did.

If the players knights ask for Lady Elenore to be returned, he refuses, stating that she is training him to be a proper husband. It is clear that he is mad for even a faerie. Lady Elenore is much more forgiving and trustworthy. She believes that if she can teach the knight enough about proper behavior, he will release her of his own free will. She attempts to convince the players of this to the best of her ability. Of course, as the players should realize, Marcus has no intention of ever releasing her. They must free her by force. Marcus accepts proper challenges if any of the player knights so wish, but he and his squire are open to a general melee as well.

Elenore becomes furious at the player knights for not allowing her a chance to teach the knight (if they don't). Unless they handle her well and convince her their actions were appropriate she retains her

anger against them. Upon returning to Gaiholm she lets all who listen know of the unchivalrous behavior (in her eyes) of these knights. This does not affect the deeply grateful Badgemagus or his wife Heledd.

MARCUS THE FAERIE KNIGHT

SIZ 20	Move 4	Major Wound 20
DEX 20	Damage 7d6	Unconscious 10
STR 20	Heal Rate 4	Knock Down 20
CON 20	Hit Points 40	Armor 15 (+shield)
APP 20		

Attacks: Sword 23, Lance 21, Great Spear 21, Dagger 10, Horsemanship 15, Battle 15

Modifier to Valorous: -5

Significant Traits: Valorous 16
Significant Passions: Loyalty(Roman Emperor) 20
Significant Skills: Awareness 15, Courtesy 15, First Aid 15, Hunting 15
Faerie Charger: 7d6, Move 10

Glory to Kill 200

EIBRAB THE SMALL GIANT

SIZ 25	Move 4	Major Wound 25
DEX 8	Damage 8d6	Unconscious 13
STR 20	Heal Rate 5	Knock Down 25
CON 25	Hit Points 50	Armor 15
APP 5		

Attacks: Club 13, Grapple 15*
*Does 3d6 damage and restrains victims with STR<20

Modifier to Valorous: 0

Glory to Kill: 100

LADY ELENORE

Glory 120

SIZ 11	Move 2	Major Wound 13
DEX 15	Damage 3d6	Unconscious 6
STR 9	Heal Rate 2	Knock Down 11
CON 13	Hit Points 24	Armor none
APP 19	Age 15	

Attacks: Dagger 3, Horsemanship 8

Significant Traits: Chaste 12, Energetic 13, Forgiving 16
Significant Passions: Love(Family) 15, Hospitality 12
Significant Skills: Chirurgery 6, Courtesy 10, First Aid 10, Flirting 6
Woman's Gift: Natural Healer

The Trail of the Mermaid

In V5.5 of the digest, I presented my "oriental adventures" rules for Pendragon. Here are two short vignettes, based on Rumiko Takahashi's Mermaid Saga (Mermaid Forest and Mermaid's Scar) published in Japan by Shogakukan, and here in the U.S. by Viz Comics. The scenarios presented can be easily converted for use in a regular Pendragon campaign by changing names and locations, and altering weapon damage to standard Pendragon format.

The Trail of the Mermaid

Many Chinese emperors were obsessed with immortality, and would go to great lengths for the chance to live for eternity. In these vignettes, the characters can be commissioned by the Emperor to seek the flesh of a mermaid, which is said to grant immortality to those who eat of it.

Mermaid Hill

Setting: Fukien Province, an isolated mansion on the coast.

Plot Devices: The corpse of a girl without any feet. The legend of a mermaid buried beneath a hill.

Characters: Foam, a crone; Fan, a young woman with prematurely white hair, stricken by infirmity; Dr. Wan an aged physician; a young servant girl newly come to the mansion.

Secrets: Foam and Fan are actually twin sisters. In their youth, Foam was chosen by their father to become guardian of the Mermaid Hill and its secrets. In her desire for immortality, she tested the effects of the mermaid's blood on her sickly sister Fan, for fear of the effects on herself. The experiment failed. Fan's hair turned white overnight in the excruciations she endured, and her feet became that of a monster's. Foam decided that it was best to tell her father that Fan had died. They maintained the fiction until their father died, with the help of Dr. Wan. Now, she is old and burdened with guilt.

Merely existing, Fan stayed unchanging while her sister was able to lead the life of an ordinary woman; to wed, raise a family, grow old and eventually die. Fan knows her sister knew of the dangers of the mermaid's blood and experimented on her. Now, she lives only for vengeance. She seeks to discover the location of Mermaid Hill to make her sister eat of the mermaid's flesh to repay her for her "gift". Fan seeks the hill more urgently now, for while appearing young but for her white hair, she is old like her sister, and will not live much longer. She will not hesitate to use the life of the servant girl as a bartering tool to get others to fulfill her ends.

Dr. Wan has stolen the feet of newly deceased girls to replace the monstrous extremities of his once-betrothed and alleviate her pain. However, after a few years, her feet once more return to their abominable form, and with the transformation, the pain returns.

The Mermaid Hill has a secret entrance leading into a cave beneath the hill. Within, in a barred pit, is the corpse of a mermaid, impaled upon the wall. Guarding the corpse is a Lost Soul. If the mermaid is disturbed, the Lost Soul will attack the nearest human. If the creatures are defeated, a successful Awareness roll allows the character to find a jar of mermaid poison.

Solution: The characters get Foam to lead them to the mermaid's corpse. At this point, if the characters help Fan, they may receive a Vengeful or Cruel check. If they help Foam to destroy the mermaid's corpse, check Merciful. If they let the scenario play itself out, and do not interfere, they may receive a Prudent check. In any event, the mermaid's corpse should be destroyed, either by a despairing Foam, or (once) purposeful Fan, so that the characters can continue on to the next part.

Village of the Mermaids

Setting: The Eastern Isles, Cape Nosuri.

Plot Devices: Coruscant scales the size of one's palms found near Cape Nosuri. A cliff riddled with caves opening into the sea. A village with no men, where all the old women have the same faces.

Secrets: The women of the village are mermaids. They buy young girls from other areas, and raise them, seeking the *one*, for just as the human who eats the flesh of a mermaid gains immortality, the mermaid (in human form) who eats the flesh of a human who has successfully gained immortality is restored to youth. The mermaid who has lived the longest is chosen to sacrifice her life so that the young girls can eat mermaid's flesh. All those who become Lost Souls are banished to the sea caves.

Solution: Drive the mermaids back into the sea, and rescue the girls.

Mermaids

The mermaid is a being that appears to be half woman, half fish, but upon seeing the creature, there is nothing human about it. Its face is like a bleached skull except for large bulging eyes and gaping jaws filled with sharp teeth.

The flesh of the mermaid is said to grant immortality to those who eat of it, but it is a deadly poison. It is only the rare and exceptional person who is lucky enough to be gifted with eternal life. The vast majority of those who eat the mermaid's flesh are unable to withstand the violent changes it brings upon the body, and either die or become monsters cursed for eternity.

SIZ 12 DEX 16 STR 18 CON 40 HP 52

Harpoon (in human form)	1D3+1
Claw	1D6
Bite	1D8

Regenerate 6HP per round, only kill by a critical success.

Armor: 1 point scales.

Lost Souls

The lost souls are those who have eaten the flesh of a mermaid and failed to gain immortality. They become grotesque fish- or frog-like parodies of human beings, with great lumpy bodies crisscrossed with a network of bulging veins and corded muscles, big goggling eyes, huge clawed hands, and gaping mouths filled with sharp needle-like teeth. Like mermaids, they can only be killed by decapitation, massive head

trauma or mermaid poison.

SIZ 18 DEX 14 STR 21 CON 40 HP 58

Claw 1D8
Bite 1D10

Regenerate 6HP per round, only kill by a critical success.

Armor: 2 points of rubbery skin.

Mermaid Poison

Poison made by allowing the corpse of a mermaid to rot in a mixture of poisonous herbs.

POT 100.

Notes: If the characters decide to eat the mermaid's flesh themselves, remember that it is deadly poison, and only one person in a century (or fewer) have the luck of being able to gain eternal life. To paraphrase Bramt Hex in Michael Shea's "In Yana" after refusing immortality: "It is better to first learn how to taste of this life before taking a second helping."

The Adventure of the Reluctant Bride

This adventure is set in 531, but could probably be moved to another time period with little trouble.

INTRODUCTION

"Hear Ye! Hear Ye! Let it be known by all and sundry that the Lord Rantelis, Banneret Knight of Logres, Vassal to Earl Robert of Salisbury, has announced that his only child, the lady Felicity, most beautiful woman in Salisbury, second only to Gwenever in all of England, is now available for courting by any of the Knights of Arthur. A great dowry has been offered, equal to all of the Lord Rantelis' holdings, minus but a tithe which shall be given to the church upon his death."

Such is the announcement made in the hall of the player knight's lord, upon one fine Summer day. This announcement represents a tremendous opportunity, for rarely does a banneret knight make his daughters available for courting even by the landless, household knights.

The player knights will know that the Lord Rantelis controls some dozens manors, including fiefs given out to four vassal knights. In addition, his daughter is both quite lovely (APP: 24) and said to have a beautiful voice. At once, several knights will set out to visit the castle of Lord Rantelis. This will surely include any player knights currently seeking a bride.

Before player knights leave, they may wish to try and learn more of Lord Rantelis and the Lady Felicity [Intrigue. Success = the Lord Rantelis will not allow his daughter to be wed unless a suitor is able to complete three dangerous tasks. Critical = the Lady Felicity is fiercely independent, and may not easily accept a husband decreed by her father.]

THE JOURNEY TO THE CASTLE RANTELIS

As they travel along the road, the players will encounter several other groups of knights, all heading in the same direction. Many are from nearby locations in Logres, but some have travelled far. This would be a perfect time to reintroduce old rivals or create new ones. All of the knights are travelling to Castle Rantelis to try and seek the hand of the Lady Felicity. By the time the group arrives at Castle Rantelis, it will be some forty knights strong.

There will be a sense of comraderie between the knights as they travel towards Castle Rantelis. Many times, they will burst into song [Sing. Success = 10 Glory. Critical = 20 Glory, and many knights suggest that the knight should try and win the Lady with his beautiful voice], brag of their exploits [Orate. Success = 10 Glory. Critical = 20 Glory, and gain the respect of many of the knights present], and speak of the latest gossip. If the players listen closely to what others know of the lord Rantelis and the lady Felicity, they may learn various rumors of interest [Intrigue. Success = player learns a random rumor from the following random table (roll 1D8). Critical = player learns a true rumor from the following table (roll 1D6)].

Rumors of the Lord Rantelis and the Lady Felicity

1. The Lord Rantelis will require three tasks of a suitor before giving him the lady's hand. These tasks will be dangerous, and,

perhaps, deadly. (T)

2. An ancient family heirloom, The Blessed Cup of Health and Home, was stolen from Castle Rantelis some thirty years ago. The Lord desperately wishes it returned. (T)

3. A cunning wyrm terrorizes one of the lord's villages. He has sent his knights out to find it many a time, but they have never been able to locate the beast. (T)

4. Once, the Lady Felicity disappeared from her father's castle for nearly a week. The Lord was about to declare war upon one of his neighbors, the Lord Argun, who he was sure had stolen her away, when she turned up, refusing to give any explanation for her disappearance. (T)

5. Just a few miles east of the Lord's castle, there is a small hill, covered with strange trees. It is an enchanted place that the peasants all fear. (T)

6. The Lady Felicity and her father fight often. (T)

7. The Lord Rantelis really doesn't wish to give away his daughter. He just wants some knights to accomplish some odious tasks for him. (F)

8. The Lady Felicity already has a suitor, apparently one of the most chivalrous of all the Round Table knights. Even if a knight were to win the lady's hand from her father, he would still have to contend with a knight of the round table before he could make the lady his. (F)

Overall, the trip to the Castle Rantelis should be an enjoyable interlude. Knights will be quick to apologize if they inadvertently give offense, and friendship will reign. When the troupe finally arrives at the Castle, the players should know many of their fellow knights, and probably have befriended a number of them.

ARRIVAL AT THE CASTLE RANTELIS

When the group arrives at the Castle, the scene will quickly become chaotic. Once let through the gates of the lord's castle, the knights will begin to mill around in an area too small for the pack of them.

Fights will break out between knights for space in the already crowded stables [Horsemanship. Failure = the player is unable to find a place to stable his horse. Perhaps he should challenge that other knight who took away the space he was heading for. Success = the player finds a place to stable his horse, but another knight challenges him to a joust for the right. Critical = the player is able to find a place to stable his horse without offending anyone else into challenging him.] One of the players who finds himself a place in the stables will be approached by a knight who is clearly his better. He will demand that the player give up his space in the stable [check Proud or Modest as appropriate]. Some knights may choose to be devious, and steal a stable spot while the owner is off fighting a joust for it [check Honest or Deceitful as appropriate].

As the knights mill around, argue and fight, they will inadvertently crush many of the gardens of the Castle Rantelis. Servants will run madly about, trying to minimize the destruction. Some players may

choose to help them in this task [check Generous]. If so, they will be able to convince some of the knights to move away from the tender gardens with just a few simple words. Other knights will be beligerant, however, and only move if challenged.

After chaos has ensued for a while, the Lord Rantelis will appear. A quiet will quickly fall over the crowd and the Lord will speak:

"I must apologize for the insufficient accomodations, but I did not expect nearly so many to arrive. Clearly word of my daughter's beauty has spread wide."

"And word of your land", quietly interjects a knight near the players.

The lord continues, saying, "I bid you all welcome to my Great Hall, where a tremendous feast is being prepared. Do not worry about your horses. My servants will see to them, and I give you my word that they will all be stabled appropriately."

The knights will all be escorted into the Lord's Great Hall. It is a bit crowded, but room is found for all. Meanwhile, outside, a team of carpenters goes quickly to work, making sure that accomodations exist for all of the horses.

Seating at the feast is very carefully planned. The most Glorious knights sit near to the Lord, while the less Glorious ones sit far away. Only extremely Proud knights will be unhappy with the arrangements. The Lady Felicity is notably absent from the proceedings.

The meal is quite good, and the knights will quickly forget the problems associated with their arrival at the Castle. By the time the meal ends, much of the good-natured amiability of the group of knights will be restored.

Players should be allowed to interact with the other knights during the meal. Serving wenches may flirt. Lord Rantelis' household knights may tell of the attitude or strange doings of the lady (see THE LADY FELICITY'S SECRET, below). Knights may show their Courtesy or Hospitality.

LORD RANTELIS SPEAKS OF THE QUESTS

At the end of the meal, Lord Rantelis will rise and speak to the gathered knights:

"Good men, I know that you are all here gathered to try and win the hand of my beautiful daughter, Felicity. I am eager to see her wed to a good man, who may rule my lands well after I pass away. To ensure that the man who weds my daughter is a true and trustworthy warrior, I have set forth three tasks. He who can accomplish these tasks shall have my daughter's hand.

"First, he must find and return The Blessed Cup of Health and Home, stolen from my house over thirty years ago by a thief in the night. It is a golden tankard, bearing the arms of my house upon the side, and it always brought good luck and good sons to the line of Rantelis.

"Second, he must slay the wyrm which terrorizes the village of Angford, just to the North. It is a cunning creature, and none of my

knights have ever been able to find it. Yet, when the knights are away, it eats peasant babies, devours their livestock and destroys their crops.

"Third, he must raise the enchantment which lies upon the Cursed Grove, to the East. Long, its shadow has loomed across my land, and now, it may finally be removed!

"The Lady Felicity will be presented to you all in morning. Until then, I wish you good night!"

When morning comes, several of the knights will already be gone, having determined that the quests are too difficult, and that there are easier dowries to be had elsewhere. However, the rest will be saddling up, and preparing to head out.

At the gates stand the Lord Rantelis, the Lady Felicity, and several men-at-arms. As each knight leaves, he will be presented in turn to the Lady. She is as beautiful as the knights have heard, but she shows no emotion as she meets the knights. She will nod her head slightly at each of the the knights, and briefly answer their questions if they have any (her voice is indeed lovely), but little beyond that [At this time, players may generate a 1D6 or 2D6 Amor for Lady Felicity if they wish].

Finally, the knights will be outside the castle, ready to confront the quests that they have been given. The fellowship will split in all different directions, as the players and their rivals try and accomplish the different quests, each in their own fashion.

THE LADY FELICITY'S SECRET

However, things are never as they seem. The Lady Felicity has a dark secret which she has never revealed to even her closest confidant. The Lady does not wish to sit at home, minding the manor of her husband, for the fire of chivalry burns bright in the Lady Felicity's heart, and it can only be fed by acts of bravery and valor.

To the Lady Felicity, marriage would be a fate worse than the darkest death, for it would forever crush her dreams of knighthood. Thus, she has concocted a plan to ensure that no other may succeed at the quests and claim her as their reward.

Shortly after the knights leave the Castle Rantelis, the Lady Felicity will slip away. Donning armor, sword and a blank shield, she will secretly ride forth, intending to accomplish the three tasks that her father has set forth herself.

NOTES ON THE QUESTS

The notes given on the three quests are somewhat brief, since they could each be a full adventure in their own right. All of the following ideas will need to be expanded and modified to fit into your individual campaign. However, the background is provided, and that should be a decent starting point.

THE QUEST OF THE BLESSED CUP OF HEALTH AND HOME

The Blessed Cup of Health and Home is a large tankard, of the type that one would drink ale or mead from. Emblazoned upon the side of the cup are the arms of the Rantelis family, a golden Maltese cross

impaled. Long ago, a curse was placed upon the Blessed Cup of Health and Home, that said that the Rantelis clan would fall if the Blessed Cup ever left the Rantelis' hall. The Lord was frantic at first when it was stolen, but eventually decided the curse was simply an old wives' tale, for nothing dire happened to the family. However, since the Blessed Cup was stolen, only women have been born to the Rantelis line, and never shall another male child be born unless the Blessed Cup is returned.

Thirty years ago, the cup was stolen by Sir Dustus, a vassal of Earl Robert who controls a manor half a day to the Northeast. He is vaguely related to Lord Rantelis through a grandfather's aunt's third cousin's brother, or something of the sort. When he began to despair of ever having a child to pass on his lands to, he consulted with an ancient hag. She told him of the Blessed Cup of Health and Home, saying that it was an ancient talisman of fertility for his family. She bid him steal it away, and he did. A son was born to his wife nearly nine months to the day after his return. Although old and decrepit, Sir Dustus still rules his fief. His son, Dustus the Younger, has proven to be a bitter disappointment, more interested in singing and playing the harp than fighting and horsemanship. The Blessed Cup of Health and Home still sits upon the mantle in Sir Dustus' hall.

The players' greatest challenge in The Quest of the Blessed Cup of Health and Home will be in finding exactly what happened to the cup and where to start the search. Here are a few ideas for how to get things rolling:

- * A seer, sage or witchwoman could tell the players to search for the cup "in the glade where the giant kneels". This refers to a glade in Sir Dustus' land where a particularly gnarled tree rests. It indeed does look like a kneeling giant. Other strange prophecies would, of course, work equally well.

- * Knights could note the similarity between the arms of Sir Dustus and Lord Rantelis. Sir Dustus' shield is quartered. In the first and fourth sections lie a golden Maltese cross.

- * A political rival of Sir Dustus could tell the players of seeing the cup in Sir Dustus' hall. Of course, knights following up on such information might inadvertently find themselves in the middle of political intrigue.

- * Knights could speak with all of the acquaintances, scouring the courts of the land until they find someone who knows of the cup. Such a task would be time consuming, but ultimately successful, as Sir Dustus has not tried to hide his stolen cup for decades.

With some work, the players will eventually find themselves in Sir Dustus' hall, the Blessed Cup of Health and Home before them. Sir Dustus, of course, will refuse to give up the Cup, for he has been told that his House will fall if he does. He will claim that it is his and always has been, begging that his memory fails him in his old age if knights insist that he has stolen it.

In the end, players are likely to choose one of three methods to retrieve the Blessed Cup of Health and Home. They may steal it [grant Deceitful checks as appropriate], they may call upon Lord Robert for justice [grant Just checks as appropriate] or they may challenge Sir Dustus for it. If Sir Dustus is challenged, he will fight the battle

on his own, despite the fact that he is old and tired. He will refuse to fight for love.

Near the climax of the Quest, the Lady Felicity should appear. Disguised by her knightly armor, none will recognise her. If asked her name, she will simply state (in a very deep voice) that she is The Unproven Knight. The Lady Felicity should be half a step ahead of the players. They might see her heading towards the Castle of Sir Dustus, or she might be confronting the steward of the castle about the Blessed Cup of Health and Home when the players arrive.

However, the Lady Felicity will be abruptly called away at the last moment, when a peasant woman begs the Lady to help her peasant son, doomed to be executed by an unjust lord. The Lady Felicity will ride off at once, and the players will thus be able to complete the Quest of the Blessed Cup of Health and Home on their own [Lady Felicity is granted a Merciful check, as are any players who might join her].

THE QUEST OF THE CUNNING WYRM

In the city of Angford, there dwells a vile wurm. It is not great beast, not the sort one would write legends of, nor does it belch forth streams of fire or clouds of noxious gas. However, it is mighty enough to scare the townsfolk, eating their livestock and destroying their crops. And, more importantly, it is cunning enough to hide when knights are nearby.

Getting to Angford should be easy enough, and the townspeople will be more than happy tell their tales of the ferocious beast which terrorizes their town. After talking with the townspeople, the players should have no doubt that an awful beast does indeed lurk in Angford. However, no matter how long they stay in the the town, the creature will not appear.

In order to confront the cunning wurm, the knights will need to convince it that there are no knights about. First, they will have to discover a way to drive the rivals out, for a half dozen of the knights who came to seek the Lady Felicity's hand are lounging about, waiting for the wurm to appear. Alternatively, the players might be able to wait the rivals, for they will become bored if the wurm does not attack within a few weeks. Then, the player knights will need to find a way to hide their horses and armor, and disguise themselves, so that the cunning wurm will come out of hiding.

When it appears that there are no knights in the village, the cunning wurm will strike. Listening for screams in the knight, the players should be able to corner and kill the beast with ease.

However, just as they close in on the beast, Lady Felicity will once more appear, clad in her full armor, disguised as the Unproven Knight. Well before the players, she realized that the wurm hid from knights, and she has been pretending to be a peasant in the village ever since. For the entirety of the battle, Lady Felicity will fight at the player's side, although the serpent will never attack her. It should be obvious that she is a brave and doughty fighter.

When the battle is over, Lady Felicity will shake her head sadly. Counting the player knight's numbers, and pointing towards their wounds, she will say, "I can not take credit for completing this quest, for there were many more of you, and you all bear the wounds of the battle with this snake, while I am untouched. Take the beast's

head as your trophy. I shall not contest you in the court when you claim it as your prize." If the player's try to share the quest victory, the Lady will state "I know the Lord well, and he would not allow two to share victory. If I were to claim credit as well, the Lord would declare that none had won the quest, and create a new one to take its place. We would both lose, and I could not do that to you, for you fought bravely and valorously." Unless the players insist that the Unproven Knight take all the credit for completing the quest, Lady Felicity will leap upon her horse and ride quickly away [acruing a Generous check along the way. if the players insisted that Lady Felicity take credit, they may have that Generous check instead].

THE QUEST OF THE CURSED GROVE

On a hill to the East of the Castle sits a grove of trees, some two score in number. Although the grove is small, the dark, looming trees seem nearly to grow together. A knight would have to fight to gain entrance between the trees, and once within, he would be surrounded by darkness and gloom.

The Cursed Grove is a magical place, with close ties to Faerie. Generations ago, when the first of the Rantelis came to Logres, he came to this place, and arranged a deal with the fay folk. The fay agreed to protect his land from the ravages of drought, plague and pestilence. In exchange, the first Lord Rantelis swore that the Hill of Trees would forever belong to the people of Faerie. Unfortunately, the tradition has not been passed down. Even if the current Rantelis knew of the legend behind the Cursed Grove, he would deem it superstitious nonsense, and ignore it.

As the players travel towards the Cursed Grove, they shall meet once more with the Unproven Knight, who is Lady Felicity in disguise. When she sees the knights, she will greet them, and tell them of her recent experiences: "Friends, if you go towards the Cursed Grove, I suggest that you instead turn at once away. I have defeated the champion of the Grove, and won my way through to the Prince of the Place. I spoke with him, demanding that he raise the enchantment which terrorized the peasants of the land. I was ready to cleave about me with my sword if he refused, to hew the entire grove down to the ground. But, instead, he showed me the mark of the House of Rantelis, and swore upon his honor that the land had been granted to him generations ago by the first Rantelis that came to this land. I saw that it would be unjust to drive the fay prince from the land that was rightfully his, and so I turned away, though it nearly broke my heart to do so. I will not stand in your way, but I do again suggest you turn back at once, or you will not be serving justice this day."

As stated, Lady Felicity will not stand in the way of the players if they decide to continue on to the Cursed Grove. However, she will not give them any aid, and nothing may be said to change her mind.

When the players arrive at the grove, they will see that it is just as it was described to them: dark and gloomy. If players try to enter the grove (a difficult task, doable only on foot) a fay knight shall ride from around the grove, and challenge one of the knights. If the players actually try and destroy the grove, a group of 6 frenzied knights will appear, ready to fight the players to the death to save their home.

Once inside the grove, the players will find that it is much larger

within than without. The entire place is dark and shadowy, and the journey to the center of the grove may take hours or days. If the gamemaster wishes to introduce additional dangers or the weird distortions of fay, this is an excellent time to do so. Eventually, the players will reach the center of the grove, where they will meet Prince Effin, Lord of the Fay of the Hill. He will show a signet ring bearing the sign of the House Rantelis, and swear that the land was granted to him long ago.

This quest may be accomplished in two ways. If the players survive the onslaught of the frenzied fay knights, they may stand just outside the grove and destroy all of the trees that make it up. Once all forty have been destroyed, the portal to the faerie realms shall be forever gone. Alternatively, the players may try and find a way to convince the faerie to move on to another place. They might try trickery or offer promises to the faerie prince. They should beware though, for faerie favors never come lightly. If given sufficient incentive, the faeries will be willing to move on.

During this quest, the players may try and return to the Curent Lord Rantelis, and confront him with the fay's tale. He will laugh, insist that his ancestors never would have made such a promise, and demand that the players complete the quest [Players should be granted Just or Arbitrary rols1 depending on what they do during this Quest. Lady Felicity has already earned a Just roll for her actions].

QUEST COMPLICATIONS: THE RIVALS

Unless the players are complete bumlbers, the rivals will never be true contenders for Felicity's hand. However, they will still offer many complications for the questors. These complications may all be played up for comedic value if you like.

For a start, the rivals will always be in the way, especially for the latter two quests. The town of Angford and the Cursed Grove will both be thick with knights trying to win the hand of Lady Felicity. The rivals could inadvertantly lead the players upon many wild goose chooses. When a knight yells "Snake!" in Angford, many knights will quickly descend upon the spot, no doubt cutting innocent gopher snakes, vines, and all other manner of serpentine objects to bits.

In addition, the rivals will constantly be making false claims of quest completion. When the knights return to the Castle bearing the Blessed Cup of Health and Home, they may very well have to queue up behind a dozen other knights, each bearing some manner of drinking implement that they claim is the quest object.

Finally, after the players succeed at the first of the quests, some of the rivals will begin to grow surly, challenging, insulting and threatening the players for no good reason. A small camp of disgruntled suitors will appear outside the Castle, deriding all who arrive or go forth.

If the players became good friends with any of the rivals during the first day of this adventure, the gamemaster should play this up. Do they help him if he is doing poorly? Perhaps let him share in the glory? Will they reconsider the quests if they learn that their friend was slain while trying to win the hand of Lady Felicity?

CONCLUSIONS

Finally, the Quests will be done, and all of the remaining rivals will come before the Lord, to see the Lady Felicity given away. Unless the players did very badly, or gave up on some of the quests entirely, none of the rivals will have completed any of the quests. If one of the players completed either two or three of the quests, he will be named the victor. Else, if either two or three quests were completed by Lady Felicity, the Unproven Knight, she is considered the victor. It should be noted that the latter case is extremely unlikely.

Player Knight Victorious

As Lord Rantelis speaks, saying that the player has proved his valor and bravery, thus winning the hand of his daughter, the Unproven Knight will ride into the Courtyard. He bears a red favor upon his chain shirt, and proudly proclaims that it is the favor of the Lady Felicity, and none may claim her hand unless they first defeat him. A silence will fall over the entire court, and the gamemaster should take this time to intimidate the players a bit. Let them hear nearby knights whispering that they heard that the Lady had a lover in Camelot, and that a certain knight of the round table smiled upon the Lady Felicity, and that they had heard that the white-shielded knight was a demon with the lance. If the gamemaster can convince the player that he is about to fight Lancelot or some other knight of the round table, he has done his job well.

After thinking a bit, Lord Rantelis will say, "So be it! Until one sayeth 'no more!'" The court will quickly move out to the jousting grounds, to watch the challenge being fought.

The fight will probably be a short one, for the Lady Felicity is not nearly as adept with Lance as with Sword. In addition, she lives under the burden of chivalry. If the player is knocked from his horse, the Lady Felicity will give him time to remount, so that he can joust again.

If Lady Felicity does manage to win the fight, either by scoring a stunning blow, or convincing her opponent that she is the better man, she will take off her helmet, revealing her smiling face, and proclaim "I have defeated all challengers. My freedom shall never be taken from me." Continue as with 'Felicity Victorious' below.

It is more likely, though, that Lady Felicity will be knocked from her horse. As she falls to the ground, her helmet will be knocked away, and her flowing locks of brown hair revealed. "You have rightfully defeated me," she will say, "and there is nothing more I may do. I have tried my best to retain my freedom, but it is clear that I was doomed to lose. It grieves me greatly, but you have won my hand in marriage. I will not force my father to break his oath." Picking herself up slowly, the Lady Felicity will walk back towards the castle. A silence will sit across the battlefield.

The player has won the right to wed the Lady Felicity, and he may now do so if his wishes. If the marriage occurs, the Lady will do her best to please her husband, for it is the Just thing to do. She will never be truly happy, though, and her husband will be aware of her sadness, no matter how she hides it.

Instead, the player may decide to give up his right to Lady Felicity's hand [give the player a check in Generous], perhaps even offering to fight as her champion against all comers. Lady Felicity will be filled with joy if this happens, but her father will barely be able to

control his fury. The court will be dismissed, all the knights sent home.

Felicity Victorious

It is remotely possible that the Lady Felicity may emerge from the trials victorious, either by accomplishing the quests (probably due to the good hearts of the players), or defeating the victorious player in combat. If this occurs, she will proudly reveal her true face, proclaiming "I have defeated all challengers. My freedom shall never be taken from me." Her father, barely controlling his anger, shall immediately call the court to a close, and all knights shall be sent home.

The Return of Felicity

Even if a player knight lost Felicity, by being defeated, or giving her up when her true feelings were revealed, he has definitely not seen the last of her. Very soon, the players will hear that she is adventuring about Logres, now officialy a Knight of the Realm.

In addition, if a player knight especially impressed Felicity, either by allowing her to win the contest of quests, despite her chivalrous nature, or returning to her her freedom, even after winning her hand, he will be hearing from her again, in the form of a letter. It speaks of Felicity's respect for the chivalry of the knight, and asks if, perhaps, he would still like to court her, despite the revelations of her true nature. The letter warns, however, that she plans to never give up her life of adventure and suggests that if the player has any thoughts of changing that, he should give them up at once.

If the player knight does decide to court Lady Felicity, he will have to again prove his chivalrous nature. If he can do so to her satisfaction, she will grant him her hand. The Lord Rantelis, will, of course, throw the greatest party that Logres has seen in years.

FUTURE STORY IDEAS

If a player knight does end up the new lord of Rantelis Castle, a good number of story ideas become possible:

* Lord Argun, ruler of the fief to the west of the Rantelis Land, long coveted Lady Felicity and the lands that a marriage to her would grant. He shall not be pleased with Felicity's marriage, and shall do his utmost to test the new lord. If the new lord seems weak, Lord Argun may even invade, or, alternatively, try to destroy the new Lord of Rantelis through political manipulations.

* If the marriage occurred after Lady Felicity declared her freedom and won her knighthood, the player knight will constantly have her safety to worry about. Ideally, one of the other players could take Felicity as their permanent role. If that is not possible, Felicity could instead be an NPC, constantly getting into trouble, and extracting her husband from the same.

* The new Lord of Rantelis will find himself in dire straights if the Blessed Cup of Health and Home is again stolen. No male child shall ever be born to the Lord of the House, unless the Blessed Cup is also in residence. If a player realizes this, he will clearly do his utmost to recover it.

* The Quest of the Cursed Grove may have repercussions. If the fay were driven off, they will surely try to return. Even if they left nicely, after some agreement, there may be problems. Perhaps a new group of less friendly fay will try and move into the hill. Or, the old Fay of the Hill may return, either to do some mischief or collect on some debt.

NPCS

The Lord Rantelis

The Lord Rantelis, a short, stout man, is forty-five years old, past his prime. He hopes to find a good man to marry Felicity, so that the family land may be passed on to one who is deserving.

Glory 3107

SIZ 9	Move 2	Major Wound 8
DEX 11	Dam 3D6	Unconscious 4
STR 8	Heal 2	Knock Down 9
CON 8	HP 17	Armor 10 (+shield)
APP 12		

Combat Skills: Sword 18, Lance 19, Battle 17, Horsemanship 15

Significant Passions: Love (Family) 17, Hospitality 12

Horse: An old, gray charger, past its prime, Damage 5D6, Move 5, CON 11.

The Lady Felicity

Felicity is a striking beauty. She is tall and slim, and has beautiful, flowing light brown hair. Usually, Felicity is happy and cheerful, a joy to be around. However, Felicity's upcoming marriage sits upon her now, like a black cloud, and she is silent and morose. She wishes to be a knight, not a housewife. When out erranting, Felicity wears reinforced chain and a great helm and bears an entirely white shield.

Glory 1031

SIZ 15	Move 3	Major Wound 15
DEX 16	Dam 5D6	Unconscious 8
STR 14	Heal 3	Knock Down 15
CON 15	HP 30	Armor 12 (+shield)
APP 24		

Special Traits: Beautiful Voice

Combat Skills: Sword 21, Lance 16, Battle 12, Horsemanship 16

Significant Traits: Energetic 14, Generous 17, Just 18, Merciful 17, Modest 13,

Valorous 16, Deceitful 13

Significant Passions: Honor 16

Significant Skills: Awareness 14, Chirurgery 12, Courtesy 9, Dancing 11, First Aid 12, Orate 17, Singing 22, Tourney 12

Horse: A beautiful white charger that refuses any other riders, Damage 6D6, Move 8, CON 12

Sir Dustus

Aged 53, Sir Dustus is a very old man. However, he is willing to fight to the death if he believes that his family is at stake.

Glory 1748

SIZ 7	Move 2	Major Wound 4
DEX 8	Dam 2D6	Unconscious 3
STR 7	Heal 1	Knock Down 7
CON 4	HP 11	Armor 10 (+shield)
APP 6		

Combat Skills: Sword 12, Lance 15, Battle 8, Horsemanship 13

Significant Passions: Love (Family) 19

Horse: A pathetic looking courser, dirty and bedragled, Damage 5D6, Move 8, CON 12

The Cunning Wyrm

Although not one of the great drakes of legend, the cunning wyrm can still be a plenty dangerous foe, capable of killing unwary knights.

Glory to Kill: 150

SIZ 20	Move 6	Major Wound 30
DEX 24	Dam 7D6	Unconscious 13
STR 18	Heal 5	Knock Down 20
CON 30	HP 50	Armor 12
APP 3		

Combat Skills: Bite 18

Significat Traits: Cowardly 20

Horse: The Cunning Wyrm enjoys eating horses. cows too.

The Faerie Knights

The Faerie knights will fight to protect their home and drive intruders away. If player knights try and destroy their grove, the faerie knights will go berserk. All combat skills are increased by +2, and the faerie knights ignore the effects of major wounds.

SIZ 18	Move 4	Major Wound 18
DEX 18	Dam 6D6	Unconscious 9
STR 18	Heal 4	Knock Down 18
CON 18	HP 36	Armor 14 (+shield)
APP 20		

Combat Skills: Sword 20, Lance 20, Horsemanship 20

Significant Passions: Loyalty (Prince Effin) 20

Horse: The Faerie knights all ride unearthly looking gray horses which shine with a strange vitality, Damage 7D6, Move 10, CON 13.

Effin, The Faerie Prince

Effin, the Prince of the Faeries of the Hill looks quite harmless, but that is a facade. In truth, he is a fearsome bargainer, and a fierce manipulator. Effin is somewhat stubborn, and will not be moved from his ways unless he is convinced that it is in his best interests.

SIZ 11	Move 3	Major Wound 25
DEX 19	Dam 4D6	Unconscious 1
STR 12	Heal 12	Knock Down 11
CON 14	HP 25	Armor None
APP 24		

Significant Traits: Energetic 14, Vengeful 14, Deceitful 12, Proud 13
Significant Skills: Faerie Lore 30
Horse: Effin has no horse

The Adventure of the Good Knight

INTRODUCTION

The player knights in this adventure come across rumors of an evil knight rampaging about the countryside at night. When the menace is tracked down to his castle, the players find no evil-doer, only a pious and christian knight. Unfortunately for the surrounding countryside, the good knight is under a horrrble curse. Each night he rides out and fulfills the evil intentions of a wicked enchantress, but cannot recall any of his foul deeds the next day.

When the players learn of this, they must try to stop him, but can they do so without killing him? If the knight is stopped, there still remains the problem of the curse. When the enchantress is sought out, she turns out to be the wife of a powerful local noble. The players must find a way to get her to remove the curse and then mete out the king's justice.

BACKGROUND

Sir Gweson the Kind is a notable knight, living the quiet life of an older gentleman. He is just getting used to the ease and tranquility of retirement from a life of adventure and questing. One of his last great acts was the slaying of a terrible dragon that had come to destroy a nearby village. Unbeknownst to him, the dragon had been sent by Lady Meleri, a powerful enchantress, to avenge perceived wrongs done to her by the people of the village. Meleri was incensed at her failure and placed a powerful curse upon Sir Gweson for spoiling her revenge. Each night, he now takes the place of the dragon and travels the countryside completeing wicked deeds for the enchantress. Each morning, he forgets the horrors done the previous night. This has continued for several weeks and both Sir Gweson and the local peasants are getting very tired due to the actions of the evil knight.

START UP

This adventure can be placed near the home region of the player knights, or it can be set as an encounter to be met while off knight erranting. In either case, rumors of an evil knight wreaking havok about the countryside should reach the ears of the player knights. It is said that the evil knight comes out only at night, wearing the blackest armor in which to commit his foul deeds. He has the strength of ten men and fears nothing, not even the wrath of god. Several of his victims have been pious holy men.

Let the player knights ask around for more information on the evil knight if they wish. It should become clear to them that the evil knight only travels at night and that he is new to the area; the violence only began a few weeks ago. Whenever you get the chance, reinforce upon the players the great atrocities committed by the evil knight. Make up mutilations, violations, murder, rape, arson, etc. to increase the urgency of the situation.

TO CASTLE CORINAETH

Simply wandering about looking for the evil black knight, even during his hours of activity, yields no success. The players must track down some of his past victims and then follow the trail back from the scene of the crime. [Hunting. Success = Follow the trail back to the area of castle Corinaeth. Critical = Follow the trail into castle Corinaeth.

Fumble = Follow the trail to an innocent's home] If the players have no success in tracking down the evil knight, let a local suggest they ask the Good Knight, Sir Gweson, for assistance. He is very knowledgeable on the local area. [Heraldry: Success = Sir Gweson has recently retired from a life of chivalric duty. Critical = Sir Gweson's last victory angered Lady Meleri, the wife of the local Count.]

AT THE CASTLE

When the player knights finally arrive at castle Corinaeth, they are eagerly greeted by Sir Gweson's servants. A young serving boy then leads them to meet Sir Gweson. Due to recent events, Sir Gweson is now forced to spend most of the day in bed recovering. It is there he greets the player knights, offering them all the hospitality they want. Sir Gweson's condition is not good, and successful First Aid or Chiurgy rolls reveal Sir Gweson's body has been greatly overtaxed by all his past adventuring. The gamemaster should play up what a chivalrous knight Sir Gweson once was, and have the servants comment on what a tremendous master he is.

When questioned, Sir Gweson has little information of use to add beyond what the players already know. All he can do is bemoan the foul condition that weakens him and forces him to bed, or he would be out chasing the scoundrel now. He has had his shining white armor brought into his room in case his strength does return.

The players may wish to search the castle, but you should point out that it would not be very hospitable to do so. If they insist, then they should be told it would be best to wait until nightfall, when the servants have gone to bed.

THAT NIGHT

Once darkness falls, whether the players are asleep or searching the castle, Sir Gweson falls into a trance, dons a suit of blackened armor hidden in the dungeon and rides off into the night. This is usually done without the knowledge of the servants, but this night is different. A young serving maid having trouble sleeping decided upon a late night stroll. She sees the Black Knight riding off and her screams wake the castle's inhabitants (or alert searching players). When Sir Gweson is checked, his bed is found empty.

TO STOP THE BLACK KNIGHT

The trail of the Black Knight is so fresh that it is easy to follow despite the darkness. As the players follow the trail, they soon spot a glow in the distance. The glow comes from a nearby village. Upon entering the village, they view a horrific scene in the glaring light of a burning church. The Black Knight has hauled the priest out of bed and into the village square. Just as the players arrive, he beholds the helpless man. The head is rolled into the center of the village square and then the Black Knight lifts the body of the priest and hurls it into the burning church. Because the church is over forty feet away from the Black Knight the players should understand that he has immense strength.

The Black Knight casually mounts his charger and begins his return to Castle Corinaeth. Unfortunately, the player knights are in the way. They will have to decide what to do at this point. One obvious choice is to do battle with and slay the Black Knight. If this is done, the

nearby lands will be given a brief respite, until Meleri's wrath is again roused. Sir Gweson's servants and castle are taken back by the local count and they live unhappily ever after.

If the Black Knight is incapacitated or captured he can safely be brought back to the castle. If allowed to pass freely, he returns to the castle and crawls back into bed just before the crowing of the roosters. In either case, he remembers nothing of his actions the previous night. When told what he has done, he becomes almost catatonic with grief, and demands to be killed to stop his actions. Fortunately, he might settle to be tied carefully and guarded at night. When questioned about the cause Sir Gweson has but one suspect, Meleri.

LADY MELERI

Lifting the curse from Sir Gweson can be done by any blessing of strength 120 or more. If no one of sufficient ability is available, or in the event that the players decide to seek justice for the slain villagers, then Meleri must be visited.

Lady Meleri is easy to find. Her husband is the local count and he wields great authority and respect in the area. Alas, Meleri has ensorcelled him with love elixers and he tolerates no hostility directed at his wife. This is a major hurdle in bringing her to justice and gamemasters must decide how intractable she is.

If she is fairly nice, then well-behaved players may be able to talk her into removing the curse. This requires much sweet-talking and role-playing by the players.

If she is average, then she requires something before she removes the curse. This may be a local monster slain, a special flower obtained from a local glade, or even a sleepless night with the most handsome player knight. This can lead to another entire adventure.

If she is vengeful, or if the players decide lifting the curse is not enough and she must be brought to justice, then the players must remove her from power. This is the most difficult task, and it may not in fact be possible. The easiest way would be to remove her ensorcelment of the count or to prove it to a higher authority. A more difficult way would be to join the count's court and use intrigue to build up evidence against her. Then, she could be killed without loss of honor, for with her death the count would then listen to reason. If she is just killed then the players lose the 2 honor for killing a noblewoman. Of course, the players will probably think of something else entirely different and succeed that way.

RESOLUTION

Event	Glory
Stopping the Black Knight	50
Removing the Curse on Sir Gweson	75
Killing Meleri honorably	100

NPCS

Sir Gweson the Kind (The Black Knight)

Glory 8,525

SIZ 15	Move 3	Major Wound 6 (22)
DEX 9 (14)	Damage 4d6 (7d6)	Unconscious 5 (9)
STR 7 (26)	Heal Rate 2 (5)	Knock Down 15
CON 6 (22)	Hit Points 21 (37)	Armor 14 +shield
APP 10		

Attacks: Sword 23 (26), Lance 22 (24)

Possessions: Charger

Lady Meleri (enchantress)

Insight 5,620

SIZ 12	Move 3	Major Wound 10
DEX 15	Damage 4d6	Unconscious 6
STR 11	Heal Rate 2	Knock Down 12
CON 10	Hit Points 22	Armor none
APP 15		

Attacks: Dagger 16

Significant Skills: Sight 16, Geomantic Lore 14, Celestial Lore 15

Magical Talents: Banish 5, Curse 20*, Healing 17, Travel 15, Weather Control 12.

* - Natural Talent

Magical Limit: 82

Magical Defense: 82

Personal Life Force: 5d20

The Adventure of the Missing Hawk

The Adventure of the Missing Hawk: A Solo Adventure for Pendragon

INTRODUCTION

This adventure begins with the player's lord calling for a day of Falconry. Ideally, this should be Arthur, but lesser Knights may have lesser lords. All are to meet at a well known field near a well-stocked forest. As this is to be a grand day, many ladies and followers are coming along to enjoy the festivities. Music and the odor of flavoured meat fill the air. Despite the festive nature of the occasion, Arthur (or other lord) always insists the Falconry be done by the book, as is Just. Clergy must use Sparrow Hawks; Ladies, Merlins; Knights, Goshawks; Earls, Peregrin Falcons; and Kings/Princes, Jerfalcons. The order of turns follows that pattern as well, generally going from lowest to highest glory. If a contestant does not have the correct type of falcon he has several minutes to come up with the correct type. Players who succeed in their skill roll receive 10 Glory, if they have a Critical success before such a large gathering, they receive 50 Glory.

All goes well, until the mid-afternoon, when it is Arthur's turn. Arthur releases his favorite Jerfalcon correctly, but while it is flying high over the nearby forest there is a flash of light, and the bird is gone. Everyone suspects foul play, and Arthur is irate about the loss of his favorite bird.

"A fine charger from my stables for whomever returns my Falcon!" screams out Arthur seconds before all the nearby knights and squires start a frantic rush to their mounts. The player, and squire if present, then join the mass of knights headed into the woods. Unknown to all, the local forest is protected by a Maiden of the Woods. An evil witch has recently trapped the Maiden, but needs a knight to finish her off. Thus, she has captured the Jerfalcon to lure knights into the forest.

INTO THE WOODS

The player knight eventually separates from the other knights once they enter the densely wooded forest. Once no other knights are present the player knight passes a tree with an interesting feature, a small faerie sitting on a limb above the knight's head.

The little faerie is friendly and always speaks in rhyme. A possible introduction is:

Greetings to you good Sir Knight.
Are you looking for a bird that was lost in flight?
I'm Cathaen, up here looking for mice,
folk round here come to me for advice.

If the player knight is friendly, Cathaen passes along the following advice.

When deeper in the woods you find yourself
Take the far right path, to find the elf
Or bear left for a fight that's a chore
But, to find the bird you are looking for
Take the middle path, go straight and true

Look for the old woman, dressed in blue.
But beware of honeyed words and her wiles
Lies lurk behind those withered old smiles.
Harm not the forest, be it squirrel, bear, or tree,
Or the curse will be far, far greater for thee.

After the faerie has been thanked (or attacked) he disappears with a small flash of light.

After another hour or two the player knight wanders deeper into the forest and comes upon a small meadow. There, the paths ends only to begin in three places at the far side of the glade. All of the paths look similar. The knight must choose which path to follow (it should be an easy choice).

THE PATH TO THE RIGHT

If the player knight takes this path, he eventually comes across the small faerie he had met before.

Why, good Sir knight did you choose to come this way?
Perchance, you like me, and want just to stay?

Whatever reason the player had for coming this way is not important. The faerie elf teases him for a little while before finally saying

Well, it has been fun, but it has had its cost
You've wasted much time, and now you've lost!

Once the player leaves the faerie he suddenly realizes that it is almost sunset, his brief chat with the elf took several hours and someone else has completed the quest. 10 Glory and a check in Faerie Lore for attempting to recover the king's Jerfalcon, but meeting an elf.

THE PATH TO THE LEFT

This path leads deeper into the woods, to the home of a large, angry bear. The bear is upset at the loss of the Maiden of the Wood and fights anyone who comes by. 25 Glory for defeating the bear, but the time wasted has enabled someone else to fulfill the quest and return the Jerfalcon to the King.

THE MIDDLE PATH

The middle path leads to a beautiful shady glen. A small hut stands in the center of it, with a beautiful weeping willow overhanging a small pool close to the hut. If the player knight knocks or calls out, the door is opened by an old woman dressed in a tattered and worn blue dress. She is very ugly, and happily invites the knight in for a drink.

Once inside, it can be seen that the hut is in noticeably better condition than the old woman. Lace curtains hang from the windows, and embroidered silks cover shelves and tables. A brightly glazed teapot is sitting on the small wood-stove, piping away happily. Most importantly though, a hooded Jerfalcon is resting atop the headboard of the bed. By its markings, this is none other than Arthur's bird.

The old woman pretends to be a doting old grandmother, and refuses to talk of the Jerfalcon or other matters until her guest has been

seated and been served some tea. Hospitable knights should await the old lady, while Worldy or Reckless knights may ignore her and try and grab the falcon. In this last case, the old woman allows the player knight to steal the Jerfalcon, but when they return with it to Arthur he points out a new curse. The old witch has reduced their Appearance by three. Glory 50 for returning the Jerfalcon despite being cursed, and a fine new Charger.

If the player knight is polite and sits with the old woman she babbles on a bit and eventually offers them two choices. They are dependent upon whether or not the knight has already drank her tea. If they have, then she cackles evilly and shows them a mirror. Their Appearance has been lowered by five! The only way to cure it she says is to take the axe by the door and cut down the Willow tree just outside the hut. If they refuse to drink the tea, she tells the player knight she will return the Jerfalcon if they simply cut down the Willow outside for her. If they refuse at this point and just take the Jerfalcon, the same results as mentioned before occur.

Eventually the player knight should find themselves standing before the Willow with axe in hand, trying to decide what to do (He may be there to get the Jerfalcon, or remove the curse and get the Jerfalcon). If the player hesitates, or looks like they are about to start chopping, a small squirrel leaps out of the tree and attacks them. The squirrel attacks until the knight retreats or the squirrel is dead. If the squirrel is killed, a large angry bear charges out of the woods and attacks the knight until the knight retreats or kills the bear. The knight is then free to chop down the tree if they so wish.

If at any time the knight decides that his curse and/or the king's Jerfalcon is not worth the price of harming the Willow Tree and starts to leave, he completes the quest. The Willow Tree quickly transforms into a beautiful maiden dressed in green silk. She is a Maiden of the Woods, protector of the forest. The old witch had tricked her and transformed her into a willow tree, until either she was chopped down or some brave knight refused to kill her for their own benefit. The witch did not dare kill the Maiden herself, for then the Maiden could give her a dying curse.

The Maiden of the Woods summons her bear (another, if the first has been slain) and it chases the old witch out of the hut and out of the forest. If any of the animals were harmed by the player knight before the curse was broken the Maiden returns the Jerfalcon and any curse the player is under (ugliness), then politely asks the knight to leave her forest. 100 Glory and a fine charger for returning the Jerfalcon to Arthur and helping rid the forest of the evil witch.

In the best scenario, the player knight refused immediately to harm anything in the forest. In this case, the newly freed Maiden is most grateful. She offers her own personal hospitality, as well as that of her whole forest, anytime the knight so wishes to visit. If cursed, the knight is cured and, as in the other case, the bear is summoned to chase off the old witch.

Also in the best scenario, the Maiden develops a slight Amor of the player knight and gifts him with a pet squirrel. This little fellow is quite intelligent for a squirrel. Since the Maiden cannot leave the forest she protects, the squirrel can be a reminder to the knight of her presence. The squirrel can also help the knight return to the Maiden's hut, or other places in the woods. 150 Glory for completing

the quest, plus a fine charger and a cuddly squirrel.

Angry Bear

SIZ 25 Move 8 Major Wound 18
DEX 10 Damage * Unconscious 11
STR 25 Heal Rate 4 Knockdown 25
CON 18 Hit Points 43 Armor 7
APP angry

Avoidance: 5

Modifier to Valorous: 5

Glory to Kill: 25

* Attacks: 2 paw swipes @15. Bears may attack only one target per melee round. If the bear wins the round with an attack roll, it makes two 3d6 damage rolls instead of the usual single attacks. When combating a mounted foe, this bear usually attacks the mount first. A bear always completes one more attack after his hit points reach 0, he becomes unconscious, or receives a Major Wound. Thus a bear fights one round after he is dead.

Frisky Squirrel

SIZ 2 Move 2 Major Wound 4
DEX 16 Damage 1d6 Unconscious 2
STR 3 Heal Rate 1 Knockdown 2
CON 4 Hit Points 6 Armor 0
APP cute

Avoidance: 18

Modifier to Valorous: +10

Glory to Kill: 0

The squirrel can give anyone he accompanies a +5 when Hunting in the woods. He tries to communicate with little chattering noises.

Maiden of the Woods

There is more than one Maiden of the Woods. Each one is born from a tree in their forest and lives there as guardian of it. They can speak to all the animals and plants in their forest. Different Maidens have different amounts of innate magic, often depending upon the amount of Faerie in their woods.

SIZ 10 Move 2 Major Wound 14
DEX 13 Damage 3d6 Unconscious 6
STR 9 Heal Rate 2 Knockdown 10
CON 14 Hit Points 24 Armor 1 (clothes)
APP 18

Attacks: None

Significant Skills: Awareness 16, Hunting 20, First Aid 15

Significant Traits: Prudent 16, Temperate 18

Significant Passions: Loyalty (Forest) 20, Hospitality 13

Evil Witch

Insight 2705

SIZ 13	Move 2	Major Wound 16
DEX 11	Damage 4d6	Unconscious 7
STR 9	Heal Rate 3	Knockdown 13
CON 16	Hit Points 29	Armor 1 (clothes)
APP 5		

Attacks: None

Significant Traits: Lustful 16, Energetic 16, Generous 16, Honest 17, Proud 16

Significant Passions: Love (Cerridwen) 15

Significant Skills: Celestial Lore 9, Faerie Lore 19, First Aid 9, Folk Lore 14, Geomantic Lore 10, Religion (Pagan) 10, Sight 18

Magic Limit: 162

Magic Defense: 81

Personal Life Force: 4d20

Significant Talents: Animal Friend 7, Bless 10, Curse 19, Sacred Space 12, Summon Faerie Creature 14*, Weather Control 12*

* = Natural Talent

Talismans: Curse 162

The Adventure of the Childermas Game

This is a scenario for squires or other children, such as acolytes or pages. It works best when the characters are the likely future PCs of the Troupe. This can be accomplished most easily by having the players switch from playing their knights to squires when they arrive at a certain village on the evening of December 28.

Late that night, while the PCs are in the village and soundly asleep, each of the temporary PCs (the squires) will hear a scratching sound at the window. If they investigate, they will see, through the gloom, a tiny claw sliding up and down the windowsill. With an Awareness check, they will realise it is on a thin rod and being controlled from someone below the windowsill. If the Awareness check fails, they must make a Valorous check, or be too frightened to join in the adventure at this time.

Outside the window, a group of children have gathered. One of them, a pretty girl called Rosemary, who the players met earlier in the evening, tells each PC that they are playing "Scratch Scratch", a game where they gather some of the children in the village for a night of pranks. If any of the other squires was too scared or lazy to come to the window, Rosemary will ask the PCs to climb into the "chicken's" room and fetch them for the game. Any such coward will be the one wielding the The Chickenclaw until another village child is too scared to come to the window.

Should a squire attempt to wake their knight, either they will fail, or the knight will see nothing untoward and counsel the child to go back to sleep. All of the knights and other adults are under a spell which keeps them unconscious until the first rooster crows.

After collecting a band of two dozen children between the ages of 10 and 19, Rosemary asks for the Chickenclaw back, and proclaims that a fire must be lit. Children sneak off in all directions, competing to be the first person to find the sack of coal or kindling that has been hidden in the village. This year, it is in the graveyard.

Squires in this section of the game need to state where they are searching. If they choose the graveyard in their first two guesses, they find the bag, so long as they can overcome their fear of the place [Valour]. If they look elsewhere, they don't find it, but do find that some thoughtful parents have left out plates of biscuits, little cakes and other dainties. If they are Indulgent, they scoff the lot, although Generosity would lead them toward saving some for their fellow players.

Players who do not find the bag will be called back to the group by the sight of the fire, burning near a menhir on a nearby hill. The other children gather around, sharing the cakes and goodies they have found. After all return, songs are sung, dances are danced, speeches are made impersonating parents and childish jokes are told. Some chatter will be about the knights, with a child impersonating the most overused mannerism of the PCs. If a squire takes offence, there will be a quick bout of fisticuffs, with each competitor using their DEX/2 as a skill. No serious injuries are done and if a PC becomes overheated, Rosemary will break up the fight by telling the PC to calm down. During these games, the Squires will be working off very low scores in their rolls. If they fail, make the player vividly describe the squire's failure, in as comedic a manner as they are able.

Some of these children are of marriageable age. They may flirt badly with the squires, or skillfully in the case of the elder girls. Sexual liaisons are profoundly unlikely, however some exaggerated play at adulthood may be made, with the girls swanning about going "Woe is Me, I have no champion!" and the boys strutting around declaring their profound love for the wronged lady and challenging each other to duels. The boys playfight with sticks, using their sword skills, to determine the issue. A kiss (which is a great deal in Christian countries) might be given the winner of such a show, as might a handkerchief, as a favour. Rosemary will flirt with the boy of highest appearance, or the squire of a PC who is a Romantic knight. The difference here is that the Squire should be as old as Rosemary, old enough to have a first Amor. The GM should choose his victim carefully and tailor the bait to the fish to be caught.

The point is to create a boisterous atmosphere, where squires can make courtly skill checks without being heavily penalized for failure. One squire, the victim, is to be encouraged to fall in love with Rosemary. It is possible to snare ALL of the PCs this way, if one is careful. In such a case, one requires additional bait.

The other children will mostly follow the PCs lead after the fire, doing acts of bravado if they are suggested. Climbing the Churchtower, swimming the millrace and pinching the priest's donkey are all suggested and require DEX, Swimming and Horsemanship rolls to win, although failure creates no harm save a funny situation. Players catching on that this is a chance to choose where they get experience checks will give you more suggestions for games than you can handle, usually.

As false dawn begins, the fire will burn down and the children will begin to wander off, to go back to their homes. Rosemary will allow her "Brave Champion" to escort her home and will tell him that he will not see her in the morning, as she is sleeping in. She will have, by this stage, made sure he has her favour. She will promise him that so long as he keeps it, she will see him again, no matter what and tries to get him to promise never to discard it. She will kiss him at her gate, then walk away inside.

Squires should try to get home before their knight awakes. When they do, they will find out that they are leaving again this morning. Squires who mention last night's goings on allow their masters to make a Folk Lore roll. If the knights critically succeed, they already know what has happened, as described below.

Later that morning, the old priest comes to collect his donkey, which has been left wandering about. He offers a brief prayer for the knights' journey and asks if their horses have been meddled with. The knights can check, but they will find them untouched, but terrified and in a cold sweat. Asked to explain, the priest will tell the knights that last night was the 28th of December, Childermas, the Christian Feast of Dead Children and that some years the village is haunted by the spirits of children who have passed on in the previous year. They play practical jokes, he says.

Anyone who has an Armor for a dead girl will find it difficult to form an Armor for a living one. If any PC keeps a promise not to throw away his favour, ever, then the promise will be kept. Many adventures and months of Real Time play later, as the PC lies on his deathbed, he will hear a scratching sound, coming from his window.

The Talgarth Campaign

THE TALGARTH CAMPAIGN

This campaign centers around the Talgarth tribe, one of five commotes of the Cambrian land of Brycheiniog. At the start of the campaign, the year is 495, and Uther is crusading in the South against the Saxons. It is assumed that the players will be playing a small band of friends centered around the sons of Cadfael.

Note: This background is intended to be compatible with that in Savage Mountains, but it is set up 35 years earlier. Things change.

BRYCHEINIOG

Ruler: Brychan Brecheinyavc of the Cantref Mawr
Capitol: Mawr
Culture: Cymric/Christian
Vassal of: No One.
Army: 10 knights, 500 warriors.
Commotes: Cantref Mawr (ruling), Ewias, Hay, Selyf, Talgarth

History

At the start of the fifth century, the rugged land now called Brycheiniog was home to many warring Cymric bro. They had little cohesion, and were barely able to eke out a survival in the rugged land. Then, the Irish raids into Cambria begun. The Irish settled the Western coast of Cambria first, driving out the natives. By the time they had arrived at the interior, their numbers were less, and thus after conquering the lands, they were willing to settle as rulers of the Cymric people.

The Irish chief Anlac filius Coronac won his final victory in Brycheiniog in 435. Afterwards, he gave the land to his first son, Brychan Brecheinyavc, claiming the Western land of Ystrad Tywi for his own. Though Brychan was barely more than a boy at the time, he and his men were accepted by the Mawr Commote.

Brychan has ruled over the five commotes of Brycheiniog wisely, and they have prospered greatly. Many of his Irish warriors have married into Cymric families, and so the two people have become one. Though he is greatly aged, having outlived both of his sons, Brychan still rules wisely. His sole grandson, Bruatur, is prepared to become ruler when Brychan passes away.

Economics

Herding is the most common life style for Brycheiniog. Cows, sheep and goats are all common. The Brycheiniog occasionally raid outside their kingdom in order to supplement their herds.

Technology

The hilly terrain of Brycheiniog has prevent cavalry from ever becoming a viable military technique. Certainly, warriors are occasionally seen upon Cambrian ponies, but they usually know better than to try and ride them into battle. Although a few mercenary knights have come to Brycheiniog from the more civilized lands to the East, they are the exception.

Spears are the preferred weapon of the Brycheiniog warriors, though swords, daggers and even shields are also known. Leather (3 pt) is the most common armor, though Leather (4 pt) and Cuirbolli (6 pt) are occasionally seen. Chainmail (10 pt) is very rare, and usually only possessed by chiefs and mercenary knights.

External Relations

BULITH: Though the Bulith and the Brycheiniog occasionally raid each other's herds, for the most part their relationship is a cordial one.

ELAFEL: Never touched by the raiding Irish, the Cymric people of Elafel particularly dislike the rulers of Brycheiniog, who they still call The Invaders. They are too disorganized to do any damage to the Kingdom, but the lands near the Elafel border are considered dangerous.

ERGYNG: King Peibau cares little for outsiders. He has never offered either friendship or war to Brycheiniog, and appears simply to want to be left alone. For the most part, Brycheiniog has respected this wish.

ESCAVALON: Though a Roman Kingdom, Escavalon has very good relations with Brycheiniog. They frequently trade up the Usk River.

YSTRAD TYWI: After being settled by Brychen's father, Ystrad Tywi was subjected to additional Irish raids. Though Brychen tried to lend aid, the cause was a lost one, and the land soon fell. King Daig map Hall of Ystrad Tywi bears no animosity towards Brychen, but the feeling is not a mutual one. Unfortunately, Ystrad Tywi's number of warriors is greater than Brycheiniog's, and thus Brychen can only plot futilely.

Important Locations

Cerrig Duon: The largest stone circle in Cambria lies between Brycheiniog and Ystrad Tywi, in a contested land. The most hearty come here seeking the Old gods.

Mawr: The largest Maenor in Brycheiniog is the home to Brychen, the aging King of the land. He rarely travels, and thus petitioners are forced to come here to see him.

NPCs of Note

Bruatur: Brychen's grandson, and the heir apparent.

Brychen: the aging ruler of Brycheiniog.

TALGARTH

Ruler: Cadfael
Capitol: Brecon
Culture: Cymric/Christian
Vassal of: Brychen of Brycheiniog
Army: 2 knights, 100 warriors.

History

When chief Anlac came to Cambria, he brought with him many warriors. After victory had been won, the greatest of these were given mighty grants. The warrior Echen fought best of all, and so he was given the

first choice of lands. He asked for the fertile banks of the Usk river, and even though Anlac had coveted them for himself, he kept his promise. Thus did Echen's family become the Lords of Talgarth.

Like many of his warriors, Echen took a Cymric wife, and so his son Edern was born to the native ways of the land a year after the conquest. In 456, Edern's first son was born, and that was Aravn. He was destined to be the third Chief of Talgarth, and so when Edern's second son, Cadfael came of age, he travelled to the old land of Eire to seek his own fortune. When Cadfael returned from Ireland with his new wife in 478, he learned that disaster had struck in his absence. Edern and his eldest son had led a cattle raid into the land of Elafel, and they had met with unexpected resistance. The raiders had fled in disarray, and neither Edern nor Aravan had since returned. Edern's body was eventually recovered, and on that day Cadfael was named Chief of the Talgarth

Cadfael and his wife Maeve have ruled well. One day, their first son, Hayarn, will follow in their footsteps.

Economics

Although Talgarth still keeps many cattle, sheep and goats, these herds is not as important to the land as they were a generation ago. Fishing provides Talgarth with much of its food. Cadfael has always been found of hunting, and has raised dogs since he was a boy. Since he became chief, this has turned into a regular industry, and now Talgarth hunting dogs are prized all across Cambria.

Important Locations

Brecon: The largest maenor in Talgarth, and the home of Cadfael's family.

Llangorse Lake: A magical lake whose waters appear multicolored in certain lights. It is considered a source of omen and prophecy.

NPCs of Note

Lord Cadfael: Though Edern's second son never expected to be Chief of Talgarth, he had adapted well. Cadfael is married to Maeve, who he rescued from dire straights during his time adventuring in Ireland. The symbol of Cadfael's house is a Hound Couchant.

Lady Maeve: In Cambria, Maeve has found a new life, much better than the one she lived in Ireland. There, she married Brion O' Shea, an elderly widower who already had two sons of his own. Though she gave Brion three more sons, she was never truly accepted by the family. When Brion passed away, his elder sons took control of the family from Maeve. Maeve was saved from an unhappy life by Cadfael. Though she regretted leaving her three children by Brion, she had little choice, and thus she came to Cambria.

Hayarn: The first son of Cadfael and Maeve, heir to Talgarth.

Aeddán: The second son of Cadfael and Maeve, just a year younger than his brother. His bright red hair has always made him Maeve's favorite. On his fifteenth birthday, Aeddán received a bronze sword from Maeve's brother, Conall, an ancient heirloom of their family.

The Lady of the Lake: A elderly seer who lives at Llangorse Lake. She

claims to be able to read the future in the waves.

OTHER NPCS OF NOTE IN PHASE ONE

Sir Balan, Forest Sauvage (age 21 in 503)
Sir Balin le Sauvage, Forest Sauvage (age 21 in 503)
Sir Brastias, Tintagel (age 34 in 495)
Sir Darnantes "The Brown Knight of the Woods", Listencisse (age 21 in 505)
King Lak, Estregalis (age 33 in 495)
King Lot, Orkney (age 25 in 495)
Sir Marhaus, Leinster (age 21 in 502)
Merlin, Wanderer (age 41 in 495)
King Pellinore, The Isles (age 21 in 496)

CHARACTER GENERATION

The standard Pendragon character generation system should be modified as follows, to allow for Cambrian characters in 495.

1. Region. Select "Cambria" unless you specifically wish to play an outlander.
2. Lands. Homeland is automatically "Talgarth" unless you specifically wish to play an outlander. Roll on the Talgarth Culture Table.

Talgarth Culture Table

d20	Culture	Class Table
01-18	Cymric/Christian	#2
19	Irish/Christian	#2
20	Cymric/Pagan	#2

All Talgarth characters have sworn allegiance to Cadfael. Mark down experience due to Father's Class, as per Pendragon pg. 51-52, and son number as per Pendragon pg. 52.

3. Peoples. Determine Name, Father's Name and Trait Modifiers as per Pendragon pg. 52. All Talgarth locals have the special directed trait "Indulgent (wine) +1d6". Instead of the normal skills, use the Phase One skills listed in The Boy King pg. 9. Mark Inherited Glory and roll on the Luck Table as per Pendragon pg. 53-54. Base Starting Equipment upon the tables given in The Boy King pg. 9-10. All players native to Cambria may elect to exchange any of their Horses for Celtic Ponies (see Knights Adventurous pg. 108) which are better adapted to the hilly countryside.
- 4-8. All per normal Pendragon rules, pg. 54-56.
9. Qualify for a Career Class. Note that there are next to no knights in Talgarth. Characters will typically try to qualify for Warrior, and will emerge from character generation aged 15-18 or so.
10. Other Information. As per Pendragon pg. 58. Native Talgarth characters will not have squires.

STORY IDEAS

- * Uther's Burial - Though Talgarth never swore allegiance to the last High King of Britain, they will mourn his loss as a fellow warrior against the Norse invaders. A small band of warriors will be

dispatched to pay their respects. Not only will they face the dangers of a British civilization already quickly disintegrating, but also mockery from knights who dislike the "primitives".

- * The Enroaching Forest - After Ergyng disappears into the forest (see Savage Mountains pg. 51-62), the woods will continue to move towards Talgarth. Players will have to face powers of vengeance within the Dean Forest in order to stop the woods from overgrowing their home.
- * Dog Hunt - When Cadfael's best dog goes missing, players will have to discover who would want to steal it and why.
- * Irish Feuds - The Shea family in Ireland does not think kindly of Cadfael for taking Maeve away. When they come to Cambria and try to kidnap Cadfael's sons, the players will be forced to intervene.
- * The Bronze Sword - When Cadfael's sons learn of an ancient prophecy surrounding Aeddan's sword, they may be forced to quest to Ireland, to help Maeve's family.

The Adventure of Gwaet's Love

[Copyright 1996, William G. Filios]

All the names in this adventure are taken from Welsh books, so if you wish to locate Lord Penyt's castle outside of Cambria, rename people as appropriate.

THE SETTING

Along a path or road that runs through a wood, the players will come upon an open meadow roughly 120 yards across. In the center of the meadow is an ancient-looking tower, about 40' tall. The path runs across the meadow, right past the tower. On the other side of the path from the tower is a brook, about 4' deep on average, and 25' wide on average. This brook runs alongside the path for most of the meadow, and is full of trout. The brook is unnaturally cold, and fast, but not so much as to be dangerous unless the players enter the water for long periods of time, or at night.

This meadow can appear along any wooded path, even one the players have traveled before which previously didn't contain this meadow. This may even be best, as it will immediately let the players know this is an unusual meadow, and this may sharpen their curiosity. The meadow is Fay in nature, and appears in different woods, seemingly randomly. If the players want to avoid this place, nothing will stop them; however, they may run into this clearing again, at another time, in another place. If the players investigate, the adventure begins.

APPROACHING THE TOWER

If the players try to approach the tower, they will be immediately threatened by Gwaet the Giant from the top of his tower: "Begone, you evil knights of Lord Penyt. My bride and I shall live in peace. Leave now, or die like the fools you are." The players will not generally know who Lord Penyt is, but they may make heraldry rolls. [Heraldry. Success = the player can describe Lord Penyt's coat of arms. Critical = the player knows where Lord Penyt's lands are. They should be far from the players' normal haunts.]

If the players try to talk with Gwaet, he will be happy to talk for hours. He will boast of what a grand and heroic fellow he is, and will cast all manner of insults at the players whom he considers the evil forces of Lord Penyt. Nothing will convince him that this is not the case. In fact, the more the players try to deny any allegiance with Lord Penyt, the more Gwaet will consider them untrustworthy liars.

If any of the players are goaded into attacking Gwaet as a response to his insults, [Proud] checks may be warranted. However, Gwaet isn't too bright, and continued conversation may yield important information from him. A successful or critical [Intrigue] roll would certainly help here. Gwaet may tell some of his history, or he may admit his bride didn't come with him willingly (although she's been quietly happy for years). He may even admit he has 43 large rocks in the top of his tower that he can throw with deadly accuracy about 45 yards (Although Gwaet may have miscounted the stones by as many as six one way or the other).

THE HISTORY

Gwaet is a giant (use Small Giant attributes, Pendragon Fourth Edition

pg. 341, with exceptions listed later). Gwaet is also a special giant. He knows this because his mother told him so. He also has a special home, a tower in a meadow. He knows it's special, because, no matter where he goes, home is nearby whenever he looks for it. Gwaet also has the most wonderful bride.

One day as Gwaet was out and about, he happened upon three young maidens picking flowers. As Gwaet peered at them through the brush he knew at once that he had found his true love. Yet, on the hill behind them, he could also see a castle (It was Lord Penyt's castle, the father of his bride as he would later learn from her), and he knew the place must be full of evil knights, so he had to act fast. As quick as he could, he burst from the trees and slew the other two maids. Much to his fortune, his beautiful bride, Taryan, had quietly fainted at the sight of him slaying her friends. Then, he heroically grabbed her and valiantly carried her off to his peaceful meadow.

This story (although from a different perspective) will become known to the players if they seize Gwaet's tower and find Taryan's diary.

For a long while, much to Gwaet's surprise, none of Lord Penyt's knights came looking for him. In more recent years, however (since the Enchantment of Britain), more knights have appeared and he has slain them to protect his love. As of late, Gwaet has had to spend more and more time atop his tower on lookout for such knights.

WHAT MAKES GWAET SPECIAL

Over the years Gwaet has developed a decent throwing skill with the rocks he keeps stacked on top of his tower. His great strength and the height of his tower give him a respectable range. The stones do 2 dice less than Gwaet's damage bonus up to 20 yards (i.e., 6d6), and an additional die less for every 5 yards beyond that. He loves the taste of horseflesh, and will target knights on horses first if his tower is charged.

Additional Combat Skills: Stone throwing 15; every third melee round Gwaet must stoop to pick up two more rocks.

Significant Directed Traits: Valorous (Taryan) 18, Suspicious (Knights) 16

TAKING THE TOWER

If at any time the players move within range of his rocks, Gwaet will consider this an attack, and begin throwing his stones. If he should run out of stones, or if the players should reach the tower, he will rush to the base of the tower, and try to make his stand at the door, if possible.

The players may wish to try to sneak into the tower. This might be accomplished under cover of darkness, or by hiding in the brook. Gwaet's chances of catching on to this will be minimal, and the likely result is a melee within the tower. Such an approach should earn someone a [Deceitful] check.

If the players try to siege the tower, that is, wait or starve Gwaet out, this also won't be too difficult, although it should take some serious time. Gwaet does have a supply of smoked horse and knight meat stored in the base of his tower (anyone foolish enough to eat it will find it tasty; Gwaet really knows how to smoke knight flesh!). The

players also have a supply of food, ie, the brook trout. The meadow is Fay, however, so eating the trout can have consequences. The players may have a few visions in the next year or so. The players need not worry about surrounding or sealing off the tower. Gwaet will have no interest in leaving as long as the knights threaten his bride. After a sufficiently long wait, a month or two, Gwaet will sally forth, and attack the players.

If any players choose to leave the meadow, there is no guarantee they will find their way back to the meadow or any of their friends left in the meadow.

INSIDE THE TOWER

The tower has three floors.

On the first floor, the players will find the store of smoked meat and the accoutrements of a few defeated knights, perhaps the remains of an old friend not seen for a few years.

On the top floor, the roof, will be whatever stones Gwaet hasn't thrown, and all the coins Gwaet took from his victims, laid out to make pictures on the floor.

On the second floor, the players will find a door barricaded with several large rocks. This will take some time to clear. Inside the players will find the skeletal remains of the long-dead Taryan. She will be wearing some valuable jewelry, including a silver ring shaped like a shell with a ruby in it. The exact value of this jewelry is up to the gamemaster. Taryan will also have her diary with her, in her skirt pocket. This will reveal her home, and the history of her abduction and confinement, all of which occurred some 98 years ago.

AFTERWARDS

Just travelling to Lord Penyt's lands could be an adventure in itself. If anyone brings news of Taryan's fate to her family, they will learn she was the sister of the grandfather of the present Lord Penyt. They will also learn how all the knights who searched for her so long ago found no clue beyond the remains of her unlucky friends. In addition to the glory for solving this family's mystery, the players have the opportunity to make a good friend and ally. This will depend upon how diplomatic they are, and if they have the good sense to return Taryan's jewelry. The silver ring is an old family heirloom. If it is missing, it could be trouble for the players.

GLORY: Dependant upon who brings the news to Lord Penyt's lands, and upon what else they bring: Bringer of news earns 75 pts; if Taryan's remains, ring, and diary are also brought, up to 200 pts (dependant upon manner in which these items are cared for and presented). Extra glory is also earned for killing the giant, but only if they bring his head or other proof (Taryan's diary, for example), 100 pts.

The Adventure of Uther's Burial

This adventure, set in the year 495, assumes characters come from the Cambrian land described in "The Talgarth Campaign" V13.7. It can easily be adapted to any other less civilized Kingdom, while the seeds of the adventure may be used in many other campaigns.

The majority of this adventure simply involves travel. It is intended primarily to introduce characters to the setting and the Pendragon rulesystem.

THE ADVENTURE OF UTHER'S BURIAL

[Copyright 1996, Shannon Appel]

Year: 495

Setting: Talgarth to London, and Back

HUNT!

As with all Pendragon campaigns, this one begins with a Hunt. It is April 17th, a Wednesday, and the hills of Cambria have finally warmed enough for people to venture forth from their hill forts and maenors. The young players have set out from Brecon looking for game. As the game opens, they have come across the track of a Boar, which clearly lies very near.

Stress to the players how dangerous a wild boar can be. It is likely that they have never faced such a fearsome beast alone before. Players may be awarded [Prudent] checks if they elect to avoid the Boar. If this is the case, have them pick up the trail of a Fallow Deer [Pendragon pg. 341], Avoidance 18, a short time later.

Let the players break up into as many groups as they wish. The leader of each group should make a Hunting roll on the HUNT VERSUS AVOIDANCE RESULTS TABLE (Pendragon pg. 306), opposed to the Boar's avoidance of 10. Remember that Cambrian natives get a +5 to their Hunting, and that all players get a -3 due to the Hilly Terrain (thus natives have a sum of +2, foreigners a -3).

Once the boar is located, begin combat with it as usual, using the stats on Pendragon pg. 340. Remember that players must make an unmodified Valorous roll to face the beast. After each round of combat, allow uninvolved hunters to roll Hunting. Since the Boar is no longer avoiding, they only need make a normal Success to burst into the clearing where the combat is occurring.

Glory: +5 to the hunter for found the boar, +10 to the warrior who slew it.

THE RETURN HOME & TIDINGS

The players may be a bit disappointed when they return home, for despite any trophy or wounds that they might bear, it is clear that everyone is interested in something else. [Proud] checks may be appropriate depending on how much the players flaunt their kill.

[Intrigue. Success = Sawel (a local warrior who went to fight the Saxons with High King Uther) has returned. Critical = Sawel has brought word that High King Uther is dead.]

If the players do not seek Chief Cadfael out on their own, he will shortly summon them. He is talking with Sawel, a Talgarth warrior who left two years ago to join High King Uther's army to fight the Saxon rebellion.

When Cadfael sees the players, he will bid them sit down, and tell them of what he has recently learned:

"I am glad that are returned. I am afraid that Sawel brings ill tidings. As you know, he has been in the British kingdom, helping High King Uther fight against the Saxons. Just a few weeks ago, Uther finally won a decisive victory, in the town of Saint Albans, near London. The Saxon forces were shattered.

"But, the Saxons are dishonorable folks, unable to accept a honest defeat. That night, one of their spies snuck into the victory feast, and poisoned Uther's wine. The High King is Dead."

Allow the players to express their shock. Those that come from Talgarth will probably be as upset with the misuse of the wine as they are with the High King's death. When order has returned, Cadfael will make a request of the players:

"The High King Uther was not our Lord, but he was a valiant man who fought against the invading savages. He is to be buried on May the First, and I would like you, my first son and his friends, to go to London for the funeral, to represent Talgarth."

THE TRIP TO LONDON

All told, the trip from Brecon to London should take 11 days (see TRAVEL TIMES IN THIS ADVENTURE, below). Noted here are the Highlights of the trip.

Llangorse Lake (Day 1)

It is a tradition among the Talgarth to divine at Llangorse Lake before setting out on any great journey. When the players arrive, they will find the Lady of the Lake, puttering about, as usual. Today, the lake is thankfully dark blue.

The Lady of the Lake is studied in Divination, and Llangorse Lake is a place that aids her in that art. When she speaks with the players, she will agree to divine for them provided that they gather some simple herbs for her. She is specifically looking for Fly Agaric, a type of mushroom.

[Hunting at -5. Critical = You find a patch of 1d20 Fly Agaric. Success = You find one Fly Agaric. Fumble = You find a poisonous mushroom that you think is Fly Agaric.]

Each Hunting roll represents half a day of searching. It may be appropriate to award [Generous] or [Selfish] checks depending on how hard the players work to find the Lady mushrooms.

If the players have at least tried, the Lady of the Lake will divinate for them. Looking into the water she will say: "I see bleak times ahead. The ancient roads crack and fade away. Invaders surge over the land, and there is no King to drive them away. Two dragons war, and it is the Saxons who are victorious. Everything falls apart, in Britain and at home. The peace is gone, and there is only war."

After such a dire reading, the players will likely be reluctant to continue forward on their journey.

The Roman Road (Day 6)

On the morning of the sixth day, the players will set forth on the ancient Roman road that leads out of Cirencester. This should be a sign of civilization and security to them. Though Cambria is home, it is a rough-and-tumble place. Now that they are upon the Roman Road, they are under the protection of the High King, and utterly safe.

Or so things were under Uther.

Ambush! (Day 7)

Riding along the road, the players will see a knight ahead. He waves happily in greeting.

[Heraldry. Failure = Appears to be one of Uther's knights. Success = You recognise the knight as Sir Ulprus, who is said to be a coward and a traitor.]

If the players learn this information, but continue forward, they will gain [Trusting] checks. [Suspicious] characters may scan the nearby woods.

[Awareness. Success = A number of men are hiding in the woods. Critical = There are 3 men hiding in the woods with bows drawn.]

When the players get near, Sir Ulprus will approach the leader with a smile on his face, and then suddenly attack him. At the same time, three bandits will fire bows, leap forth from the woods, and attack. Their goal is to subdue the players, and then take the leader captive, and hold him for ransom.

Use Ordinary Knight stats for Sir Ulprus (Pendragon pg. 329), but replace his armor with normal chain (10 pt) and Bandit stats (Pendragon pg. 330) for the others, but replace Light Crossbow with a normal Bow (3d6), and Great Spear with a normal Spear.

The bandits are all cowards. Each must make a Valorous roll to avoid fleeing whenever another bandit goes down. If Sir Ulprus goes down, they will automatically flee.

This fight will show the players that the Roman roads are no longer safe, since Uther's death.

Glory: +50 for defeating knight; +10 per bandit

More Bandits (Day 10)

Just a day and a half out of London, the players will meet another group of 3 skulking bandits. They seem to size up the players when they see them, but unless they're badly wounded, the bandits won't try anything. The bandits will look very definitely guilty and up to no good, but it would be quite [Arbitrary] for the players to do anything without provocation.

If the players do fight the bandits, use the modified stats from Pendragon pg. 330, as per the previous encounter.

Glory: +10 per bandit defeated

London! (Day 11)

Finally, the players will arrive in London. Point out the grandeur of the city to them, so different from the maenors of home. It is clear that London is bustling with activity, and that many people have come to see the High King buried.

THE STAY IN LONDON

The players will probably arrive in London a few days before the funeral, and stay until the feast on the night of May First.

Visiting London

While waiting around in London, players will probably want to enjoy the town. Possible actions include: shopping (Pendragon pg. 242-243), carousing ([Indulgent] rolls), womanizing ([Lustful] rolls), sightseeing, etc.

You may use the following random encounter table to further complicate player's lives:

RANDOM LONDON ENCOUNTER TABLE

1. Sir Avitus, a [Cruel] knight who has upheld the law in London since Uther's death, strikes up a conversation with a player. He will be interested in word of lawlessness on the High King's roads, and will be quite friendly with anyone who captured or slew Sir Ulprus, the Robber Knight.
2. You encounter Prince Pellinore, a young Knight from the Isles. [Use Young Knight stats (Pendragon pg. 329), with the traits: Lustful 16, Modest 16 and Valorous 16.] Pellinore is not yet King of the Isles, and will be quite Modest about his Princely status. He will be quite friendly with the characters, since they hail from so near his homeland.
3. You meet Decmia, a young woman (APP 16) who loves stories of warriors [Chaste/Lustful]. If Decmia forms a relationship with a player, she will try and hold on to him. Unfortunately, she has no status and no dowry.
4. You encounter Young King Lot of Orkney [Proud 16, Reckless 16, Indulgent 16]. Players may not immediately recognize Lot as a King, and thus could inadvertently insult him. He is quite proud, and will want little to do with the players.
5. A young rake purposefully insults a player. He is trying to draw them into a fight, so that he can kill them and take their weapons and armor [Prudent/Reckless. Use Notable Knight stats (Pendragon pg. 329), except the rake has no horse and only Leather (4 pt) armor]. If the player defeats the rake, they will be justified in taking the 1L in coins he carries.
6. Sir Galerus, a Knight of King Uther, will bring attention to a player, calling him a "Primitive". He doesn't particular intend to start a fight, but he doesn't like have Cambrians around. [Proud/Modest. If a fight does start, Sir Galerus is a Notable Knight (Pendragon pg. 329) with Chain (10 pt).]

The Funeral for High King Uther

Finally, May 1st will arrive, and the time will come for High King

Uther to be put to rest. The ceremony before Uther is buried at Saint Paul's Cathedral is grand one. Due to their low status, the players will be relegated to the far back of the crowds at Saint Paul's. [Proud] players may push their way forward. The ceremony is conducted by Archbishop Dubricus, though Merlin is close at hand. This will probably be the first time that the players see either of these notables.

During the burial ceremony, players may run into friends or enemies they have met earlier in London. Use these encounters to spice things up a bit.

As the ceremony draws to a close, Dubricus will say the following:

"Though the High King left us no heir of his own body, he did leave us an heir of his heart and mind: the Kingdom of Britain. If we keep alive that child, nurturing it carefully, then Uther's sacrifice will have been worthwhile.

"The Supreme Colligium has found no man fit to be High King, and thus a Council of Regents has been elected. There are four: Bishop Baudwin, Duke Corneus, Duke Ulfius and Duke Cador. I swear to you on God that we will keep Uther's dream alive until there is a new King of All Britain."

At that moment, there is a flash of light from outside. Players who have not pushed to the front of the crowd will be the first to see the block of red marble, the anvil atop it, and the sword thrust through the twain. If they can [Read Latin] they will be the first to read the words "Whoso pulleth out this sword from the stone and anvil is rightwise born King of all Britain".

Glory: +10 for attending the funeral of High King Uther; +10 for attempting to pull the Sword from the Stone and Anvil.

The Great Feast

Following the surprising events at the Funeral of Uther, a great feast will be held. As usual, the players will be seated at low tables, but they will still find the food quite delicious. The air is one of Indulgence and frivolity. It is just the way Uther would have liked it.

Use the FEAST EVENTS TABLE (Knights Adventurous pg. 114). Also, you may wish to let the characters run into allies and enemies that they've gained one more time before leaving London.

Glory: notable skill use at the Feast will gain glory.

THE RETURN HOME

Finally, the time will have come to head home. If the players became friends with Prince Pellinore during their visit, he will ask to journey with them as far as Cirencester, before he departs Northwards, heading for the Isles.

With all the warriors travelling to London and back for Uther's funeral, the roads have grown quieter, and there should be no problems on the way home. However, feel free to use encounters as per "Getting About" (_Blood & Lust_ pg. 15-16).

MORE TIDINGS

The rest of 495 should be relatively uneventful. Word will come later in the year that Saxons have invaded Hampshire, but it is unlikely that Cambrian players will wish to fight against this incursion. When winter comes, things will look bad for the British Kingdom, as it faces foes on all sides.

Glory: +20 for each player who paid Talgarth's respects at the funeral of Uther.

TALGARTH NPC STATS

Sawel

A tall and robust warrior, Sawel is one of Cadfael's favorite and most trusted men. Bored by the relative peace of Cambria, Sawel left two years ago to help High King Uther fight against the Saxons.

Glory 1274

SIZ 17	Move 2	Major Wound 15
DEX 11	Dam 5D6	Unconscious 8
STR 13	Heal 3	Knock Down 17
CON 15	HP 32	Armor 6 (+shield)
APP 7		

Combat Skills: Spear 19, Battle 15, Horsemanship 18

Significant Traits: Energetic 18, Valorous 18

Significant Skills: Faerie Lore 10, Hunting 19

Horse: A dun Celtic pony who is unpleasant around everyone but Sawel, Damage 3D6, Move 5, CON 16

The Lady of the Lake

An old gnarled crone, the Lady of the Lake is the oldest living person in Talgarth. She is skilled with prophecy, and uses the properties of the lake to help her look into the future.

SIZ 7	Move 2	Major Wound 6
DEX 10	Dam 2D6	Unconscious 3
STR 6	Heal 1	Knock Down 7
CON 6	HP 13	Armor 0
APP 5		

Significant Traits: Pious 17, Trusting 16

Talents: Divination 20

Significant Skills: Chirurgy 21, First Aid 21

Horse: A ancient chestnut Celtic pony who loves children, Damage 3D6, Move 5, CON 16

TRAVEL TIMES IN THIS ADVENTURE

Brecon to Aberyavenny - 1 day

Abervenny to Carlion-on-Usk - 1 day

Carlion-on-Usk to Gloucester - 2 days

Gloucester to Cirencester - 1 day

Cirencester to Wandborough - 1 day

Wandborough to Donnington - 1+ day

Donnington to Silcester - 1 day

Silcester to Staines - 1+ day

Staines to London - 2 days

Total - 11 days

The Adventure of the Worshipping Picts

This adventure, set in the year 496, assumes characters come from the Cambrian land described in "The Talgarth Campaign" V13.7. It can easily be adapted to another setting provided that the gamemaster has a magician of some sort that needs to be escorted to a circle of stones in a land where wild enclaves of Picts still live (any hilly country should do).

In modifying the adventure, you may also wish to change the totem animal of the pict tribe. It should be something that might actually tempt a character to embrace its heathen ways. Finally, information surrounding the King Brychen will probably need to be excised from a more general adventure.

THE ADVENTURE OF THE WORSHIPING PICTS

[Copyright 1996, Shannon Appel]

Year: 496

Setting: Brycheiniog, Cambria

THE COMING OF THE LADY OF THE LAKE

At the maenor of Talgarth, the tranquility of late Winter is broken when, on Monday, March 18, the Lady of Langorse Lake arrives, atop her aged chestnut Celtic pony. Very rarely does the Lady leave her Lake, and her arrival will cause much stir among the common people.

[Intrigue. Success = The Lady of the Lake has come to Brecon Maenor.]

The Lady has come to request a boon of Cadfael, the Chief of Talgarth. If the players do not attend on their own, eventually they will be called, to hear the Lady's request:

"Since last Spring, I have divined into the waters of Langorse Lake many times, and each time I have seen the same muddled visions of the future. They all fortell bleak times ahead, but I can see little more. I now travel to the great stone ring, Cerrig Duon, hoping to learn more there. Because the ring lies so near to Ystrad Tywi, the land of our old enemies, I have asked for the boon of warriors to escort me."

Chief Cadfael has already agreed to give the Lady her escort, and will assign the players to the task. The Lady wishes to do her divinations on March 21, the Spring Equinox, when the ambient power of Cerrig Duon is particularly strong. Thus, the expedition will have to leave the following morning.

THE JOURNEY TO CERRIG DUON

It is only 15 miles from Brecon to Cerrig Duon, but the terrain is rugged; there is no road, only a rough path. Still, the distance can be covered in two days of normal travel.

Llyn Cwm Llwhch (afternoon, day 1)

Mid-afternoon of March 19, the Lady of the Lake will request a small detour to Llyn Cwm Llwhch, a lake that the players have never seen before, hidden amidst the hills. If asked, the Lady will say that this is a magical place, where people can sometimes travel to the

Otherworld on Beltaine (May 1). See SAVAGE MOUNTAINS pg. 36.

After a few minutes of contemplation, the Lady will be ready to move on.

[Deceitful. Success = For a moment, you think you see something shimmering in the middle of the lake. Critical = For a moment, you can make out an island in the middle of the lake.]

Mawr (evening, day 1)

As the sun sets, the players will arrive at Mawr, the maenor where King Brychan, the ruler of all of Brycheiniog lives. The players will be given an adequate place to sleep, and any animals they have will be stabled appropriately. The Lady of the Lake will be drawn away, to give words of wisdom to the King.

The players may carouse, orate or choose to spend their few hours rest in whatever way they wish. Those that Intrigue may learn some interesting information.

[Intrigue. Success = King Brychen has been abed since the start of winter. Critical = King Brychen is very sick; his son, Bruatur has gone questing to find a cure for his ailment.]

When she returns, the Lady of the Lake will say nothing about the King's condition unless directly confronted concerning it.

Glory: As appropriate for any notable skill use at Mawr

Cerrig Duon (late afternoon, day 2)

The players will arrive at Cerrig Duon perhaps an hour before sunset on March 20. Although the players may have seen Cerrig Duon before, they will still be awed by it. It is a great circle of stone, entirely standing. A feeling of magic and great age seems to permeate the entire area. The Lady of the Lake will request that the players make camp about a half of mile from the Circle. She plans to begin her divinations at first light in the morrow.

Players may insist upon sleeping in the Circle of Stones. The Lady of the Lake should refuse to allow this, giving various mystical reasons. If the players really wish to engage in such dangerous tomfoolery, there are many days ahead in which they can do so, without offending an ancient sorceress.

THE COMING OF THE PICTS

Unfortunately for the players, March 21 happens to be a great holy day for a tribe of picts who live in the area. They will arrive at the Circle under the protection of their dog totem, and begin a worship of their own.

A Note on the Picts

Although the Picts are the most common in the wastelands to the North of Hadrian's Wall, the savages have small enclaves all throughout Britain. They are particularly numerous in Cambria, where the rugged hills provide many areas where they could conceal themselves for years.

The Pict Tribe living near Cerrig Duon names themselves the Sard. Their clan samhladh is the Dog, and thus they have come to worship on the Spring Equinox (see BEYOND THE WALL pg. 42 for more on the Dog samhladh).

The Picts Arrive

In the very early morning, before the Sun rises, the Picts will arrive at Cerrig Duon. Their dog spirit will cloud the awareness of watchers, and thus the players, already half-a-mile away, will not notice them at first.

After the Pictish ritual has proceeded for a while, allow players on watch to make awareness rolls.

[Awareness. Success = You notice a glowing light and faint sounds coming from the Circle of Stones. Critical = You notice a campfire in the Circle of Stones. Shadows are moving about it, shouting oaths in Pictish.]

The height of the ritual is planned for 6am, so even if the players don't notice the Picts during the night, as the sun rises, they will be able to easily see them. All told there are a score Picts engaged in some Heathen ritual in the Circle of Stones. Most are women, children and elders. There are maybe a half-dozen true warriors.

THE RISING OF THE SPIRITS

On March 21, the High Day of the Dog Samhladh, the Pictish ritual is temporarily opening up the door to the Other World. This will affect a small area around the Circle of Stones, perhaps a mile in radius.

If the players flee at once from the Picts, earning a [Cowardly] check, they will not be affected by these spirits.

If the players wait and watch, in the dim light of dawn, at 6am, they will begin to face the forces of the Other Side.

If the players move towards the Picts (even just to investigate them), they will likewise be drawn in to face these creatures.

In any case, the players should face at least some of these encounters before they actually reach the Pict's ritual. As they encounter them, have mists draw up and block sight. Have the landscape change. Make the players understand that they are stepping in and out of a dangerous realm beyond their own.

The White Dogs

As the mists roll over them, the players hear barking in the distance. Suddenly, a group of six white dogs with blood red ears bursts upon them.

[Faerie Lore or Religion Lore (Heathen) or Religion Lore (Pagan). Success = These Dogs are marked as being born of the Other Side by their coloration. Critical = These dogs can lead the way back to Annwn, the Land of the Dead (see PENDRAGON pg. 302)]

The dogs will attack the players, but once half of the dogs are slain or otherwise incapacitated, the remainder will flee. The players may track them as noted in PENDRAGON pg. 302, but it is not suggested.

Any slain dogs will slowly fade away, although unconscious ones may be captured.

Glory: 30 for each white dog slain

The Morality Plays

As the mists grow denser, the players will find themselves separated from each other. Each should be faced with one of the morality problems below, which test Heathen virtues against their opposites. These may be skimmed over or fully played out.

The phantasms the players encounter are not truly real, but they are definitely substantial, and are oddly connected to the real world. For example, if a knight strikes down his brother in the Other World, that brother may be suddenly untrusting of him in the future. Assign 1d6 directed traits when appropriate due to the results of these encounters. Use appropriate stats from the back of the Pendragon book if combat occurs in these phantasms.

If there are more than 5 players, you should have relatives or the best friends face these tests together.

- * A relative prepares to strike down the player's lord [Love (family) / Loyalty (lord)].
- * A knight points towards a stone church in the distance, and says that the Picts have claimed sanctuary there, and that this is the last chance to rout them out, before they escape into the wilderness [Pious / Worldly].
- * An escaped white dog cringes before the player, still spotted with the blood of one of the player's fellows [Forgiving / Vengeful].
- * The player stands in a hall, alongside a powerful knight. The knight proclaims that he slew a creature that in truth the player killed [Deceitful / Honest].
- * The player stands upon a wooden platform, sword in hand, as his lord declares that the robbers will now be slain by the executioner. The third such robber is a good friend of the players [Just / Arbitrary].

Note that in each above case the second personality trait is the Heathen one.

A Pagan God

As the players complete their tests, the mists will recede just a little, and they will find their friends again. As they move forward, they will come upon an old man with a bright silver hand perched in a chair of brambles.

[Religion Lore (Pagan). Success = This is one of the old gods of the Irish Celts.]

He is no threat, but will simply ask any Cymric Christians why they have abandoned the old ways.

This could be a perfect place for religious conversions.

If any offensive action is taken against the old god, he will fade away, becoming white mist.

Glory: 10 for converting

The Mists Part

As the players leave the ancient god behind, the mists will begin to part, and they will find themselves just a few steps away from the stone circle, where the Picts look up with surprise. Glancing about them, the players will see no trace of the realms they travelled through.

BATTLE WITH THE PICTS

The Picts will not become aggressive unless the players try to interrupt their ceremony. In this case, the woman, children and elders will flee, while the 7 Pict Warriors hold off the players. Use the Stats on PENDRAGON pg. 330-331.

If the players chose not to attack the Picts, they will finish off their ritual an hour after sunrise, and leave in peace. Award the players a [Prudent] check.

Glory: 20 per Pict warrior defeated, 1 per elder or child, 0 per woman.

AFTERMATH AT THE CIRCLE

A number of possible events could happen in the immediate aftermath of the battle.

The Dog Samhladh

If the players drove the Picts off, and there is a player who both succeeded at one of the Heathen tests, and has a Loyalty (Lord) score of 16 or over, then the Pict clan's dog spirit will approach him. It will speak to the player alone, and no others will see the interaction.

The Dog offers to become the player's guardian and friend. It says that it will bring good luck to nearby dogs, and a heightened awareness to the player. If the player chooses to accept the offer, in a flash of light, a brilliant blue Pictish tattoo of a dog will appear upon the player's chest. The player will get benefits as per BEYOND THE WALL pg. 42 if he chooses to call upon the spirit. Award a [Pious] check if the player refused the offer, and a [Worldly] check if he accepted it (unless the Character is Heathen already).

Glory: 10 for accepting the mark of the Dog

Tracking Down the Picts

Players may decide to track down any escaping Picts. The women are not warriors, but the 5 children and 3 elders may fight as per the Wild Pict Warrior stats (Pendragon pg. 330-331) but divide the Weapon skills in two. Apply [Forgiving], [Vengeful], [Merciful] or [Cruel] checks as appropriate.

Glory: 1 per elder or child defeated, 0 per woman.

The Divination in the Circle

After bodies are cleared from the Circle, the Lady of the Lake will seek to do her divination. She will meditate in the Circle for several hours before apprising the players of what she has seen.

"I see, in the near future, that our land will fall as Uther's own has. Very soon, King Brychen will travel on. His son, Bruatur, will be unable to find the cure for what ails his grandfather, and he will be lost in the attempt. There will be no King of this land, and the tribes will fall to fighting once more."

The Lady is very tired, and will simply wish to be escorted home at this point.

EPILOGUE: THE RETURN HOME AND OTHER COMPLICATIONS

The Lady will fall asleep upon her horse as the players set forth. Aside from the obligatory stop at Mawr, which the players may actually avoid, there will be no problems on the way home. Back at Brecon, the players will no doubt wish to talk with their Chief.

Conference With Cadfael

Armed with the Lady of the Lake's divination, the players could present many options to the Chief. He will listen to their counsel carefully, and make decisions based on their advice. Should Talgarth try and warn King Brychen? Should they aid his son? Or should they begin building their own might? Perhaps they will seek political alliances or marriage with the other tribes of the kingdom? This could be the seed of many future adventures.

Of course, the players may already have given the news away, at Mawr on the way home. The Chief will not be pleased with this, but will smile and mouth congratulations concerning the player's Loyalty to His Lord.

Glory: 10 per player for completing the mission, and bringing word back.

Finally, A Battle

If the Picts' religious ceremony was disrupted, they will wish vengeance upon the players. In one month's time, they will have gathered together several of the other Pictish tribes in the area, and lead an assault upon the player's maenor. These tribes would not usually be a threat, but the Picts have the advantage of surprise, and only the maenor's own warriors are present.

The following tables should be used with the Modular Battle System for this combat. One or more of the players will probably wish to lead individual units.

Glory Per Battle Round: 15 (see PENDRAGON pg. 122)

1. Army Commander Battle Roll

Chief Cadfael has a Battle of 18
the Pict's Commander has a Battle of 15

Critical	+4	No losses.
Success	0	5% Losses. 5% wounded.
Failure	-2	25% Losses. 5% killed. 20% wounded.
Fumble	-4	40% Losses. 20% killed. 20% wounded.

4. Player Modifiers

Use Awareness, not Heraldry.

5. Foe Table

03-06	Young Pict	Use Pict Warrior Stats with Skill -5
06-15	Pict Warrior	use Pict Warrior Stats
16-17	Pict Leader	Use Pict Leader Stats (below)
18	Pict Chieftain	Use Pict Leader Stats (below)

If a player disables or kills the Pict Chieftain, the Picts will get +5 on all additional Battle Over rolls. The player should be awarded Glory that round as per a Critical.

7. Battle Over?

03	Player Forces Routed Utterly
04	Player Forces Retreat into Maenor while Picts Rampage
05-15	Battle Continues
16-18	Picts Flee

The outcome of this Battle will decide future relations between Talgarth and the Picts

If the players are victorious, they may collect loot from the battle field.

[Selfish. Fumble = Find nothing. Failure = Find baubles worth 3d6 denari. Success = Find baubles worth 10d6 denari. Critical = Find an impressive bauble worth .5L.]

NPCS AND MONSTERS

Other World Dogs

Pure white, except for their blood-red ears, these dogs are born of the Other World.

SIZ 15	Move 10	Major Wound 12
DEX 20	Dam 4d6	Unconscious 7
STR 14	Heal 3	Knock Down 15
CON 12	HP 27	Armor 4

Combat Skills: Bite 13
 Other Skills: Howl Menacingly 20
 Glory to Defeat: 30

Pict Leader

SIZ 15	Move 3	Major Wound 12
DEX 14	Dam 5d6+1d6*	Unconscious 7
STR 15	Heal 3	Knock Down 15
CON 12	HP 27	Armor 9 (magic)**

Attack Skills: Great Spear 14, Great Axe 18*, Javelin 18

* Damage bonus for Great Axe
** Cuirbolli + 3 points of magical tatoos

The Adventure of the Deceitful Faerie

This is another adventure from the Talgarth Campaign. Unlike the last couple, however, I've pretty much totally genericized it, so that it can be easily used in any campaign.

For those of you interested in the Talgarth context, following *The Adventure of the Worshipping Picts*, the players began to plot what they could do to gain power when the old dynasty fell. They finally decided upon the strategy of wooing old King Brychan's granddaughters, Lassar, Mor and Orlaith. As part of proving their worth, the players helped Brychan resolve a peculiar problem in the land, near the magical lake, Llyn Cwm Llwh.

THE ADVENTURE OF THE DECEITFUL FAIRIE

[Copyright 1996, Shannon Appel]

Time: Anytime shortly after Beltaine

Setting: A small peasant village near to wild valleys and lakes

Problem: Peasants complaining of a curse afflicting their village

Characters: Tad the Deceitful Faerie, numerous peasants

Secrets: Tad escaped from Faerieland last Beltaine

Solutions: Capture Tad and Resolve the Peasant's Problems

Glory: 30 for ending the problems, 20 for returning Tad home, 10 for slaying a particularly mean bear.

The players are drawn to a small peasant village, near the edge of civilization, due to rumors of a curse lying upon it. Perhaps the Lord of the village specifically asks for the player's aid. Alternatively, they might stumble upon it totally accidentally.

INITIAL INVESTIGATIONS

When the players arrive at the village, they will indeed find that it has been beset by a number of problems. Though they will not know it yet, this is because Tad the Deceitful Faerie recently escaped from the Other World, and has taken up residence in their village. Predictably, he has been causing problems.

Every villager the players talk to will have a different complaint.

Random Peasant Complaint Table

1. My hen has been stolen.
2. My pig has been stolen.
3. My puppy has been stolen.
4. My cat has been stolen.
5. I hear strange sounds at night.
6. A devil whispers into my ear at night.
7. I hear a dead spirit wailing at night.
8. I keep hearing footsteps behind me.
9. My neighbors have started feuding with me.
10. Lies are being told about me.
11. Everyone is saying bad things behind my back.
12. Evil words spring forth from my mouth.
13. My wood-chopping axe is missing.
14. My spare shirt is missing.
15. Someone keeps stealing all my chopped wood.
16. My three-handled granduza, a family heirloom, has been stolen.
17. Another peasant gives me the evil eye.

18. I had a three-legged calf born.
19. My cow's milk has gone bad.
20. My wife and children have been killed (said peasant has never been married and is quite mad).

[Note that 17-20 are peasant overreactions, and not Tad's fault.]

Tad's Tricks

While the players are going about their initial investigations, Tad will play tricks on them.

Tad Random Trick Table

- 1-3 A random small animal disappears.
- 4-9 A random small item disappears.
- 10 A random animal seems to audibly threaten players.
- 11 A peasant seems to say something derogatory to a player.
- 12 A peasant seems to say something pleasant to a player.
- 13 Players hear strange sounds from an empty shack.
- 14 Players hear monstrous sounds (dragon, etc).
- 15 Strange sounds draw players somewhere dangerous (down a ravine, into a patch of itchy plants, etc).
- 16 Rotten fruit gets thrown at players.
- 17 Big stone gets thrown at players.
- 18 Player's horse is spooked.
- 19 Player's squire is spooked.
- 20 Faraway laughter is heard.

Tad will also be playing tricks on the peasants, so the players might meet terrified peasants, angry peasants, unconscious peasants and feuding peasants.

ON THE TRAIL OF TAD

Hunting Tad

Whenever Tad is in visible range (which will be often when he is playing tricks), players who try and scan for their assailant should be allowed to make [Deceitful] rolls, as is noted in Tad's description.

[Hunting] or other skills may also be used to examine places where Tad has played his jokes. Unfortunately, Tad is a very agile little fellow, often leaping from ground to roof to tree and back again, thus such rolls should be at big minuses.

If the players figure out that a Faerie is behind the problems, a [Faerie Lore] roll will tell them that Deceitful Faeries are often attracted by lies. [Orate] rolls combined with [Deceitful] checks may be used to attract a faerie in this way. Near the city, this will attract Tad, while near the lake (see below) this will attract Ratat the Redcap. This won't cause Tad to talk with the players or anything, but it may encourage him to play tricks on them, or cause him to fall into their traps.

Players may come up with other ingenious plans for locating Tad, including covering him with flour, covering the ground with flour, throwing nets, building traps and encircling him. Tad isn't exactly the brightest thing to ever walk on two feet, so any of these plans should have at least some chance of success.

When they've finally run Tad to ground, the players may very well kill him. This will just make him mad, and when Tad returns at midnight, he'll make the players his personal project.

Capturing Tad

Once the players have realized that killing Tad isn't much help, they'll probably end up capturing him. Normal ropes or cloth bags work, though superstitious peasants will say to use Iron. If the players are [Cruel] enough to try and maim Tad, he'll fall over dead, and be back at night. Clearly some permanent solution is needed.

If threatened (especially with Iron) Tad will eventually give up the fact that he's from a nearby Lake, where a gate to the Other World opens on Beltaine. This year, the powers of the portal were particularly great, due to a Pictish ritual done on March 21, and as a result the gate remained open, and Tad was able to escape. If taken back home, the local ruler of the Faeries will gladly make sure that Tad stays out of trouble.

Tracking Tad's Treasures

Players may also be interested in tracking down Tad's stolen treasures.

All the missing animals are hidden away in a valley not too far away. Things are a bit chaotic, as the dogs, cats, chickens and pigs are all fighting, but aside from that, most of the animals are OK.

The missing items are hidden away in a cave which is unfortunately the lair of a particularly mean bear. See Pendragon pg. 339 for the bear's stats.

If forced, Tad will reveal the location of these items, or the players may find it themselves through [Hunting].

TAKING TAD HOME

Getting Tad to His Island...

The last problem is taking Tad home. As he has noted, he comes from a nearby Lake. There's an island upon it, but it's invisible. Players who make [Deceitful] rolls can faintly make it out, while players who crit [Deceitful] rolls can see it clearly.

A player will need to swim Tad out to the island. If someone who hasn't seen the island attempts it, they will just end up back at shore. Anyone who has seen it, even just faintly, will arrive on the island if they make a successful [Swimming] roll. Such players can also drag disbelievers along with them. A failed Swimming roll will result in the player starting to drown.

When a player steps foot upon the island, he will disappear to his friends' sight.

Time passes differently in the Other Side, and it will be at least a week before the player returns, even if he turns right back around. This may worry other players, and cause them to swim out to join their friend.

...And the Encounters Therein

Players who arrive on the island will see a magnificent castle, as great as any in Britain. A short man, finely dressed, strides forth from it to greet the players. This is Ratat the Redcap, Ruler of this Place. Ratat will be very pleased to see Tad returned, and will demand that the players stay for a feast. Ratat is utterly Hospitable, and will do absolutely nothing inimical to the players unless they go mad and start killing his people or something. Nervous players brought up on tales of evil faeries may not believe this though. Allow players to roll [Faerie Lore] to learn some blatant lies about not eating faerie food, not accepting faerie presents, etc. They're all false, though, at least as far as Ratat's Realm is concerned. [Suspicious], [Trusting] and [Hospitality] checks may all be applicable.

Use the Feast Table roll (Knights Adventurous pg. 114) abundently to spice up this feast, but give all the events the air of strange otherworldishness. You may also change things up with the following table, to provide variety:

Faerie Feast Events Table:

1. Ratat offers to play a game of backgammon with a player, offering a bet of a faerie backgammon board (.25L) versus some apparently worthless item belonging to a player. [Gaming]
2. [Intrigue. Success = Tad is going to overthrow Ratat as King]. If the player does nothing, he will get to see Tad play out a farcical rebellion, invisibly wearing a suit of heavy armor, leading an army of pigs, chickens, dogs and cats against Ratat. If the player warns Ratat (or alternatively stops the farcical rebellion), he will be awarded lavishly... with wildflowers. Strangely, they will not wilt away, however.
3. Several faeries leap up for a [Swimming] race.
4. Two faeries begin playing out a farce as a player's parents. [Love (family) / Forgiving or Modest]
5. A nearby faerie with [Sword 10] jumps upon a table and challenges a random player to a fight for love, for no apparent reason.
6. A player's food begins talking to him.

When the feast is over and done, the players will slowly fall asleep. When they awake, they will be upon the shore of the lake, and one full week will have gone by. Tad is trapped back in his own realm (for now), and the players will be able to report the problem abated.

NPCS

Tad the Deceitful Faerie

Tad is a small and stocky fellow, just two foot tall. He's usually unseen to the eye, but if he actually makes himself visible, he appears old and gruff, like an aged miner. Back in the faerie realm, Tad sometimes wears a suit of platemail. Although he'll still be invisible, his haunted-looking plate is not.

SIZ 3	Move 6	Major Wound 10
DEX 18	Dam 2d6	Unconscious 3
STR 8	Heal 4	Knock Down 3
CON 10	HP 13	Armor 0

Notable Traits: Deceitful 20

Combat Skills: Throw Rock 14, Throw Rotten Fruit 18
Other Skills: Play (Pipes) 15
Magical Skills: Audible Illusion 19, Make Disappear 19

AUDIBLE ILLUSION: Tad can create audible illusions up to 50 feet away from him. These illusions can imitate human voices, animals and other soft sounds (an arrow being fired, a door being closed, etc).

MAKE DISAPPEAR: Tad can make an object no bigger than a chicken or a small pig invisible and inaudible for 1d6 minutes.

Tad is invisible to normal sight. A [Deceitful] roll will give a player a general sense of where Tad is for one round, while a critical [Deceitful] roll will allow a player to see Tad clearly for one round. Tad's own clothes are also invisible, but items he pick up will not be, though he can make them invisible with his power. Stratagems such as covering Tad with flour will make him visible to normal sight.

Tad is a magical being, and if he is slain, he will be back at midnight.

Ratat the Redcap

The ruler of the faerie kingdom that Tad comes from is Ratat the Redcap. He is barely four and a half feet tall, small but not diminutive. His bearing is noble, and he appears young. Ratat wears a bright red cap which is colored with blood.

SIZ 8	Move 3	Major Wound 12
DEX 15	Dam 4d6	Unconscious 5
STR 14	Heal 6	Knock Down 8
CON 12	HP 20	Armor 0

Notable Traits: Cruel 16, Honest 16
Notable Passions: Hospitality 16, Loyalty (Subjects) 20

Combat Skills: Dagger 16
Other Skills: Gaming 15, Hunting 15, Stewardship 20

The Adventure of the Golden Rose

THE ADVENTURE OF THE GOLDEN ROSE

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TIME: Anytime

SETTING: The Forest of Dean (or any other magical forest)

PROBLEM: A golden rose must be found to win a lady's love

CHARACTERS: Romantic Knights, the Rusty Knight, Plant Creatures, an Amor

SECRETS: the golden rose lies in a magical grove which is destroyed if the golden rose is taken away.

SOLUTIONS: Take the rose; or leave the rose, and explain that a place of love was left unadulterated

GLORY: 100 for the knight completing the quest, 10 for each of his companions; 10 for defeating the Rusty Knight in contests; 10 for defeating Sir Jean Marc; 100 for defeating Rusty Knight in combat; 200 for defeating him in combat after he has already died; 10 for each monster defeated in grove

After a player has wooed a high ranking lady for a while, finally winning her favor, and perhaps her love, she will offer him one last quest, to ultimately prove himself to her.

THE LADY'S SUMMONING

This adventure begins when a romantic knight is summoned by his amor. She will tell him that she has been impressed by his deeds and words, and will ask of the newest victories that have been won in her name while wearing her favor.

Assuming that the player's responses are favorable, the amor will tell the player that her father is prepared to offer her hand in marriage, if the knight will only prove himself to her one last time. He must bring back a certain golden rose about which many stories have been told.

The Story of the Golden Rose

The amor tells the player the following:

"I have heard many stories of a Golden Rose. It is a magical flower that has bloomed for hundreds of years. Its petals are all made of the thinnest gold, as bright as the sun, yet still as soft as silk. It is said that an enchantment surrounds the rose, and that it brings good fortune to marriage and lovers.

"It is also said that the rose has its magical guardians, those who protect it from interlopers. The rose may even protect itself from those people who are the antithesis of the romantic.

"The rose's current location is unknown, for it has been uprooted and replanted many times in its long life. It was last seen in Northern Logres, but no knight in the land now seems to possess it."

[Faerie Lore. Success = You have heard of the Golden Rose, and its powers. You believe it to be guarded by certain living and magical plants. Critical = You know the Rose is guarded by living plant animals, and also certain flowers with strange magical effects.]

Encounter With the Rusty Knight

As the players are leaving their discussion with the amor, they will have their first encounter with the Rusty Knight. He is a tall man, dressed head to toe in full plate mail. The armor looks terribly ancient, for there is not a single square inch which is not covered with rust. The Rusty Knight has been magically drawn to this location due to the impending quest.

The Rusty Knight will introduce himself as the Protector of the Grove of the Golden Rose, and ask the players to give up their quest. He will not give specific reasons, but will merely say that completing the quest will bring sorrow. He might offer alternatives for winning a lady's love, such as: bringing her a great present from a foreign land; questing after the romantic beast (see below); or dedicating a year to helping lovers everywhere. He will not threaten the players in any way.

Bright players will try and determine the location of the Grove of the Golden Rose from the Rusty Knight. He is unwilling to give away this information, but unfortunately is quite honorable. Thus, if pressed, he will tell players they may challenge him to win the information. He will offer to give it if he is defeated in the best of three contests. These contests will be determined by: the Rusty Knight, the player and, if a third tie-breaking contest is necessary, the player's amor. The Rusty Knight's contest will be one of Oration [opposed Orate rolls].

If the player wins two of the three contests, the Rusty Knight will keep his word, and reveal the grove is currently in the Forest of Dean. Because the Forest of Dean is a strange, confusing place, the Rusty Knight can only explain nearby landmarks, not tell precisely where the Grove is. Thus, the players will have to Hunt for the grove once they arrive in the Forest.

If the Rusty Knight somehow dies during this encounter, so far from the power of the grove, he and his armor will immediately rust away into dust. He will be regrown by the time the players arrive at the Forest, and so the encounters listed there will take place as normal.

Glory: 10 for defeating the Rusty Knight in the Three Contests

Other Ways to Find the Location of the Grove

If the players fail to win the contest with the Rusty Knight, they will need to determine the location of the Grove of the Golden Rose in some other way. Following are some suggestions:

- * Wandering Romantic Knights will have a small chance of knowing of the current location of the Grove of the Golden Rose. Some may warn the players off the quest, while others may try and follow or join them, to take the Golden Rose for their own (perhaps they were too weak or too cowardly in their own quest).
- * Searching the North of Logres, the players will eventually come to the Manor of Sir Rene, the aged knight who last held the Golden Rose. When his lady love died in childbirth, he carried the Rose away to the Forest of Dean, and planted it there. The players will need to convince Sir Rene that they are worthy to find the rose, through romantic skills [Compose, Courtesy, Dancing, Gaming, Orate, Play, Romance, Singing], or through the Romantic Virtues [Forgiving, Generous, Honest, Just, Merciful, Trusting].

* Randomly searching the lands of Britain, players may hear word of a magical grove in the Forest of Dean when they are in Northeast Cambria or Northwest Logres.

* In the later phases, players may find information at Guinivere's Court of Love.

THE JOURNEY TO THE FOREST OF DEAN

Unless the gamemaster desires otherwise, the journey to the forest of dean should be a relatively uneventful one. The only encounter is with a Romantic Knight, who is destined to encounter the players because of the romantic quest they are on.

Joust With Sir Jean Marc

Sir Jean Marc sits at a crossroad, lance in hand. As the players approach, he announces that all who wish to pass must joust him. He will explain that his lady love has sent him away, and that he can not return until he has defeated 20 warriors.

The joust is for love. Use Notable Knight stats for Sir Jean Marc. Anyone who purposefully throws the fight earns a [Deceitful] check, and either a [Generous] check or a [Modest] check.

Glory: 10 for defeating Sir Jean Marc

THE FOREST OF DEAN

Due to its magical nature, the Forest of Dean is a confusing place. It is very easy to become lost within. Each full day the players hunt for the Grove, they may make a [Hunting] roll opposed by the Forest's [Confusion] rating of 20. If the players fail, or only achieve a partial success, they will be turned around and lost, without having made any real progress that day.

Strange encounters should occur within the Forest. Each day which the players spend hunting, choose one of the following encounters, or make one up of your own.

Random Forest of Dean Encounters

- 1.) Sir Vincent, a knight driven mad by love, is wandering naked through the woods. He is insane and will be dangerous to the players if they don't somehow reassure him. [Use Ordinary Knight stats, but Sir Vincent is not wearing his armor or carrying his shield; he has only his bared sword.] [Cruel] or [Merciful] checks may result from the player's actions. If the players somehow return Sir Vincent's wits, they will learn that he was searching for the Golden Rose before his passion drove him mad. He may join the players or oppose them.
- 2.) The Romantic Beast charges by [See below].
- 3.) A partially eaten animal is found. [Hunting. Success = the animal was attacked by a horse sized reptile.] If the players try and track down the reptile by hunting, they will be ultimately unsuccessful. This is a foreshadowing of The Adventure of the Dolorous Wurm.

- 4.) A group of Bandits [see Pendragon pg. 330] is encountered. They are lost in the forest, and will be grateful to those who offer to help them out of the forest, but cruel to others. [Check Cruel, Merciful, Suspicious or Trusting as appropriate.]
- 5.) The spoor of a wild animal is discovered (bear, boar or deer). Players may decide to hunt it.
- 6.) One of the grove flower creatures spies on the players. They may notice with [Awareness]. If spotted, it will flee with an [Avoidance] of 15. Players may [Hunt] it.

Glory: as appropriate for encounters.

Entrance to the Grove

The grove of the golden rose is surrounded by a heavy screen of trees. There is only one entrance, and it is guarded by the Rusty Knight. He will refuse to let players pass unless they swear by their honor and their lady's love that the Golden Rose will not be removed from the Grove. [The players will lose 3 Honor and 1 point in the Amor/Love they swore on if they break this oath.]

Assuming the players are intent on entering the Grove to take the Rose, the Rusty Knight will try to challenge them one at a time, but will fight them all to the death if need be, the entire time blocking the one entrance to the grove. If killed, the Rusty Knight will simply fall to the ground this time. It is only when he or his armor are far from the grove that they rot away.

Glory: 100 for defeating the Rusty Knight in combat.

THE GROVE OF THE GOLDEN ROSE

Looking within the Grove, the players will see a beautiful scene. A screen of trees surrounds a large circular glade. Flowers of all types fill the glade, giving it wonderful color and a pleasing scent. Topiary animals, including a boar, a stag, a dog and a hawk dot the glade. In the distance, the babble of a small brook can be heard. The golden rose is immediately obvious in the absolute center of the glade. It is in the middle of a huge rose bush.

As soon as players enter the Grove of the Golden Rose, have them sum the six Romantic characteristics: Forgiving, Generous, Honest, Just, Merciful, Trusting.

Any players with a total of 60 or more feels at peace in the grove. The temperature is perfect; the stream has pure, cold water; a feeling of peace and love fills the player. While in the grove, all amor or love passions are at +5 for these players.

Any players with a total of less than 60 feel a sense of unease when they enter the grove. They are constantly on edge. It's as if someone was dragging their nails across a chalkboard. Such players may even become physically sick, if they fail a [CON] roll. While in the grove, all skills are at -5 for these players.

The Battle

It is most likely that the players have entered the grove violently, and thus a battle will quickly ensue.

As the players gaze upon the grove, entering cautiously into it, the Rusty Knight will stride up behind them. He may very well have been disarmed or disarmed by his opponents. His wounds are still clearly obvious. As he walks in, he will state:

"Is there no way to turn you back from your quest?"

Unless the players decide to give up, a battle will begin shortly afterwards.

Three events will all occur simultaneously, marking the start of the battle: if necessary, the Rusty Knight will break a deadly sharp stick from a nearby (magical) plant [treat as a sword]; the six magical creatures (the topiary boar, dog, hawk and stag, the orchid thing and the rose snake) will spring to life; and a nearby poppy will emit a cloud of yellow gas.

The yellow gas is a sleeping agent. All players must roll their six romantic traits. If any player succeeds at less than three of them, he will fall into a deep sleep that can not be broken until he is dragged from the grove. Any sleeping players left in the grove will eventually wake up outside, a few days later.

The Rusty Knight should once more be treated as if he was at full strength. He can be killed normally, as can the plant creatures. They will fight to death, although they will not kill any downed players. If all the players fall, the survivors will wake up beyond the grove the next morning, healed to consciousness. They will not be able to find the grove again.

The above battle will not occur if the players entered peacefully, unless they break their oath and take the rose.

Glory: 200 for defeating the Rusty Knight again, 10 for each magical plant monster.

Exploring the Grove

Assuming the players win their battle, they will be able to explore the grove. As they move cautiously towards the golden rose in the center, they may accidentally fall afoul of other magical plants. Each player should make a [DEX] roll. If he fails, a random plant is stumbled into.

Random Magical Plant Table

1. Dye Plant spurts out a burst of color, dying player and equipment a random color.
2. Stink Plant makes player smelly for 2d6 days.
3. Sword Plant (like the one the Rusty Knight may have grabbed his sword from) makes a 5d6 [Sword] attack on a knight with a skill of 20. Unless the knight succeeds at [Awareness], he gets no defense.
4. Grabby Plant begins to twine around the player. An Opposed [Strength] roll against the Plant's [Grab] of 20 is needed, or the player will be unable to free himself. Afterwards, others may make the same attempt, adding their Strengths together if a number try at once.
5. Romance Plant acts upon one of the Player's Romantic Traits [(1) Forgiving, (2) Generous, (3) Honest, (4) Just, (5) Merciful, (6) Trusting]. The player must roll that trait. If he succeeds, he

feels utterly controlled by that single passion for the next day.
6. Prudence Plant forces a Prudent Roll. If the player succeeds, he feels exceedingly Prudent for one day.

If magical plants are taken from the garden, they will begin to fade and wilt when they are beyond a half-mile or so from the golden rose.

Players making [Faerie Lore] rolls may find other non-magical plants which will be highly useful to herbalist, potion makers and magicians.

Eventually, the players will arrive at the center of the grove, where the golden rose sits in the center of a huge rose bush. It is very beautiful, and even glows with a soft light. Extracting the rose from the bush will be a minor task. Simply burning the bush or such will likely damage the rose (in actuality, it will probably destroy it). However, the rose bush is deadly sharp and semi-animate, thus just grabbing the rose is not easy.

If a player tries to grab the rose, oppose his [DEX] Roll to the Rose Bush's [Thorn] Attack of 20. If he fails, he does not grab the rose, and gets whacked for 3d6 of damage (no shield). There is one exception to this: the first time a player reaches in, he may try to roll all 6 of his Romantic skills. If they all succeed, the Rose Bush never attacks the player reaching for the rose.

If players decide to hack at the thorns with weapons, they will also get attacked in a similar fashion, opposing instead the Player's [Sword] against the Bush's [Thorn]. Again, no Shield may be used because weighty double-handed strokes are necessary to do any damage to the plant. The Rose Bush can sustain 50 points of damage, but has no armor.

Leaving the Grove

As the players leave the Grove with the Golden Rose, have them all take one last look back. [Awareness. Success = You see the beautiful grove, and all its wonderfully plants literally rotting away, fading to dust behind you.] If the players immediately return the rose, the garden will return to its old vitality. Otherwise, this grove of the golden rose will be lost forever

VICTORY?

The players have many options in completing the Adventure of the Golden Rose, and the gamemaster will need to determine which ones are considered successful by the knight's amor.

If the players failed to get the rose because they were overpowered or outwitted by the rose's guardians, they have clearly failed.

If the players retrieved the rose and got it home, they are clearly victorious. The amor may be slightly sad about the destruction of the rose's old grove, but she will quickly realize that it will be create a new one. This resolution is the most likely, and the results of it are described below.

If the players did not retrieve the rose, because they did not want to destroy the old grove, wanted to share the rose with another questing knight, or had some other romantic reason, they are probably victorious. This will depend, however, on the exact attitude of the player's amor. A true romantic will be perfectly pleased with this

result, and will occasionally accompany the player knight to see the rose. An amor who is [Worldly] or [Greedy], however, might insist upon having the rose for her own.

GETTING THE ROSE HOME

It is most likely that the players retrieved the rose from the grove, and determined to bring it home. This option is detailed here.

Getting out of the Forest of Dean will be a small problem, since it is still Confusing. The players must again oppose [Hunting] rolls to the Forest's [Confusion] of 20. More encounters from the above list may be used, but it is suggested they be much more sparse.

Afterwards, the rest of the trip home should not be a problem.

Planting the Rose

The knight's amor will be very pleased to see the Rose. As promised, her father will announce an engagement that knight. At the first light of the next morning, the knight's amor will want to see the Rose planted.

Although the players have destroyed one place of beauty, they will eventually create another. For each full year the Rose remains planted, amor and love passions for Romantic persons are at +1 in the area, and skills for non-romantic persons are at -1, to a maximum of +5/-5 (as in the old grove). After 5 years, the new grove will be fully as beautifully and romantic as the last one.

Glory: 100 for the knight completing the quest, 10 each for those that helped him

FUTURE STORY IDEAS

The Golden Rose creates an enchantment, and this may cause repercussions in future stories.

- * Romantic adventures will be naturally drawn to the grove.
- * The Rusty Knight will be reborn, and his honor may force him to lead others to the Golden Rose, and these others may hope to steal it away.
- * The nearby plants will eventually become magical (after 5-10 years) and this may cause problems or strange happenings for those living near the grove.
- * If the Rose is planted in or near a manor (as the lady will desire) everyone in that manor will experience the +5/-5 effects of the rose.

NPCs

The Rusty Knight, Protector of the Grove of the Golden Rose

The Rusty Knight is a hulking behemoth of metal, covered head to foot by a massive suit of terribly rusty plate. Not a single inch of his flesh is visible. And, there is good reason for this, for the Rusty Knight is actually a walking, talking plant. Like the topiary creatures, and other strange plants in the Grove, the Rusty Knight was

magically grown due to the influence of the Rose.

If the Rusty Knight is killed more than a half-mile from the grove, he and his armor will rapidly fall away into dust.

SIZ 18	Move 3	Major Wound	**
DEX 12	Dam 6d6	Unconscious	**
STR 15	Heal *	Knock Down	18
CON 18	HP 36	Armor	14 (rusty partial plate + helm)

* Until the grove is destroyed, the Rusty Knight will rise fully healed a short time after he is killed each time. He will even be grown anew is he is burned.

** The Rusty Knight can not be major wounded. He fights until he drops to 0 HP.

Glory to Kill: 100

Notable Traits: Valourous 18, Honor 18

Combat Skills: Sword 21, Lance 16, Horsemanship 16

Other Skills: Awareness 12, Courtesy 10, First Aid 10, Heraldry 10, Hunting 10, Orate 18, Tourney 10

The Romantic Beast

A cousin of the questing beast. It is distinguishable by the fact that the sound of a hundred song birds can be heard from inside its belly. It is considered Romantic to quest after this Beast, for occasionally those who search for it have magical visions of romance. Use the Questing Beast stats [Pendragon, pg. 325]. It is worth 50 glory to spend the entire year questing after the Romantic Beast.

The Six Grove Plant Creatures

Like the Rusty Knight, the plant creatures can not be major wounded, and fight until they have 0 HP.

Glory to Kill: 10 each

Orchid Thing

A humanoid mass of orchids and vines.

HP 20	Move 1	Armor 0
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Combat Skills: Mist 15, Roll [Con] or be blinded for 1d6 days

Rose Snake

A snake-shaped mass of vines, covered with blood-red roses.

HP 15	Move 7	Armor 0
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Combat Skills: Bite 15, Damage 3d6

Topiary Boar

HP 40	Move 6	Armor 6
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Combat Skills: Tusk 15, Damage 6d6

Topiary Dog

HP 20 Move 6 Armor 4

Combat Skills: Bite 15, Damage 3d6

Topiary Hawk

HP 10 Move 8 Armor 2

Combat Skills: Claw 15, Damage 2d6

Topiary Stag

HP 30 Move 7 Armor 4

Combat Skills: Antler 15, Damage 5d6

Ryons, the High King

RYONS, THE HIGH KING

A Three Year Campaign in Norgales and Cameliard

(Year 1)

GAMEMASTER'S NOTES

In the chaos after the fall of Uther Pendragon, several warlords attempt to consolidate power over large stretches of territory. Lot gathers the Pictish Tribes in the extreme North, while Uriens does this a bit further south among the Cymric tribes.

Ryons has done the same in northern Cambria to create Norgales. Over the last several years he has wooed the tribes of the Rhufoniog, Tegeingl, Dyffryn Clywd, Edeirnion, Rhos, Amans, Pase, and the small tribes of the Peaks in the south-western Pennines. Finally, he has put enough pressure on young Dux Randle for him to pay tribute from Chesire. To the northwest, the kingdom of Gomeret is struggling, as supporters of the de Gales clan attempt to hold the tribes in line despite the repeated absence of their king. The only tribal area that resists Ryons is Penllyn. While not forced to recognize Ryons as overlord, it has been rendered a non-factor in his next phase due to repeated raids by its Ryons-allied neighbors.

King Ryons broods from Dinas Bran, overlooking the Dee River. He formulates his next plan with the help of his mother's Raven witch coven. He must strike into Cameliard in order to begin his bid to become High King of the Cymric tribes. He needs the small kingdom as a jumping point into the fertile south. So, like Vortigern, he strikes from Cambria.

However, King Ryons knows that Cameliard has many allies to the south. He would like to divert the attention away from him to these southern counties on the east of the Severn River by possibly creating bad blood between his southeastern neighbor Orofoise and one or more of these counties.

The Raven witches have used their glamour to control the wills of a number of men. One of these men is sent to the court of the one of these Logrian lords.

The referee will find Savage Mountains very helpful for running this adventure, but hopefully there is enough information here to run without the book.

This adventure takes place in phase 1, c.501. However, it does work as late as 505 (to end in 507 before the Battle of Winchester in 508). It is best suited for characters who have notable knight skills from serving time fighting Saxons in the south or east or in the Clarence-Glouster War. Ideally, the characters are from or at court in Glouster, Clarence or Wurensis. Lambor is also a possibility, however until the de Ganis clan is given these lands, this area would probably be pretty lawless, filled with petty robber barons.

THE SPY AT COURT

The adventure begins when a Ryons spy introduces himself to the court as Anelius, messenger from Orofoise. He is wholly loyal to Ryons and

the Raven witches of Dinas Bran. He asks the lord for help (even providing a sealed message if asked) against the raids on the old Roman city. The raiders are from hill tribes to the north and west of Oroquelenes. He claims not to know which ones and suggests an alliance of several tribes.

Players may roll [Intrigue (opposed to Anelius's score of 15). Success = Something is amiss. Critical = The messenger stares off at nothing now and again and is overly zealous in asking the lord for help]. In any case, the Lord of the PCs does not notice this and sends the PCs if they are household knights or vassal knights presently in court. Visitors have a choice.

THE BATTLE IN OROFOISE

If a PC has a Battle skill of 15 or greater, that PC is the leader of a token force of strength to scare the raiders away. If not, the lord sends a banneret knight (3 KV) with the skills of a notable knight as the leader. The force consists of 10 ordinary knights (20KV), 20 armored footsoldiers (20KV), all outfitted as phase 1 troops. The PCs round out the force.

If all goes as planned, the spy leads the PCs through and past the village of Quatford along the Severn River (K-16 on the Savage Mountains Map) to camp at a burned-out hill fort across the river (the future site of Brignorth Castle). The next day, the guide leads the PCs and their force into a canyon. Here, the PCs can roll Battle skill before they enter the canyon, if they ask [Battle. Success = this would be a good place for an ambush. Critical = as above, plus horses would have a very hard time going up the slope (-10 penalty to Horsemanship)].

If the force proceeds, have the following occur:

You see Anelius raise his blade and yell "Ambush!" He rears his horse and yells, "For Orofoise!". Then, to your surprise, he strikes Sir _____ (Anelius will have +10 to his skill for inspiration Loyalty (Ryons) and a +5 for surprise. He may well fell the PC or the banneret). Then, it begins to rain rocks and javelins...

The Ambush occurs as follows using the skirmish rules:

Army Sizes:

PCs group: 10 knights (20 KV), 20 armored footsoldiers (20 KV), PCs and/or Banneret Knight (3 KV).

Enemy Group: 70 Hillmen Warriors (35 KV), Anelius (1 KV).

The Battle Skill for the enemy is 12.

Modifiers: PCs outnumbered	-5/+5
Unfavorable terrain	-5/+5
Ambush	-5/+5
Superior Troops	+5/-5
<hr/>	
Total	-10/+10

The Fight:

Round 1: Hillmen throw rocks (doing sling damage) and hurl javelins

from high positions with modifiers from commander roll and +5 for high ground.

- * Roll 3X for each mounted knight (1-3 knight, 4-6 horse)
- * Roll 2x for any one on the ground
- * Take losses from NPCs for a failed or successful Battle roll

Round 2: Wild, screaming Hillmen pour from all sides. Three attack knights, two attack ground troops. Use melee rules to play out combat.

Skirmish continues until PCs are dead, captured, or have finished foes.

If all PCs survive their individual combats, then their small force carries the day and the rest of the Hillmen rout into the hills. Pursuit is possible but at a -10 for Riding through treacherous terrain [Horsemanship. Failure = Horse roll CON or break leg. Fumble = Automatic Horse Loss]. If successful pursuit for two rounds or more, then another Ambush by multiple opponents occurs. Knight must make [Awareness] to see the attack (if failed, enemy gets a +5 as well).

AFTERMATH

Undoubtedly, the players will be quite upset. Maybe some Hatred passions and definitely some Suspicious traits will be in order. This is the GMs call.

If the PCs win, they may want to lick their wounds and return directly with all haste to their home county. If they ask, most of the Hillmen retreat to the Northwest, but following them is nearly impossible (-15 to [Hunting]). Instead steer them back towards the hillfort and run the following encounter:

As the player group is recovering and getting ready to move on, they are hailed by a patrol of 5 knights with 15 mounted hillmen as auxillaries (Use Cymric warrior stats and equip them as on page 24 of Savage Mountains: sword, 2 spears, leather armor, shield, metal helmet, riding Celtic ponies). They are led by a notable knight, Sir Tathan of Oroquelenes who regularly patrol the hillfort area. They are truly from Orofoise and know nothing of the Ambush.

If questioned they will say: Yes, there are raids all the time. No, they did not send a messenger for help. They do not remember seeing anyone resembling Anelius at court.

A fight may ensue for less diplomatic characters, creating a feud. The patrol will defend itself and attempt to retreat from this treachery to tell their lord back in Oroquelenes.

If the PCs survive, they may spend the rest of the year convincing their lord to attack Orofoise, or advise him that something strange is amiss. Orofoise is not the culprit of the dastardly ambush, and we must wait to see what happens.

NPCs

ANELIUS THE SPY

Use Sergeant Stats [Pendragon, pg. 330].

WILD CYMRIC WARRIORS

These guys are tougher than Picts to reflect King Ryons' and his witch mother's heavy recruitment and training of elite warriors. Leader or chieftan stats are in parentheses. There will be only one leader at the ambush.

SIZ 13 (15)	MOVE: 3 [+1 or +2 if no armor]
DEX 14	Damage: 5d6
STR 14	Hit points: 27 (30)
CON 14 (15)	Armor: 7, 4, or 3 + shield if one-handed weapon*
APP 7	Knockdown: 14
	Major Wound: 15
	Unconscious: 7 (8)

Attacks: Great Spear 14, Rock or Javelin 18, Mace or sword 14

Chieftan has +5 to melee skill. Against knights, one of the three foes uses Great Spear. Randomly determine the others arms. These warriors will employ Double Feint tactic against armoured opponents.

Passions: Hate (Logrians) 14
Traits: Valorous 16

*Armor 3=tattooes, 4=leather, 7=leather + tattooes. Distribution 60%, 30%, 10% respectively.

End Year One

(Year 2)

WINTER DECISIONS

If Year One was played, it is likely that during the Winter Phase the players may well be brooding and using any courtly influence they have to provoke their lord into mounting a punitive strike against Orofoise. The referee is encouraged to play this interaction as a solo or to start the new campaign year.

At this point, the GM can take the campaign in one of two directions. He can let the player characters take action against Orofoise or decide as the players' lord that such an expedition is unwarranted or unprofitable.

Players can take their own initiative, however, and mount raids against Orofoise. The political ramifications will occur in the years to come as the rulers of Orofoise will petition their powerful neighbor Powys, where the young King Belinans has been successfully uniting the tribes of the central Cambrian mountains. The players will have started a bloody feud between their county and Sugales.

ASSAULT ON OROFOISE

This year, the GM can let the players attack Oroquelenes and Shrewsbury. According to Savage Mountains (pg. 20), Orofoise has a standing army of 75 knights and 150 soldiers (225 KV). You could divide this force between Oroquelenes (7/10/5 Defensive Value; old Roman Walls in general disrepair and no towers with a Reinforced Motte and Bailey inside the city) and Shrewsbury (8 or 12/9/10; a fortress of stone surrounded by a pallisade on a hill with water on three sides, the fourth side has a double ditch). However, if a siege lasts as long as a fortnight, these forces will be supplemented by

neighboring tribes in northeastern Powys with a force of 4 knights and a teuleu of 12 sergeants and 125 warriors (83 KV) from the Gordower commote and 8 knights and a teuleu of 16 sergeants and 200 warriors (148 KV) from the large Clun cantrev.

Meanwhile, King Belinans, who is courting Elidia about this time (see Tournament of Dreams adventure book c.1983), will not mobilize his 1000 KV army (Savage Mountains, "The Cambrian War") until next year. This is another adventure altogether and beyond the scope of the present scenario.

KING RYONS INVADES CAMELIARD

King Ryons of Norgales will be quite pleased with the above scenario and will negotiate non-aggression pacts with Orofoise and Powys and aligned tribes this year. Players with characters from Cameliard will feel the brunt of his next strike. (Of note, the castles of Dudley, Terrabel, or Caverswall do not exist yet. They are built as a result of this war to guard better against Ryons' aggression in years to come.)

Supplemented with equites from Chesire and his own elite knights, he sends his brother Nero, along with his uncle Idurans into Cameliard. The army splits with Nero, taking the bulk towards Stafford, the stronghold of Leodegrance. The other force, with only a few knights and a lot of Hillmen seek plunder to the southeast in and around the Arden Forest. Among other things, Idurans raises the towns of Matchley and Dudley (which has no castle at this time) in Cameliard (L-16 on Savage Mountains map).

King Leodegrance gets wind of an invasion. He calls for the bulk of his force to muster quickly and draws from the garrisons of his southern castles Penkridge and Carohaise, leaving a skeleton force behind. Player characters from Cameliard easily be in this battle and visitors to the king's court are asked (and perhaps bribed or hired for [Selfish] and [Worldly] checks - hiring is per the standard rates in Boy King, phase one, pg. 16) to help. He maneuvers his army in time to meet Nero outside the town of Market Drayton. A battle ensues:

Battle of Market Drayton

Commanders:

King Leodegrance = 18
Nero = 15

Battle Size: Small

Army Sizes:

Cameliard: 50 knights, 150 footsoldiers (175 KV) + players.

Norgales: 75 knights, 100 horse hillwarriors, 250 hill warriors (375 KV).

Modifiers: Nero Outnumbers +5/-5

Length of Battle: 6 rounds. The army with less KV at that point will sound a retreat.

The Fight:

Round 1: Glamour on first lance charge gives players a -5 to lance

skill for first round only [Pious. Success = Negates penalty. Critical = +5 bonus.]

Round 2-6: Normal.

Glory = 15/rd

Battle Modules (from Beyond the Wall appendix)

ACB Roll

C	+4	No losses
S	+2	10% losses, 2% killed, 8% wounded
PS	+0	25% losses, 5% killed, 16% wounded, 4% captured
F	-2	50% losses, 10% killed, 25% wounded, 15% captured
Fum	-4	75% losses, 50% killed, 25% captured

Foe Table

03-12	Hillmen Foot (see Year One for stats)
13-15	Hillmen Horse (use chieftan stats for Year One, Wild Hillman)
16-17	Knights (1-4 Ordinary, 5-6 Notable)
18	Command Unit (Nero = Notable Knight with the physical stats of a small giant, guarded by four Notable and four Famous knights.)

No plunder is taken, even if it is Nero who retreats. Leodegrance sends messengers to his southern allies for help and marches back to defend Stafford. He also calls for more reserve force from Tarnworth Castle on his eastern border.

Nero regroups, sends messengers to Ryons and Idurans. He continues towards Stafford, pillaging all the way. Meanwhile, Ryons orders Idurans to begin phase two of the invasion. Idurans marches towards Penkridge Castle and lays siege. Players may actually be at the castle or arrive there while it is besieged.

Siege at Penkridge

Commanders:

Castellan, Sir Bulius (Old Knight) = 15

Idurans = 18 replaced by Llewbran, King of Rhos Tribe after four days (Battle = 14)

Army Sizes:

Penkridge: 1/10/5 (a meager ditch with a Reinforced Motte and Bailey) and 6 knights with 20 soldiers (32 KV) and players if inside.

Norgales: 11 Elite Norgales Knights, 27 Equites, 30 mounted Hillmen, 192 Hillmen (215 KV, but only 126 KV committed to assault, namely the Hillmen and their mounted leaders, use the Wild Hillmen and Wild Hillmen Leader Stats from Year One)

Modifiers:

Force Assaulting Outnumbers 4 to 1 (+8/-8)

Siege Equipment on Initial Assault (+1)

Castle Defenses (-1, -10, or -5, As assaulting siege +10/-10 for defenders on walls, +5/-5 for those in the Bailey)

Glory: as per skirmish

After four days, Idurans gets word that an army from the southern allies approaches. He takes a goodly amount of the assault force and travels directly south to intercept near the Avon River tributary of the Arden. Here, he lays ambush for the marching force. This is where the players can enter if they are not from Cameliard and were part of that force that was ambushed last year.

At most, the characters' lord will send the players with 25 knights and a like number of mounted sergeantry (75 KV). The message from Leodegrance emphasized haste, so the lord owing Leodegrance a favor sends cavalry only. If the players voice suspicion about another attempted ambush, they can roll their [Orate] versus the Lord's [Prudent] (13 or higher) to persuade him to send up to 10 more sergeants (10 KV). A player is the leader if he is of banneret status and has a battle of 16 or better. If this is not the case, a banneret of notable knight standing is added to the group. There is not enough time to call on family knights unless the GM rules that they are present in court.

More than likely, this will be the course of action for the players this year as they may not have a lot of influence in their local court. Once again, the hill tribes of Cambria lure them in, although this ambush is due more to gathered intelligence rather than trickery. Messages, however, travel fast when on the wing.

Before the Ambush, paranoid players can make very difficult Awareness rolls [Awareness at -10. Success = You see the column being trailed by a raven or two].

Ambush in Arden

Commanders:

Idurans = 18
Player's Group = 16 or better

Battle Size: Small

Army Sizes:

Idurans: 11 Norgales Knights, 20 Equites, 25 Mounted Hillmen, 90 Hillmen (143 KV).

Players: 25 knights, 25-35 sergeants (75 to 85 KV).

Modifiers:

Players outnumbered 2-1: +5/-5
Ambush: +5/-5 (see below)

The Fight:

Have Idurans and the Relief Force leader roll opposed Battle Rolls, with Idurans at a +5 since he is setting the ambush. If he wins, he gets the ambush modifier above as this simulates the ensuing confusion of the strike.

Round 1: Javelins fly from the trees at a +5 (allow player to roll

Awareness to cancel this modifier). The Cambrians aim at horses, but there is a 1/6 chance that the javelin flies at a player character. Throw three javelins per player.

Round 2: Hillmen on foot charge from the sides.

Round 3: As the column commits to the ground troops, mounted opposition attacks from positions in front and back. The knights encountered in this round use lances.

The battle becomes unit skirmishes or individual skirmishes, moving in and out of the trees. Players will be outnumbered two or three to one most of the time, until numbers dwindle to disallow this ratio. Idurans and his troops give no quarter and ask for none. Players can be captured, however. In particular if a player is captured by an Equites, there is a good chance he will not be killed.

Glory: As skirmish

Battle Modules:

ACB Roll

C	+4	No losses
S	+0	10% losses, 2% killed, 8% wounded
F	-2	50% losses, 25% killed, 25% wounded
Fum	-4	75% losses, 50% killed, 25% wounded

Foe Table

03-12 Hillmen, Foot (use Year One Wild Hillman stats)
13-15 Hillmen, mounted (use Year One Wild Hillman chieftan stats)
16-17 Equites (Ordinary (1-3), Mercenary (4-5), or Notable (6))
18 Norgales Knights and Idurans (Famous 1-4, or Extraordinary 5-6, Idurans is (in)Famous)

Battle Over?

03- Total defeat. Friendly knights all dead/unconscious.
04-05 Must Retreat, orderly withdrawal to the North.
06-15 Battle continues.
16-17 Foes retreat. No pursuit.
18+ Total Victory. Hillmen and Knights routed. Pursuit only invites further ambush by 3-6 more enemy.

The outcome of the Ambush above determines what comes next for this campaign season for most characters. If they win decisively, the next step is to march to Stafford. They are unopposed until they reach Penkridge, where they meet the siege force left by Idurans. They can attempt to relieve the siege or march on to Stafford. An alternate course involves marching through to Tarnworth and Carohaise and seeing the skeleton forces there and hearing of the siege at Penkridge and the impending siege of Stafford itself.

If the characters only forced a retreat or were forced to retreat, Idurans uses the guerilla tactics of the Cambrians to harass the column until it capitulates or returns home. He will then return his attention to Penkridge, hoping for a victory there and hence to Stafford to rejoin with Nero.

If the players are defeated, they may be captured and led by chain

gang under guard to Chesire, watching Idurans destroy Penkrige in the process. They are held for ransom for the year in the City of Legions. If they showed very good battle prowess, they are taken to Dinas Bran to be housed instead. GMs should allow a reasonable chance for escape on the march, reminding characters that they should flee and live to fight another day instead of battling their way out. In many cases, they may be too wounded and malnourished to fight for the rest of the campaign year.

Finally, when the players arrive at Stafford, they find it besieged also. Nero has taken minimal losses or has been reinforced while he was waiting in siege. A successful unopposed Battle roll by the players' group leader puts Nero in a bad position. Seeing a relief force, Leodegrance takes heart and pours through the gates. Battle is joined.

Battle of Stafford

Commanders:

King Leodegrance = 18

Nero = 17

Player's group = 16+

Battle Size: Small

Army Sizes:

Nero: 65 knights, 75 Mounted Hillmen, 200 Hillmen (305 KV)

Leodegrance: 50 knights, 140 footmen (175 KV)

Player's force: (varies)

Modifiers:

Nero fighting on two fronts -5/+5 (to both player and Cameliard) and he has to half his battle skill for the first round

The Fight:

Round One: The players arrive just in the nick of time and charge Nero's flank as he hastily prepares to meet both forces as once (see above).

Round Two-Six: Normal

Round Seven: Nero retreats seeing too much opposition and is caught between them. However, the Cambrians retreat in an orderly manner with cavalry holding the rear (mounted foes only).

King Leodegrance gains an indecisive victory.

Glory: 15/rd

Plunder: 1 charger, 1 hill pony, 1 Librum of goods

ACB and Foe Table are the same for the Battle of Market Drayton.

If the players do not take a decisive role in the above battle by attacking Nero's rear (ie, they were defeated by Idurans and captured)

or they are all in Stafford itself as Cameliardian defenders use the following table to determine the outcome of the battle.

Battle Over?

- 03 Total defeat. Rout into Stafford or flee to Carohaise (50/50 of the forces)
- 04-05 Orderly retreat into Stafford.
- 06-15 Continue Battle
- 16-17 Foes retreat, no plunder
- 18+ Foes routed back to Norgales, plunder as above.

Be sure to add the force of Idurans if appropriate.

AFTERMATH AND ENDNOTES

The campaign season ends with Nero heading back for the border of Norgales, much of Cameliard torched and pillaged, but free still and with an army intact. Player groups are asked to stay in court for the winter or return in the spring, since to the wonder of King Leodegrance, Ryons has not yet taken the field. There is more to come from the fiend, undoubtedly. This is the best case. It is also possible that Leodegrance had to retreat back into Stafford and is stuck into a prolonged siege and it is possible that the players are prisoners.

During the course of the fighting this season, it is appropriate to ask for [Recognize] rolls for some of the devices the hillmen carry. About one in six is the same as those devices of the hillmen that ambushed the players last year.

If the players remain in Cameliard, they are treated with utmost respect and gratitude. There are chances here for meeting key players in later phases, so encourage interaction with the king and his family. Knights from Cameliard who showed great battle prowess are also given recognition. Perhaps mercenary knights or bachelors become landed.

Some other possibilities exist for the characters. If they have discovered the culprit behind the ambush, it may be time to talk and maybe apologize to Orofoise or encourage them to avenge an insult to their good name. Other allies may need to be found to stop what could be a major drive by Ryons in the next year. Again, opportunity for winter solos and roleplaying abounds as the players call in favors from family and others.

Meanwhile, King Ryons plots his next move. His foray this year was a small expedition to test the water and hopefully weaken his foe. Next year he brings his full force to bear on a struggling Cameliard. Then the south will be his.

End Year Two.

(Year 3)

MORE WINTER DECISIONS

What has happened before depends a lot on how well the player characters tackled Idurans and Nero in the previous year. The ideal for King Ryons is for Penkridge to have been destroyed, any southern

allies smashed or occupied with his neighbors, and Stafford to be under siege. The ideal for the characters is for Cameliard to be injured but have its army intact and still based at Stafford.

During the Winter Phase, it is imperative that players call on all their resources available to combat Ryons, whether it be family knights or an army from their baronies. If the characters are within Stafford while it is besieged, perhaps a daring rush through the picket lines to allow the non-combatants to flee upriver and escape to gather reinforcements is in order. They should only fight Hillmen (one per character) led by a mercenary knight.

The players may have been driven off by Idurans. If this is the case, let them return to their respective lords, appear in court and report. Even if they are in the ideal situation, King Leodegrance will insist that any knight of vassal rank or higher appeal to his lord for aid. Players may also take the initiative in searching for reinforcements back at their own home or in neighboring baronies and dukedoms.

Gathering Reinforcements

Of the neighbors, only Lambor is wholly unable to send reinforcements as it is involved in internal conflict. Wurensis is relatively stable and has an army of 70 knights and 120 soldiers. Clarence has 100 knights and 300 soldiers available, and Gloucester also has 100 knights and 300 soldiers, although Duke Morvid regularly hires mercenaries (about 200 foot) to raid Clarence. Other places not connected to the characters will not send troops.

Obviously, some money may be needed to entice the Duke or Baron to act. A personal gift such as a charger (or the equivalent in librum) may grant an interview, but then it is up to role-play. The GM should adjudicate how well the player states his/her case and if undecided then roll an [Orate]. This goes for players going to their home county as well.

Wurensis, the next victim in line for Ryons will send all of its troops if the GM was moved by the oration (or on a Critical Success if an [Orate] roll was used) or half on a normal success (this is up to 200KV). He will send a token force of 30 knights if the character fails to persuade. If the [Orate] roll is used, give players a +10 if they are from Wurensis.

Clarence will be tougher to persuade, sending at most 50 knights and 100 soldiers (which is up to 150 KV). Characters from Clarence will get a +5 on [Orate]. The Lord of Clarence will also ask foreign player characters for help in the following year against the evil Duke Morvid of Gloucester.

Duke Morvid of Gloucester is actually more generous. While he will at most send 50 knights and 100 soldiers like Clarence, he will turn over the command of up to all of his mercenaries if the players foot the bill at the rate of 5 librum/25 soldiers (13 KV). These are Irish Raiders looking for plunder but will still have a loyalty of 10 to their employer (+1d6 if of Irish origin). Likewise, a player from Gloucester gets a +5 to [Orate] and foreign players will be asked on oath to help against Clarence next year.

Players cannot get both Clarence and Gloucester to help. Both dukes will ask whether or not the other will be or has been recruited. If deceived [Deceitful check] and both send armies to the field, they

will fight each other and end up quitting the field. Players will become persona non grata in both locations and vassals will be stripped of their lands or worse for such a deception.

Finally, players can attempt to get Orofoise to avenge its honor from year one. They command 75 knights and 150 soldiers. They will send all their troops if the GM likes the player's speech and players did not do any significant damage in an attack on Oroquelenes. If they did attack, they better bring lots of gifts. If the player truly succeeds (critical on an [Orate]) he impresses a local, tribal king who joins the cause (either Clun (148KV) or Godower (83 KV), but not both; see Year Two).

In all cases (except Orofoise who sends the wily Sir Tathal [Battle=17]), an Extraordinary Knight leads the force with players as unit commanders if they have a Battle of 16 or more. Characters with 18 or better at this skill may well lead the force if they are natives of the dukedom or earldom.

Meanwhile... King Ryons Moves

Meanwhile, King Ryons has not been sitting idle. During the Fall and Winter, he and some of his elite guard, important chieftans, and several women, including his mother, went on an expedition into the mountain reaches of Cambria. When he returns, the tale filters through the ranks that he has recovered the Crown of Ordovices from its magical site, the Court of the Crown. Whether, this is true or not, the tribes believe it and many of the reluctant tribesmen rush to fill the ranks of the King of Norgales. For gameplay, many of the warriors can now call in a Passion of Loyalty [King of Norgales] in a pinch. The value will be at 2d6+6 for warriors and at least 16 for elite knights.

A Last Chance for Captured Players

In the worst cast scenario where the players are captured, they will hear word of this while in the City of Legions and begin to feel the fervor in the air especially among the native warriors. If they are at Dinas Bran, the Raven witch Cabal attempts to seduce warriors to the cause. If successful, the players will have a high Love for the Raven witches and a Loyalty to Ryons. The referee should play this out as he or she deems appropriate. If the characters resist, give them one last chance to escape. If they botch this, their heads become the newest adornments on the walls at Dinas Bran.

The Fate of Stafford

If Stafford is beseiged, and the characters bring reinforcements, replay the Battle of Stafford with losses taken from both parties that occurred in the last battle if appropriate. Of course, the players may have a large force. Nero has not been reinforced. In fact, he has been re-called to Dinas Bran. He will fight a few rounds and retreat if he still has a larger force (in KV) than the opposition. If he is outmatched, he retreats in orderly fashion with knights in the rearguard. There is only one round against mounted foes in this case.

In the best case, Leodegrance has mustered his forces and his allies at Stafford. He decides to take the initiative and lead his main force towards the City of Legions. He gathers his full strength (100 knights, 300 soldiers) leaving only the wounded and old behind. If Nero is forced to retreat, Leodegrance makes the next move and decides

to lead the army in the same direction. He will only do this if he has significant reinforcements. This means at least half of Wurensis, and half of Clarence or Gloucester. Orofoise is a bonus. If not, he learns of the huge army of Ryons amassing and retreats to Carohaise, conceding Stafford. This would be the end of the scenario and Cameliard is subjected to raid after raid until 510, when Arthur comes to his aid.

RYONS MAKES HIS FINAL MOVE

Ryons regathers his army at the foot of the Castle of the Raven. However, Leodegrance almost ruins his plans by acting too quickly. Only the tribal warriors of Norgales reinforced by his knights, Cheshire (who only sends knights and warriors, footsoldiers remain at the City of Legions), and Pase gather to see Ryons raise the Crown of Ordovices. Fortunately, he has aerial messengers and sends these to Amans and the tribes of the Peaks. He orders them to harass northern Cameliard with due haste.

Although not at full strength, Ryons's army of conquest is still large. The forces meet on the grounds outside of the burned out motte and bailey castle of Malpas. At first only leading elements of the forces meet (players acting as scouts could skirmish with some mounted Hillmen). Ryons stalls so his army can cross the creeks that feed into the River Dee. Leodegrance falls back to some higher ground and makes a stand. Ryons with his numerical superiority and his army's battle fever, charges anyway.

Battle of Malpas

Commanders:

King Leodegrance (Battle = 18)

King Ryons (Battle = 19)

Battle Size: Medium

Army Sizes:

King Leodegrance: 165 knights, 438 footsoldiers. This could be more if players are really good at convincing lords or have money for mercenaries. This does not include players and their family knights either (589 KV minimum).

King Ryons: 135 knights, 300 mounted hillmen, 1300 warriors (1220 KV).

Modifiers:

King Leodegrance outnumbered -5/+5

King Leodegrance on higher ground +5/-5

The Fight:

Round 1: Hillmen charge up the hill throwing javelins against charging knights. Roll twice against the characters horse. If the player is still mounted he has a +5 on top of any other bonuses against his opponent.

Round 2-4: Normal.

Round 5: A dark fog encompasses King Leodegrance's Unit. -5 to Unit

Events Table.

In the Fog: Players can attempt to enter the fog cloud if they are not engaged. Once there, they will see strangely clad knights engaging and driving King Leodegrance's command unit back. The characters are now involved in a skirmish between 10 farie knights and the 5 remaining Cameliard knights with their king. Conduct this as one round of heavy fighting. At one point, let the characters have the opportunity to take a blow for Leodegrance. If he or she does, let the farie battle end suddenly. Even the unseelie cannot fight such sacrificing foes.

Round 6: The fog cloud disappears with either Leo badly wounded and alone, with dead knights all around him, or letting out a battle cry for victory. He fumbles or criticals his battle roll: -5 or +5 to Unit Events table.

Round 7: If Leodegrance criticals his battle roll above, King Ryons loses his crown. If not, Leo or the next in command calls a retreat to Carohaise.

Round 8: Rout of hill men. Enemy knights attack with a vengeance this round. One more round of purusit possible.

Glory: 30/rd.

Decisive Victory or Indecisive Defeat are possible.

Plunder: if a rout, 1-2 chargers, 1-2 hill ponies, 1 librum of goods.

Battle Modules:

ACB Roll:

C	+4	No losses
S	+2	10% losses, 2% killed, 8% wounded
PS	+0	25% losses, 5% killed, 16% wounded, 4% captured
F	-2	50% losses, 10% killed, 25% wounded, 15% captured
Fum	-4	75% losses, 50% killed, 25% captured

Foe Table:

01-10 Hillmen, Foot (use Year One Wild Hillman stats)
11-13 Hillmen, mounted (use Year One Wild Hillman chieftan stats)
14-17 Equites (Ordinary (1-3), Mercenary (4-5), or Notable (6))
18-19 Norgales Knights (possibly Nero or Idurans if they still live)
20 Ryons and command group (Famous 1-4, or Extraordinary 5-6, Ryons is Extraordinary with the physical stats of a Small Giant, or one could use Sir Turquine's stats)

See above for battle outcome.

Now the players will return home, hopefully with victory. However, upon their return, they hear of raiding in northern Cameliard. They could mount up again to drive the raiders away. If they are healthy vassals of Cameliard they will be forced to do so. They may well lead a force of 20 knights and 30 footsoldiers (plus any other characters). Raiding forces can be hunted for and can be from Amans (5 knights, 25 warriors) or the Peaks (5 knights, 20 soldiers, and 25 warriors) or both as the GM wishes. Treat these encounters as skirmishes.

AFTERMATH

If Leodegrance is victorious, players may well be the heroes of the Battle. They may be offered lands if landless and asked for loyalty in return. All will definitely be allowed to recuperate and will always be welcome. Ryons will head home in disgust. He slays a few of the kings who fled early. Also, he can continue to harass Cameliard from the fringes. It takes him until 510 to re-amass an army and regain the Crown. Then, he attacks deep into Cameliard.

If Ryons is victorious, he consolidates his position, occupies Stafford and raids the interior of Cameliard. This continues until 510 where Ryons makes to finish Leodegrance once and for all. Of course, Arthur raised in Penylln comes to his aid.

APPENDIX

This Appendix outlines the events of "Ryons, the High King", to help the gamemaster keep a handle on the events.

Year One

- * Ryons creates conflict between Orofoise and its neighbors.

Battle: Ambush in Orofoise

Year Two

- * Players may lead attacks on Orofoise.

Optional Battles: Assaults on Oroquelenes and Shrewsbury

- * King Ryons invades Cameliard. An army led by Nero marches South towards Stafford, and is met by King Leodegrance at Market Drayton.

Battle: Battle of Market Drayton

Afterwards, Leodegrance retreats to Stafford, and Nero continues his advance.

- * Meanwhile, Idurans leads an army plundering the towns of Cameliard. After destroying several small towns, he sieges Penkrigde.

Battle: Siege at Penkrigde

After four days of siege, Idurans leads part of the army south to attack a relief force. This is likely the player's introduction for the year.

Battle: Ambush in Arden

- * If the relief force survived the ambush, it may move to relieve the siege at Penkrigde:

Optional Battle: Siege at Penkrigde (cont.)

They can also continue on to Stafford, where they find that Nero has already laid siege:

Battle: Battle of Stafford

Year Three

* Cameliard seeks allies from its neighbors: Lambor, Wurensis, clarence, Gloucester and Orofoise.

* Ryons recovers the Crown of Ordovice.

* If Stafford is still sieged, reinforcements may try to free it:

Optional Battle: Battle of Stafford

* King Leodegrance begins moving his army North, forcing Ryons to act prematurely. The two armies meet outside the burned out castle of Malpas.

Battle: Battle of Malpas

* Afterwards, raiding continues in North Cameliard, due to Amans and Peaks forces.

* The campaign ends with either Ryons retreating, or Ryons occupying Stafford, depending on the results of the Battle of Malpas

The End for now...

The Adventure of the Castle of Light

The following Pendragon adventure was run at Convulsion 3D.

THE ADVENTURE OF THE CASTLE OF LIGHT

(First encounter adapted from Fergus of Galloway by Guillaume Le Clerc pp 66-70 & 146-7 Everyman edition.)

GM's background information & designer notes:

This adventure is supposed to test the Christian Chivalrous traits in a series of opposed encounters with the main protagonist, Sir Courteau. He used to be a good Christian knight but whilst out hunting one day was possessed by an evil spirit which reversed all his Christian traits. Every time the player Characters show him the virtue of these traits and succeed in an opposed resolution, the demon will lose some of its power over Sir Courteau, with the appropriate trait returning to normal. When Sir Courteau has seen the power of all five traits being used properly, whether the five opposed rolls are successful or not, he will find the courage to expel the demon and return to his former ways. This adventure can be run either as a solo, presenting a difficult challenge, but with the appeal of commensurate glory, or as a group adventure, making it easier, but with far less glory to be had per person.

This adventure is designed as a test of the religious traits of Christian knights and is best used either as an encounter during the Grail Quest or as a dream sent to a sleeping knight who already has, or has just achieved, his religious bonus. The knights will be tested on all of their Christian virtues and their Valour. Those who fail any of the tests are spirited away to meet with those who succeed at the end of the adventure - nothing less than perfection can succeed in a Grail Quest.

To the Bright Castle

The adventuring group of player knights, for some reason, find themselves in a forest as night falls. After the knights have camped down for the night, any who make Energetic rolls are awoken by a bright light, an unearthly light, a pure light, shining in the distance. Surely there is an adventure to be had here!

If the player knights follow the light to its source, they see a marvellous sight: as they break out of the trees they find themselves near a coastal cliff. There, in the distance, on an outcrop of rock jutting skywards from the sea, can be seen a castle glowing with its own radiance, as brightly as the noon day sun. At first glance there appears to be no method of transit to the castle. [Awareness. Success = there is a very narrow, long and precarious bridge that leads towards the castle from the cliff edge. Failure = you don't notice the bridge. Fumble = you stand and watch the moon idly].

The Bridge Fiend

Once the player knights reach the bridge they realise that it is too narrow to safely ride horses down; they will have to be left behind. [Riding. Success = the knights realise that their horses are afraid of the bridge and are trying to shy away from it anyway. Failure = the knights try to ride onto the bridge and their horses resist. Fumble = the knight is thrown from his horse as it flees back into the woods.

Knight takes 1D6 damage, ignoring armour.]

As soon as the first knight steps foot upon the bridge a figure leaps from the shadows to stand in front of them, barring their path. It is an ugly and misshapen figure with long grey pigtailed and yellow-brown skin. In its hands there rests a huge scythe. It grins a sickly grin at the knights and the stench of rotting flesh washes over them.

[Valorous - 5. Success = the knight may enter combat. Failure = the knight concerned flees. Fumble = the knight faints dead away and receives a 1D6 Fear (ghosts) Passion.] Only one knight may fight the fiend at a time because of the narrowness of the bridge. Those that fail their roll flee back into the woods and find themselves back at the campsite with no sign of the castle light. For them, the adventure is already over.

The Bridge Fiend

STR: n/a
CON: 20
SIZ: 18
DEX: 20
APP: 2

HP: 38
Damage *Special.

Attack: Scythe @ 21
Armour 8pts demonic hide
Valorous Modifier: -5
Glory to Kill: 75

* The fiend causes damage equal to the armour worn by a knight. (Thus if a character is wearing 12pt armour, the fiend will always cause 12pts of damage). This damage ignores all armour except for the 3pt chivalry bonus. A wise knight may realise that if he strips of his armour the fiend will not be able to harm him. The fiend will be much easier to defeat if the knight trusts in the protective power of God. The fiend causes no extra damage on a critical.

Once the fiend has been dispatched, the player knights may continue the long and tortuous journey across the bridge (which creaks and groans alarmingly), to the castle gatehouse. The water below seethes and boils alarmingly, a great distance below. Falling means certain death, but the bridge itself is remarkably secure, despite the creaks and sways. The castle has its drawbridge lowered and the portcullis is raised invitingly. No matter what time of day the knights begin to cross the bridge, when they reach the gatehouse the sun is close to setting. The adventurers are free to walk into the empty and silent courtyard of the keep itself. The castle has no stables (because of the impossibility of transporting horses across the bridge), but otherwise is an unremarkable Medium castle with a single tower upon the far right hand corner (DV26/10).

Sir Courteau and the Bright Castle

The doorway to the keep itself is closed, but as the player knights advance the doors swing open silently and ominously. Those venturesome enough to enter find themselves in a brightly lit, warm and inviting main hall. The hall already has four feasting tables laid out, behind which is a large curved staircase leading up to a gallery that runs around the main hall.

Once all the player knights have entered, down the stairs walks a tall and robust looking man wearing a heavy cloak over his finery. He has a fair lady at his side. [Intrigue. Success = the knight notices that she has calloused hands, thus she is not a lady of noble birth. Fumble = the knight assumes she is a sorceress.] This knight looks at the player knights, smiles enigmatically and introduces himself; he has a heavy Occitanian accent.

"Greetings fair knights, I am hight Sir Courteau erstwhile of Stafford, but now lord of The Castle of Light. Please, be seated. You look fatigued. Stay awhile and let me entertain you". He turns and calls out "Boys! Wine and viands for my guests, and don't delay, you laggards!"

He motions for the player characters to be seated and then sits himself. Soon, several page boys bring out a huge selection of sumptuous and succulent dishes, all of which Sir Courteau eats from, gorging himself. If he notices any knight being restrained he encourages them to follow his example.

"Not eating? There's more than plenty to slate everyone's appetite. Eat to your heart's content. It is not often that knights get to eat so regally". [Temperate. Failure or Fumble = the knights do indeed follow Sir Courteau's example.]

Any knight that continues to eat sparingly will be singled out for conversation by Sir Courteau. "Why do you still pick at your food, sir? Is it not to your liking? If knights are supposed to be the ruling elite, then they deserve the best of everything, surely". This should allow a player knight to preach the Christian virtue of Temperance. [Opposed Temperate versus Corteau's Indulgent Roll. Player Success = Sir Courteau visibly convulses, looks down at his food and eats no more. Critical = Sir Courteau exclaims that he will fast for a week to purge his flesh and allow his servants to eat their fill from his table.] If the player knight fails in the opposed roll then nothing happens. For this act, whether successful or not, the player knight receives a Temperate check.

During the course of the meal Sir Courteau will engage the player knights in conversation. If questioned about the bridge fiend he will simply say "Ah well! There are things beyond the ken and whit of mortal man, for the path from damnation to salvation is a narrow one indeed." (This is a very oblique allegorical reference to the adventure itself, the path being the bridge and the road from salvation to damnation being the player knights' attempts to exorcise Sir Courteau).

Sir Corteau talks much of his past exploits, glorious feats and victories in battle. He then turns to the player knights. "You are knights of Arthur, what deeds have you done that have managed to bring to you this castle?" He then leans back and awaits a reply. [Modest. Success = they resist Sir Courteau's goadings.] Those who fail must then roll their [Proud. Success = knight must attempt to outboast Sir Courteau. Failure = the knight sits there in an embarrassed and uncomfortable silence.] If one of the player knights wishes to take Sir Courteau to task about his overbearing manner then he should make an [Opposed Modest vs Corteau's Proud roll. Player Success = Sir Courteau again convulses and then falls silent. Critical = Sir Courteau admits his mistake and promises to take a vow of a week of silence each year beginning from midsummer.] If Sir Courteau is

successful then nothing happens. The player knight concerned, whether successful or not, receives a Modest check.

At no point during the meal does the lady speak. If any knight addresses her directly she smiles, flushes and looks down at her hands. However, she still refuses to answer. If pressed she will look imploringly at Sir Courteau, who remains impassive, but still remains silent.

As soon as all have eaten fully, Sir Courteau makes to retire and urges the player knights to do the same. "Please feel at home in my castle", he says, "I extend to you my full hospitality. I ask only one boon of you all while you stay here: do not visit the tower chamber under any circumstances. Please do not breach my hospitality". With that he, and the lady, retire.

Sir Courteau
6,173 Glory

STR: 14
CON: 20
SIZ: 17
DEX: 12
APP: 14

Damage: 5d6
H.P. 37
Unconscious: 9
Armour 14pts + 6pt shield

Attack: Sword @22

Lustful 5(15)
Vengeful 5(15)
Cruel 5(15)
Proud 5(15)
Indulgent 5(15)
Valorous 16

Those knights who failed either their Temperate or Modest checks during the course of the meal awake back in the forest with those who failed their Valorous checks previously.

The Tale Of Lady Kerie

Those knights who remain at the Castle of Light are woken in the night by screams. [Awareness. Success = the screams are identified to be coming from the tower chamber.] Those who listen intently can hear the piteous cries of a woman's voice coming from the chamber. "Oh Lord, free me from this unjust torture, let me die so that I should be held in durance vile no longer." The sound of someone being thrashed can then be heard.

The knights now find themselves in a moral dilemma. They have accepted the hospitality of their host and yet are bound to come to the aid of the lady. For those knights that wish to help the lady they must make an opposed Honour vs Hospitality roll. [Honour success = they go to aid the lady. Hospitality success = they feel that not insulting Sir Courteau is more important; it's probably not a true lady anyway.]

If the knights investigate further, disregarding the wishes of Sir

Courteau, they find their way to the chamber unbarred. Those knights that ignore the cries of Lady Kerie automatically lose 1 pt of Honour for not coming to the aid of a lady in distress and, when they awake in the morning find themselves back in the forest whence they had originally come from. Those knights that ignore Sir Courteau's wishes lose 1 pt of Hospitality. Those knights that go to Lady Kerie's aid, but keep within the letter of Sir Courteau's wishes (by not actually entering the tower room, for example) lose neither honour nor hospitality.

Once the knights reach Lady Kerie's chamber all that can be heard is a faint sobbing. The door, it transpires, is not locked. Upon entering the player knights are confronted with a most distressing scene. There lies, on a bed, a beautiful lady of obvious noble birth, with striking hair of burnished copper, wearing a pure white silk chemise the back of which has been ripped asunder. She is not the woman who accompanied Sir Courteau at dinner. On the lady's back can be seen a series of ugly red weals; she has obviously been lashed. Tending to her wounds is a dwarf who carries a cat o' nine tails at his belt. Strangely enough, it is the dwarf, not the lady who is sobbing.

The dwarf turns, startled, when the player knights enter. "My master forbids any entrance to this chamber" says the dwarf. "He shall be sorely wroth when he finds that you have disobeyed his request". If the knights advance on this dwarf he backs away saying: "Have mercy my lords, have mercy and listen to my tale before you act recklessly". Any knight who, at this point, strikes the Dwarf receives a Cruel check and, as he strikes the blow, finds himself standing in the forest with those others who have failed in the adventure so far.

The dwarf relates his tale: "My name is Humilis and this is the fair Lady Kerie. She is the wife of Sir Courteau and her tale is a most sad one. I have been in the service of Lady Kerie since she was a babe-in-arms. When she first met and married Sir Courteau, he was a good Christian knight, exemplary in all the Christian virtues. I was blissfully happy for them both but then, a few months ago, Sir Courteau disappeared while out hunting and was not seen for several days. This vexed Lady Kerie and she was sore distressed. She was nearly at her wit's end and often swooned. I used to comfort her at night by talking to her, playing chess with her and held her when she cried to help ease her tortured mind.

"Suddenly, however, after seven days, Sir Courteau arrived late one night and walked into this chamber while I was tending to Lady Kerie. He flew into a rage when he saw me holding his wife and beat me nigh unto death. He then turned on his wife and beat her also, calling her 'adulteress' and 'whore'. When I recovered, he ordered that I should lash Lady Kerie thrice every night on pain of death for the both of us, while he enjoys the pleasure of a different serving girl each night. In this way does he punish us both for a crime neither of us committed. I beg you, kind sirs, plead our case to my Lord and show him the error of his ways for it is an unjust punishment. This knight is not the Sir Courteau that I once knew."

If the player knights agree, Humilis will hand them over a magic salve to heal them of any wounds they may obviously be carrying (Heals 1D6 general hit points). It is, he explains, the penultimate salve he has left, for he has used many on Lady Kerie herself to ease her punishment, unbeknownst to Sir Courteau.

(If, in the unlikely chance that no knight makes an Awareness check during

the night, Humilis will actively seek out the player knights to tell them the tale of Lady Kerie's foul treatment.)

Lady Kerie

STR: 8
CON: 13
SIZ: 10
DEX: 19
APP: 22

H.P. 23
Unconscious: 7

Attack: Dagger @5

Chirurgery @ 16
Industry @ 14
First Aid @19

CHASTE: 8

The Wrath Of Sir Courteau

The next morning Sir Courteau will greet the player knights in the main hall. He appears to be totally unaware that the player knights have either visited the tower chamber or talked with Humilis (a result of the demon that possesses him ensorcelling Sir Courteau every night). He is with a different lady than that of yesterday [Intrigue. Success = she seems to be a serving girl dressed in courtly finery.]

If challenged about his treatment of Lady Kerie, Sir Corteau flies into a rage. "Damn your eyes, sir!", he exclaims, "My personal concerns are none of yours! You have gone against my wishes and all the dictates of Hospitality. For that I shall have my vengeance. Gird yourself for battle sir, I shall meet you in the courtyard in one hour". With that, he thrusts aside the lady and storms off to his chamber to don his armour.

Sir Courteau and the chosen player knight will have to fight on foot, there being no horses in the castle. Lady Kerie and Humilis also come to watch the challenge, Lady Kerie leaning heavily on the dwarf's shoulder. Sir Courteau will fight to the death rather than to first blood, seeking to Inspire himself with his Vengeful trait. Sir Courteau shows no mercy to a fallen adversary and if he kills a knight will promptly challenge the next. However, if he feels that he is going to be defeated or is close to unconsciousness, Sir Courteau will beg for mercy. If the player knight allows him to live the character should receive a Merciful check. As Sir Courteau lies there he then exclaims to the knight concerned, "You should have dispatched me, I shall always forswear a grudge against you and your kin for this!". At this point Sir Courteau and the knight should make an [opposed Merciful versus Corteau's Vengeful roll. Player Success = Sir Courteau once again convulses and then apologises fully. Critical = Sir Courteau pledges his allegiance to the knight, begs his forgiveness and praises his Mercy]. If Sir Courteau wins the roll, then he will develop a Hate (knight) Passion which may or may not haunt the player knight in later life, depending on the success of this adventure.

The Final Insult and Denouement

At this point Lady Kerie rushes forward to aid Sir Courteau, tend to his wounds and help him to his feet. As she attempts to get close, Sir Courteau lashes out viciously at her, pushing her away from him.

"I'll need no help from you harlot. I have already been sorely tested by you, so do not try to mock me further unless you want to regret your actions. Should I want a woman to tend to my hurt, then I'll take one of the serving girls."

Events will take a turn for the worse unless the player knights intercede. When one of the knights intervenes, Sir Courteau will strike blindly at him. If the player knight does not react, there is a long, steely silence. If the knight concerned strikes back at Sir Courteau in anger, he finds himself standing in the forest camp. If, however, the player knight turns the other cheek, or preaches to Sir Courteau about the importance of forgiveness as a Christian virtue, an opposed Cruel/Forgiving roll should then be made between Sir Courteau and the knight concerned. [opposed Forgiving versus Corteau's Cruel roll. Success = Sir Courteau will once again convulse, all the anger will leave him and he will stand there, crestfallen. Critical = Sir Courteau will beg forgiveness for his behaviour and request a penance as a measure of atonement.] If Sir Courteau is successful then he just stands there, staring at the knight. The player knight should receive a Forgiving check for his actions, whether the opposed roll is successful or not.

By this time Lady Kerie, furious with her public humiliation and full of shame because of the way the noble player knights are showing Sir Courteau how a knight should properly behave, decides that one of them would make a more suitable husband than her present one. As they stand there in the courtyard she will walk up to the knight who, in the eyes of the GM, has upheld the Christian virtues the best during the course of the adventure.

"Please, take me away from here", she pleads, "you have seen what I must put up with daily. You are a good Christian knight, just as Sir Courteau was, I'm sure we can be happy together. I come from a noble and wealthy family, you would not want for manors or wealth." She looks up at the knight expectantly, her green eyes still piercing bright despite of the tears. [Chaste. Failure = he agrees or, if the knight simply agrees anyway, he again finds himself standing in the campsite in the woods. Success = the knight espouses the Christian virtue of sanctity of marriage or simply says "no"].

At this point an instant transformation overcomes Sir Courteau. He falls to the floor, gurgling and thrashing about wildly. He then lies still and an evil vapour pours from his mouth, eyes and ears. It coalesces into the hazy outline of a demon which bellows once like a tortured soul and then dissipates to the four winds. As the last traces vanish, Sir Courteau stands, looks around in a befuddled state and then rushes to hold his wife. He then turns to the player knights.

"God be with you good sirs for now my curse has been broken. I was once a knight who served the Grail and thought myself safe from temptation, but while out hunting I was confronted by a demon which possessed me and turned me towards the ways of the anti-Christ. In such a state would I have remained but for your help for every time you showed me the truth of the Christian way the demon's grip on my soul was weakened and, with your final act the demon's hold over me was broken. I, my wife, and my family shall forever be in your debt kind sirs. I have little that I can offer you in reward other than my

service, except for the last of Humilis' salves. Please accept it with our thanks".

Sir Courteau insists that the player knights stay another night while he thanks them and prays for their success in future endeavours. He tells the knights that they should seek out King Arthur, if they are not already knights of his, as they are knights befitting of the Pendragon king. He also instructs his bard to compose a lay concerning the virtues of these fine knights to be sent to the court at Camelot. Eventually, Sir Courteau suggests that they all retire for the night and that he will speak to them further in the morning. When the player knights awake, they find themselves in the campsite in the woods fully healed and full of the joy of God. Of the light or indeed of the castle itself, there is no sign.

Aftermath

The knights' fame precedes them and by the time they reach Camelot they are all spoken of in hushed and revered tones, Arthur himself having been read "The Lay of the Knights of the Bright Castle". Sir Courteau and Lady Kerie will be at court, Sir Courteau prepared to fulfill his vow of allegiance. If the knights are not already men of King Arthur, he grants them a manor and friendship of the court. If they are, then he will allow each knight to ask him for one favour (Of course truly Modest and Temperate knights will decline the offer, or ask for something trivial).

Moreover, although the knights will not know it, they will automatically succeed their next roll on any of the Christian virtues against which they received a check during the adventure.

Each character receives glory equal to the value of their Christian trait(s) ticked, plus 100 additional glory for successfully completing the adventure. For those that decline King Arthur's offer, as means of a final test, they gain an extra 100 Glory.

The Adventure of the Poisoned Lake

THE ADVENTURE OF THE POISONED LAKE

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Time: Anytime

Setting: The Crimson Lake, a nearby enchanted forest

Problem: A Black Knight has slain a lady and poisoned her lake

Characters: the lady, lake monster, an enchanted beaver

Secrets: a magical fountain contains purifying waters

Solutions: travel to the fountain, defeat the guardian, and purify the lake

Glory: 500 (or 100) for killing the lake monster, 100 for defeating a magical beaver, 100 for purifying the Crimson Lake

GAMEMASTER'S BACKGROUND

This adventure centers around an enchanted place named The Crimson Lake.

The Crimson Lake is a small lake no more than half-a-mile around. Despite its evocative name, it is usually murky blue-green. However, on certain nights, when the stars meet in secret conjunctions in the sky, the water turns crimson in color. This is said to mark an ancient misdeed. 5d20 Ambient, 4d20 Divination.

An ancient lady has always tended the lake. She has minor prophetic powers, and has used them wisely, bringing her a position of respect in the local peasant community.

Introducing the Players

This adventure will have the most impact if it is played in the player's homeland. Introduce the Crimson Lake as a nearby place of power.

Alternatively, if you do not have the latitude to introduce this new location to your player's home domain, it can be placed anywhere in Britain. Players will encounter the Lake while erranting, and can find the basic information listed in "Locales" by simply talking to any nearby settlers.

In either case, the adventure opens for the player knights when Caid, the young son of a local farmer breathlessly runs up to them. He'll explain in quick, short sobs that the Crimson Lake has turned black, and that the lady of the lake lies near death, and that help is desperately needed...

ENCOUNTER AT THE LAKE

Due to the warning of young Caid (of some other method, perhaps even blind luck, if you prefer), the player knights will be drawn to the Crimson Lake. The scene they will come upon is not a pleasant one.

The entire lake has turned a foul brownish-black color. The stench of rotting corpses hangs over it, like a cloud. Players who fail [Con] rolls as they approach will feel ill, and will be at -5 to all rolls until they leave the area of the lake.

Lying perhaps twenty feet from the edge of the Crimson Lake is its ancient lady. The ground around her is stained red with her blood. At

first, it is not obvious whether she lives or not.

The Lady

As the players approach the Lady, they will see that she has been struck a mortal wound with a great sword. Feeble movements show that the barest spark of life still remains within her, which should amaze the players, for her wound looks quite mortal. In truth, the lady was struck down the previous day, and should have died at midnight; she has kept herself alive mainly by force of will, so that she can give warning and demand retribution before she dies.

When the players approach near to the Lady, she will move her cracked lips one final time, offering up a litany of horror and sin:

"Knights. Good knights. I knew you would come. The Other World calls loudly to me now, but I have held on to this one for a short time, so that I might give a last testimony of what has occurred here.

"It was a knight, dressed entirely in black who came here. I could not see his face, for shadows clung to it like familiar lovers. Within him there was a burning ember of evil, and by that token I will recognise him ever more.

"The knight came here on a mission of destruction, and when I tried to interfere, he struck me down as if I were nothing. And then, he returned to his dark deed, and the lake, the poor lake, it began to boil with the same vileness that the knight possessed.

"I must ask you one favor before I depart. In the nearby woods, the woods that have been long ago enchanted by their proximity to my lake, there is a natural spring. Creudylad's water bubbles up from it. The water is clean and pure, and said to destroy any poison, turning it back upon itself. There are guardians over the spring, powerful protectors, but you can overcome them, I am sure. Promise to me that you will seek out Creudylad's Water and try to purify my lake. Swear it!"

With that, having expended her last bit of strength, the Lady will slump to the ground. If one of the players swears an oath within the next minute, she will die with a smile on her face (give that player a [Generous] or [Merciful] check, as appropriate). If no promises are made, she departs for her eternal rest wearing a sad frown.

The Monster

It is likely that at some point, either before or after speaking with the Lady, one of the players will approach within ten feet of the lake. At this point, the tentacles of a horrific monster burst forth. It is the vileness of the lake personified, and it will fight to the death.

Evil Lake Monster

A monstrous octopoid creature, intent solely upon death and destruction.

SIZ 40	Move 2	Major Wound 80
DEX 10	Dam *	Unconscious 0
STR 40	Heal **	Knock Down 40
CON 40	HP 80	Armor 4

* The Evil Lake Monster has three different forms of attack (see below).
** The Evil Lake Monster heals all of its HP at midnight.

Combat Skills:

Each round, the Evil Lake Monster gets 1D6+2 attacks (minus one per person it is currently suffocating), split randomly among the following types:

RANDOM ATTACK (D6)

1-2: Grapple 10, oppose DEX:DEX to drag player into water when attacked; oppose DEX:DEX each round to break free. Starting with the round after the initial attack, the victim is suffocating (see Pendragon pg. 185)

3-4: Pummel 10, Damage 8D6

5-6: Splash Noxious Water 10, [Con] or be -10 to fighting for 1D6 rounds.

Other Skills: Hide in Brownish-Black Lakes 39

Modifier to Valorous: -5

Glory to Kill: 500 (in combat) / 100 (by cleansing lake)

If the player knights manage to avoid the Evil Lake Monster on their initial visit to the Lake, they will surely encounter it when trying to purify the lake (see RETURN TO THE LAKE, below).

Onwards

It is most likely at this point that player knights will be prepared to sojourn into the nearby enchanted woods to search out Credylad's Spring. However, they could go searching for the black knight, or embark upon some other mission. Depending on their precise decision, checks in [Honor], [Pious], [Forgiving] or [Vengeful] may be appropriate.

THE QUEST FOR CREUDYLAD'S SPRING

The Lady's information concerning Creudylad's Spring was not very explicit. However, knights learned in the ways of Fay may know more about it.

[Faerie Lore. Success = The character has heard of the spring, and has a vague idea of where it is (Hunting roll is at -5). Critical = The character has heard of the spring, and has a very good idea of where it is (normal Hunting roll). He also has heard some tales of the Maiden Creudylad, an ancient Pagan Goddess. See Pendragon pg. 218.]

If the players are not learned in Faerie Lore, they will need to seek out someone who is. This may require an adventure in itself.

Once the players have managed to get a general indication of the spring's location, they will need go forth into the enchanted woods, and Hunt for it.

Into the Enchanted Woods

The players must decide who will [Hunt] for their group.

[Hunting (-5). Success = After a hard day's hunt, you come upon the Spring. Failure = You spend a day fruitlessly searching.]

Alternatively, the players may decide to stumble wildly into the woods, hoping to find the spring by luck. They are dark and dense, but after 2D6 days, the players will be successful.

For each full day the players search for the magical spring, roll once on the Enchanted Woods Encounter Table.

ENCHANTED WOODS ENCOUNTER TABLE

- 1-5 No encounter.
- 6-10 Cross trail of game, Pendragon pg. 339-341 (Roll 1d6. 1: Bear, 2: Boar, 3: Bull, 4: Red Deer, 5: Fallow Deer, 6: Roe Deer).
- 11 Mischievous creature from the Other Side steals a random item from a random knight.
- 12 Boar of unnatural intelligence (Pendragon pg. 339-340) tries to stalk players, and seeks to draw away stragglers.
- 13 Panther (Pendragon pg. 342) observes players. [Awareness] to spo itt. It only is aggressive if attacked.
- 14 Random knight's horse becomes dendrophobic (afraid of trees) due to a malevolent faerie's curse.
- 15 Yale (Pendragon pg. 343).
- 16 Scared peasant from a nearby land is lost in the woods, and seeks aid [Trusting/Suspicious].
- 17 Traitorous peasant from a nearby land pretends to be lost in the woods, and asks for aid [Trusting/Suspicious]. If given the chance, he may kill knights, or make off with loot (use Bandit, Pendragon pg. 330).
- 18 1-4 Wakened Trees attack players:

WAKENED TREE

Armor 10 HP 30*

Combat Skills: Limb Thrash (x2) 10, Damage 4d6**

* Not susceptible to major wounds; fights until 0 HP.

** Can not Critical.

- 19 A horse tainted by the faerie magic of the woods approaches the players peacefully, but then tries to eat one (Use Charger stats, page 339, but add the attack "Bite with Sharp Teeth 15, Damage 6d6").
- 20 Demonic Dog searches for prey (use Lion stats, Pendragon pg.

342 -- it is a coal black dog, with burning red eyes). [Religion (Christianity). Success = this dog was clearly born in Hell.]

Glory: varies by encounter

The Glade of the Spring

Eventually, after a bit of searching, players will come upon the Glade of the Spring. No matter what the season beyond the glade, inside everything is always blooming with new life. As the player knights enter the glade, perhaps looking warily about, they will be greeted by a low squeaky voice:

"Excuse me! Excuse me! You aren't supposed to be here. No sir. Sorry, no visitors allowed. Away! Away!"

The possessor of this voice is quite amazingly a beaver. To be precise, a small (2' tall) bipedal beaver, dressed in velvet foppish finery.

The beaver, a nameless fellow, is the guardian of the glade. He will explain quite clearly and concisely that no one is allowed in the Glade of the Spring except for the priests of Creudylad (which the PCs clearly aren't; none have been seen in years) and that they'll have to leave. If they don't, he threatens that there will be a "terrible gnashing of teeth"

During this initial dialogue, you should do your best to make the players fear the cute Beaver. Play up his two most dangerous attributes. First, he moves lightning quick, so fast that the eye can't even follow him. Whenever a player blinks, the nameless Beaver is elsewhere. Second, his teeth are quite deadly. Have him demonstrate by chopping a big limb off a tree with one bite, and point out that could have been an arm or leg.

The Beaver really doesn't like hurting people, and thus he'll try and convince the players to leave. If pressed, he'll sigh and say that a player can win proper admittance to the grove by passing the Three Tests: Wit, Whim and Will.

If at any time a player forces the Beaver to gnash his teeth, either by trying to get the water of the spring unbidden or by failing one of the three tests, the Beaver will launch a blindingly-fast attack, leaving the players no room for reaction. The poor victim instantly takes a Major Wound, and doubtless falls to the ground.

The Tests of Wit, Whim, Will

Only one knight may attempt the Tests of Wit, Whim and Will at a time, and the beaver will brook absolutely no interference from others. If the contestant fails, there will be a "terrible gnashing of teeth". But, if the players insist, the Beaver will reluctantly move forward.

The Test of Wit is simply a Riddle. If the player answers correctly, he wins. Otherwise, teeth gnash.

RANDOM RIDDLE TABLE

1. When young, I am sweet in the sun.
When middle-aged, I make you gay.
When old, I am valued more than ever. [wine]

2. If you break me
I do not stop working,
If you touch me
I may be snared,
If you lose me
Nothing will matter. [heart]
3. My life can be measured in hours,
I serve by being devoured.
Thin, I am quick
Fat, I am slow
Wind is my foe. [candle]
4. Half-way up the hill, I see thee at last
Lying beneath me with thy sounds and sights --
A city in the twilight, dim and vast,
With smoking roofs, soft bells, and gleaming lights.
[the past]
5. I am, in truth, a yellow fork
From tables in the sky
By inadvertent fingers dropped
The awful cutlery.
Of mansions never quite disclosed
And never quite concealed
The apparatus of the dark
To ignorance revealed. [lightning]
6. I drive men mad
For love of me,
Easily beaten,
Never free. [gold]

The Test of Whim is exactly that, a test of the Beaver's whim. He states it as such: "Give me a proper name". The Beaver will accept any proper Cymric name, but if he is offered something else (eg, a Roman Name, a Christian name, etc): gnash, gnash.

The final Test, of Will, is both the simplest and the hardest. The Beaver says:

"You have Wit! You understand Whim! You may take the water if you Will! But, but, but, be warned! If you take the water, there will come a day when your first-born son is called upon to pay a very heavy price! Choose! Will or Won't!"

Checks in [Loyalty (Lord)] (if the Crimson Lake is within the lands of the PC's lord) or [Honor] (if the PC swore to try and purify the lake) may be appropriate if the PC takes the water anyways. A check in [Love (Family)] may be appropriate if the water is left behind. The Beaver will not gnash if a player knight turns back at the Test of Will but he will announce that the PC has lost the contests, and must step back.

Multiple players may try these tests, one at a time. A random riddle should be used for each Tests of Wit. The Beaver will require a new name for each Test of Whim.

Eventually, the PCs will either win the spring's water, or be forced to return home and heal.

Glory: 100 for winning the Test of Wit, Whim and Will. 20 each for just winning some of the Tests.

Not Out of the Woods Yet

After leaving the Spring, the player knights will be ready to leave the woods. Unfortunately, the dark woods are a confusing place.

[Hunting. Success = You make it out of the woods. Failure = You are lost for the day.]

Continue rolling on the Enchanted Woods Encounter Table each day the players are lost.

RETURN TO THE LAKE

Once at the lake, it is simplicity itself to pour the magical spring water into the lake. A miraculous transformation will occur, and the lake will be purified in a matter of moments.

However, if the Lake Monster has not yet been slain, it will have to be dealt with. The water can not be poured into the lake while the Monster lives unless a player is willing to take grave chances. Warn that it is nearly suicidal to run straight into the monster's grasp, but allow the player the option if he wishes. A player rushing towards the lake must oppose his [Dex] to any and all Lake Monster attacks that round. If he achieves a Partial Success or less, he is hit; if he achieves a Total Success, he avoids that attack.

Of course, the player may not be too offended if he is dragged into the lake. No doubt, the purifying spring water will disperse as the player drowns.

Once the spring water hits the lake, the Lake Monster will automatically begin taking 10 points of Damage a round, no armor.

Glory: 100 for each player who helped purify the lake.

FUTURE STORY IDEAS

Further adventures may come out of this one.

* The Black Knight - The question still remains: who was the black knight, and why did he poison the lake? This plot can be best dealt with if it is left to linger in the background of other adventures: the black knight may become responsible for many of the woes of Britain in the weeks to come. Finally, when the players catch up with him, they will face a deadly battle. The black knight is a former lord who has been possessed by the evil of a demonic sword. Not only will the players have to face the moral quandry of striking down a peer of the land, if they decide too, they shall have to face his demonic power.

* The Beaver's Promise - 15 to 30 years down the road, the first-born son of the player who won the Test of Will will be called upon to fulfill his father's promise. The last priest of Creudylad will request he discover an ancient artifact of the goddess, to help revitalize her nearly dead religion. Not only will the quest be a very dangerous one, but if this first-born son is a Christian, he will have to weigh his [Honor] against his [Pious].

The Adventure of the White Stag

This is a Pendragon scenario that touches on the most dreamlike aspects of the Arthurian universe. The group should contain, at minimum, a romantic knight and an knight errant. The game master should emphasize the atmosphere. The scenario may be played as a one shot, or it may be the start of a campaign set in a forest full of cursed places, perhaps Forest Perilous. There's no set time for this scenario.

** The Adventure of the White Stag **

Characters should be passing through a forest when they hear a somewhat weird noises, quite similar to a painful whining but more melodic. When they move closer to the noises they'll see a narrow path and a beautiful castle looming at a distance. A white stag will run past the characters, and whatever they do, they'll lose track of it. (The stag is really trying to lead the knights to the castle.)

Once the player knights get to the castle, they'll see that even though the building isn't too old, it seems completely deserted. The stag, which is waiting at the castle's door, will lead the players through a dining room into a bedroom. In the middle of it is an unconscious knight lying on a bed. There are three fire horses surrounding the bed that will stop anyone getting near the bed.

At this point, the stag will speak: "My name is Mariette, former chatelaine of this castle and now I suffer this beastly shape because I refused an alliance with God. My brother, who lies before you, and I inherited this castle when we were very young. Our lack of experience led us to a lack of piety and mercy. We tortured and mocked a visiting priest, who damned us to this fearful curse. However, he was far more pious than we were for he told us that in seven year's time visitors would come and rescue us. Now is the time. We have none of our old pride and we just want our old servants and friends to come back. The priest left three riddles for our saviours to solve. Will you help us?"

THE RIDDLE OF THE GOLDEN FRUIT

Assuming the player knights accept, Mariette will present them with the first of the riddles. She says: "You will get the golden fruit in the garden if you manage to make everything harmonic with its parts". Mariette will suggest looking in the castle's garden, where she can't go because a sparkling light blinds her. If Mariette accompanies the players to the garden, she'll start complaining about the light as soon as they get anywhere near the garden. The light is just a soft glow that shines from a golden apple hanging from a willow tree.

It initially appears that anyone ascending the tree will be able to grab the fruit without problem. However, anyone attempting a [DEX] roll to climb the tree will receive 4 points of damage (no armor) courtesy of the bee swarm guarding the fruit. Then he or she will fall into a sad slumber [temporarily -12 to Energetic], where he'll hear a strange tune that doesn't sound proper (it actually sounds rather discordant because it's being played backwards). Then, he'll wake up.

The trial consists of playing the song correctly. roll [Play (musical instrument)] to do so. If the player knights do play the tune properly, the swarm will take a human shape and delicately place the apple at the feet of the knight playing.

There's hardly another way of getting near the fruit, but you ought to give players a fair chance of solving the problem if they are imaginative.

THE RIDDLE OF THE SHALLOW LAKE

When the players get back to Mariette with the apple, she'll tell them about the next riddle: "Patience and learning are the key to all doors, even the one at the bottom of the lake".

There's a big pond near the castle. No matter how hard knights look for a door they won't see one. However, if they spend a whole day watching the surface of the lake, and succeed at an [Awareness] roll, they'll see a key ascending to the surface with the last ray of sunlight. The lake will become very shallow and it will be possible for knights to reach the key on foot. Hopefully the knights aren't wearing chainmail, for the shallowness will only last for thirty seconds as the sun sets. The first time the players try and get to the key, they'll probably make it halfway across the lake before the waters rise up over them again.

In fact, the key is at the bottom of the pond. The easiest way to reach it is by having lots of patience and a ready horse.

With the player knights return to Mariette with the key in their hands, the three fire horses will turn into magical knights. They are there only to frighten the characters, but don't let your players know this. They won't attack, at least not until Mariette tells the knights about the third riddle.

THE RIDDLE OF THE SACRIFICE

The third riddle goes thus: "If you offer everything, you will win everything. If you lose false life, you'll give true life. Make your virtues stand and fear not".

The guardian knights will ask for a sacrifice in exchange for the life of the sleeping knight. If someone offers their life, make them roll [Trusting], [Generous], and [Brave]. If they succeed, just when the massive axes of the guardians are going to kill the knight, the guardians will turn into ash and the sleeping knight will awake. Mariette will turn into a very beautiful lady and the servants and furniture will appear out of thin air.

Players may alternatively try and fight the guardian knights if they wish, but they'll find them to be very tough [use Faerie Knight statistics].

AFTERMATH

If the knights don't succeed in one of the trials, they'll lose a point of their religion traits and find themselves at the forest border. They can't get near the castle or find the path that led them there.

The knights may receive the following glory during the adventure:

30 glory for anyone solving the riddles
100 for every trial the knights overcome
150 for offering oneself as a sacrifice in the last trial

300 for overcoming the last trial

Finally, the gamemaster has a few options for how to end the adventure:

- 1.) Happy ending. Mariette and her brother are rich and may make a good marriage to a knight or any lady they know.
- 2.) Paranoia ending. Mariette and her brother are complete liars and they will now pester the players (just as the priest that cursed them in the first place).

Sir Padraig's Castle and the Knight of the Orchid

SIR PADRAIG'S CASTLE AND THE KNIGHT OF THE ORCHID.

This short scenario is an excellent and interesting way for younger player knights to gain their own manor, possibly far removed from their native kingdom and lord, thereby providing gamemasters new political motivations for their games.

The story is simply this: the knight's lord, when a younger man, had many battle companions, one of whom was Sir Padraig, most recently of Dal Riada, known by the title The Knight of the Bristling Shield. If knights are from a kingdom ruled by a Queen -- of which there are many -- then Sir Padraig can be the deceased husband's former battle companion. In recent years, Sir Padraig, who was once a common visitor to the lord's castle, has not been heard from or seen. Players are sent to investigate the cause of Sir Padraig's absence and rectify the situation by extending to Sir Padraig an invitation to the next "major event" in the players' homeland.

Sir Padraig's small and modest keep is located some forty miles south-south-east of the Isle of Eigg, at the border of the expanding Dal Riada territory. Sir Padraig's castle is set in thick forest in a hilly, sometimes mountainous area. Apart from charcoal burners in the woods, there are no villages nearby. As a result, Sir Padraig has in the past relied upon his own prestige and martial prowess to earn the income necessary to live as a standard knight. He has acted as a cailleach-like figure, accepting gifts brought by young knights in exchange for passing on his numerous battle feats and his knowledge of the strategies of war.

Furthermore, because Sir Padraig's castle seasonally attracts many virtuous and challenge-seeking knights, the castle is also visited by numerous squires of noble rank, each hoping to find a knight that might help them under tutelage. At any time (including winter) the castle is home to 3d6 knights and 1d20 squires. When the players arrive, on top of these figures there are two specific persons present.

PANICK: Sir Padraig's steward, who maintains the castle's daily operations and acts as a go-between for young knights offering tribute in exchange for education.

SIR TAMQUIST: The chief knight currently staying at Sir Padraig's castle. Sir Tamquist maintains himself as a Rich Knight, though his character and behaviour show that he is not the most adventurous nor valourous knight the players have ever beheld.

Panick and Sir Tamquist will readily inform the players that Sir Padraig has not been absent from court of his own free will. Indeed, as they understand things to be, the previous year Sir Padraig was captured whilst on a hunt by a mysterious person called the Knight of the Orchid. This knight has set a ridiculous (though glorious) ransom for Sir Padraig's release: 50 white milking cows, 10 white bulls, 50 shields embossed with gold, 50 spears with golden tips, 50 swords with sheaths inset with gems worth no less than 5 Librum each, 50 suits of reinforced chainmail and 50 slaves to wear and wield them. Furthermore, the knight demands rich clothing to the equivalent of 50 Librum, and silver, gold and gems worth 50 Librum each.

Alternatively, the Knight of the Orchid has also offered to duel any

knights who declare that they are skilled enough to release Sir Padraig. The duel is to the death. Obviously, with the Knight of the Orchid's death, Sir Padraig would be free to go. Although it is an issue of contention, Sir Tamquist has not as yet gone to meet the challenge, and Panick the steward is in no way able to meet the ransom demands. Panick attended the Dal Riada court the previous year, not long after the ransom was set, and was unable to gain any financial support to release Sir Padraig, though seven knights came back to duel the Knight of the Orchid. Each one was slain in turn.

THE REAL STORY

The Knight of the Orchid resides in a castle much the same as Sir Padraig's, less than a day's ride north through the forest. Panick and the others have no idea from whence this castle sprang, as the last time those areas was scouted, the only fortifications were about the occasional Pictish settlement. Now, even the Picts have cleared out. The reason for this is that the Picts are very clever.

The Knight of the Orchid is not, in fact, a knight at all, but a sorceror of considerable though waning power, desperate to appease Arawn with a sacrifice (coincidentally the same amount as the ransom for Sir Padraig) in order to extend his life. The Knight of the Orchid which has duelled with 12 knights so far (seven of these from Dal Riada) is actually Sir Padraig, under glamour, with his famous Bristling Shield covered by a bear-hide painted with an orchid. The sorceror dwells in the castle's only tower, controlling events as they occur with his magic.

APPROACHING THE ENEMY CASTLE

Knights may wish to try and demand hospitality from the Knight of the Orchid, but this will prove foolish, as the sorceror has no sense of hospitality. After allowing one of his two real human servants (two 14-year old boys acting as Sir Padraig's squires in duelling) to get the knights and their retinue inside, the servant will flee. In the courtyard of the modest motte and bailey, the sorceror will set his Ghost Knights upon the players. The sorceror has six of these. They will not attack immediately, but without speaking they will try and make it apparent that the knights do not wish to stay the night. The ghosts will attack if the player knights try and pass them and enter the actual castle in order to demand explanations. If the players live, they will find that the massive door into the castle is locked, requiring a strength of 40 to open it (with room for only two people on the handle).

If the players then leave the castle (though they are free to sleep the night in the courtyard so long as they take no actions), one of the squires will appear at the gate and call to them that the first duel will be met an hour after dawn the following morning.

DUELLING

The duel itself is fairly normal, with the glamoured Sir Padraig allowing fumbling opponents to recover their weapon, etc., with much grace, though he does not speak. Otherwise, he fights with all his abilities to slay his opponent. If his shield is struck more than three times, the bearskin will begin to rip loose. The fourth blow [Awareness -10], the fifth [Awareness -5] and sixth [Awareness] may reveal Sir Padraig's Bristling Shield. Other characters not duelling may make [Awareness rolls at -5] no matter what state the covering

bearskin is in to notice the prominent tusks of the shield.

For Sir Padraig to be defeated, he must be slain, or the tower must be penetrated and the sorceror found and killed. Killing the sorceror breaks the spell. If Sir Padraig is able to linger on before finally succumbing to death, he will pass his shield to the knight who felled him, and bid the player return it to his lord.

GLORY

Killing Ghost Knights: 50 each
Opening Castle Door: 25
Spotting the Bristling Shield: 10
Knight speaking for the entire party: 20
First to Challenge Knight of the Orchid: 20
Saving Sir Padraig from death with healing or other means: 100
Killing the Sorceror: 100
Killing the Sorceror and releasing Sir Padraig alive: 200
Defeating Sir Padraig: 200 (-1 Honour)

Failing to Allow the most senior knight the right to duel first: -50
Senior Knight failing to Challenge first: -50

FINALLY...

When the players eventually return to their homeland, they are called before their lord to report. If Sir Padraig was killed then the player with the shield must present it to his lord. The lord will inform the knight that the shield and Sir Padraig's land are his; this is the significance of giving the shield over at the moment of death. The lord feared such might have happened, as there is a geas upon the shield that it may only be borne by those who are chosen as successors by the shield's (previous) owner.

The lord's praise is worth another 25 glory to players, and the assignment of the new manor is another 100 Glory to the single knight. However, Sir Padraig's castle has no revenue other than what it gained by Sir Padraig's teaching. Unless the player is skilled enough at knightly combat, he will lose the interest of all clients within the space of a year. The gamemaster may decide what constitutes possessing the necessary skills, but an annual heroic deed and all combat skills above 15 should be the minimum.

SOME STATISTICS

Sir Padraig
Cymric/Pagan

STR 17 SIZ 15 CON 16 DEX 12 APP 11
Hits 31 Damage 5d6 Armour 12 (reinforced chain) + 8* (bristling shield)

Attacks: Sword 23, Lance 19, Spear 20, Dagger 10, Morningstar 16.

Personality Traits: Chaste 10, Energetic 19, Forgiving 08, Generous 16, Honest 19, Just 18, Merciful 12, Modest 09, Pious 05, Prudent 11, Temperate 16, Trusting 10, Valourous 22

Passions: Honour 18, Loyalty Vassals 12, Loyalty (Player's Lord) 15, Hospitality 20, Fear Spirits 12

* The Bristling Boar Shield: resembles no other shield at all. It is

circular and made of pure iron. The shield is as much a bas-relief as it is a thing of defense. The shield provides 8 points protection in addition to its magical power. The shield depicts the front perspective of a wild boar charging, tusks fully extended, cast in iron. The tusks and snout of the boar protrude from near the boss of the shield.

Once per month, renewed at the waning moon, the wielder of the shield can call forth a magical boar from the shield that is intelligent enough to follow almost any command given. Most powerfully, the boar can be sent to track down and slay a foe, with a maximum range of 30 days running without stop. The statistics for the boar are the same as in the Pendragon rules, with the exception that it has double armour, and appears metallic grey.

The Sorcerer
Cymric/Pagan

STR 12 SIZ 16 CON 10 DEX 17 APP 10
Hits 26 Damage 5d6 Armour 4* (black aura)
Magic Limit: 65 Life Force 3d20

Attacks: Staff 12, Dagger 12.

Personality Traits: Chaste 03, Energetic 10, Forgiving 08, Generous 13, Honest 19, Just 04, Merciful 0, Modest 12, Pious 03, Prudent 19, Temperate 04, Trusting 03, Valourous 13

Passions: Hate Saxons 08, Hospitality 03, Honour 06

Talents: Glamour 22, Shapeshift** (Weasel) 18, Healing 15, Travel 12, Curse 9, Bless 6, Sacred Space 16, Protect 10.

Talismans: for Glamour (3), Healing (1), Curse (1).

*The sorcerer wears a talisman about his neck that provides a black aura which radiates 4 points of armour.

** Shapeshift is the sorcerer's natural talent.

Ghosts of Doomed Knights
faerie

STR 20 SIZ 14 CON 20 DEX 10 APP 3
Hits 34 Damage 6d6 Armour 4* (phantasmal armor) + 6 (shield)

Attacks: Sword 15, Lance 12, Dagger 10, Mace or Flail 10.

* The Ghosts appear as solid, helmeted men clad in partial plate armour, though the metal is only phantasmal. They carry real shields.

The Adventure of the Bandits and the Stag

This adventure can be set anytime during the reign of King Arthur, although its dark tone lends itself towards the latter phases. It deals with the sudden mental illness of a lord who rode out to a nearby hill to capture a group of bandits and the sudden disappearance of the knights who accompanied them. An ancient and malevolent faerie guardian stands sentinel over the hill and still performs its appointed task after nearly six hundred years.

The adventure takes place in eastern Somerset (K20) and it is assumed at the beginning of the tale that the knights have friends there.

Although there are several magical artifacts in the scenario, it is unlikely that any group of knights will be able to make off with them all for some years. The guardians present a tough challenge to any group of knights.

Curing Sir Stephen of his madness is not the immediate goal of this adventure--defeating the bandits is. Trying to cure the illness that affects the Lord of Bruton may involve many trips to Creech Hill and even visits to druids.

INTRODUCTION

Whilst resting at a friend's manor house in rural Somerset the tranquillity of the knights' evening meal is disturbed by the constable for the market-town of Bruton--which lies just off the main trade route between London and Exeter--banging on the manor's door as if the Devil himself were hounding him.

The porter of the manor answers the door and enquiries about the constable's business. From where the knights are gathered in the great hall they can hear approaching footsteps and the porter say, "You'd better come in and speak to the lord about this".

A few moments later the porter enters the great hall, apologises for disturbing the knights, and introduces the constable of Bruton, Glyn the Stout. The constable is a large set individual and is well over six feet in height, tall for people of this age. His weathered face sports a neatly trimmed beard, and deep-set steel-blue eyes peer out from under his long hair. He is dressed in dirty leather armor and is visibly out of breath. He carries no weapon, having left his spear at the front door.

The constable of Bruton bows politely, steadies himself mentally and then begins to speak to the assembled knights.

"My lords, I beg your pardon for disturbing you at so late an hour," he begins whilst still gasping for breath, "I apologise if my speech is flustered, but I have ridden hard, without stopping for food nor sleep, from the town of Bruton for I know that the news I bring will be of most import to your ears. My lord's wife, the fair Lady Rowena, did send me with news and an urgent request.

"Bandits have been plaguing the road just outside of Bruton and my lord, Sir Stephen of Bruton, believed them to be camped out on a hill just above the town. He rode forth five days ago with his three knights to bring the bandits to justice. Nothing was seen of them for two days, until a farmer came to my house with a most worried look upon his face and urged me to follow him quickly.

"When we got to the spot where the farmer was digging his crops I saw poor Sir Stephen lying there in the filth and muck, laughing like a madman. His armor was all dirty but I could see that he wasn't wounded at all. He had lost his sword and shield, and I could see no sign of his horse. There was no sign of the other knights not their horses either. We took Sir Stephen back to his manor house and called for the village priest, Brother Justinus, to come and tend to him. My mistress then charged me to travel here and bring you this news.

"Begging your lords' pardon for speaking so foolishly, but there is an old legend amongst the farmers who live near the hill that an evil monster dwells on the top. Lord Stephen, being a good Christian man, never paid it much attention. Some say that the same night Sir Stephen left the manor, the beast was seen performing its strange dance atop the hill. The Lady Rowena beseeches you sirs in the name of merciful God, please come and aid us in finding out what happened to my master, and what has become of his knights."

The player knights may know something of Sir Stephen. [Heraldry. Critical = Sir Stephen is one of King Arthur's companions and has an unbetrothed fifteen year old daughter. Success = Sir Stephen is a staunch and loyal supporter of King Arthur and has fought with him against the Saxons on many occasions. Fumble = Sir Stephen once fought against the King and only swears token loyalty to him.]

Sir Stephen is a generous man, treats his peasants fairly and rules his lands wisely. Whilst not exceptionally wealthy he maintains a modest manor and has three vassal knights in his permanent service, each with their own manor on Sir Stephen's lands. Aiding him could certainly do no harm to the knights' reputations.

The town of Bruton is two days ride from the knights' current location and Glyn the Stout asks to travel back with the knights, to guide them as much as secure protection from bandits and wild beasts. The hill that the constable is referring to is known locally as Creech Hill (from the Celtic crigh, meaning hill) and it is indeed haunted.

What Happened to Sir Stephen?

Sir Stephen and his three vassal knights left his manor house late in the afternoon, planning to surprise the bandits when they returned to their camp after a day's villainy. However the bandit camp was not on the hill as Sir Stephen had presumed. Seeing the remains of the old temple that stands on the summit of Creech Hill Sir Stephen decided that whilst he and his men were there they would explore the place anyway. Chances are, he reasoned, the bandits may have been here recently and left signs of their camp.

As night began to fall, having found nothing of interest, the knights were preparing to leave for the comfort of their manor when the Guardian of the hill appeared and attacked the group. Driven insane by the beast, Sir Stephen ran off into the night, dropping his weapons and leaving his horse. The other knights managed to flee from the creature with their wits barely intact, but were ambushed by the bandits of their way back to Bruton. In their panicked state the knights were easily despatched.

Sir Stephen, by now a gibbering wreck, wandered aimlessly around the edge of the hill for a day and a night before collapsing in the farmer's field where he was later found.

SIR STEPHEN'S MANOR

On arriving at the manor house the knights are met by Maurice, Sir Stephen's senior squire, who greets them, has their horses led to the stables, and welcomes them inside for food. He does not yet know who the knights are or why they are at the manor, but he is following standard custom by offering the knights hospitality. He is polite but is a little reserved with his information.

[Suspicious. Success = the seneschal does not entirely trust the knights. Fumble = the seneschal is plotting something.]

Only when he is told that the knights are at the manor in answer to the request for aid given to the constable by Lady Rowena does he relax and speak more freely. As he takes their travelling cloaks he says "I shall inform my mistress of your arrival whilst you freshen up. I am sure that she will be with you shortly. Unfortunately," he adds, "my lord is still bed-ridden and cannot come down to welcome you personally, although I am sure that in his heart he thanks you." If the knights so wish, hot water and clean clothes can be made available for them.

CONDUCTING INTERVIEWS

Lady Rowena

Sir Stephen's wife, the attractive Lady Rowena, is informed of the knights arrival by Maurice. Lady Rowena is a tall, slender Cymri woman whose clothing accentuates her perfect figure. Her brown hair is kept neatly up in a bun. As a young woman she had many suitors and enjoyed flirting with attractive young knights, but now she is devoted to her family.

She greets the knights in the great hall whilst they dine. "Brave knights, I thank you most kindly for offering your services so quickly. It is reassuring to know that in moments of need there are knights who would so speedily aid a lady in distress. As you are no doubt aware, my husband suffers from an unknown malady and his vassal knights has disappeared. You are most welcome to stay at the manor house whilst you make your enquiries into husband's sudden ill health and the disappearance of our loyal retainers. I insist that during this time you eat at the lord's table, which, alas, is deserted except for myself."

Lady Rowena has no idea what happened to her husband whilst he was hunting the bandits. If questioned she merely answers, "When my husband left here with his knights he was in good spirits and anticipated being home before nightfall."

If the knights know of Lady Rowena's daughter and mention her in conversation Lady Rowena is immediately put her on her guard and she begins to doubt the veracity of the knights' claims to be here to aid her husband. After all, there is no reason for the knights to bring her daughter into a conversation, especially since they are strangers to Bruton and the girl is not around. [Courtesy. Success = openly asking about a host's daughter is bad etiquette unless you know the host well.] Inquiring knights are informed icily that her daughter is currently at Sarum. Wiser knights find out information about the young lady by more subtle questioning of the manor staff. [Intrigue. Critical = Lady Rowena is extremely protective of her only

daughter. Success = Lady Rowena's daughter Madeline is fifteen years old and unbetrothed. Failure = Lady Rowena has a daughter.]

Sir Stephen

Sir Stephen currently rests in his bed and is still insane. He continually speaks of the "dark one" and the "horned beast." His personal servants believe that he is possessed by spirits. During his mad ramblings he laughs continuously, shouts at the top of his lungs, and is frequently seized by fits. He is of no use to the knights if they attempt to ask him questions about his ordeal.

Brother Justinus

The local Christian priest, Brother Justinus, has taken it upon himself to tend Sir Stephen around the clock and can be found at his bedside at almost every hour of the day. What little sleep he grabs is at Sir Stephen's bedside and his meals are taken up to him. Only trips to the latrine cause him to leave Sir Stephen's side for any length of time. Brother Justinus is a little overweight and has the tell-tale bags under his eyes that go with a lack of sleep.

If questioned about Sir Stephen's health he emphatically tells the knights that "poor Sir Stephen is possessed by the Devil himself!" If asked about the legend of the creature on Creech Hill he dismisses it as "peasant superstition and too much strong drink." [Deceitful. Success = Brother Justinus does believe in the legend. Critical = the good Brother obviously fears whatever lives on the hill.] No matter how hard he is questioned he does not venture any other opinion about Creech Hill or its supposed inhabitant. Under no circumstances can he be persuaded to leave Sir Stephen's side.

The Villagers

The knights may wish to approach the inhabitants of Bruton to discover more tales of Creech Hill. It is not common practise for knights to question peasants in matters such as this, but few others know the hill or its legends, as well as the folk that live near it.

Being knights, the players are treated very well by the peasants, who are extremely courteous and give the knights no reason to be offended with them. The locals are mainly farmers and herdsman. Knights who question the peasants about legends concerning the hill may roll [Folk Lore. Success = a monster lives on the hill but it only comes out at night. Critical = (told only to a Pagan knight or a knight wearing pagan symbols) within the temple atop the hill stands a magical statue whose tears and blood can heal the sick. Failure = a monster guards the hill. Fumble = the monster is just some local lads fooling about.]

CREECH HILL

Location

Creech Hill is a long wooded hill situated approximately two miles north-west of the market town of Bruton, which is in east Somerset.

The hill, according to local history and superstition, is haunted by a maniacal, large black figure that is often seen bounding around the hilltop at night. The locals do not venture onto the hill after sunset, save for the most dire of circumstances.

On the summit of the hill stands the remains of an old Roman temple.

Description

The hilltop is some 215 feet higher than the surrounding landscape, and is only twelve feet wide at the top, where it is relatively flat. An overgrown but passable trail leads up the hill and passes along the entire length of the summit. From the summit the hill slopes away steeply to each side before it begins to level out into farmland. The north side is considerably steeper than the south side, although a little-used track winds down it. The hill is only lightly wooded, but the amount of ground ivy, nettles and other such vegetation, the majority of which grows to around two feet high, makes travel on foot a slow business. During the autumn and winter the rain makes the ground very slippery, and it is easy to lose one's footing. Horses have great difficulty climbing the hill by any route other than one of the two trails [Horsemanship rolls suffer a -10 penalty]. In the winter months a light mist seems to hang over the top of the hill, adding to the peculiar atmosphere.

Observant knights may notice that whilst birds can be seen nestling in the trees and occasionally walking along the ground foraging for food, there is no sign of any actual ground animal life, such as badgers, voles or rabbits. [Awareness. Success = no signs of ground living wildlife are visible.]

Upon the hilltop there once stood a temple to the Celtic stag god Cernunnos. When the Romans invaded Britain in the 1st century AD they took over the site, built their own temple on top of the existing one and continued to worship Cernunnos, although in the changed form of the Romanised stag-headed god Silvanus.

Given that the Romans only vacated the British Isles comparatively recently, it is perhaps not surprising that the temple is virtually intact. The elements have done some minor damage to the outer walls of the building and ivy now covers much of the stonework, but, all things considered, it has fared very well.

The Hill by Night

At night the hill is a much more daunting place. The undergrowth seems thicker and the trees appear to bunch together, making passage even more difficult than it already is in the day. The air temperature is also noticeably colder than elsewhere in the area, sometimes by several degrees. The knights certainly notice how their breath seems suddenly frosty when they are on the hill.

Anyone remaining on or near the hill for more than a few minutes hears footsteps behind them, although no one can be seen. Distant, cackling laughter can also be heard on moonless nights.

During the hours of darkness the guardian prowls the hilltop, looking for those who would trespass upon the site it has been bound to protect. Knights and their squires are as fair game to the guardian as unarmed peasants are.

The guardian gives trespassers one half-hour to be gone from the hill before it materialises and begins to torment them. It gives no warning to trespassers that they are on a time restriction, nor does it warn them of its impending arrival. Once started, only the coming of dawn or the trespassers leaving the hill stops it tormenting further. In

the latter case this is not always enough as the creature delights in the terror it causes.

Upon seeing the guardian, the knights may recognise it from general legends and superstitions [Faerie Lore: Success = it is an Unseelie faerie guardian. Critical = the creature is unlikely to cause physical harm but will have dark powers at its disposal.]

THE ROMAN TEMPLE

Description

The temple itself is divided into two sections. The outer most section was open to the public and allowed them somewhere to pray in peace and to discuss matters that troubled them with the priests. The inner area, known as the sanctum, houses a statue of the god and was open only to the priests who attended the temple. Members of the public were forbidden from entering the area on penalty of flogging.

The inner walls and floor of the temple sanctum are covered in mosaics depicting mundane scenes. Although weathering and plant growth have damaged some of the mosaics they are still clearly discernible. Each mosaic had a specific meaning, mostly for propaganda purposes, to the priests who designed them.

It is important that the gamesmaster describe each mosaic with the same detail and tone of voice, so as not to draw attention to the mosaic on the floor.

The north wall mosaic depicts a legion of Roman legionnaires travelling down a paved road. This signified the strength of Rome and its armies and also showed that the Roman army could quickly reach anywhere it wanted.

The east wall mosaic shows a band of Romans hunting a wild boar and was designed to show that the Romans were lovers of sport as well as fighting. In some respects it also shows the Romans mastery of nature.

The southern wall mosaic shows a collection of non-Romans offering gifts to a Roman lord, signifying that the local people adored their Roman overlords. That this was not always true mattered little to the priests who designed it.

The west wall mosaic shows a group of priests dressed completely in white and holding hands to form a ring whilst a naked man stands in the middle. This is actually a representation of an old Roman healing rite once performed at the temple.

Finally the floor mosaic depicts a procession of people standing before a closed door. The only meaning to this mosaic is to conceal the trapdoor in the floor. The trapdoor is constructed from wood but has been covered with a layer of clay, into which the ceramic mosaic pieces have been pressed to help camouflage it with the rest of the floor design. It is an ingenious piece of craftsmanship and the knights have little chance of discovering it by accident. [Awareness. Critical = spot door hidden in mosaic.]

Observant knights who take the time to examine the mosaics closely may see a glint of gold in the mosaic covering the south wall. [Awareness. Success = spot gold item hidden in the mosaic.] The mosaic contains a gold key which hangs from the lord's belt. It can easily be pried from

the wall. It may take the knights some time to realise that the door in the floor mosaic has a keyhole which is not a piece of tile but is an actual hole in the mosaic. Knights examining the mosaics in detail spot this automatically when they examine this particular design. The gold key fits perfectly into the lock and when turned the knights hear an audible click. Merely applying gentle pressure to the door causes it to swing downwards. This leads to the Celtic Temple, below.

A slightly damaged stone statue of the horned god Silvanus stands in the centre of the inner sanctum, his arms spread wide, facing the rising sun. The face of the statue is carved so the god seems to be glaring at those who would dare to enter his sanctum.

Pagan knights who see the statue may recognise it. [Religion Pagan. Success = recognise the god as a Roman representation of the Celtic god Cernunnos, the god of wild nature. Failure = recognise it as a Romano-Celtic god but cannot remember which one. Fumble = mistake it for the Roman god Jupiter, who is often depicted as wearing horns.]

The Temple's Secrets

The temple holds two secrets. The first, that a Celtic burial mound rich in treasure lies under the temple floor, was known only to the priests. The priests sealed the mound and built on it when they ran across the avatar of Cernunnos that guards it (see The Celtic Temple in V21.9). They hoped that their god would be powerful enough to subdue the spirit.

The second secret was known to the locals as well and was cause for great celebration twice a year. It is of a more mysterious nature than the first and is only visible on certain days of the year. Each spring, on the High Holy Day of Silvanus, blood drips from the statue's chest, where the heart would be in a normal man. On mid-winter's day the statue cries tears of water. There is no logical explanation for this phenomena.

The current locals know of this miraculous event, and some even come to watch it unfold over the course of the day, although they keep it a secret in case the Christian priests ever hear of it and destroy the statue. It is said that the blood and water can be used to heal sick animals and plants, as well as humans. Enough blood or water flows to fill a typical drinking flagon.

If the blood or water is collected in a vessel and drunk it heals 1d6 hit points worth of damage to man or beast. Crops sprinkled with water containing either liquid are exceptionally healthy the following harvest. Of course these are pagan acts and Christian knights may balk at physically having to drink blood or pour it on the earth. Christians must test their faith if they wish to drink any of the liquid. [Pious. Success = remain strong in their faith and will not partake in so pagan a ritual.]

If the knights somehow discover the healing powers of the blood or tears they may use either to cure Sir Stephen of his madness. Once again, Christian knights may refuse to allow a good Christian to be healed by such pagan methods.

THE CELTIC TEMPLE

Description

Fifteen feet beneath the trapdoor in the Roman temple sanctum is an old Celtic temple and burial site. The complex consists of four large, rough-cut chambers (A-D) branching out from a central area, into which the trapdoor opens. The mud walls and floor are generally dry, although cold to the touch. On average the passage ways are only five feet high, creating problems for knights, who are forced to bend slightly, thus restricting their ability to fight if the needs arises [-5 penalty] Inside the chambers the ceiling rises to a height of seven feet, allowing the knights to straighten.

Within Chamber D is a sword that once belonged to a knight of the Tuatha De Danann, a Celtic faerie race that dwelt in Ireland millennia ago. The sword is only moderately powerful but in the wrong hands could wreak terrible destruction. Around six hundred years ago Fergus Og Connal, the Irish king at the time, had learned of the sword's power and desired it for himself, but he was a cruel, despotic ruler and an Irish druid took it upon himself to hide it where the tyrant would never find it. He travelled to England and sought refuge with the Druids who worshipped at the temple on Creech Hill. The sword was placed on the altar as a mark of respect to the Old Powers. When the Romans later conquered the area they built their own temple on the site, effectively burying the sword even further.

Chamber A

This chamber contains a stone burial slab upon which lies the skeleton of a man wearing tattered leather armor, whose boney hands hold a rusted broadsword and a rotten, wooden round shield. At his feet stands a small chest, which can be opened with a single blow from a weapon or by brute force.

The chest contains only a scroll written in the sacred Druidic language of Ogham. Those who can read it discover that the scroll contains notes on the history of the temple during pre-Roman times and details many of the now-forgotten rituals that the priests use to perform to honour Cernunnos. Game masters who allow magician characters may wish to allow bonuses to magical talents if the text is studied by such a character.

If anyone touches an item, either on the skeleton or in the chest, the skeleton animates and attack them. Touching or moving the chest does not animate the skeleton, unless the chest is removed from the chamber.

Chamber B

The skeleton is as Chamber A above. At the foot of this slab is a chest which contains two texts written in the sacred language of Ogham and a deerskin cloak which has the head and antlers still attached. Once again, the skeleton awakens if anything is disturbed.

Considering their age the books are in remarkably good condition. Knights who can decipher the texts discover that the books detail the ancient Celtic magic rites used to bless the crops and animals of the Durotriges tribe that once lived here. They are of little use to the knights but druids or magical characters may be able to make use of them. The exact contents of the texts are up to the individual Game master.

Cloak of the Rampant Stag: This cloak is an ancient Celtic relic and was highly prized by chieftains. If it is being worn when the first

rays of the rising sun strike it the wearer transforms into a stag (normal statistics) and is endowed (or cursed, depending on your viewpoint) with a huge sexual appetite. The wearer changes back to human form at the next sunset, whether he wishes to or not. The cloak can only be used once in any given day.

The cloak provides +4 to armor totals if the wearer is not in stag form, but every hit tears the cloak a little. After each fight in which the cloak is struck by a cutting or piercing weapon roll a single ten-sided die. On a roll of 10 the cloak no longer functions as a magic item but still retains the armor bonus (regardless of how well it has been repaired).

Those of Christian beliefs, or those sworn to chastity or moderation, may try to resist the transformation by rolling less than or equal to the total of their [Chaste + Pious + Moderate Personality Traits] on a d100. This roll must be made for every transformation.

Chamber C

The skeleton is as Chamber A above. This skeleton also animates if disturbed. As with the previous chambers, a wooden chest stands at the feet of the funeral bier.

The chest at its feet contains 20L worth of silver jewellery and a finely crafted golden goblet worth 4L alone.

Chamber D

This area is sacred to the stag god of the ancient Celts, Cernunnos. A crude altar comprising of stone blocks piled on top of each other has been assembled here. On top of the altar lies a gleaming sword. The largest stag skull that any of the knights has ever seen rests on the sword, its vacant eye sockets staring at the intruders. [Hunting. Success = the beast it belonged to must have been at least fifteen feet tall at the shoulder.] Pagan knights may make recognise to whom the altar is dedicated. [Religion Pagan. Success = recognise the altar as being dedicated to the Celtic god of wild nature, Cernunnos.] Those who recognised the statue in the Roman temple are able to deduce to whom the altar is dedicated without making a roll.

As the knights enter the area all lights are suddenly, and automatically, extinguished, plunging the area into pitch darkness. No matter how hard they try neither the knights nor their squires can get the torches to catch whilst near the temple area. Suddenly, out of the pitch black, looms the image of a severed and bloody stag's head. This is the Avatar of Cernunnos. The image casts its own pale green light and is visible to the knights. All persons seeing the apparition must make [Valorous] rolls with a -5 penalty or flee the area. The head is semi-corporeal and attacks by spiritually "butting" its victims.

Once the head has materialised it continues to chase the knights around the entire complex, no longer bound just within the temple area. The only way to cause it to retreat, back into the skull which houses it, is to leave the complex altogether through the trapdoor.

The sword, whilst not up to the same standard as Excalibur, is still an exquisite piece of work and its blade is still sharp and rust free, even after six hundred years underground. The blade increases the wielder's Sword skill by one when using it. It also has the ability to harm all types of faeries (it was originally designed to fight the

Fomori).

THE BANDITS' CAMP

Location & Description

The bandits' camp actually lies some five miles to the north of Creech Hill and is situated just off the trail. By following the trail from Creech Hill the knights easily discover the camp.

The camp is actually little more than three make-shift shelters constructed from leaves and branches, and a small fire-pit with several cooking pots near it. Under a tarpaulin in the largest shelter is the bandits' acquired booty. They plan to sell most of it in Cambria, where they know it will fetch a good price. They had originally planned to leave for Cambria after killing Sir Stephen's knights, but after coming up with the plan to impersonate the knights they now plan to stay in the area until things become too dangerous for them. The booty is worth 87L but knights taking it for personal gain are technically stealing. Those wishing to take items for themselves should make a [Deceitful] Personality Trait check.

Knights searching the booty find no sign of any weapons, armor, or shields that could belong to Sir Stephen's missing knights. The reason for this is that the bandits are using it as part of their plan. They are posing as knights guarding the road to Bruton and are then robbing travellers and merchants who pass that way.

The Bandits

During the day there are no bandits at the camp; they are all out robbing innocent travellers. As evening settles in they return to the area to check the snare traps they have set. They then cook and eat any game they have caught, whilst inspecting the booty gained that day. This takes about two hours and two bandits are on watch at all times.

During the night the bandits take watch in pairs, swapping every three hours. If they see or hear anything they instantly shout to warn their colleagues. After killing three knights they know that they are hunted men and take no chances.

The dead knights' stolen horses are tethered to a tree on the edge of camp and whilst the bandits obviously keep an eye on them they are not specially protected or watched. Anyone trying to free the horses quietly needs to calm them as they are jittery. [Horsemanship. Success = the animals remain calm whilst approached. Failure = the animals begin to whinny at the knight's approach].

THE MAIN ROAD

If the knights travel along the main road to Bruton for any reason they come across a party of three "knights" sitting on their horses by the side of the road. Each has his "squire" with him. The knights have not erected any pavilions and it is obvious to the player knights that they are not planning to stay for any length of time. These "knights" are actually the bandits who ambushed and killed Sir Stephen's knights.

As the player knights approach the bandits turn to face them, displaying the heraldry on their shields. [Heraldry. Success = the

knights' shields bear the crest of Sir Stephen. Fumble = the shields bear the crest of one of the player knights' enemies.] Since Sir Stephen only has three knights in his service, these must be the ones that rode onto the hill with him.

Once the two groups are close enough to see each others faces clearly the player knights see that the "knights" are somewhat dirty and unshaven. If the player knights ask the "knights" any questions referring to Sir Stephen or their service with him they attack immediately. They realise they have been rumbled and know that being caught now would mean a painful death. Player knights who make a successful [Just] Personality Trait roll prefer to bring the villains to justice rather than despatch them here and now.

However, if the player knights ask what the "knights" are doing on the road they merely say that they are "guarding the road from bandits." Likewise, asking where they come from elicits only the vague answer of "around here." The bandits try to be as vague as possible, guessing (wrongly) that the player knights are merely passing through the area and are being polite to fellow knights.

THE FEAST

Once the bandits have been successfully dealt with (either killed or handed over to the town constable to await trial by higher authority) the knights can report the fate of Sir Stephen's retainers to his wife. Considering Lady Rowena's current state the knights should attempt to break their news with some modicum of tact. [Courtesy. Success = knights break the news gently and without upsetting Lady Rowena too much. Failure = the knights deliver the news bluntly and Lady Rowena becomes distraught.] Lady Rowena is upset by the news, regardless of how well the knights broke it to her, but has suspected the worst all along.

To honour the knights' endeavours Lady Rowena has a modest feast prepared for the knights. No other knights are in attendance.

Favourite food: Suckling pig stuffed with sage and almonds.

Favourite entertainment: Cymri bard singing tales of happier times.

During her husband's illness she is officially in charge of the manor and its welfare. During the feast she stands and offers the knights a reward. "Sirs! You have captured the bandits that have been troubling these parts and for that I thank you. Alas my husband's retainers have been most cruelly slain by the brigands and our lands are defenseless. Kind sirs, would you accept a permanent position in my husband's household as his vassals?". Should Sir Stephen have been cured of his malady then he makes a similar offer. Each knight who accepts the position receives a manor house with an accompanying farm worth 6L per annum, plus initial goods equal to 3L. The manors were used by Sir Stephen's deceased knights but were not hereditary lands; instead reverting to Sir Stephen upon the knights' demise. The player knights should not feel as if they have to accept the offer - this is merely an additional reward for a party of knights who are not already in service to a lord and would like to be.

If the knights turn down the offer of service, for any reason, each of them is thanked warmly for their help and given 10L worth of goods as a reward. An extra 4L worth of goods is given if Sir Stephen was cured by them. The knights have also made useful allies in Sir Stephen and

Lady Rowena and may stand a chance of successfully courting their daughter.

If the knights cure Sir Stephen and accept the offer of employment their first task is to travel to Sarum and escort Sir Stephen's daughter Madeline back to Bruton.

Glory Awards

Standing to face the black guardian after weapons can be seen to do no harm to it - 40 points

Temporarily banishing the black guardian - 200 points (first time only)

Smashing the stag skull and freeing the spirit - 100 points

Fighting the skeletons - 10 points (first fight only).

Subsequent fights - 5 points (to a maximum of 50 points)

Capturing the bandits and handing them to the constable to await justice - 10 points per bandit. Also check their [Just] Personality Trait if it is below 16

Slaying the bandits outright - 10 points per bandit slain

Returning the stolen booty to Sir Stephen for redistribution - 10 points. Also check their [Honest] Personality Trait if it is below 16

Curing Sir Stephen of his madness - 30 points

Accepting the offer of service (if not already in service) - 100 points

** THE BESTIARY **

THE GUARDIAN OF CREECH HILL

The creature that guards Creech Hill is described by those few unfortunates who have got close to it as a black humanoid without any distinguishable features. A few talk of it having horns, but none would swear by it.

What is quite clear, however, is that the creature is very agile and can sometimes be seen leaping and bounding around the hilltop, as if performing some strange dance. It also possess great stamina and never seems to become fatigued. The creature has neither the ability, nor the desire, to speak to mortals.

The creature is dispelled by sunlight. At first dawn the creature suddenly vanishes, and all those currently affected by its powers return to normal. Those who are suffering long-term effects must still wait until the powers' effect ends naturally however.

The creature is an ancient and powerful Unseelie faerie, bound here by the Celtic druids who once worshipped here to guard the hill. When the Romans came it tormented them, even though they worshipped an aspect of Cernunnos, and the priests would only visit the site during the day, preferring to live in the nearby settlement at Bruton during the hours of darkness rather than staying in the temple grounds.

The creature is unlikely to be harmed by the player knights as it can only be harmed by iron weapons or by weapons specifically designed to harm faeries. It does not suffer knock-back effects, nor does it attempt to avoid any of the blows. Should the creature be reduced to zero hit points or lower it is temporarily dispelled, returning completely healed on the night of the next full moon.

SIZ 24 Move see below Major Wound 30
DEX 17 Damage n/a Unconsciousness n/a
STR 20 Heal Rate spec. Knock Down n/a
CON 30 Hit Points 54 Armor 10 (immune to normal weapons)
APP 3

Attacks: no physical attacks (see below for special powers)

Significant Traits: Energetic 21, Cruel 23, Arbitrary 20

Significant Passions: Hate (Non-Druids) 18

Significant Skills: Dance 15, Faerie Lore 20

Special Powers:

Transfixing the Mortal Body: This power allows the creature to root a mortal to the spot, making it impossible to move. The victim receives a [Constitution] test to break free, but if that roll fails the victim is stuck to the spot until sunrise, or until the creature cancels the effect. The victim may use his arms, however. If the resistance roll Fumbles, the victim is completely paralysed. All those within 5 yards of the creature are affected. The creature may use its other powers whilst this power is active.

Unholy Scream of the Ancient Soul: Everyone within 15 yards of the creature who hears it scream, and covering one's ears does not help, must make a [Valorous] Personality Trait roll with a -5 penalty or flee until out of sight and at least a mile from the creature. If the roll is a Fumble then the victim goes indefinitely insane.

While fleeing, the victim does almost anything to get away. If prevented from fleeing, the victim may cower in terror, roll up in a ball, or, in very rare circumstances, he might enter a berserk state. Player knights who are berserk when initially encountering this power are unaffected by it.

A favourite trick of the creature is to chase individuals who are fleeing, so forcing them to keep running until they drop from exhaustion. The creature can keep up with any human or animal, regardless of its ground speed, if it succeeds in an [Energetic] Personality Trait roll.

Maniacal Laughter of the Insane Spirit: The laughter of the creature deafens mortals and disturbs their ability to concentrate on tasks. All rolls made suffer a -5 penalty. In addition all those who hear the sound, and covering one's ears does not help, must make appropriate [Awareness] skill checks to be able to make out what others are saying to them, the laughter drowning out all other sounds. This power lasts until the creature stops laughing.

Incorporeal to Nature's Body: The creature can freely pass through, and is passed through by, wood and earth (includes all metals except iron), including items made of these substances. Such items pass

straight through the creature as if it does not exist. The creature takes great delight in watching mortals' reactions as they try desperately to harm it.

SKELETONS

The skeletons are typically useless guardians, animated by the Old Powers to protect the goods buried with them. They are far more use for their fear value than they are for actually killing anyone.

As can be seen, a single decent blow destroys them. However, the skeletons re-animate five rounds later and come searching for those who disturbed their eternal rest. They keep this up until they cannot find the intruder within the confines of the Celtic temple.

SIZ 11 Move 2
DEX 8 Damage 4d6
STR 11 Hit Points 5
CON n/a Armor 4 + shield
APP n/a

Attacks: Sword 10

AVATAR OF CERNUNNOS

The avatar of Cernunnos holds a very small fraction of the true power of the ancient stag-horned god. Placed in the temple when the Romans were invading Britain, its function was to protect the inner area from intruders and those who would rob its treasures in case the mortal guardians were defeated.

SIZ 16 Move 3
DEX 10 Damage 6d6
STR 18 Hit Points 46
CON 30 Armor immune to normal weapons
APP 0

Attacks: Butt 16

Significant Traits: Vengeful 14, Arbitrary 16, Cruel 9

Significant Passions: Hate (Intruders) 18

If the stag hits, the victim may only use his [Constitution] divided by two as armor. Normal armor is of no use in stopping this attack as the spirit is actually trying to possess the target and is attacking his "soul". Damage inflicted is all subdual damage and the victim cannot die from this attack. When the victim's hit points drop below zero he merely passes out. He regains consciousness in 60 minus his CON minutes. If the victim falls unconscious then a part of the spirit possesses him. The spirit may possess up to ten victims per day. After this number it must rest within the skull for 24-hours.

Before the first night of the next full moon the possessed victim's body changes into that of a normal stag. On the first night of the next new moon following the physical transformation the victim's mind becomes that of an animal and the change is totally irreversible by mundane methods, including magic (curing the affliction would make a good quest-style adventure).

The spirit itself can only be affected by iron weapons, weapons which

have been specifically designed to damage spirits or faeries, and by certain magical spells known only to the Druids. However, the stag skull is the spirit's home and ties it to the real world. If the skull is smashed the spirit is released and forced to depart to the distant faerie lands, never able to return.

The skull has 10 armor points and 25 hit points.

THE BANDITS

Two different categories of bandit currently make up the members of this band; those using low quality armor and weapons, and those who have donned the armor and weapons of Sir Stephen's vanquished knights and who now pose as servants of the King.

SIZ 12 Move 2 (+1) Major Wound 12
DEX 10 Damage 4d6 Unconsciousness 6
STR 12 Hit Points 24 Knock Down 12
CON 12 Armor 4 + shield ("knights" have 10 + shield)
APP 8

Attacks: Great Spear 8, Dagger 8, Sword 6

Significant Traits: Cruel 13, Valorous 8, Suspicious 16

Significant Passions: Hate (Knights) 12

Significant Skills: Awareness 18, Hunting 16

Lady Rowena of Bruton

Lady Rowena is the beautiful wife of Sir Stephen, the ruler of Bruton. She is elegant, witty, charming and totally devoted to her husband and his welfare. Underneath her composed and pleasant exterior lurks a fiery temper that has made battle-hardened knights flee her presence. Knights who try to take advantage of her in any manner will soon regret it!

She and Sir Stephen have been married for fifteen years and have but a single daughter, Madeline, who was born the year after their wedding. Since then they have had no luck in their attempts to produce more offspring. Lady Rowena is extremely protective of her daughter and potential suitors have to perform a variety of tasks to prove that they are worthy enough to marry the girl. Madeline is currently travelling to Sarum to stay with family friends. Her mother sent her there so she would not see her father in his current state.

Lady Rowena's woman's gift is +1d10 APP and is already included in her statistics.

Current Glory 1250
SIZ 12 Move 2 (+2) Major Wound 9
DEX 13 Damage 4d6* Unconsciousness 5
STR 10 Heal Rate 2 Knock Down 12
CON 9 Hit Points 21 Armor 2 (heavy robes)
APP 23 Age 31

Attacks: Dagger 10 (* subtract 1 die for dagger)

Significant Traits: Chaste 15, Valorous 5, Suspicious 14, Energetic 12, Vengeful 14

Significant Passions: Hospitality 15, Love (Family) 17

Significant Skills: Chirurgery 17, Courtesy 15, Dance 13, First Aid
16, Industry 13, Stewardship 16, Battle 11

The Adventure of the Breaking of the Red Knight's Siege

This adventure is best set during the Third or Fourth Phase of Arthur's reign and begins in the kingdom of Somerset. The adventure is designed for low to mid-ranking knights rather than knights with high Glory and vast land-holdings.

A bestiary at the end of this adventure contains statistics for all the most important characters.

SYNOPSIS

The knights have all arrived in the city of Bath (K19) to attend the annual Archangel Tourney but the festivities are disturbed by a mysterious lady who asks for help in rescuing her sister from her castle, which has been besieged by the villainous Red Knight.

The lady explains nothing more about herself or her sister and no knights are willing to take on so dangerous a quest without further explanation. It is hoped that the player knights freely volunteer their services.

The player knights are taken roughly northwards through the deep Campacorentin Forest by the lady and along the way must suffer her continuous scorn and also the challenges of bandits, knights guarding a bridge, and four French knights who bar their way. It is only just before the knights arrive at the besieged castle (M18) that they learn that the lady deliberately took them by the route they travelled in order to test them against the four knights. She also explains who she and her sister are.

Upon arriving at the castle the knights discover the remains of the Red Knight's previous challengers, who have been left for the crows to peck at. The fight against the Red Knight is especially tough but the rewards are well worth the effort.

INTRODUCTION

Autumn has returned once more to the land and the King of Bath is holding the annual Archangel Tourney, to which the player knights are invited, either through friends who live in the kingdom of Somerset or by having become known to the King of Bath through their own merits (Glory of 3000+ or have had a notable encounter with Faeries). Knights living in Somerset are automatically invited to participate, regardless of their reputations or status.

As usual the tourney takes place in the city of Bath itself and is open to any knight. Knights from the kingdom of Somerset are expected to sign up on the side of the king, whilst knights from the neighbouring counties, and occasionally further afield, are considered to be the "enemy", especially during the melee.

The Mysterious Lady

After arriving at Bath and being shown where to erect their pavilions and stable their horses, the player knights are able to relax and enjoying the camaraderie of fellow knights in the king's hall on the night before the tourney is to start. It is the king's custom that before the tourney all knights are given a meal under his roof to show his hospitality.

Throughout the evening knights from Somerset are given better treatment than visiting knights and the player knights are no exception to the rule. Whereas knights from Somerset receive fresh venison and expensive French wine, visitors receive rabbit and low quality ale. Knights who notice the difference may roll [Hospitality]. Success = the king is within his rights to do this as he is still satisfying the rules of Hospitality.] Also, knights from Somerset are sat nearer the king's table whilst visitors, regardless of rank, sit further back in the hall on lower tables. Player knights who complain loudly about the difference in quality of the meals and the seating arrangements are taunted and ridiculed by knights from Somerset and are verbally marked out for special treatment during the melee. They also receive a check in [Reckless] and lose a point of [Hospitality] for their outspoken rudeness.

The player knights may make [Temperate] or [Indulgent] tests if they wish to determine how much they consume but no check is earned as a result. Knights who succeed in a [Tourney] roll know that a clear head is required for the morning's events.

Quite suddenly towards the end of the feast the doors to the great hall open and in steps a lady of exceptional beauty, with skin the texture and colour of finest porcelain and brown hair like spun silk. She is dressed in expensive and elegant robes and holds herself with a noble air. Everything falls silent in the great hall as she enters. Unperturbed by the stares she receives from the assembled knights she walks straight up to the king and kneels before him. The king then commands the lady to "stand and state what business brings you to our great hall at this hour of the day."

Once the lady rises from her knees she tells her story to the king. Her voice, though soft and gentle, carries great power and can be heard by the player knights no matter where they are seated in the hall.

"My lord king, I beg your forgiveness for disturbing your festivities uninvited but I have come to ask a favour of you that is of great importance to my family. My sister has been besieged in her castle by the Red Knight for a great time now and I fear that she cannot last much longer.

"The Red Knight is a most heinous villain and has the strength of seven normal men. Some say that he is immortal and cannot be harmed by weapons of man. I fear that none save one of your brave knights can best him in combat and so free my sister from her imprisonment. Thusly, I beseech you to send us knights to aid us in our hour of need."

Player knights may roll [Recognize]. Success = the Red Knight is known to them by reputation and what the lady says of him matches stories they have heard themselves. Fumble = the knight confuses the Red Knight with the Green Knight who challenged Sir Gawain.]

The king proceeds to ask the lady her name and the name of her sister, but she refuses to tell, saying that she has been bound by her word not to reveal this information. Murmurs ripple through the throng of knights, and many shake their heads slowly, muttering under their breath. After a few moments of this the king stands and addresses the assembled knights.

"Knights of the realm, hear me! You have dined beneath my roof and

supped my wines, now I ask a favour of thee. I ask you to consider the words of this fair lady. Who amongst you is brave enough to partake of the quest to save her sister from the villainy of the Red Knight?"

Many of the most senior knights in the kingdom reply "we will not help this woman until we know her name and that of her sister, lest it be some villainous trap."

Once again, the woman says "Noble sirs, I cannot tell you, even though it grieves me sorely to see so many brave knights refuse to aid me because of this."

It is expected that the player knights see their chance to acquire some glory and shine in the king's eyes by accepting the quest. Those that willingly accept without hesitation may make a check in [Valorous].

When the player knights stand and tell the king that they accept the quest, the lady's eyes open in shock as she realises that the characters are not the strong and powerful knights she was expecting to receive, but instead are low ranking knights of little renown. Of course, she is too polite to refuse their aid but holds little hope of them actually surviving the journey to her sister's castle.

Composing herself, lest her expression offend them, she tells the knights to "be ready to leave before dawn tomorrow. We have far to ride and cannot make good distance whilst you sleep in your beds." [Awareness. Success = the knight notices a strange look in the lady's eyes when they volunteer. Critical = the lady is not happy at the quality of the knights who volunteered. Fumble = the knight is convinced that the lady is attracted to him.]

A Lady's Scorn

Even though the player knights are the only ones willing to aid the mysterious lady in her quest to free her sister, she has not endeared herself to them. She feels betrayed by the king since he did not command his bravest knights to help her, but instead let these scullions of knights come to her aid.

Throughout the entire journey to her sister's castle she mocks the knights' martial prowess. Any foes dispatched by the knights are put down to a lucky blow, the opponent slipping on treacherous terrain, or the knight cheating by striking an unfair blow. Chivalrous or Religious knights are given a particularly rough time. No matter how hard they try, the characters cannot win the lady over. Being rude to a lady is certainly not knightly behaviour and the lady scorns the knights even further if they insult her.

Knights who are so insulted by the lady may make [Forgiving] or [Vengeful] tests as they see fit. Knights with values in one of these Traits of 16 or higher must definitely make tests to see how they behave in response to the derision they receive.

In truth, the lady taunts and mocks the knights to test their virtue. Good and noble knights would tolerate the mocking without retribution and would seek to prove the lady wrong by their deeds, and not by their empty words. The lady is also testing the knights' honour and continues to do so right up until they reach her sister's besieged castle.

DAY ONE

The Journey Begins

Early the next morning the lady is ready to depart Bath along the north-east road. She expects the knights to be ready at dawn, and scolds them publicly if they are late by so much as a minute. Many of the kingdom's older knights are present to bid the player knights a safe journey and laugh at them for being scolded by a lady for poor time-keeping. Knights embarrassed in this manner may wish to make a [Forgiving] or [Vengeful] test. Rash challenges at this time do not please the lady.

The knights travel along the north-east road out of Bath for a few miles and are then told by the lady to turn east across country. They pass through some slightly hilly terrain before entering the Campacorentin Forest.

The forest is a dark and brooding place, full of tall and ancient trees whose upper leaves intertwine to block out the sunlight almost entirely.

The forest is supposedly haunted by sprites, who trick innocent travellers into leaving the paths whereupon they easily become lost, and by giants, who eat lost travellers. [Faerie Lore. Success = the knight knows of these stories.] Knights who mention these stories are scolded by the lady for believing in old wives' tales.

Mundane foes such as robbers also dwell in the relative safety of the forest. The common sounds of the forest should be emphasized in a way that makes them seem more menacing to the knights and so puts them on their guard.

Several well-travelled paths cut through the forest and it is upon one of these paths that the knights currently travel. Whilst on the path the knights can make progress at the rate of roughly 20 miles per day at a Hurried rate. Knights wishing to travel off the paths find the going extremely slow (around 5 miles per day maximum) and the constant moaning of the lady no doubt encourages them to be back on the path and moving faster as soon as possible.

A Knight in Need

Until the early afternoon the knights journey without seeing another soul on the trail. Then, without warning, a lone man comes running out from undergrowth near the side of the roads and rushes straight up to the knight leading the party. He is out of breath and his face and hands have been cut by branches and thorny bushes. It is obvious to the knights that he has been running away from someone, or something.

After catching his breath he hurriedly explains, "Most noble lords! I am but a humble squire in the service of Sir Olwyn, a bachelor knight. My master has been captured by robbers, who have him bound in a dell a little way back in the woods. I have no doubts that they plan to kill him and steal his belongings. Oh sirs, I implore you to help rescue my master from this cruel fate!" If asked how he escaped he states ashamedly that when the bandits leaped upon his lord he ran for his life.

Knights who ask the squire what reward they can expect to receive for rescuing his master are automatically scolded by the lady for putting

their own welfare before that of a fellow knight in trouble. They may also check their [Selfish] Trait.

Once the squire finishes asking the knights to help, the lady tells the knights, "your duty is to aid me in my quest to rescue my sister from the Red Knight, and not aid every petty noble that has been waylaid by bandits." Secretly she knows that truly chivalrous knights would go to help the captured knight as it is the honourable thing to do, but she is openly testing the characters' chivalry. Whichever choice they make it seems to be the wrong one in the lady's eyes and she pours scorn upon them for their decision.

Rescuing Sir Olwyn

If the knights agree to aid Sir Olwyn his squire leads the knights through the forest to where Sir Olwyn is being held captive. He tells the knights that "there were six bandits in the group that ambushed us and they are poorly armed. They only grabbed my master because they leapt at him from the trees."

The squire's information is correct. The bandits have stripped Sir Olwyn of his armour and weapons and have tied him to a nearby tree. They are currently involved in dumping all his horse's tack into a pile with the armaments whilst one of them tries to work out how much it is all worth. They have not yet decided whether to kill Sir Olwyn or to try and ransom him back to his family.

The knights should have no trouble attacking and defeating the six bandits (use the statistics in the Pendragon rulebook, page 330), who yield if they take a Major Wound. The knights may dispense whatever justice they see fit to captured bandits, or they may turn them over to Sir Olwyn for punishment. Knights who punish the bandits out of hand receive checks in their [Arbitrary] Trait.

Once cut free from the tree, Sir Olwyn tidies himself as best he can and then turns to his rescuers. "Ah, such a fine sight you made charging into battle against these ruffians. It was a heartwarming sight my friends and one I shall not forget in a hurry. Thank you kind sirs for saving my life, I am indebted to you. My name is Sir Olwyn and I insist that you accompany me back to my manor, which lies nearby, for rest and food. It is the least I can do to reward you." The knights may roll their [Honour. Success = they should continue on their journey to rescue the lady's sister.] Sir Olwyn understands if the knights wish to continue on their journey and thanks them once more, telling them, "you may consider me a true friend. My services, and those of the army I control, are at your disposal noble knights. If you need my assistance I swear to answer with all haste. You have my word as a fellow knight and a Christian."

If the knights openly tell Sir Olwyn that they cannot stop because they are aiding the lady, she states loudly, "I do not wish your company or your help in this matter and you should not bask in petty glories for by following me you will encounter sights that will frighten you witless."

If the player knights accept Sir Olwyn's offer of hospitality the lady openly chastises them for neglecting their duty in continuing the journey to save her besieged sister but cannot stop them visiting Sir Olwyn's manor.

The Bridge

After a few more hours of travelling along the path the knights come to a wide river that blocks their passage. A stout wooden bridge spans the river; on the far bank are two knights, who mount their horses as the player knights approach the bridge. Before the player knights can get to the bridge one of the knights rides out to its centre and states loudly that "none may cross the bridge unless they best both myself and my brother in a fair challenge!"

Upon seeing the knight's shield the player knights may roll [Heraldry. Success = the knights are members of the Cadfael family whose lands are near Cirencester. Critical = the knights are Sir Aeron and Sir Tathal, Baron Cadfael's two youngest sons.]

The player knights must nominate a champion to take on both knights in single combat. The fight starts on horseback with a lance charge and when one of the combatants falls it continues on foot until one person yields. If the player knight yields he forfeits his chance to fight the other knight and also his armour, weapons and horse. If the player knight's opponent yields the player knight may then fight his opponent's brother, or if the second knight yields, may cross the bridge with his companions. [Mercy] is to be given to all yielding knights.

The fight should be conducted normally with Sir Aeron and Sir Tathal being treated as an ordinary knight and a young knight respectively (see the Pendragon rulebook, page 329). Each knight yields if he takes a Major Wound or is knocked Unconscious. If the player knights kill either Sir Aeron or Sir Tathal after they have yielded they automatically lose one point of [Honour] and receive a [Cruel] check. The surviving brother (assuming there is one of course) rides off to inform his father of the player knight's treachery against his brother and the entire Cadfael family receive the Passion of [Hate (Player knight's name)] at a value of 15. Neither of the two brothers strike at a player knight who yields to them.

If the player knight is defeated the brothers accept other challengers as long as they each have more than half of their starting hit points remaining. If not, they tell the player knights to "come back in a week's time when our wounds have had time to heal."

The player knights may decide to storm the bridge, in which case the knights fight to the death, or search for another crossing point. Knights who storm the bridge lose a point of [Honour] for their treacherous act.

Knights searching for another crossing point and who make a successful [Awareness] roll find a ford some miles downstream. However, their inability to defeat the two knights guarding the bridge brings the lady's derision down upon them once more.

The Knight of the Black Field

After defeating the Cadfael brothers and crossing the bridge the knights may continue on their journey through the forest.

As evening approaches on the first day of travel the player knights come to a field in which the grass and earth are pitch black. In the centre of the field stands a black hawthorn tree from which hangs a black banner and a black shield. Resting up against the tree is a black lance. Close by, upon a black rock, sits a tall knight wearing

black armour, a black horse standing beside him. Player knights may roll [Heraldry: Success = this is the Black Knight of the Black Field.]

Upon seeing the player knights enter the field, the black knight mounts his horse and rides forward to them. He stops a little way short and calls out to them. "Halt! State your name and that of your lord!" Knights who wish to lie about their name or their lord's name must make an opposed [Deceitful] roll against the Black Knight's [Heraldry]. If he wins the test he tells them that they are mistaken, and then states their name and their lord's name correctly. The lady chastises player knights who lie about their names and their lords, accusing them of being embarrassed on coming from so poor a family.

Once all of the introductions have been completed the Black Knight addresses the lady directly, asking her "which of these is to be your champion fair lady?" She snorts loudly and tells the Black Knight that "these lap dogs follow me continuously and you would do me a great service by ridding me of their company." The player knights must now roll opposed [Proud] Traits against their fellow player knights. The winner immediately challenges the Black Knight to single combat to prove that he is no lapdog. Should all the knights fail the roll the Black Knight waits patiently for a knight to volunteer to be the lady's champion. If no knight is forthcoming the lady taunts them once more, calling them cowards and the sons of serving maids until one of them accepts the challenge.

Once a player knight accepts the Black Knight's challenge the rules are defined and the fight may begin. The fight starts with a lance charge and this continues until one knight is dismounted, at which point the battle with melee weapons commences. Mercy may be given to a yielding knight at the victor's choice and there is to be no comeback on the victor if he slays the loser. As is custom, the loser forfeits their weapons, armour and horse, although it can be ransomed back. Yielding player knights are run through by the Black Knight. The Black Knight himself does not yield, even if a blow reduces him below his Unconscious level. His last action before he collapses is to emphatically state that he will not yield.

If the player knight loses, the Black Knight allows the remaining knights and the lady to continue onwards. Knights wishing to remain behind and challenge the Black Knight receive a severe verbal attack from the lady, who tells them that they are sworn to aid her and that the rules of the combat made it clear that there would be no retribution against the victor. Knights who still insist on challenging the Black Knight lose a point of [Honour].

Once the Black Knight has been successfully defeated, or if the party has been allowed to carry on past him, the player knights should consider making camp for the night. A successful [Hunting] roll locates a spot likely to be safe from marauding animals. They will be perfectly safe no matter where they choose to camp, although the lady grumbles about the cold, the rough ground and whatever else she can think of to moan about. Knights who wish to remain awake on guard duty must roll their [Energetic] or fall asleep halfway through the night.

DAY TWO

The second day starts well enough, with the sun shining and birds singing sweetly in the treetops. After breaking their fast, and suffering the lady's complaints about the quality of the food, the

knights may continue on their journey through the forest. No random encounters take place as the party follows the path north-eastwards.

The Green Knight

Early evening is upon the party when they spy a shape blocking the path ahead. The figure is camouflaged against the trees and exact details are quite hard to make out. [Awareness. Success = a mounted knight bars their way. Critical = the knight and his horse are clad completely in green.] Once it is clear to the knight that the player knights have spotted him he calls out to them.

"Sir knights! I know not who ye are but ye cannot travel along this path without first facing me in combat. Is there one amongst thee who is brave enough to fight the Green Knight?"

Knights who immediately accept the challenge may check their [Reckless]. Knights who wish to learn more of the rules of the combat before they accept may check their [Prudent]. Asking the Green Knight what rules he proposes for the challenge is a very sensible plan. The Green Knight states that the knight who yields shall forfeit a service to the other when called upon to do so. This service may be called upon at any time and the knight is honor-bound to answer the call swiftly and to the letter. Knights who are unsure about these terms may make a roll against their [Just. Success = the conditions seem perfectly fair. Critical = complications may arise if the service forces him to fight against his own lord.]

Knights who wish to change the conditions of the service owed may put forward their own suggestions and then make an [Orate. Success = the Green Knight considers them fair and agrees to them (assuming they are fair to both parties). Failure = the Green Knight turns down the changes. Fumble = the Green Knight is enraged by the knights' audacity and ups the challenge to a fight to the death for the insult to his honor.]

If a player knight has defeated the Black Knight and now wears his armour the Green Knight calls out to the group, "Is that my brother, the Black Knight, who stands amongst ye?" Before the player knights get to respond the lady shouts back, "Nay sir knight. This one is a simple kitchen scullion who defeated your brother by treachery and stole his armor." Upon hearing this the Green Knight curses the player knight who wears his brother's armor and immediately issues a challenge to the death. The Green Knight attempts to invoke his [Love (Family)] Passion to aid him in the contest; he favours his Lance skill if successful.

Once the fight begins the Green Knight fights to win as quickly as possible. He fights fair and allows fallen foes to stand before he strikes at them again. After three rounds of fighting the lady begins to taunt the Green Knight with cries of "Green Knight, why does a mere serving maid's illegitimate son cause you such grief?" and "Sir Green Knight, you are in danger of being bested by a man whose family raises pigs!" Upon hearing such comments the Green Knight invokes his [Love (Family)] Passion (if he has not already done so) in a bid to help him overcome such a worthless foe. He does not wish his family name soiled by a man of common blood. He favours his Sword skill if his Passion roll is successful. Player knights hearing such insults about their heritage may also invoke [Love (Family)] to spur themselves on.

The Green Knight yields only if he takes a Major Wound and fails to

make his [Valorous] roll. Otherwise he continues to fight until so wounded again or until he falls below his Unconscious level, at which point he yields and collapses. Upon yielding he states that "myself and my 30 knights are your service when you need us." He also insists that the party return to his manor house where they will be feasted and sleep in comfortable beds.

If the player knights tell him that they must be on their way as they are on an important journey the lady interjects, stating that she would be most honored to rest at the Green Knight's manor this evening. Should the knights ask the lady if she would like to accept the offer she sighs and resigns herself to it (openly at least). Knights who immediately accept the offer are chastised by the lady for forgetting their duty to her and her sister. When they apologise to the Green Knight and refuse his offer the lady changes her mind and accepts the hospitality.

The player knights may be a little concerned about accepting such an offer from a defeated foe; knights who distrust the Green Knight's motives may roll [Hospitality. Success = it is not uncommon for defeated foes to show hospitality in such way to prove that there are no hard feelings.] Player knights who go as far as posting their own guards on the lady overnight lose a point of [Hospitality] and may check their [Suspicious].

Whilst at the Green Knight's manor the knights are well fed, have chance to bathe and change their clothes, have their weapons and armaments cleaned, and have their horses well fed and stabled. The Green Knight also orders his 30 knights to guard the party whilst they sleep. Knights wishing to thank the Green Knight for his hospitality may roll [Courtesy. Success = the Green Knight thanks the knight for his kind words. Critical = the Green Knight is flattered by the knight's praises and bids him to return again soon. Fumble = the Green Knight becomes enraged at the open insult to his hospitality and orders the knights to leave his lands before he challenges them.]

DAY THREE

After the player knights have broken their fast the Green Knight offers to escort them through his lands. He explains that "the forest paths can be confusing to those who do not know them and I do not wish you to become lost." Assuming that the player knights agree to his offer he travels with the party until just before midday, whereupon he tells them that he has reached the edge of his lands. He bids the knights a safe journey and returns to his manor. The Lady comments that the player knights should take a leaf from the Green Knight's book when it comes to chivalrous behaviour.

It is early afternoon before the party sees another living soul. As they turn a bend in the path they see before them a squire standing squarely in the centre of the path holding a yellow pennant. As the knights approach he stands up straight and bellows at the top of his lungs "Halt sir knights! None may pass this point until they pay homage to my lord and master, the Yellow Knight." He then pulls out a signal horn and blows on it three times.

"My master will arrive shortly to collect your tribute," he adds, putting the horn away. Should a player knight ask where the Yellow Knight is the squire tells them "my master is camped a little-ways up the track and will be here very soon to deal with you."

After a few minutes a knight clad all in yellow rides into view on a charger which is caparisoned in yellow. The knight stops next to his squire and addresses the player knights. "How much tribute do you intend to pay me? I am your superior in all things knightly and so you must pay me homage!" The lady asks the knights if they intend to take such insolent behaviour, or are they showing their true nature as lapdogs. The only way to resolve this situation honorably is to challenge the Yellow Knight. Knights who ask how much tribute they have to pay lose a lot of respect in the lady's eyes. If so asked the Yellow Knight replies that each knight must leave behind 2L worth of goods.

The Yellow Knight offers the following terms if challenged. Should the player knight win, he and his companions may continue along the path unmolested. In addition, he offers the service of himself and his fifty knights to the player knight. Should he win the fight he takes the loser's armour, weapons and horse as ransom. [Selfish. Success = these are fair conditions, as the Yellow Knight offers much more should he lose.]

As usual the fight begins on horseback but progresses into melee once the riders have been dismounted. The Yellow Knight only yields if he takes a Major Wound when he has less than half his points remaining. Otherwise he continues to fight until he collapses. If the player knight yields the Yellow Knight immediately stops fighting and offers his squire's services to tend the knight's wounds (he has First Aid 12 and Chirurgery 10).

After the fight is over, regardless of the outcome, the Yellow Knight invites the player knights back to his manor house for a meal and some well deserved rest. If the player knight fought well the Yellow Knight is suitably impressed and states that the knight is destined for great things in life. He has no way of actually knowing this; he is merely paying a compliment. Knights who decline the offer are scolded by the lady who once again would like to sleep in a comfortable bed. Knights who accept the offer without consulting the lady are chastised for not asking her first. After all her sister is in danger. Once again, the knights cannot make the right choice in pleasing the mysterious lady.

The Open Hand of Hospitality

Whilst the Yellow Knight does not lay on a lavish feast for his guests he certainly spares little expense in feeding them and the knights may take as much or as little as they wish without comment from the Yellow Knight. The Yellow Knight makes polite conversation with the player knights if they start talking but otherwise he politely ignores them, allowing them to eat and relax unbothered by trivial conversation. When the player knights wish to sleep, the Yellow Knight's steward shows them to their rooms and then posts guards to watch over them throughout the night.

When the knights awake the following morning they find that their clothes have been washed and freshly pressed and their weapons and armour have been polished to a bright sheen. If they question their squires about this they deny all knowledge, claiming that they did not enter the knights' rooms last night. Should they ask their host about it over breakfast he says "I had my men clean your equipment. It is the least I could do. I apologise if I have offended you in some way." [Hospitality. Success = only a very generous host goes to such lengths.]

If the knights wish to thank the Yellow Knight for his hospitality have them roll [Courtesy. Success = the Yellow Knight is pleased by their manners. Critical = the Yellow Knight is overcome with pride at their praise and invites them back. Failure = the Yellow Knight thanks them and then changes the subject. Fumble = The knight insults the Yellow Knight's hospitality. A successful Orate roll by another knight is required to defuse the situation, otherwise the Yellow Knight calls for his honor to be satisfied on the field of battle until one knight yields.]

Once breakfast has been completed the knights are free to continue on their journey. The Yellow Knight cannot accompany them but he gives them directions through his land and wishes them God's speed.

DAY FOUR

The day starts out badly for the player knights as a light but constant drizzle begins shortly after they leave the Yellow Knight's abode. Within half an hour they are soaked through to the skin. Unsurprisingly, the road is devoid of other travellers.

As the day wears on the knights come across a blue pavilion erected by the side of the road. A lone squire wearing a blue surcoat stands guard outside the pavilion, but ignores the player knights' approach. If asked questions in any language except French he shrugs and points up the path. He will not stand in the way of armed knights who wish to enter his master's pavilion, although doing so is a breach of honor for the player knights. [Honor. Success = entering another knight's pavilion without being invited is a breach of chivalry.]

The player knights can hear the sounds of fighting from up the path [Awareness. Success = only two men are fighting. Fumble = two armies have met on the road.] Investigating the sounds reveals a knight in blue armour with a blue shield fighting with a knight in more conventionally colored armour. [Heraldry. Success = the conventionally attired knight is a minor noble from Cumbria. Critical = the knight is Sir Perrak, a wealthy Cumbrian Banneret.] After a few minutes of battle Sir Perrak is soundly defeated and the Blue Knight takes his weapons and armour as ransom. Once he has taken his prize he spies the player knights and walks towards them.

"Do any of ye think ye can best me in individual combat?" he asks them. "I have defeated one hundred men in challenges such as this and have fought three matches today. As you can see I am unhurt and barely tired by my efforts. Of course, if you would rather just pass by then please feel free to do so. I am sure that your lady will forgive you for your caution and meekness." Knights who wish to out-boast the Blue Knight may roll their Proud opposed to that of the Blue Knight [Proud. Success = the knights match the magnitude of the Blue Knight's boasts. Critical = the Blue Knight is impressed by their claims. If this knight accepts the Blue Knight's challenge he gains a +5 bonus to one skill through his intimidation. Fumble = the Blue Knight openly taunts the pathetic boasts of the knight, who suffers a -5 penalty on all skills if he accepts the challenge.]

If asked what he offers as prize for the challenge the Blue Knight responds that he offers the service of himself and his one hundred knights, as well as the weapons, armour and horse of the last challenger who lost to him. In return though, he expects the player knight to wager his own armour, weapons and horse.

The Blue Knight is the toughest of the four brothers so far encountered and puts up a good fight. He only yields when he has been reduced to his Unconscious level; otherwise he continues to fight until he drops. He does not strike at a yielding opponent nor does he ever use dishonorable tactics.

The Truth Revealed

Once the Blue Knight has been defeated and prizes collected the Lady turns to the player knights and addresses them as a whole.

"Brave knights! You are truly worthy of the honor of being called knights. Since we left the fair city of Bath I have chided you and scorned your every action, yet still you follow me to unknown places to aid my sister, whose name you still do not know. Only a true knight would take such insults in the courteous manner that you all have. I may now reveal the truth about my family. My sister is the Lady Lioness, the Countess of Burford, and I am her sister, Lady Linet.

"The Red Knight who besieges the castle seeks my sister's lands for himself and plans to carry her off and marry her, thus claiming the lands by right of marriage. I could not allow this to happen but I needed knights who were willing to fight for justice and honor, rather than for the rewards that my sister offers. That is why our route took us past the four brothers who you have soundly defeated. You have proven yourselves to be just and honorable and my sister will be thankful for your help. But we must continue onwards at speed for my sister's plight favors no better I am sure."

After Lady Linet has revealed who she and her sister really are the player knights may continue onwards to the castle of Lady Lioness. Knights asking what reward they will receive are told that land and money will be theirs if they survive the encounter with the Red Knight. After an hour's ride Lady Linet informs them that the castle is only a few miles away and that they will be there soon.

A Most Disturbing Scene

A mile down the road the knights pass a sycamore grove, from which hang the bodies of knights who have tried to defeat the Red Knight in single combat. They have been hung by their necks from the branches of the tree and their shields have been tied around their necks so that passing knights can see their heraldry. [Heraldry. Success = the knight recognises some of the shields as those of well-known mercenary and bachelor knights. Critical = the knight recognises the shields of an earl and a baron amongst the collection. Fumble = the knight spots the shield of a member of his family.] Knights who see the hanging bodies may roll their [Honor. Success = only a truly dishonorable foe would treat a defeated knight in this manner.] Knights who cut down the bodies and give them a decent burial, by whatever custom their own religion demands, receive a check in both [Honor] and [Pious]. [Religion. Success = the ceremony is correct. Failure = the ceremony will do as a temporary measure. A full priest should conduct another ceremony however. Fumble = the knight commits a major faux pas and the spirits of the knights cannot pass to the afterlife.]

The Red Knight

After leaving the grisly sycamore grove and travelling along the road for another mile the knights come across a lone sycamore tree stood in a large clearing. A large, bright red signal horn hangs from the

tree. From the clearing the knights can see the tops of the towers of Lady Lioness' castle. If any knight attempts to blow the horn he must be successful [Play (any wind instrument)] roll to be able to get a note from it. When the horn is correctly sounded a low, rumbling note echoes forth. Once the sound stops the knights may roll [Awareness. Success = the birds have stopped singing and the wind has ceased blowing.]

After a few minutes of silence, broken only by noises created by the player knights, a small group of figures enters the clearing from the direction of Lady Lioness' castle. Leading them is a huge man with flaming red hair wearing red clothes and carrying a large red sword. The group stops some ten yards from the player knights and the red man addresses them.

"Know ye that this territory is the domain of the Red Knight and that all who enter into it are trespassing. The penalty for such crimes is normally death but, on the eve of my wedding day, I will be lenient and let you live. If you leave now that is. All I ask is that you leave a suitable wedding gift for my future wife, the Lady Lioness, before you flee." At that he lets out a loud, booming laugh.

If any of the player knights issue a challenge to the Red Knight he is inclined to listen. He knows the real reason for the knights coming here, as Lady Linet has brought similar groups of knights before to try and defeat him. Assuming that the conditions of the challenge are fair and just (along the lines of "to the death" or "if you are defeated you swear to end the siege, never to return to these lands") the Red Knight accepts and tells the player knight to "meet me in front of the castle's main gate in one hour, and be prepared to die!"

THE BREAKING OF THE SIEGE

The player knights may do whatever they wish for one hour but they had best arrive on time, especially since they instigated the challenge. Upon arriving the knights see the Red Knight's army camped before the castle walls. [Battle. Success = there are around three hundred knights and one thousand sergeants here. They seem to be organized into four battalions.] The Red Knight's pavilion stands right outside of the main gate.

When the player knights arrive in the camp a squire enters the red pavilion informs the Red Knight that they are here. The Red Knight leaves his pavilion and loudly calls for his armor, which is placed upon him by two barons whilst his helmet is fastened on by an earl who owes him homage. Like the rest of the Red Knight's attire his armor and shield are bright red in color. Once he is ready he calls for his horse, which is caparisoned in red, and mounts up. His squire passes him his lance. He slowly rides towards the player knights, stopping some twenty yards short of where they stand. He asks the player knight who challenged him if he is ready to die for the Lady Lioness. As he says this he points his sword towards the battlements.

Player knights who look in the direction of the Red Knight's sword see that atop the battlements looking down on the scene is one of the most beautiful women in the land. This is the Lady Lioness, owner of the castle and the centre of the Red Knight's attention. Upon seeing the player knights look up at her she pulls off one of her gloves and throws it to the challenger. When he picks it up she tells him "it is for luck, my brave knight". The player knight who challenged the Red Knight may now generate an [Amor (Lady Lioness)] if he so desires. Lady

Liones also develops an Amor for the player knight. Of course, this token of affection by Lady Liones to a complete stranger enflames the Red Knight so much that he launches an attack with little warning, spurring his horse to the charge. The challenger must make a successful [Horsemanship] roll in order to get his horse up to speed before the Red Knight arrives. If the Red Knight is losing the fight he invokes his Amor for Lady Liones, favouring his sword skill. The play may, of course, do the same.

The Red Knight is no pushover and defeating him will be a major challenge to the knight. Defeated player knights who yield to him are run through without the chance of mercy being granted. Their body is then hung from the tree with the other defeated knights. If the player knight is defeated and the Red Knight has at least two-thirds of his original hit points remaining he readily accepts another challenge that same day. Otherwise he tells the player knights to "come back in one week and bring some real knights with you this time. Ha, ha, ha!"

The Red Knight yields only after taking two Major Wounds or being reduced below his Unconscious total. The player knight need not accept the Red Knight's surrender and may wish to run him through with his sword, especially after witnessing the knights hanging from the sycamore grove. It is the player knight's right to slay so dishonorable a knight outright, but he should also consider the king's justice, as a knight may not pass judgement on another knight, especially for the crimes this one has committed. Should the player knight spare the Red Knight he may check his [Merciful] and [Just]. Killing him requires the knight to check his [Arbitrary]. If the player knight looks to the Lady Liones for an answer to his dilemma she asks him to spare the Red Knight but to make him swear to go to Camelot and pay homage to the King within a year and a day.

If allowed to yield the Red Knight swears never to enter the lands of Lady Liones again and promises a service to the player knight, with the loan of his three hundred knights if needed. He agrees to become Arthur's loyal vassal only if ordered to do so as part of the yielding conditions.

The Feast

Once the Red Knight has been defeated, his army commanders call off the siege and begin the preparations for returning to their homelands. They cause the player knights no trouble. Lady Liones rushes from the castle with her lady-in-waiting to congratulate her champion on freeing her and to invite all of the player knights to a grand feast in their honor.

The feast is a splendid affair with over two hundred visiting knights and their ladies being present, amongst them several important lords. The player knights, as the guests of honor, are seated at Lady Liones' table, with her champion being placed at her right hand. Knights may choose to test their [Moderate] or [Indulgent] as they see fit but the champion should (wisely) refrain from getting too drunk as many wish to hear of his epic battle against the Red Knight.

Favourite Food: Marzipan biscuits shaped like a knight's shield and decorated with the heraldry of Lady Liones' champion.

Favourite Entertainment: Hearing the knights tell the story of their journey to the castle and how they bravely beat the Red Knight. The knights may test either their [Modest] or [Proud] Traits if they wish.

During the feast Lady Liones makes her feelings for her champion quite clear but points out that she must be courted correctly before she can decide whether or not to marry the knight. Knights who are already married are placed in a moral dilemma here - do they return to their wife or leave her to marry an extremely attractive countess with huge tracts of land? Of course, the knight may freely decide to start a secret [Amor] with Lady Liones behind his wife's back. Lady Liones' initial reluctance to her champion is 2d6 lower than its normal starting value because of the player knight's great act of heroism in freeing her from the Red Knight. Other player knights have little chance of courting Lady Liones.

Lady Linet has also developed an Amor for a player knight over the course of the journey, but hers concerns the knight who was most courteous to her throughout the journey. If this also happens to be the player knight who defeated the Red Knight then a very interesting situation has developed!

Rewards

Whatever the outcome of the advances of the amorous ladies, each knight is rewarded for his part in aiding Lady Liones and her sister. Her champion receives enough manors (worth 9L per annum each) to allow for one for himself and one for each of the other player knights in the party. He also receives two villages (worth 2L per annum each) as his personal fief. The champion receives the title of Banneret and the other knights may, if they choose, become his vassal knights. The champion answers directly to Lady Liones.

Should the other knights decline the offer of becoming the champion's vassal knights the champion keeps all the title and all the manors for himself (to hand out as he sees fit at a later date) and the other player knights each receive their own private manor (worth 6L per annum) on Lady Liones' land.

All the player knights who participated in the quest also receive 10L in coin, 5L in gifts (mainly rings, brooches and other adornments) and an Andalusian charger each.

GLORY

- * Accepting the lady's plea for help without hesitation - 10 points
- * Accepting the lady's plea for help after other, more notable knights have refused - 15 points
- * Defeating the bandits - 10 points per bandit
- * Defeating the Cadfael brothers - 50 points per brother
- * Defeating the Black Knight - 50 points
- * Defeating the Green Knight - 100 points
- * Thanking the Green Knight for his hospitality - 30 points for a critical success, 20 points otherwise
- * Defeating the Yellow Knight - 250 points
- * Thanking the Yellow Knight for his hospitality - 30 points for a

critical success, 20 points otherwise

* Defeating the Blue Knight - 500 points

* Defeating the Red Knight - 750 points

THE BESTIARY

The Black Knight

The knight better known to others as the Black Knight is actually Sir Jehan, the youngest of four French brothers whose only distinguishing heraldry is the color of their armour, shield, weapons and horse caparisons. No one knows the true motives of the brothers but each of them is generally hostile to knights from the British Isles, especially those who follow King Arthur.

The Black Knight, although the youngest and least experienced of the four, is a tenacious fighter and has vowed never to yield to a foe, no matter how much he may be outclassed by his opponent. He is an honorable opponent and does not strike an unarmed knight unless the rules of a combat allow him to. However, he is not yet a Chivalrous knight.

Current Glory 1800

SIZ 17 Move 3 Major Wound 12
DEX 15 Damage 6d6 Unconsciousness 7
STR 16 Hit Points 29 Knock Down 17
CON 12 Armor 14 + shield
APP 8

Attacks: Sword 20, Lance 15, Spear 10, Dagger 10, Battle 15,
Horsemanship 15

Significant Traits: Valorous 15

Significant Passions: Love (Family) 15

Significant Skills: Awareness 10, Courtesy 10, Heraldry 12, Tourney 8

Horse: Charger (6d6)

The Green Knight

The Green Knight, also known as Sir Robert, is the second of the French brothers that the player knights encounter. His castle is located deep within the Campacorentin Forest and is known to only a few trusted friends. The Green Knight is determined to become a Round Table knight. By challenging all those who pass through his lands to a fair and honourable fight he hopes that word of his courage and chivalry reaches the ears of a Round Table knight, who will then come to judge the Green Knight for themselves.

The Green Knight fights perfectly honourably, not striking downed foes and even dismounting to fight if his opponent is on foot. The Green Knight has qualified as a Chivalrous knight and receives the +3 armour bonus.

Current Glory 3000

SIZ 16 Move 3 Major Wound 15
DEX 15 Damage 5d6 Unconsciousness 8
STR 15 Hit Points 31 Knock Down 16
CON 15 Armor 12 + shield + 3 chiv
APP 15

Attacks: Sword 21, Lance 15, Spear 13, Dagger 10, Battle 16,
Horsemanship 21

Significant Traits: Energetic 16, Generous 16, Just 16, Merciful 18,
Modest 14, Valorous 16

Significant Passions: Love (Family) 17

Significant Skills: Awareness 12, Courtesy 10, First Aid 10, Heraldry
10, Hunting 15, Tourney 13

Horse: Charger (6d6)

The Yellow Knight

The knight known as the Yellow Knight is actually Sir Arnoul, the third of the French brothers. The Yellow Knight owns land within the Campacorentin Forest, near Wandborough. Unlike his two younger brothers he is not so chivalrous or honourable, although he will not strike an unarmed or yielding foe. He is haughty and proud and believes that he is a better paragon of knighthood than any other knight in Britain. He willingly tells those who enquire about his business in Britain that he is here to teach British knights how to be truly chivalrous, like all French knights are. He is easy to anger and insults result in swift challenges being issued. However, he is also extremely generous, even to those who have defeated him.

Current Glory 6600

SIZ 16 Move 3 Major Wound 15
DEX 13 Damage 5d6 Unconsciousness 8
STR 14 Hit Points 31 Knock Down 16
CON 15 Armor 12 + shield
APP 13

Attacks: Sword 22, Lance 18, Spear 10, Dagger 10, Battle 18,
Horsemanship 18

Significant Traits: Energetic 13, Generous 19, Indulgent 12 (wines 17),
Proud 20, Valorous 16

Significant Passions: Love (Family) 14

Significant Skills: Awareness 13, Courtesy 13, First Aid 13, Heraldry
13, Hunting 13, Tourney 13

Horse: Charger (6d6)

The Blue Knight

The last, and toughest, of the French brothers is Sir Persant, better known as the Blue Knight. Unlike his younger brothers he does not fight for honour or glory but merely to better himself for the ultimate challenge, which he knows it is his destiny to face. He does not know in what form the ultimate challenge will come but he is

preparing for all eventualities.

An honourable opponent, he will not cheat in a fight or at any other contest. He is an extremely Proud man and boasts heavily about his combat prowess and how he has fought giants and dragons without taking a single wound. Much of what he says is highly exaggerated but does contain an element of truth.

The Blue Knight's lands and castle are near Bourton-on-Thames.

Current Glory 9200

SIZ 17 Move 3 Major Wound 16
DEX 16 Damage 6d6 Unconsciousness 9
STR 16 Hit Points 33 Knock Down 16
CON 16 Armor 14 + shield
APP 16

Attacks: Sword 23, Lance 21, Spear 18, Dagger 10, Battle 18,
Horsemanship 20

Significant Traits: Proud 21, Prudent 16, Valorous 18

Significant Passions: Love (Family) 16

Significant Skills: Awareness 12, Courtesy 10, First Aid 10, Gaming 15,
Heraldry 10, Hunting 15, Tourney 13

Horse: Destrier (8d6)

The Red Knight

The Red Knight, whose real name is unknown, originally hails from Roestoc and this is where his castles and land are located. He is currently in Tribut sieging the castle of Lady Liones, who he wishes to marry in order to acquire her rich lands for himself.

He is a thoroughly evil knight and has little regard for chivalry. Those that he defeats in personal combat are hung from a nearby tree and left for other knights as a warning that he is not to be trifled with. Foes that are yielding or have lost their weapons are unlikely to be given much mercy.

As a young knight he saved a witch from certain death at the hands of a mob of angry peasants and she rewarded him by granting him supernatural strength. Of course, he only rescued the hag once she had promised to gift him in some beneficial manner. The witch died by the Red Knight's sword shortly after granting him his boon.

Current Glory 15,000

SIZ 18 Move 5 Major Wound 20
DEX 10 Damage 9d6 Unconsciousness 10
STR 35 Hit Points 38 Knock Down 18
CON 20 Armor 14 + shield
APP 12

Attacks: Sword 24, Lance 24, Spear 15, Dagger 14, Battle 19,
Horsemanship 23

Significant Traits: Energetic 16, Vengeful 18, Arbitrary 16, Cruel 19,

Proud 16, Valorous 19

Significant Passions: Amor (Lady Lioness) 14

Significant Skills: Awareness 15, Courtesy 12, First Aid 15, Heraldry 15, Hunting 11, Tourney 12

Horse: Destrier (8d6)

Lady Linet

Lady Linet is the sister of Lady Lioness, whose castle is being besieged by the Red Knight. She is one of the most beautiful women in Britain and dresses in the finest clothes. Her skin is alabaster white and her brown hair matches her brown eyes. Careful use of make-up accentuates her full lips and high cheek bones to add to her natural allure.

Lady Linet has agreed to help her sister by travelling to various tournaments and trying to enlist the aid of knights who will challenge the Red Knight to single combat. Lady Lioness made her swear that she will not reveal any information about herself or her quest until the knights have passed several challenges and proven their worth.

Lady Linet also tests the knights' chivalry by berating their every word and action. She hopes that none of them will be so unchivalrous as to answer back or strike her and these knights are not the sort that she wishes freeing her sister.

Once the quest is over, Lady Linet reveals herself to be a kind and generous woman who enjoys the finer things in life, including fine wine, exotic foods and romantic poems and stories. Knights who wish to court her must be brave and chivalrous, as well as being able to demonstrate that they appreciate the finer things as well.

Lady Linet's women's gift is Good with Animals and has already been included in the statistics below.

Current Glory 1250

SIZ 10 Move 2 (+2) Major Wound 14
DEX 11 Damage 3d6* Unconsciousness 6
STR 9 Hit Points 24 Knock Down 10
CON 14 Armor 1 (clothes)
APP 23

Attacks: Dagger 10 (* subtract one die for dagger), Battle 11, Horsemanship 20

Significant Traits: Chaste 17, Vengeful 13, Valorous 9

Significant Passions: Hospitality 16, Honor 17, Love (Family) 18

Significant Skills: First Aid 16, Chirurgery 10, Falconry 12, Flirting 10, Heraldry 6, Industry 10, Romance 8, Stewardship 14

Holding: 6 manors

Lady Lioness

Lady Lioness is also known as the Countess of Burford. She inherited

the title when her father, the late Count, died without male issue. She has governed the lands for five years now and has proven to be a fair and popular leader. However, Burford is a rich area and her beauty has not gone unnoticed.

Three months ago the Red Knight arrived in Burford and proclaimed that he has going to marry Lady Liones. She politely declined his "offer" and shut herself away in her castle. Enraged, the Red Knight besieged the castle, promising to leave only when she had agreed to marry him. Lady Liones summoned her sister to her and ordered her to travel the lands until she found a band of knights who were willing to rescue her. Because the thought of Lady Liones' land and beauty would sway many unsavoury knights into helping her sister was forbidden to reveal who the knights were aiding until they had passed several tests of valor and chivalry.

Lady Liones is loved by her people and many of them are secretly hoping that she settles down and marries one of her would-be rescuers. She is a warm and passionate lady who spends far too much of her time governing her lands instead of enjoying life. The only knight who has a chance of courting her is the knight who defeats the Red Knight in single combat.

Lady Liones' women's gift is +1d10 APP and has already been included in her statistics below.

Current Glory 3780

SIZ 11 Move 2 (+2) Major Wound 15
DEX 9 Damage 3d6* Unconsciousness 8
STR 9 Hit Points 27 Knock Down 11
CON 16 Armor 2 (heavy robes)
APP 28

Attacks: Dagger 12 (* subtract one die for dagger), Battle 12,
Horsemanship 11

Significant Traits: Chaste 16, Generous 15, Valorous 14

Significant Passions: Hospitality 16, Honor 19, Love (Family) 18

Significant Skills: First Aid 16, Chirurgery 12, Flirting 10, Heraldry 10, Industry 12, Romance 12, Stewardship 16

Holding: Small stone castle, 20 manors and 10 villages

BIBLIOGRAPHY

This story is based on the tale of Sir Gareth and is taken from the book King Arthur and his Knights by Stuart Campbell, published by The Children's Press in 1964.

The Adventure of the Faerie Bed

A Pendragon scenario by Greg Secaur

This scenario is intended for a player knight seeking to produce an heir. It may be run as a solo or with the entire group. Unless you are willing to bulk up the encounters, it is best used as a very brief insert into an ongoing adventure, since it provides little action for all but one knight. Locate the grove in any forest convenient for your campaign. You may wish to locate it in a forest near the knight's home, making it easy for him to escort his wife or lover there.

If a knight has failed a few Winter Phase childbirth rolls, allow him to hear rumors of a druid with miraculous powers to encourage fertility. The rumors might be something along the lines of, "My auntie says Lord Cheswick sought the counsel of the Druid of the Blue Sward when his wife seemed barren. Nine months later, there's a new heir in Cheswick's castle." A little diligent investigation (i.e., asking around, making [Intrigue] rolls) discovers that the druid resides nearby.

The knight may not think to escort his lady to see the druid, since he doesn't know what these alleged "powers" are. That's no problem, though, as he can always collect her after visiting the druid.

THE BLUE SWARD

Unless you wish otherwise, the druid's home is not hard to find. No road leads there, but a set of vague directions from the knights' informant and a [Hunting] success prove sufficient. He is known as the Druid of the Blue Sward because his home is situated in a forest clearing, luxuriously carpeted with soft grass of a deep blue hue and a rich fragrance. The grass has no magical properties, but is always healthy, even in times of drought. It cannot be transplanted.

The druid is here when the knights arrive, tending a hedge of roses which surrounds his hut. He does not cut the bushes; rather, the knights see him bend low over the bushes, whispering softly. [Awareness. Success = the hedge moves slightly to shape itself according to the druid's commands.] The druid is either unaware of or indifferent to the knights' presence until they speak to him.

He straightens and smiles when the knights attract his attention. "Welcome, friends," he beams. "What assistance can be lent by Llewellyn, Druid of the Blue Sward?" Llewellyn is very friendly, and Suspicious knights may find his manner menacing ("Friendly? I'll say! A little too friendly . . ."). They are wrong. Llewellyn means no one any harm, and will only prove dangerous if attacked.

It does the knights no good to lie about their interests. Llewellyn is neither Suspicious nor Deceitful, and so will not see through any prevarication. If the knights are not up front about what they seek, he will be unable to help them. If they do tell Llewellyn what they want, he is all too happy tell them his secret.

Llewellyn's Secret

The druid does not have any fertility-related magic of his own. All who come to seek his aid in such matters are directed to a grove some five miles from Llewellyn's home. The grove is an ancient Pagan sacred site, actually one of the many locations lying between this world and

the Other.

At the base of an enormous tree in this grove is an opening into a cave below. In the cave is a pile of sleeping furs. If a man should lie with a woman in this cave, a child will certainly be born. Llewellyn does not pretend to understand this magic; he simply knows it is true.

Attacking Llewellyn?

Should the knights be rude enough to attack their host, they will find him a dangerous foe. Though his own magic will avail him little, the creatures of the forest respond instantly when he is threatened. Llewellyn retreats into his hut and the rose bushes surrounding it move to cover the entire structure. While the knights hack through the hedge, bears, boars, wolves, and all manner of dangerous forest animals arrive to defend the druid. Use as many of these animals as necessary to demonstrate to the knights that they've made a big mistake. They will find, if they manage to escape the clearing, that the forest conspires to confuse them. Apply a penalty of -10 to [Hunting] rolls as the knights try to flee this hostile wood. They should find themselves returning again and again to the Blue Sward, until you judge them properly punished and permit them to leave.

If the knights attempt to find the grove without Llewellyn's help, treat it as a creature with an Avoidance of 17, and penalize [Hunting] rolls by -5.

REACHING THE MAGICAL GROVE

Llewellyn provides only the vaguest directions to the grove, but assures the knights that they will have no difficulty in finding it. Before they leave his home, the druid whispers a few words and makes a pass in the air.

He declares that the knights are guests in his forest and will not be molested by its mundane creatures. Additionally, the forest will aid them in finding the grove. This boon is extended for a period of one month. (The full month of this enchantment should allow enough time for the heir-less knight to return home and retrieve his lady, if necessary.)

Llewellyn is true to his promise. Though the knights may see plenty of ordinarily dangerous animals, they will be ignored. Also as the druid promised, the forest will reveal paths leading the knights directly to the grove.

Travel is uneventful and peaceful, and by the next morning the party reaches the bole of an enormous oak. At the base gapes a wide opening. To the left of the oak stands a knight's pavilion. No horse is near, and no squire appears. A shield hangs outside the tent; the shield is plain red.

If the player knights approach the tent, an armored knight emerges. If the player knights attempt to enter the opening in the tree, the same knight emerges from the tent and blocks their entry into the tree. He seems to do this at normal speed, but no matter how quickly the knights move he will appear in time to intercept them. He carries a plumed helmet under one arm and a naked sword in the other hand. The knight is astoundingly handsome, and his speaking voice is mellifluous. He says to the knights, "Those who would enter must be

proven. Who champions the lady?" Of course, the lady's husband should speak up, but there is no reason why he must be the champion.

As soon as one knight identifies himself as the champion, check to see if he embodies the Pagan virtues (that is, qualifies for the Pagan Religious Bonus). If he does, the Faerie Knight declares, "One such as you needs prove nothing," and he returns to his pavilion. Otherwise, the Faerie Knight settles into a fighting stance. When his adversary is ready, the Faerie Knight attacks. The Faerie Knight will yield if he receives a Major Wound; should he win, he will allow the champion to yield. (Use the statistics found on page 341 of Pendragon 4th Edition for the Faerie Knight.).

Until the Faerie Knight is vanquished, all the knights are free to declare themselves the champion and face him in turn. When he is vanquished, he will return to his pavilion and the knight and lady may proceed. Until they have completed their business here, the party may come and go from the cave as they please.

The Faerie Bed

The opening into the tree is impenetrable to torches or daylight. From outside, all appears dark. Once someone steps through the portal, though, he finds himself on a steep ramp sloping down into a dimly lit chamber. If he looks behind, he can see his friends waiting just a few yards away, but he can hear nothing of the outside world (They, likewise, can hear nothing that occurs inside.).

At the foot of the ramp is a circular chamber, at the center of which is a rough-hewn dais. Atop the dais is a pile of sleeping furs. The chamber is lit by six torches evenly spaced around the room. Above, the roots of the massive oak resemble the beams of a roof. As they proceed down the ramp, the knight and his lady find themselves agitated by lust [Lustful +4. Success = He or she becomes uncontrollably amorous. Critical success = As success, and he or she gains an immediate, permanent +1 to Lustful.]

The possessed lovers throw themselves onto the sleeping furs. What happens next must be left to the imagination . . .

- . . Later

The lovers do not emerge until the following morning. As promised, this union produces a child. There is no chance the infant will die per the Childbirth Table, but the mother may (roll as normal to see if the mother dies).

If a son was desired, a son is born in nine months. He has the same Statistics his father did as a child, with a bonus of +1 to any two Statistics or Skills. Additionally, all the Pagan virtues (Lustful, Energetic, Generous, Honest, Proud) receive a bonus of +1. The Lustful trait, though, will receive an additional +3 (for a total of +4), reflecting the magical nature of his conception.

If a daughter was desired, one is born in nine months. She receives two Women's Gifts, one of which is always +1d10 APP (If you roll the same for the second gift, disregard that and roll again.). Her APP should exceed that of her mother. The daughter will, however, be exceptionally vain about her appearance, resulting in a bonus of +5 to her Proud trait.

OTHER LOOSE ENDS

If any other knights brought along their ladies, they may use the magic of the Faerie Bed to conceive children of their own. Anyone experiencing the magic of the Faerie Bed gains a +1 to the Lustful trait (possibly in addition to one already earned, for critically succeeding at the Lustful check above).

Someone may get the clever idea of returning to the Faerie Bed again and again, producing lots and lots of heirs. Nothing prevents them from doing so, but the big Lustful or Proud (depending on the sex of the child) bonus gets bigger every time. Add an additional +2 to each subsequent child (so the second son gets a +6 Lustful and the third gets a +8; the second daughter gets a +7 Proud and the third gets a +9!). At the GM's option, Llewellyn might simply forbid a return visit (using his magic to render the grove unfindable).

If the Blue Sward is within the domain of a player knight or his lord, the knights may wish to cultivate Llewellyn's friendship for the future. Though he will make a useful ally, he is entirely disinterested in politics or civilization. He may ask occasional favors of the knights, leading to other adventures.

If word gets out that the knight has been to the Faerie Bed, it earns him 50 Glory. He probably wouldn't want people to know, though, so he'll likely keep it under his helmet. Of course, there is Glory to be gained from defeating the Faerie Knight, the druid Llewellyn, or any forest creatures whose wrath they may have incurred.

Lastly, the GM may opt to alter the bonuses and penalties to children conceived on the Faerie Bed. It seems as if every Arthurian hero has some strange circumstance surrounding his birth or his childhood. If your campaign allows PCs to have similarly unusual origins, this might be used to explain any superhuman characteristics.

The Adventure of the Red Rose

This is a very short solo adventure. Well, I personally prefer considering it a something between an adventure and a tale. Therefore I provide a short explanation for it. It was designed for a single knight with a passion for a lady. It can be run once instead of the Romance solo, if you have the time to run it. You may consider it a mix of a Lost in the Woods and a Romance solo.

THE ADVENTURE

Once, while one of the knights is wandering near or in the woods, he will hear a woman singing. If he goes looking for her, he will come across a small hut in a clearance. The hut is made of shining wood, fresh hay and with a curtain in the place of the door. If the knight calls, a beautiful young woman, with about 17/18 years old, golden hair, green eyes and voluptuous shapes will come out. (Player makes chaste check, if he fails he will desire her madly).

She smiles and says she knows what he wants. And will offer him a piece of soft red silk (Lustful check - if succeed the character focus of the silk, if the player kills the young girl he will get an automatic check in chaste and cruel and the adventure will end). If the knight tries to catch the silk, it will escape between his fingers and fly away although there is no wind. The lady will scream and beg the knight to catch the silk again. The knight may run after it (DEX minus armor, if any, to run after it), if he doesn't he will see the lady and the hut fade in front of his eyes and the adventure will end. If he succeeds he will find an old, dirty rag.

Either way while he stops, feeling lost in the middle of the forest he will hear quiet steps and a red she-wolf with 3 little wolves will approach him, call him husband and beg him to go save their house. The she-wolf will be impervious to all logic: that they can't possibly be married since he is a man and she is a wolf but instead will put her head between her paws and emit sounds like she was crying and ask the knight if will save their house or just do like every knight does and kill her, cut off her head and take her fur. (If player kills her will lose 1d6 of passion love (lady), if just goes away will lose 1 point of the passion) if the player follows the wolf he will find a small cave guarded by a small giant. The knight must fight the giant alone. If he wins, the giant's blood will start running into the cave but the she-wolf will be oblivious to this and will force the knight to get inside and will start licking his wounds. Unless a successful Energetic check his made) the knight will fall asleep.

Next he will be wandering through the forest with no memories of having awakened and he will hear someone shouting his name. If he heads for the origin of the sound he will see a hut very similar to the previous one but old and dirty with falling hay, half-eaten wood and a ragged curtain full of holes. At the entrance a very old and ugly woman is sitting calling his name. She is nearly blind. She will recriminate him for leaving her alone and for not caring for her anymore. Nearly crying she will ask him if he still loves her and demand a kiss as proof. (If the player just goes away or kills her he will get a check in cruel. If he kisses her out of pity he will get a point for the passion and a check in merciful and generous) If the player kisses her he will realize he is actually kissing a red rose blossoming on the ground. If he tries to pick it up (if the player doesn't say specifically that he is careful about the thorns) he will wound himself with the thorns and a single drop of blood will flow and run down the rose leaving a trail and fall to the ground. The knight will notice that underneath the rose is written his name and the name of the lady he loves (2 points of passion and checks in Lustful and Generous.)

THE MEANING

Usually I don't like explaining the meaning of the things I write. I believe that everyone has the right to place his or her own meaning in it. But in this case I will open an exception since this little tale/adventure will be (hopefully) told by other people who probably will find their work easier if they know what were my intentions behind it and may even improve and enrich it considerably.

Someone told me this one was pretty much like a popular fairy tale. I took that as a compliment. The adventure symbolizes the three stages of marriage. In the beginning, the knight falls in love with the lady when she is in the prime of her beauty. Her beauty is symbolized by the red silk that will always fly away. Just like beauty fades with time. The knight may pursue it trying to fool himself into having caught it. But it will always be irrevocably lost.

The she-wolf represents the married woman in her middle age, having to care for her children and house while the knight is away adventuring. The knight must decide what comes first, his own safety or protecting his house and family. The giant, being similar to humans but living savagely, represents the dangers that may attack the knight's home: which may come from humans and/or Nature. The giant's blood running into the cave means that every danger no matter how successfully defeated always leaves its mark in the home of the knight. The wolves licking his wounds symbolizes that family and home are the places of safety and trust, where the knight comes to heal and rest in peace.

The knight who finds himself wandering lost and without remembrance of what has happened since, represents the old age of the knight, trying to discover where all the time of his life was spent.

The old woman outside the decaying hut symbolizes his wife and his house, which suffered the ravages of time. If the knight kisses the old woman, he shows he still loves her and that their love has stood the tests of time, sense of lost and danger. And therefore turns into a red rose.

The rose represents their mutual love and the drop of blood represents the mark they have left on it. The blood also symbolizes that their material selves will die and go to the earth. But the rose (love), which is like every other rose (love) except it is theirs and bears their mark, will live forever.

The Plight of Duke Ulfius

Background:

The adventure must begin when the player knights have sought shelter at the court of Duke Ulfius of Silchester. A good GM could provide many reasons for players to be here, or they could just be erranting and stop for shelter. Regardless of how the players get to Silchester, the adventure begins the first night they are there. The players are eating supper at one of the three tables in the Dukes great hall. The Duke has 12 household knights, and 1/2 a dozen visiting knights, not to mention the players. Also in attendance are the Duke's three sons. Their names are Agorix, Tanicus, and Novellius. All three of the Dukes sons are known for their extreme arrogance, and pride in their Roman heritage. The players should all be allowed to make Recognize rolls to see what they know of their host. Due to Ulfius' high glory, and the fact that he is an elder among Round Table knights the players gain a + 15 modifier to the roll. They only get a check if they roll under their "actual" score OR critical the roll with its +15 modifier included. If the roll succeeds they know the following:

1. The Duke was once the closest confidant and advisor to the good king Uther Pendragon. (intrigue roll: They were also best friends and the duke saved Uther's life singlehandedly on 4 different occasions. Critical: Ulfius once rescued Uther from two giants, by himself!)

2. In the time of the Reign of Uther the only knight to match Ulfius in feats of Arms was Sir Brastias, who was then a knight of Duke Gorlois. (intrigue: many call Ulfius and Brastias the Lancelot and Tristram of Uthers time. Critical: Most considered Ulfius the better of the two knights, even though Brastias was the bigger and the stronger!)

3. Ulfius is one of only 29 knights of the "original" Round Table group. The table seats 150 knights.

As the players should be able to see, Duke Ulfius has always been a respected and mighty man. Now the players must see which table they are to sit at. Ulfius' court is such that in order to be allowed a place at the "high" table near the Duke and his son's, they will either have to be Vassal knights or Banneret knights OR have over 3,000 glory points! The Gamemaster may choose to wave these requirements if the players are already in the Dukes good graces. If Players have between 2,000-2,900 glory points they will be allowed to sit at the second table, and with any less than 2,000 glory, The Dukes Seneschal, Pertacus seats the players at the lowly third table next to the squire's table. As was mentioned before, the Dukes court is one of the finest in Logres!

As the players sit, allow them to make heraldry rolls or recognize rolls to identify some of the many knights here. Many of the knights are Ulfius' own household knights, but among the visiting knights there are three which may cause some notice. All sit at the "high" table near the Duke.

1. The first is Sir Noryon of Norgales. The players know him to be a mighty knight, and indeed he is called a Giant among men. He is over 7' tall and 300lbs of muscle. (intrigue: There is a rumor that Noryon's is here to cause trouble for the good Duke. Critical: Noryons and Ulfius do not like one another but the Duke honors the tradition of hospitality and so will not offend Noryon by putting him out of his lands, but WOULD be grateful if someone could contrive a way to get rid of Noryon honorably.)

2. the second is Sir Aedan the yellow. (Intrigue: Players have heard rumors that he killed the famed Wyrms of Gloucester, but two years ago. Critical: Aedan was one of two knights who acted in concert to defeat the wyrm. The

other was Sir Ronin o' the isles. Still an impressive feat!) Sir Aedan is called the yellow because of the obvious reason that his partial plate is laquered yellow.

3. The last is a fellow brother of the Duke's. A knight of the Table Round, named Sir Iddawc. He is a young man of 24 years, and a handsome one as well.

As the players dine they can make Awareness rolls to notice that the Duke seems drained of energy. He is old and tired and rarely ventures forth from his city, leaving his sons to adventure in his stead.

As the feast wares on there arises a heated debate in the entire hall, between all the knights present, no matter at what table they sit. Even Ulfius wife Elionor and her lady's become involved, not caring that it is unseemly. The argument is that the High King and his knight are growing weaker. That the Kings influence is Already diminishing outside of logres. The Norgales knight Sir Noryon of course brought up the argument to antagonize all other knights present, and its working. Every knight present is up-in-arms except for Sir Iddawc, and sir Aedan, who are barely able to maintain courtesy, in the face of such disdain from the norgales knight. Most knights look to Ulfius whom they expect to argue the case of the high king as is appropriate, but ulfius seems apathetic and happy enough to let his sons take up the arguement.

Have all players make an orate as they argue, no matter what stance they take. If they succeed thay prove a good point and gain the admiration of all the court(award 15 glory). If they critical they bring the argument to an end by pointing out the accomplishments of Arthur and his kingdom. How even the most proud lord who talks in whispers in corners behind the high kings back would not Dare to openly move against Arthur.

Wether the players make orates or not have them make courtesy rolls as they argue. If they make it nothing special happens, except that they are able to maintain poise against overwhelming provocation. If players Critical the roll they acted so eloquently that they were an example to all present of perfect courtly manners.(10glory). If players fail, they insult the knight of Norgales in some slight way and earn the reproach of all present who will there after consider the player a barbaric buffoon and treat them accordingly. A fumble results in the player offending Sir Noryons to such a degree that he challenges the player to mortal combat for "conquest" ! just as the argument is becoming heated it is interrupted by a soft but firm voice. As all in attendance turn, they see the speaker is a small woman, who has somehow just entered the hall unannounced. She wears the white robes and crescent moon symbol of a high priestess of avalon. All men welcome her and even the Duke rouses himself to greet her.

" Good sirs", she says " If I may speak freely, i will settle this arguement."

All present give their assent but are so awestruck by the ladies beauty and presence that not one man present has thought to offer her a place at one of the tables or a chair to sit in. If a player checks his hospitality roll he will remember himself enough to lead her to a seat, to give up his own or to get her a chair. All will murmer praise to the knight for his courtesy, and he gains (5glory).

Duke Ulfius asks the women to enlighten them, as she is a priestess of avalon and surely knows much of the unseen world. She nods her ascent and begins to speak.

" I am called the lady of the golden tower by some, but my true name is Gwendolyn. I have come all the way from beyond Hadrian's Wall, from the land of Escoce, to visit this court in specific.

It is said that the court of Silchester houses the most cowardly lord in all of britian. He is said to live gloriously only through the deeds of his brave knights and sons."

All of Ulfius' household becomes enraged and shouts their protests. If the players choose to protest in favor of sir Ulfius they gain an Honor check. The lady holds up her hands for silence though it takes several moments for the room to silence.She then continues.

" Good knights I only say the truth", she continues" for this kinight is the falsest alive. If you are all patient i will very shortly support my claim. But in the meantime I will end your arguement. I side with Sir Noryon of Norgales. You see when Arthur took the throne he promised the ladies of the lake that he would uphold the Pagan religion, and then upon marrying Queen Guenivere he converted to christianity. He has forgotten his promise and he is showing undo favor to christian knights. Indeed he is loseing support from many lords outside of Logres."

Many knights shout warnings to the lady to watch her tongue and one knight of Ulfius' court goes so far as to rise and draw his sword before he is calmed by one of his fellows. the knight of Norgales, Sir Noryon watches their reactions with great glee. If players have a loyalty(arthur), from being a companion they must roll it. If they fail they lose a point for standing mute. If they make it they argue in Arthur's favor very well.

The lady Gwendolyn, simply smiles and raises her hands to quiet the crowd. As she does the herald of Ulfius' court enters and Announces travelers. In comes five knights all armed for war in partial plate, with two-handed weapons. In their midst is an old man dressed in a simple green robe and claok. he has a torc on his wrist, and carries a gnarled oaken staff.

He says that his name is Medwyn, and that he is a druid, who hails from the forest of Deira far to the north.The knights with him, he claims, are all good pagan knights. All of them have come in support of Lady Gwendolyn, who rises and now says she will make her claim against Duke Ulfius.

" Duke Ulfius", She says" I call you forth to answer truthfully, a question which I will pose to thee. I claim that you have too long lied to your own court and people, and indeed ALL people of Britian."

Ulfius stands and straightens with a knowing look in his eyes. He seems to brace himself against her words as if he knows what she will say next.

" Knights and ladies of the court Let it be known far and wide that the once-king Uther Pendragon had more than one son, and that Sir Ulfius of Silchester, from the time of Uther's death, and with Uthers and Merlins consent has hidden this fact from the entirety of the realm of Britian!"

All present fall to shouting in protest and confusion. It lasts for several minutes, before the old druid Medwyn calms everyone. " She speaks truth", says the old man.

With that the doors to the hall open and in strides a tall and muscular figure all armed in the richest armor that any present had ever seen and with a great spear and shield. None can see the mans visage however for he wears, a great helm. His presence is such that no ones eyes can be taken from the newcomer.

Ulfius' wife comes forward and asks Ulfius to explain. He relates a tale little known, of a time when himself and Uther were hunting and by adventure came upon a fairy maid. she offered herself to Uther and he, being a lustful knight, took her. Within tghe year a child was born. Merlin was consulted for Uther knew that none would accept a bastard heir. Especially not one born of magic. merlin said the child was not to rule britian and took the child away to be fostered in the outer Isles near Skye. Though living among the heathen pict's he was in a secret place where druids and priestesses tutored him in the pagan religion, and many fine knights taught him warfare. merlin had said that they were to let the child remain ignorant of his claim to the throne. But Medwyn says that now Merlin is gone, and Arthur has forgotten the old ways, his 1/2 brother, the fairy knight known as Caltabos, will now come forward and make himself known as the rightful heir to the throne!

All sit in stunned silence, then suddenly erupt in confusion. Some argue the legitamacy of the child(a bastard), others believe not a word, and still others argue that it is a trick og magic. In the confusion, one of Ulfius' son's, Agorix, the eldest and proudest calls out that he will not listen to such lies and rushes forward to slay medwyn!

He runs past the players, if they subdue him, they can check thier hospitality and their prudent. If they Choose to help him, they gain a reckless check and a vengeful! the five pagan knights are actually fey knights. (use stats. page 341 pendragon). They easily overwhelm Agorix, and wound him nigh to death, and possibly the players as well. Ulfius will berate anyone who attacks Medwyn, and they will immediately lose a point of hospitality!

Ulfius asks what it is they wish from him. He admits to knowing of the childs exsistance, but says it means little, for the boy is illegitimate, has waited too long to press his claims, AND is fairy!

Gwendolyn says this! That after Uthers burial they know that Ulfius had Uther's bodie exumed as per his wishes and hidden somewhere.(Pious players may think exuming Uther very unbecoming)! The only person still alive that knows the location is Ulfius. They seek the location. Ulfius asks why and they refuse to say. They Do say however, that they are willing to bargain! they propose a tournament. Ulfius is to take the next week to raise every christian knight he can to fight against the army of Pagan knights Medwyn has brought. If Ulfius' side wins, then Caltabos will drop his claims and go back to the north never to return, but if the pagan army wins, then ulfius must divulge the location. The duke asks council from all knights present who wish to give it. If a player councils ulfius not to fight they get a Prudent check, but also a cowardly check. If they say to participate they gain a valourous check and a reckless.

Ultimately ulfius should be swayed to participate. If he doesn't then Caltabos will become a big thorn in the side of the High King! Run the tournament normally. It is recommended that the Gm make the tournament close but let the pagan's win! It makes the rest of the adventure more fun! If the Pagans lose, then Caltabos will go north and the adventure will end! Ulfius will raise his 150 knights to match with the oagean 200 knights. The tourney should be treated as a local tournament.

After the Tournament

Ulfius divulges the location. He claims that it is in the "other-side" realm. A faerie Lore roll tells players that he is refering to Arcadia; or the faery realm! All will gasp in amazement, and Medwyn will ask how this

could be! Ulfius will state that Merlin himself Laid Uther to rest in Arcadia to guard against just such an occasion!

Ulfius then stands and all can see, for the first time in a long time, a fire in his eyes! He addresses Caltabos, and tells him it is unseemly to go masked in court! He orders him to remove his helm. When he does all see the fey beauty that marks Caltabos! All women blush and many even think impure thoughts! then, Ulfius declares that near St.Albans in the Quinquero Forest, near the Tea River, is a "Moongate". He states that although it looks like a simple stone archway, etched with crescent moons, it can actually be used to travel to the fairy lands. So saying ulfius says" I have endured your treachery long enough Druid! I bid you to leave my court now, and never return. I call you a foul Demon, and this Boy you claim as heir is a honorless pretender!" All of Ulfius court stand and cheer! His son Novellius looks at his father in admiration and weeps openly!

Medwyn nods and says he and his retinue, including Gwendolyn will go and seek Uthers remains. Ulfius laughs and says it will avail them not for their are special requirements to opening the gate, and that Merlin told only himself of the requirements. He than stares at them triumphantly! Medwyn growls in frustration and says"no matter, I will find out how it works good Duke. We thank you for your hospitality!" and with that they leave,

All are happy at seeing the duke so invigorated and the dukes wife calls a feast in celebration. As the feast goes on their is dancing, and playibg of instruments, and poetry(compose), as well as singing. The players should make rolls! Each is with 5 glory, or 10 for a critical. As the night wares on call for awareness rolls. Success lets the players see that the duke is once again troubled, though not quite as morose as he had been.

Before feasts end the Duke calls for attention and explains his trouble. He says that all only APPEARS well. He also says he needs brave volunteers for a quest!

He explains that the conditions for opening the moongate are two. One is that you must have a magical sword, and the other is that you must have a unique item called the "moontear" . He says that it Is possible for magicians to find a magic sword, so he is not at ease. He also says that the moontear is NOT in his possession, either, though he knows where it is!

The mood of the hall is suddenly subdued. Ulfius tells all present that he fears Medwyns cleverness, and Gwendolyn's cunning. he wishes knights to quest for the moontear. He will reveal it's location, and ask any brave knight to go and retrieve it. He warns that only the bravest and most accomplished knights should go, for the moontear is protected by nune-other than the famous Merlin's enchantements!

He waits a few moments and all knights in the hall come forward. Ulfius is pleased , but then a young woman comes forward. She is Also dressed as a priestess of Avalon, and many knights move forward to subdue her, but with her powers she causes a sunburst to blind them and keep them at bay. She says she is Nimue, the lady of the Lake, and she has come to protect Arthur's realm from treachery. She supported Merlin while he lived and does so now. She tells the knights that though all are brave , they cannot all go! She says that only 5 knights may go forth. That is the prophecy and any more than five will surely perish in this quest.

Ulfius asks how he will choose, and she says that he must hold contestes. Since a knight will need cunnuing to complete the quest she says he should hold a hunting contest and then a falconry. After that any remaining

knights should challenge each other until only five remain. (This will reward players who concentrate on other skills, not just combat skills.) Have players make a hunting roll. If they fail, this adventure ends for them. If they succeed they are among those who may move to the falconry event. If they critical they got one of the most impressive kills, such as a unicorn, and automatically gain rights to go on the quest!

Next is falconry. Have players roll. If they fail, the adventure is over for them. If they succeed they move to the challenges. If they critical, then Nimue herself says they are too cunning to be left behind and sets them on the quest. (both falconry/hunting rolls gain 10 glory or 20 for a critical!)

The challenges consist of 8 knights. There are 5 spaces open when they begin (excluding any players who already made it). Run a melee, and the last five who are standing make it. (get normal glory for defeating opponents)..use notable knight stats!

Its quite possible that no knights make the quest and the adventure ends here. In this case the Gm must decide who gets others body!, and how it will unfold in their campaign. If even one player gains the quest continue.

The Quest

Ulfius states that the Moontear is located in a ruined chapel on the rocky coast of Lyonesse near the Jaiant forest. Players must travel there. If the GM wants to put in some random encounters he may. otherwise the journey is uneventful. When the players arrive near the coast they will eventually find the ruined chapel. It is actually surrounded by thick woods. As they step into the church yard, they hear the clanking of armor and see over thirty knights in ancient armor issue forth. The knights tell the players to leave this place for they are un-worthy to enter. All players must make a valourous roll at -5. If they succeed they can continue, if not they are too afraid and must stay outside. If they fumble they must roll a cowardly check where success means they must mount and run away until the next part of the adventure.

If the knights succeed and try to go in anyway the 30 guardians will threaten battle with the players, but if the players do not raise a hand and boldly walk into the chapel, they may do so un-molested, gaining a trusting check. If they fight back the 30 guardian knights will bear them under and beat them into unconsciousness, then strip them bare, beat them with thorns and tie them to their horse sending it away. They will tell the player that he lacks faith and is un-worthy. Any player who gets through will see the altar, and pugs, and old stained glass windows. They will marvel at how wonderful the church must've been in it's glory. Upon the Altar they see what appears to be a white pearl that sheds a soft white light. It is a little larger than a man's fist. It is priceless if sold. Have players roll worldly checks or else they let thier greed overwhelm them and actually THINK about how much wealth they might gain from selling it. Their guilt overwhelms them and they feel un-worthy. Unless they succeed with a pious check immediately they leave the chapel in failure over their guilt.(player must tick their selfish!)

Any player who assumes this is the moontear is incorrect. It looks exactly like the real moontear, but is an imposter. If a player states that he has a fear that it may NOT be the real artifact, then he sees it dissappear before his own eyes and can continue, though he must take a suspicious check. If a player assumes its the moontear and takes it he gains a trusting check, but a day after leaving the chapel, he discovers the object shattered into tiny pieces.

Any player who dis-believed the fake moontear sees the real one. It Is built into a mural behind the altar. The mural depicts jusus' birth in Bethlehem, and shows him in the manger, with mary and joseph. The real moontear is made to look like a full moon hanging over the scene. As soon as a player touches it it casts a soft light upon the mural briefly, before it is removed.

As the artifact is removed the players hear a rumble and from a side chamber appears A huge knight. He is 11 feet tall, clad from head to toe in partial plate with a two handed sword. (use small giant stats in Pendragon, but substititea two handed sword. The giant still does the same damage , but with partial plate his armor goes up to 29 points!,Also his skill with the sword is a 15.) ! GOOD LUCK!

The giant/knight says that Merlin sent him to guard this place.If players defeat him they win the moontear, and Get to tick their energetic.(gain 100 glory for gaining the moontear. otherwise gain 25 glory for attempting the quest and living)

Return to Silchester

Assuming the players gain the tear and return to Silchester, Ulfius will greet them and feast them. He will hear of their adventures and the entire court will Marvel. Players will be informed that messengers were sent to Arthur who sent his own knights to Silchester. These knights are: Sir Constantine(Arthur's Chancellor), Sir Dyved of devon, and Sir Bedivere, all round Table knights. They have come in Arthurs name to ask the players to go to the "other-side", using the moontear, and rescue Uthers body! Arthur wishes to have it buried in a secret abbey of his own choosing. He asks the players to aid him in this. If they agree thay can tick there loyalty(lord) even if their direct lord isn't Arthur. It proves their loyalty to the fuedal system.

Constantine gives the player with the highest Glory a sword. It looks plain but well-made. He says that It is the Sword of Sir Gawaine of Orkney, who wishes to loan it to them since they are in need of a magical blade. The sword is called Ghalatine. (any player who wields it gains a +3 to sword skill, and Never drops it!)

The Moongate

The players must go to the moongate. Again, if a GM wants to spice up the trip with encounters, then he can, but none are provided here. The Moongate is 12'tall, and made of a dark grey stone. At the top of the arch is a crescent moon engraving and down each side of the archway are more engravings of the moon in all it's phases. on the right side of the archway is A slit at about hip-height. To activate the gate a player needs to slide the sword into the slit, andthen hold the moontear over their head. Slowly the moontear will begin to shed light upon the gate. it will start softly, then get brighter until it is so dazzling it can't be looked upon. The moontear will then go dark and the archway itself will glow for 2 minutes. During that time anyone can pass through the archway.

Unknown to the players Sir Noryon of Norgales has been masquerading at court as a nuetral party. He is pagan however and also seeks Arthurs downfall. Noryon was present when ulfius tod everyone about the need for the moontear and a magic blade to use the gate. Shortly afterwards he left court and told all to Medwyn and Gwendolyn. Those three will be nearby when the players go through. Since the players arent sure how long the archway will remain open, they may not wait near it. This will allow Medwyn's party

to follow them. If the players do set a watch, then they can possibly ambush medwyn's group. The fight should be bloody!

The players must then find Uthers Grave. It is not far away. it sits upon a hillock in a lush glade. The grass here is purple and the wildflowers are so many different colors they make the knights swoon. In fact there are even colors that the knights cant identify. the grave is surprisingly simple. All that marks it is a plain granite headstone. " Hear Lies the Gratest champion of Britian. The protector of Britian for all time, and the champion of all that once was Britian. King Uther Pendragon."

The players must exume the body. amidst tiny fairies, and wondreous fairy creatures. After it is exumed the charecters must go back through the archway. Some players may actaually state that they feel uncomfortable about digging up a body. They automatically gain a Pious check.

After charecters emerge from the gate Caltabos will be waiting...fully armed, to fight the players. He is Very Powerful! Use Fairy Knight stats buthe gets 25sword,lance and horsemanship. and does 8d6 dmg. He demands Uther's armor and the battlehorn that Uther carries. Players who make a Folk Lore will realize that if he had such things they may be used in ritual magics against Arthur and all of Britian. players must fight. Caltabos is worth 300 glory!

When Players take Uther's body to Camelot they are recieved secretly and greeted by 5 of Arthurs best Knights: Gawaine, Lamoracke, Bors, Lionel, and Griflet. They bare the body to a secondary hall where arthur, Guenivere and several more trusted knights and servants await. The Lady of the Lake, Nimue is there as well. After telling their tale the lady Nimue says that Caltabos Was going to use Uthers armour for himself because with it he could make a ritual to make the armor magical. He would have been able to because of their blood bond and his fairy magic. Caltabos wanted the horn, because he could have done a ritual upon it that would have allowed Caltabos to blow it and entrance all Knights of Britian to follow him as the rightful high king. All Marvel at the adventure and the players Valour!

Rewards rewards should be handled carefully, but lets face it, when you aid the High King of Britian the rewards should be big!

1. A Glory of 250 should be gained for completeing the adventure. (the GM may give more or less depending on his assesment of individual deeds).

2. Arthur will grant the players any one gift within his power. (Gm remember---he cant get magic weapons and such. Besides thats just Tacky!)

3. He grants The player who did best(GM;s discretion), a large castle in Jagent, near Glastonbury abbey. Each other player gains a Motte and Baily castle and a manor, each! (GM must detail all of these places to fit his campaign).

4. If a player has over 4,000 glory, Arthur will Grant them membership to the Round Table! However there are only 3 empty seats currently, so the three players with the highest glory recieve the honor! Welcome Round Table Knights!(4,000 glory is a bit low to be allowed to join the round Table, but under the circumstances Everyone should agree it is warranted!

5. If a player does NOT gain admittance to the Round Table Arthur will show his Gratitude by giving the knight a Frisian Destrier, 50L. , and the latest thing, Full plate armor!(hey, it may be a bit early in some campaigns, but shouldn't the High King have access to cutting edge things before the common populace?!)

NPC'S

Sir Noryon of Norgales

current glory 6,412
SIZ: 21 Move:4
Dex: 10 Damage: 6d6
Str: 15
Con: 15 Armor: 14+ shield
App: 7
Attacks: Sword 22,Lance19, Greataxe15; Battle16,Horsemanship15
Significant Traits: Deceitful17, Valourous19,
Significant Skills: Awareness 14, First Aid16, Hunting19, Heraldry17,
Tourney 19, All others at 5 or more.
Horse: Destrier 8d6
Other Equipment: clothing woth 16L.
Duke Ulfius: Yse exta-ordinary knight stats
agorix: Use Notable knight stats
Tanicus: Use ordinary knight stats
Novellius: Use young knight stats
Pertacus: use royal guardsman stats
Aedan the Yellow: Use Famous knight stats
Iddawc: Use extra-ordinary stats
Gwendolyn: Use pagan witch stats
Medwyn: Use enchanter stats(except: +5 to all talents) also his staff is
magical and grants him magical protection in the form of deflecting
blows;15armor!)

All stats are found in Pendragon 4th edition pgs.329-332!

The Adventure of the Bequest

This adventure revolves around the search for the remains of a character's father, who disappeared and therefore could not be buried by his sons, dishonoring them. At the time of his disappearance the father was equipped with a family heirloom, a spear blessed by Wotan and Thurnor, that would never break in battle and added +1 to its wielder's spear skill. A traveler will relate a tale in which the heirloom appears, drawing the character into a confrontation with its new owner and providing him with a clue as to the whereabouts of his father's remains. If no player character is appropriate, then an NPC thegn, Caedwalla, will be the heir and will ask the assistance of the player characters in the recovering of the artifact. The rest of the scenario is written presuming it is this NPC who is the heir.

The characters are in the mead hall of their lord. While here before dinner they can use some courtly skills, if they wish. The Gamemaster should emphasize how different this setting is from the usual, by making the manners more earthy and the activities less refined. Dinner is served and the characters lay into their meat and mead, while telling stories of what they and their ancestors have done. Check Temperate to see how drunk the character is by this time.

These tales have a certain form, which should help the players design them about their character's fathers. It starts with a statement of relationship, then a description of the excellence of the man and those things he owned. Then it outlines a problem, adds an opponent, then makes it very clear that the opponent is terrible and potent. Next it praises the bravery and skill with which the relative overcomes the menace. It then concludes with the receipt of his just reward. Characters who make up a story about their fathers may make checks on Honesty, Pride and Orate. If they critically succeed on the Orate roll, they may check Love (family), as it gives them a deeper insight into the greatness of their father's bloodline.

If the characters all have fathers safely burnt or buried, the last tale in the series involves Caedwalla, who tells the tale of his grandfather's victory over Edbert, a Scandi warrior of great might. A visiting Skald will beg the next tale and say:

"As I traveled here, I met another Skald who told me the tale of a warrior living in the woods of Lanburh. He also carried a spear such as you described. Its holder is a mighty bandit, known for his many forays into the Welshlands. It is said that, with the spear you describe, he slew two hundred men at the Battle of Cliffington. He is said to have escaped the bear-pit of the King of Kent only by seducing his daughter."

"Tell us the tale!", call many drunken Saxons.

The skald goes into a tawdry tale indeed of a woman foolishly freeing her father's enemy because he promised her a large bride-price. Although he paid her a large maiden-fee, he did not take her away to marry him, so she was dishonored before all of her family.

Soon after, the Gesith leaves and the Thegn get sufficiently drunk at his expense to fall asleep. Caedwalla asks the skald for directions too Lanburh. The skald will give them freely, so that the characters realize it is about three weeks away by foot, two by horse. He mentions that there are feats for heroes along the way, but myths indicate they might only be found by those with a fox's hide arm-band. Caedwalla asks the characters to accompany him to overcome this chieftain and regain his heirloom. He is

also keen to haggle a fox fur off one of the other warriors, but will leave that to the player characters while he gathers supplies. He has only two horses, one for himself and one to carry provender, so characters will have to supply their own mounts, if they can.

The First Feat: The Lady of the Barrow of Black Stones.

Five days from home, the track the characters are following swerves past a low hill, obviously artificial, made out of black, polished rocks. Should any character touch a rock, a woman with black hair and dark eyes, dressed in black-embroidered clothes and wearing a cape of fur from a black bear, will accuse them of being thieves and attempting to steal her stones. Once they protest their innocence, she will call them liars and curs, then will demand they undertake a trial to prove it. Either they will be tried by hot water or by combat.

A foul beast emerges from this barrow every evening during the dark of the moon, she claims, and she will believe the truth of their story only if they can slay it, or cause it to flee. She will be unable to describe it, but will say that it eats people and leaves few footprints when it travels. It never enters houses, so people shelter from it in the mead hall, but it often kills passers-by and livestock. If the characters ask, she will agree to pay damages for their injuries in battle against the beast, even as a chieftain would, so long as they prove their innocence of her charge.

At midnight the barrow shudders slightly and there is a low, groaning sound as the stones move against one another. A humanoid shape leaps to the top of the barrow. It is like a human, but bent over almost double, with springy legs, black, shiny skin and a long tongue with which it tastes the air. After a moment or two, it leaps to a nearby tree-top, then bound from tree to tree away from the mound and out into the forest. After a night of rapine, it will return to the mound. Characters wishing to confront it would best do it now, as it is weighed down by a bloated stomach.

The Fiend of Vaults:

SIZ	15	Move 3 / 6 leaping.	Major Wound 12
DEX	30	Damage: 4d6	Unconscious N/A (0)
STR	12	Heal Rate: Special	Knockdown 15
CON	12	Hit points 27	Armor 15 points, hide of stone

Modifier to Valor: +0

Glory to Kill: 50? 75?

Attacks: 2 Claws @ 10 each or

2 Kicks @ 15 each, damage 5d6 only on two people standing together or on a single target or

1 Jump @ 20, crushing damage 6d6, but useable only every second round.

The Fiend will shy away from flame and not fight any character who bares a torch. It also hates sunlight, as this turns it into inanimate stone until the New Moon. If the characters prevent it from hiding back in the barrow, it will seek a sheltered spot where it's body can lie undisturbed during the next month, such as the bottom of a deep stream. If it does get back into the barrow it can be killed by lighting a huge fire that covers the entire mound, as this cooks it against the hot stones.

If the characters are victorious, the Lady of the Barrow of Black Stones will thank them profusely and pay them for their wounds using polished jet. Finally, she will take the left hand of the heir and kiss it, instantly vanishing. The character will take three points of damage as her kiss

has branded them, as if by a hot iron, with a rune for "stone". Although they will be annoyed now, the brand will grant them three added points of armor in their battle with the brigand chief, before vanishing away, leaving only a faint, white scar.

The Second Feat: The Maiden of the Field of Berries and Briars.

The characters will come upon scattered clumps of wild berries during their travels and may trap small game to give themselves some fresh supplies. Late one day while foraging, a character with an arm-band of fox-fur will find a large glade with raspberries, blueberries and blackberries growing together by a cool spring. The edges of the glade are surrounded by thick briar-bushes, but a path through these is easily cleared. It is an excellent place to pitch a tent and camp, but early the next morning a carnation-skinned girl with strawberry-blonde hair, who wears a cloak of red deer hide, will rouse them awake, by demanding that they get out of her glade and pay her for the magical berries they have stolen.

The characters will again protest their innocence and the maiden will demand a test of them. Either they will be tested by cold water or they will be tried by combat. Again, she will agree to pay the price of the blood they spill if they succeed in the trial. She will tell them that a terrible creature dwells deep in the well. It is drawn forth by the light of the full moon, or the reflection of silver in moonlight upon the water's surface. The creature kills babies and bites people in their sleep, leaving them with boils and blisters for months afterwards, but never enters the mead halls, so the people sleep there while it eats their livestock.

The Robust Fiend of the Spring of the Field of Berries and Briars

This creature has the statistics of a Mersc Feond, from Chapter 8, save that It also has the attack "Bite @ 15: Damage 7d6, plus opposed roll on Con. versus poison potency of 12, or the wound festers and blisters, giving the character 1 point of damage per round if they participate in combat while wearing clothing."

It has eight points of armor, due to its aqueous nature, which makes it resistant to stabbing and chopping attacks.

The Robust Fiend is a potent foe, but is very vulnerable to alcohol. It will not attack a character who is not cold sober, or who carries an alcoholic beverage. If mead, for instance, is splashed upon it, it uses the following statistics:

As per Mersc Feond, but reduce damage rolls by two dice, its hit points to 32 and let its armor be 5.

Once the characters are victorious, the Maiden of the Fields of Berries and Briars will congratulate them, apologizing for her earlier claims against their honor. She will pay for their wounds with bottles of berry-wine, toasting them and asking each to raise a horn. As the heir drinks, she disappears and he is branded on the tongue with the glyph for water. Although he loses three hit points and is probably extremely annoyed, the glyph will aid him in the final battle as he will bleed water it produces rather than his own juices. This prevents aggravation of Major Wounds.

Characters travelling on will get to Lanburh, a little community by the woodland in which the bandit chieftain skulks. Suspicious players may be on the look-out for another supernatural occurrence, but these scenes are another venture into the day-to-day life of Saxons. The chief is holding a feast as his people have just raided deep into the Welshlands and have

returned with much livestock and many slaves. He invites the characters to sit at his table, so long as they are not ill-thought of, which in game terms is represented by a low Honor Score.

Tales will be told and mead drunk. He will gladly give the characters a fair price for their berry wine in precious metal, so long as they tell him the tale of its earning. He will be greatly pleased by the death of the Robust Fiend, as he had tried to kill it, but it had refused to fight him. Although the chief claims this was due to his great courage, wily GMs may notice it was because he was noted for his great Indulgence. If asked about the Maiden, he says that odd magical maidens are thick on the ground in this bit of the country as a runecarver had come here many years ago and trained some local girls the ways of the written word. Mostly, he says, they keep to themselves. If the characters have sex here, remember to check for pregnancies and charge maiden and bed-prices.

After heading on again, the characters will travel upon a road of gray flagstones, which makes travel remarkably rapid. They come to an enormous tree which has fallen, blocking the path. It is spongy with rot and coated in fruiting bodies of both odd and unsavory hues. It's wood has bleached to a gray color. Characters trying to clear it will be accosted by a woman who claims the fruits as her own. If they travel around the tree, which, due to the placement of gullies on either side of the track is a laborious course, she still waylays them for using her road, but not paying the toll.

The Dame of the Road of Polished Flagstones is elderly and has gray hair. She wears clothing of gray wool and has a shawl of wolf's fur. Her hands are covered with iron gauntlets and she always lays the right over the left. She will also will also abuse the characters, saying that they have damaged her tree, trodden dirt all over her nice road and ruined her crop. She will call them all sorts of horrible names, ask if they are descended of Scandians, then demand they take the trial of hot iron to prove it.

She will accept combat instead, against the Thegn at the end of her road. He is a brute and a bandit, also a well-known rapist and a defiler of graves. He does not, however, attack people in mead-halls, so that is where women shelter from him while he adulterates graves. She agrees to pay the price of their wounds, if the players think to ask, so long as they are victorious.

At their assent, she disappears and the heir feels a stabbing pain in his right hand. He loses three hit points and is marked with the glyph of vengeance. This will add one to the damage he does with each successful blow of his weapon upon his opponent. The point is added after the subtraction of armor, so that he does at least a point of damage whenever he wins the opposed resolution roll.

At the end of the road is a small motte and bailey structure, wherein dwells the bandit chieftain. Characters are faced with the classical Pendragon dilemma of how to get into a fortified structure. In this case, it is relatively simple. The bandit chief wants the horses and valuables of the player characters and he is more than certain that he can take them. He opens the gates for them and allows them to enter.

Aelfric, the chieftain, is an elderly man who has fought off the years well. He is haggard and has scars aplenty to testify to his bravery and resilience. He asks the characters to dine with him, but at the feast the characters will find themselves the center of attention, greedily stared at by his henchmen. Eventually he will ask for stories from the characters. Caedwalla will arrange with the other characters to speak last. He will tell of his father's victory over the Scandian warrior.

Aelfric will laugh at him, then tell the story of how he killed Caedwalla's father, incinerated him, then added him to his Sack of Ashes. A leather bag is hung from the ridge-pole of his dining hall. He always incinerates his enemies, he says, as it prevents them haunting him. With a critical Awareness check, characters can see something inside the bag wriggling. Caedwalla is incensed, but makes his Hospitality vs. Love (Family) check and so keeps his peace. His host asks the characters to leave in the morning, saying that he will give them a day's start.

The next morning, after the characters have passed out of the gate of Aelfric's stead, Caedwalla will call out to Aelfric, proclaiming him to be ignoble in any number of ways and demanding trial by combat for his spear and the box of Ashes. Aelfric will ignore him. Caedwalla shouts that the leader of the bandits is a Nithing and that all who serve such a one are worse than the lick-spittles of a dog. That gets some attention.

Twice as many followers of Aelfric as there are characters emerge from the gate to do battle. They have their armor on, which is an advantage they have over the PCs, but the PCs are presumably mounted and the bandits have not time to arrange a Scudburh so long as the players attack them quickly. The runes on the hands and tongue of the heir do not activate unless things are going poorly for him. After half of these bandits die, they retreat back inside.

After this success, Aelfric comes to his gate and calls out to Caedwalla that he will meet him in trial by combat. All of the rest of the bandits troop out to form a half-circle and watch their leader in combat. Each is armed and the characters should feel that if he is victorious they are liable to be hunted immediately. Aelfric is armored in finely-worked mail, with an elaborate helmet, giving him 12 points of armor. He carries the spear which was Caedwalla's father's. This makes "Love (Family)" the appropriate combat passion for the heir.

Aelfric's statistics are those of a Rich Thegn, from chapter 8.

If, during the combat, the bag of ashes is burst open, a black cloud that whines like a swarm of mosquitoes will curl out of it then attack Aelfric, filtering in through the slits in his helmet's visor and choking him to death. It will then hunt down any bandits who do not flee for dear life, seeking out any who hide nearby. Finishing its retributive justice, it slides back into the bag and turns back into a heavy, gray powder.

At Aelfric's death, the three brands begin to fade into thin, white scars. The heir loses his magical powers as soon as he holds the spear in his right hand.

Victorious characters can either take over the motte and bailey, which has no peasants around it so it must be supported by raiding, burn it down, or give it to the lord they feasted with on the way to the conflict. Although there are only three horses here, characters might take the livestock, although it is stolen property, so they can never sell it in good faith. Similarly, most of the items of treasure found here should be the grave-goods of someone or other, so to keep it might prove unfortunate and Pious Saxons will insist on destroying everything they can lay their hands on.

The Dame of the Road of Polished Flagstones will appear to the characters and pay them for their wounds in iron, giving them swords, seaxes and the heads of axes, spears and arrows. She congratulates them and thanks them for avenging so many wrongly dead and badly buried. She gives them an inlaid box in which to keep the ashes until they are safely home,

instructing them to burn it. A Recognize roll, with negative modifiers, will note that the design is the battle-banner of the previous King of Kent.

If the characters do not notice this, it will be pointed out to them by the skald at their home, who has waited to hear the outcome of their journey. He tells them that the Princess of Kent suffered so greatly that she went mad, scourged herself until her wounds poured out her lifeblood then fled to the woods, calling all of the gods to grant her justice and revenge. Many years later, as her father lay dying, she returned to her family, briefly. She showed no injury from her time away, having grown into a proud and forceful woman, save that her left hand, now covered by a gauntlet, was never seen to move without the prompting of her right, lying flat again if not held bent by its partner. After burying her father she left again, taking with her such few sections of her maiden-price as were still in the hall. No-one has seen her since.

Plot Hook: The Lady and the Maiden can serve as puzzles for future games. Are they ghosts of two of Aelfric's victims? What is their relationship to the two monsters? Were they his bastards, or the bodies of the women under terrible curses? Are they simply runecarving acolytes of the Princess in Gauntlets, or are they faeries she has called to her? Are they simply her in other guises?

The Adventure of the Lady of Darkwater

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This adventure can be placed anywhere in feudal Britain and, although it works best in Phase Three or later, needs only slight adjustment for earlier phases. It is a retelling of a classic Arabian folktale. A man, smitten by love, decides to marry a beautiful woman, about whom he knows little. They live happily for many years, until, suspecting an affair, the man follows her into the night. He discovers a terrible secret, and is forced to make heart-wrenching decisions.

The Phantom of Darkwater

Riding home from an adventure the characters discover they have been misinformed about the time required to travel to the town in which they were to lodge the night. Their guide suggests they take a side-road to a nearby village. Since the road is well-maintained, it is unseasonably cold, and their guide urges them to continue the last three miles with promises of a warm bed and hot food, they continue riding, cautiously, by torchlight. Their persistence is reinforced as the woodland thins, and they pass the outlying farms of a village.

A scream splits the air. The characters make Horsemanship rolls, or their horses are startled and bolt away from the sound. Some of their pack animals disperse. Leaving their squires to collect the baggage horses, the characters gallop through the closing night toward the sound, making (Awareness+5) rolls to avoid minor obstacles on the road. The cry is repeated, and comes from a small graveyard, lined with a drystone wall.

A knight clad in black armor sits upon a dark horse. Through the slits of his visor green flames flicker. His sword, with which he strikes the drystone slates, is broad, curved and outlined in flickering, green light. Two men-at-arms sprawl dead against the wall's base. A figure, featureless in warm clothes but feminine in shape, covers behind a monument within the graveyard. She continues to scream until she hears the knights approach, then calls in a husky voice, "Good sirs! It is the Phantom Knight of Darkwater! He seeks my death, and that of my unborn child! Pray, sirs, save me!"

The characters are likely to be deceived. The knight is inhuman, but is not a phantom, nor is the lady either mortal or honest. Each is a ghul, an Arabic, undead spirit, and this encounter has been contrived to allow a player character to woo Jasmine, the woman whom they apparently rescue. Zekiel, her accomplice, is clad in the armor in which Sir Basil, her husband, was buried. These three characters are described nearby. Zekiel crosses swords with the knights for as long as he is able, without risking death. The characters are certain to notice that their weapons do not become bloodied, even when their strokes land firmly. Once he's put on a convincing show, Zekiel vanishes into the darkness.

Ghuls

Ghuls are Arabic undead which represent the fear of death by dehydration. These spirits of thirst are usually female (ghula) and are beautiful. They marry unwary men and drink their blood as they sleep. On certain nights they sneak away to festivals where they swallow blood and devour human flesh. The eyes and mouth interiors of ghuls are green, but they are otherwise difficult to detect.

Ghuls are unhindered by implements of the Christian religion. For the purposes of this scenario, ghuls do not bleed when cut, which reduces the damage they suffer to 6 points, maximum, per injury from a cutting weapon.

Ghuls dislike sunlight, but have excellent night vision. Far later authors, such as Poe and Lovecraft, describe creatures called "ghouls" which are based, very loosely, on the ghul.

Zekiel, the Ghulish knight

Zekiel pretends to be a brother of the Knights Hospitalier. He has killed and replaced the steward of the hospice in Darkwater. He is Jasmine's protector and lover. While pretending to be the Phantom of Darkwater, he wears Sir Basil's arms.

SIZ: 14 Move 3 Major Wound 25
DEX: 13 Damage 5d6 Unconscious 10
STR: 16 Heal Rate 8 Knock Down 14
CON: 25 Hit Points 39 Armor: Byzantine plate (14) + shield
APP: 17 Age: 45

Attack: Sword 27, Lance 22, Horsemanship 30 (Cultural skill)
Traits: All Evil 16+.* Deceitful 22. May oppose deceitful to other evil traits to hide them.

Passions: Love (Jasmine) 14, Loyalty (Ghoul Pack) 22.

Significant Skills: Many excellent skills, due to advanced age. Intrigue, Chirurgy and First Aid all 20.

Horse: best available in Phase.

* Evil bonus: Aside from his usual ghulish powers, Zekiel can briefly take on the shape of any person whose matter he has consumed. He reverts to his own appearance at sunrise.

Ghulish abilities: Ghuls do not bleed (maximum 6 points damage per cutting blow), do not age, heal quickly and are supernaturally charming.

For this encounter, and others before which he has time to prepare, the False Ghost has two additional powers, granted by the potions of his mistress. He can vanish in darkness, retreating from battle simply by riding into an area of deep shadow. His eyes and sword burn with green fire, so that a Valorous roll is needed to attack him.

Jasmine, Ghul Sorceress.

Yasmina, or Jasmine, has poorly developed magical powers, so she was low in the hierarchy of the ghuls of the Levant. When Basil arrived on Crusade she charmed him, and traveled with him to Byzantium. When Sangremor le Desirous sailed from Constantinople to Britain in 514, Basil and Jasmine were part of his retinue. Basil won glory and land through feats of arms in Arthur's early wars, then died of a fall while riding. Jasmine ate him, but cannot understand why he's haunting her.

Jasmine wants children, and needs a human husband to have them. She is virtually sterile, but her children cannot die of juvenile illness. She has selected a player character to act as her new spouse, and laid elaborate plans to snare him.

SIZ: 9 Move 3 Major Wound 25
DEX: 14 Damage 4d6 Unconscious 9
STR: 15 Heal Rate 6 Knock Down 9
CON: 25 Hit Points 34 Armor: Clothing (1)
APP: 23 Age: 60 (appears younger)

Attack: Dagger 22, Bow 12, Horsemanship 25 (Cultural skill)

Traits: All Evil 16+.* Deceitful 25. May oppose Deceitful to other evil traits to hide them.

Passions: Loyalty (Ghoul Pack) 21

Significant Skills: Many excellent skills, due to advanced age. Intrigue, Chirurgy and First Aid all 20 or above.

Horse: best available in Phase (rides horses larger than palfreys)

* Evil bonus: Aside from her usual ghoulish powers, Jasmine can create potions.

Her Magic Pool is 198 and rises slightly as her Evil traits increase. Her natural talents are Glamour and Emotion, her patron is Ahura Mazda, God of Darkness. Jasmine cannot cast spells, although she may make Talismans. As one of the living dead, she needs not pay sleep for the magical energy she borrows from the Other Side. Each potion requires disgusting ingredients which she secretly procures from the hospice, with the aid of Zekiel.

Ghulish abilities: Ghuls do not bleed (maximum 6 points damage per cutting blow), do not age, heal quickly and are supernaturally charming.

Sir Basil, the Phantom Knight of Darkwater

Initially a Zoroastrian, Basil converted to Christianity, so his ghost cannot rest until it is buried in hallowed ground or consumed by fire. Since Jasmine and her companions ate him, this means that he must walk the Earth until she, and the other ghuls who feasted on his flesh, are all buried or burned.

SIZ: 14 Move 3 Major Wound: 100**

DEX: 13 Damage Special# Unconscious: 0**

STR: 17 Heal Rate 100** Knock Down: 100**

CON: 100** Hit Points 100** Armor: Byzantine plate (14) + Chivalry + shield

APP: 10*

* Continually armored in Byzantine plate.

Basil's weapons only harm ghuls, or those becoming ghuls. Those attacking him need to make Valor rolls, but he can't harm normal humans. Those who have sampled the Black Wine of the Ghuls, described later, are vulnerable. They take between 1 and 3d6 damage per injury, depending on how close they are to becoming ghuls themselves. True ghuls take 3d6 damage from his blows.

Basil's almost-intangible weapons ignore armor, and cannot be resisted with ghoulish healing powers.

*** Basil is a ghost. He doesn't get tired or injured, ever. He's all-but insubstantial, so he can't be knocked down. He may be banished by any critical hit that passes through his armor.

Lady Jasmine is swaddled in warm clothing, but during her effusive praise and thanks, the characters may notice that her claimed pregnancy has not distorted a lovely figure. If they search for her horse they find it slashed open nearby. As her gallant saviors escort her home, Jasmine tells them about herself and her home, giving them an edited version of the history presented in her biography. She states that the Phantom of Darkwater is Sir Peter, the last lord of the manor's previous line of holders. "He killed my dear husband, by making his horse shy. He won't rest until one of his rebellious family is lord of the manor again."

As they ride into Darkwater, they pass first a leprosarium, then a hospice, before arriving at the manor. Her saintly husband, who had served as a sergeant in the Hospitalliers, Jasmine reports, endowed these places

of healing. Jasmine shuns the leper colony, and advises the characters to do likewise. Although she cannot catch leprosy, Jasmine doesn't want her victim diseased. The ghuls maintain the separate hospices to keep the flavorsome and rancid separate.

The hospice is a hive of activity. The knights take a few moments to warm themselves and report Jasmine's safety to Zekiel, the Hospice's steward, who has roused the tramps and beggars who shelter there to join the search for her ladyship. Jasmine first shows affection toward her victim among these simple souls who, because she fattens them up and gives them somewhere comfortable to die, consider her a saintly woman. They are pleased when, absentmindedly, her eyes follow her handsome rescuer about the room.

Victim selection

Jasmine's ghoulish informants have given her detailed information about the knights. She selects a victim using the following criteria

*Renowned for Trustingness (16+)

Jasmine's lifestyle is easier to maintain if her husband is not Suspicious.

*Is chivalrous

Chivalrous knights treat all women extremely well, and are bound to support the lady in any argument, regardless of the rights of the case. Chivalrous men are easy for evil women to manipulate.

*Is landed in a distant locale and adventurous.

A landed knight spends time touring his demesne. Adventurous knights spend months each year in the wilds of Britain. Each of these factors reduces the amount of time Jasmine needs to spend with her husband.

*Is a romantic knight

Jasmine hides behind the acceptable forms of romance. She is Chaste before marriage, and gladly accepts platonic expressions of Amour from characters other than her husband. Chaste amour is considered by many to be the highest, and most glorious, form of love, which is why Arthur allows hundreds of men to passionately admire his wife. Jasmine uses her Amours as a personal army.

*Does not have, and is not attempting to achieve, Christian bonus

Jasmine fears a committed Christian may find some way to communicate with her husband's ghost.

Tramps carry stories of his courage along the main pilgrimage routes throughout Britain. If the knights describe the battle, Jasmine insists that the Phantom has been "vanquished". Privately she tells the knights that Sir Peter sometimes attacks peasants, and she doesn't want to scare the fragile souls in the Hospice. Truthfully, she doesn't want priests and errants turning up in her demesne chasing the ghost, until her plan ripens.

Darkwater Manor is built of greenish-gray stone and is of the functional style popular in the time of Uther. Inside it is far homier, and is decorated with riches, many from Byzantium. Jasmine's grave-robbing procures little wealth, but that which she steals in Britain is traded with

other ghuls on the Continent for decorative luxuries, so that embarrassing exposures are prevented. Many of these treasures are tomb-goods, although enough were Sir Basil's that she simply adds pieces to his collection and makes up a story about how her "dashing husband" acquired her new treasure.

The Hostess

Lady Jasmine, when out riding, dresses in thick clothes that cover her entire body except her eyes, which are an alluring green. When the characters have washed up, she insists they eat with her. In a distracted manner, calculated to be enticing and yet appear entirely innocent, as the knights break their first loaves, Jasmine removes first her gloves, then her riding hood, then her riding shawl and jacket, folding them and placing them on a side table. She summons a maid, who has green eyes, to fetch away her garments.

Under her travel gear Jasmine wears a serviceable black dress and, after giving the knights a chance to see what lovely hair she has, she dons a dark hood that the maid brings when first summoned. Jasmine wears a diaphanous veil, also black, that covers her lower face allowing her dainty cheekbones and elegant neck to be seen. The only hint of color about her is her shawl-pin, which she transfers to her chest as a brooch. It depicts the Darkwater coat of arms. Characters who make (Courtesy+5) rolls realize that Jasmine is wearing mourning clothes.

Canting

Canting is the method of selecting arms based on visual plays upon words. It is considered tasteless in France and Logres, but was quite popular during Uther's reign, when the rules of heraldry were still being formalized. It remains popular in the north and west of Britain. Many of the manors with canted arms, like Darkwater, retain these unfashionable symbols as a signs of venerability.

During dinner conversation Jasmine makes certain that her selected victim is aware of the factors which make her an attractive wife. Having subtly displayed her physical charms, she guides the conversation toward her husband. In a moment of self-depreciation she mentions that she has been married twice. Her first husband was, she claims, a Byzantine nobleman who died in a skirmish within a fortnight of their marriage. She also asks the knights how their wives put up with the loneliness of waiting for them to return. If the characters mention that their wives have families, she explains that her husband has no family in Britain. She spends, she says, a great deal of time with her husband's servants, and the brothers of the hospice he endowed. If the characters offer to entertain her they may check courtly skills.

Jasmine's conversation enforces three ideas, the first two of which are accurate. The land she occupies is more than wealthy enough to support a knight and two hospices, the equivalent of a small banneretcy. Her husband had no male relatives, so the child she claims to carry is the manor's heir. Her next husband would draw revenue from her land until the boy reached adulthood. If this heir died, her new husband's sons would inherit the land. Her widely-cultivated story that she has been married twice prevents her lord from selecting her husband, although he must approve her choice.

It's not the done thing to woo pregnant widows, but characters may develop an amour for Lady Jasmine if they wish, and may begin to court her, subtly.

Courtesy rolls indicate that the way around the prohibition on courting widows is to praise some quality of their widowhood. Highlighting her excellent qualities, such as her endurance, how well she bears her sorrow and the excellence of her stewardship of her son-to-be's lands are all permitted.

During this phase, Jasmine collects all the admirers she can. She prompts as many knights as possible to develop Amour for her, but does not enter formal Romance with any of them. A character who brings a gift and declares his love is told that it would be wrong for her to consider suitors while she is in mourning, an answer calculated to keep their hopes, and Passion, alive. Cunning characters can offer their gifts as donations to the hospice.

It is indecorous to tarry here. Widows are supposed to be left in seclusion during mourning. They might stay a day or so, in which case their green-eyed guide shows them the finer points of the domain, apologizing profusely and promising not to have them out after dark again. If they leave the next morning, the guide describes those parts of the land which they cannot see, from the homeward road, in glowing terms.

LAND RECORD SHEETS/HANDOUT

Darkwater lies on a river called the Douglas. There are dozens of Douglas rivers in Britain, since the name literally means "black water". The Roman settlers in this area kept the local name for the river, but translated it for the name of the settlement from which the modern manor grew.

Darkwater was once a simple manor, but during the unification many small communities were abandoned. Peasants clustered into larger, more defensible, groups. Darkwater swelled, at the expense of tiny surrounding communities. Darkwater's demesne has been heavily developed. It maintains, under the original feudal contract, one knight and twenty soldiers, plus those required to defend the town. When Jasmine remarries, the lord renegotiates this contract, taking into account its greater population and level of development.

Darkwater is on the verge of becoming a banneretcy. Only three steps are required for the manor to become an Estate. If Jasmine transfers funds from feeding the dying to supporting another knight, Darkwater then maintains the required four. She is unwilling to do this. A landed husband may sidestep this requirement. The fortifications need to be upgraded so that Darkwater can serve as a seat of power. At minimum a curtain wall is required about the town and the palisade about the shell keep, wherein the manor lies, must to be strengthened or replaced. Finally, her lord needs to agree to the change of status.

He agrees more readily if her new husband's lands are within his domain. Although a character with an enfeoffed manor off in the wilds can, in theory, call up three knights, the knight in another kingdom cannot be required for more than 40 days service. This leaves the character one knight short if both of his lords call their full contingents at the same time.

Darkwater (POP 5)
Works (AREA 6, DV1)
Rock Wall (3), Gate (-2)
Manor House (AREA 1, DV1)
Motte (0), Rock wall (3), Gate (-2)

Food 8 32 (Lord's portion)

Goods 13
Rights 10 2 (Court Fees)

Total 40F + 25G = 65

Expenses: Food Goods
Life-style 5 5
Maintenance 5
80 soldiers 14
Entourage 6 6
Court Fees 1
Liege 2
Hospices* 12 6
Total: 39 23

Several nearby domains pay their church tithe through donations to the hospices, which have the useful secular effect of drawing tramps and lepers out of their territories and into Darkwater. This amount is larger during excellent harvests.

[HANDOUT ENDS]

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Jasmine is unwilling to allow the level of food distributed at the hospices to fall, as this limits the food supply of her ghul pack. From her graverobbing Jasmine gains 1d3L per year. This, disguised as donations, along with a personal stockpile of treasure, may be used to fund the hospice in poor years.

She hopes that the domain's full treasury (60F/30G/15SE) will keep her husband busy for long enough to advance his prospects.

[INSERT ENDS]

Glory thus far

Defeating the Phantom Knight of Darkwater: 100
Rescuing Lady Jasmine from mortal danger: 25
(Zekiel is perfectly willing to kill some of the player characters to play his role convincingly)

Absence and the fondness of the heart

After the first encounter, Lady Jasmine fades into the campaign background for two years, unless the characters seek her out. If Jasmine's target is married, or has another lover, this obstacle is poisoned just before the roads are closed by winter. Intrigue rolls the next spring allow knights to hear that Jasmine's child was stillborn, which allows further courtship, disguised as commiseration.

She corresponds with the characters if they have an adventure so noteworthy that she can hear of it by conventional means.

After two years, the Gamemaster can announce, through Winter Intrigue successes, that Lady Jasmine has returned to court, and that she is no longer in mourning. As characters present gifts and declare their love, Jasmine is friendly, but sensible. "I'm taken aback that so many good knights should seek my favor, sir. How can I choose between you? As you claim to love me, promise me this: you shall do no violence to any of my other suitors, and, should I choose another, we shall remain always dear

friends." Characters making this promise must fail an Amour (Jasmine) roll to break it.

Jasmine sets each of her knights tasks, so that they may prove their valor, and their love for her. Sample tasks are found on page 313 of the Pendragon rules.

As Jasmine feels no love for her suitors, and is unimpressed by their deeds in her service, her Reluctance Factor is unwavering. Over time, the tasks she sets become increasingly difficult. Her suitors may develop a Loyalty (group) Passion, as they fight her enemies and tourney together.

Finally Jasmine gathers all of her suitors together and get them to reaffirm their promise to serve her and each other. Zekiel, who is one of the band of chaste admirers, compares this meeting to that of the Greek kings, who swore the same oath to Helen of Troy. She also extracts from her suitors a promise to defend her right, even in marriage, to keep the customs of her people, and of Darkwater Manor. Jasmine then selects her victim, who is loudly acclaimed by his band of brothers as the luckiest man alive.

[HANDOUT]

Jasmine's Customs

Jasmine is a Saracen, of the Zoroastrian faith. Her people worship a single God whom they represent with fire. They believe he is at war with the God of Darkness and that the world is their chosen battlefield. Good acts bring the Light closer to the final victory, after which the world will disappear.

Zoroastrians believe that the God of Light has a plan for each person, and converting from your birth-religion is contrary to that plan, hence Jasmine's condition that she be allowed to keep her own faith and customs.

Jasmine's people keep themselves ritually clean by eating only certain foods, by isolating themselves during times of sickness or "women's troubles", by wearing certain clothes, and by not polluting the world with dead things. They prefer garbage be eaten by scavenging animals than burned, buried or thrown in rivers.

In Persia, where their faith originated, Jasmine's people even allow human corpses to be eaten by vultures. They fear that burying corpses fills the world with dead matter, and makes the Darkness stronger. Although she does not insist on Zoroastrian burial in her domain, sometimes Jasmine feels the need to pray in graveyards, to strengthen the presence of the Light there.

The customs of Darkwater Manor, to which you have agreed, are that Jasmine should have private spaces within the house for her devotions and a room that equates to a ladies' (only) garden, such as she would have had in warmer Persia.

She retains rights over her personal property. In less domestic matters, you have agreed to fund the leprosarium and hospice. Fortunately Darkwater is a large domain for a single knight.

Jasmine would like to marry on

Congratulations!

[HANDOUT ENDS]

To Have, and to Hold.

The couple are married in the service that the husband prefers. The character is finally permitted to lift Jasmine's veil. Gifts to the value of 20L are presented to the couple, most come from her other suitors. Her lord gives her away, and pays her wedding costs, giving a lavish feast and holding a tourney, in which her suitors form the defending team.

Now that she is married, Jasmine moves from the center of the campaign back to its edges. The Darkwater Suitors remain fond of each other, but aside from anniversaries, they do not gather as they previously did, mustering only when summoned to face some grave threat. Many of the suitors develop new Amours, with Jasmine's blessing. It becomes a running gag in the region that green-eyed women are more marriageable

Glory So Far:

Marrying Lady Jasmine: 1000
Being a Darkwater Suitor: 20
Becoming a Vassal Knight: 50
Becoming a Banneret (if you can arrange it): 100
Participation in Tournament (Neighborhood): 5
Melee Champion: 50 and a gilded oil lamp worth 3L
Champion of the Joust: 50 and a silk robe worth 2L
If a knight wins both events: 150 + both prizes
Champion of the Challenges: No glory, but an Arabic scimitar, gilded and set with semiprecious stones, worth 2L

Each year Jasmine's husband should be asked to roll a dice. If they ask the meaning of the roll, tell them that Jasmine's magical power is accumulating for an event that'll bring good fortune. The roll should be compared to the character's Discovery Factor, to see if they uncover evidence of Jasmine's ghoulish nature. Sample discoveries are described on page 313 of the Pendragon rules, since it is likely they misconstrue the evidence as indicating an affair. Jasmine's reaction to accusation is given nearby.

Forward defense

Jasmine has prepared herself against suspicion and aspirations. She retreats to the home of a friend, or the Hospice, and shames her husband into apologizing, if necessary.

Gifts: Jasmine can prove her ghoulish acquisitions have come from France, or have been given to her as tangible thanks by lucky, green-eyed, girls whom she has paired off with Darkwater Suitors.

Longing glances: What of them? She chose her husband over half the men in the county, and he has sworn to treat the most noble of them as brothers.

Being followed: It's the Phantom! Surely he's come to kill her unborn child! Oh, you didn't know she was pregnant? Congratulations! You knights can be so insensitive to a woman's little signals. She didn't want to tell you until she was sure. The Ghost of Sir Peter is a good sign, in a way...

Slip up in public: Blame is turned on the other party. "No, husband, we were discussing Estel's lover, not you."

Busybodies: Jasmine has permission to stay in her own room, especially when suffering feminine indisposition. She also has the right, promised to her by her husband, to hang around in graveyards.

Consistent malicious gossip: The gossips disappear or die. Jasmine's saintly reputation defends her.

Spiteful maids: Jasmine's maids are ghuls. They don't dare betray her.

Laying traps: Almost all of the non-player characters with whose assistance they need to lay a trap are ghuls, or have other reasons to be more loyal to Jasmine than the knights. If they follow her on one of her feasting excursions, they may be spotted by other ghuls, acting as sentries, who keep a warning. If Jasmine discovers a trap has been set for her, she simply lights a fire, burns some incense and prays in the graveyard for a few hours. Characters may notice her sentries, but if they do, Jasmine asks if they expect her to go out unprotected at night.

The storyguide can string out Jasmine's deception for as long as they consider prudent.

Events during marriage

Spices and Potions

Jasmine, along with many other beauties of Arthurian fable, does not seem to age. She's ageless because she's already dead, but she can't tell that to her husband. If pressed, she admits to brewing a philter which delays aging. It works most strongly, she claims, for those of her religious persuasion, to which knights may not convert, but should still be of benefit to her husband, and those he selects to share "their" secret with. She cautions him not to tell too many, because men will do terrible things to live longer.

Jasmine's potion, she claims, requires rare ingredients that must be purchased in London, York or Camelot. While the characters are away, collecting spices, her ghulish cohorts are disinterring a corpse per dose of potion required, and are draining away its juices. The potion is black and oily, and smells like decaying meat, but she gently chides any knight showing displeasure at the concoction, telling him that the price of beauty is discomfort, as any woman knows.

Jasmine's false ingredients cost 5L per dose, or less if she feels the knights cannot afford it. If asked where she has been getting the money from to pay for the ingredients previously, she states that she has sold some of the gifts, from her previous husband, that she keeps in her private quarters. Characters need to drink the potion annually to retain its effects. Jasmine claims that good Zoroastrians keep themselves pure, and so need to imbibe it far less often. Jasmine either sells the spices, if the dominion is short of money, or stores them. When the characters ransack her rooms, at the scenario's end, they either find her private treasury or piled bags of cinnamon.

The potion appears to slow aging, but actually it gradually transforms its drinkers into ghuls. Tell the players that the first statistic point that the character loses each year, either due to major wounds or aging is not actually lost. Keep a private record of these losses. If a character dies due to statistic loss (aging, poisoning, depravation or major wounds) while under the effects of this potion, they become a ghul, although they may not realize this until the final confrontation. When the characters dispatch Jasmine, the illusion of health this potion creates is dispelled, and their age catches up with them. While taking this potion knights lose 1 point less than is usual from each cutting injury and heal two points faster than usual.

Jasmine uses this as an excuse to dose a husband who is too young to worry about aging.

Bouncing baby ghuls?

Any children Jasmine bears are ghuls. They have green eyes, just like their mother and have green mouth interiors. Ghulish babies are sneaky, and so don't poke their tongues out at other children, or perform other acts likely to give them away to humans, although they are casually cruel, in much the same way some natural children are. Ghul babies feed on blood, but their wetnurse, also a ghul, only feeds them in the "women's garden".

The Ghost Who Walks

The ghost of Sir Basil is unable to rest until the ghouls who shared his body are all dead, and buried in sacred earth or consumed by flame. He is distantly aware of this. On the anniversaries of his death, which is not the date in his epitaph, and his marriage, which is not the date in the parish register, he returns to Darkwater to seek revenge. He can be driven away by the ghul pack, but sometimes manages to kill one of the weaker ones. He assaults Jasmine when he is able, and, once the player characters have begun to take her potions, these "ghuls" as well. So that the characters do not wonder at the importance of the two days on which the Phantom is seen, Zekiel impersonates the ghost on certain other knights, leading the characters on lengthy chases through the dark and murdering innocent peasants.

Sherlock Holmes, Hercule Poirot and Jasmine's Husband...

The charming Lady Jasmine can get her husband out of the house by having his lord grant him an office. His salary assists her to develop Darkwater, without cutting into the funds for the hospice. Her preferred station for her husband is Keeper of the King's Pleas, or coroner. If her husband's lord doesn't rule more than one county, he performs a similar role, collecting rights, but will draw this income from less exotic sources, and need to do less detective work.

The number of counties a lord controls is equal to the number of places his land has on its regional Homeland table. For example in Logres, on page 73, Dorset contains three counties. Lindsey, the most powerful state, contains 4 rural counties and two cities, Leicester and Lincoln. Cities also have coroners.

The Custos Placitorum Coronae, to use the formal title, are responsible for collecting the "chance revenues" of the king. Chance revenues include "the forfeited chattels of felons, deodands, wrecks, royal fish and treasure trove".

It is the duty of the coroner to seek out these revenues, and ensure that they are transferred to his master.

Chance revenues are miscellaneous income sources which kings hold by law or tradition. The chattels of felons are the goods of those who have been stripped of their property for committing a serious crime. Coroners hold inquests into any event they think might lead to a conviction for felony, to ensure that their lord gets any income owed to them. Deodands are objects which cause death by misadventure.

Deodands are donated the Church, which sells them and then distributes the proceeds to the bereaved. The royal fish is the sturgeon, and if any are caught in Britain they are the property of the king. Treasure trove is any gold or silver object that has been found, but was not lost. That is, if it

is deliberately buried, or hidden, then found, and if no owner can be discovered by the coroner, it belongs to the king.

How much the character is paid for his work depends on how much the lord earns from his chance revenue rights. Some kings fund the office of coroner from a portion of their pleas. These coroners earn little most years, but collect a lump sum when a nobleman is declared a felon, a merchant ship wrecks on their coast or someone discovers buried treasure. Other coroners have a fixed salary, but these are less fun to role-play.

Sheriffs or coroners?

The Pendragon book describes the title of sheriff, or shire-reeve, which has a similar function to that of the coroner. Originally each shire-reeve acted as the steward for the king's portion of his county and ensured the king's justice was upheld. He held courts on major issues, appointed hundred-reeves to hold lesser courts, and called out the posse comitatus, the force of the county, to quell riots and pursue wrongdoers.

Coroners are taxmen, who seek the truth because there might be money in it for their lord. The king's pleas, and the goods gathered under them, were originally handled by the shire-reeves, but they were widely considered incompetent and corrupt, so, during Phase Two, coroners were given the task of ensuring sheriffs passed on all the money that the king was due. During Phase Three Arthur shifts the right to keep the king's pleas to the coroners, which means they gain the right to hold inquests into matters that might net the king chance revenue. This gives the character, and his assistants, the right to snoop about after sudden deaths, ask people distressing questions and otherwise irritate in a manner common in cheap detective fiction.

[This section compiled with the assistance of Rhea, N., "Constable Through the Meadow" in Heartbeat: Constable Along the Lane And Other Tales of A Yorkshire Village Bobby, Headline Book Publishing, London, 1995, pp.425-8. The words in "quotations" are themselves quotations in this book, although no Act is named. Brewer's Dictionary of Phrase and Fable, 4th edition. The Oxford Companion to British History]

Tourneying

Ghuls love tourneys. Basically, to them, tourneys are events in which humans poke sticks into each other, and spill blood everywhere. Jasmine does what she can with her husband's finances to ensure a tourney is held on important anniversaries. One reason for this is that the anniversary of her second marriage is also the anniversary of her first husband's death, and extra knights are handy when the Phantom comes calling. The other is that Zekiel can impersonate any nobleman whose blood he tastes.

Wounds

Ghuls drink the blood of the sleeping. If her husband is injured, Jasmine may not be able to help herself. A character who has a high Piety score has terrible nightmares of his wife licking his blood from his wounds, and awakes with fever and an infected injury. Wise healers and leeches from the hospice, who have green eyes, tell the character that he is suffering from blood poisoning and this often leads to nightmares.

Drugs and Raucous Behavior

Jasmine sedates her husband before sneaking out to ghulish festivals. Since she's dead, she's willing to taint food she shares with him. If another character follows her, he is spotted by ghulish sentries, who keep a warning.

Jasmine then lights a fire, burns some incense and prays for a few hours. If approached she claims that the sentries are there for her protection. If the character is not useful to her, she and her packmates simply kill them immediately.

Dénouement

Jasmine's scheme should be exposed before the players want to use her ghulish children as characters. A gamemaster wishing to stretch this story may arrange that all of her children are female, for some mystical reason. It is best if all of the player characters are present when this story concludes. A celebratory tournament, which the Darkwater Suitors attend, should be staged.

The erratic calendar which times ghul festivals is cyclical, so one eventually falls on the date Jasmine murdered her first husband, and married her second.

As her attendance is required, she drugs her lover and heads out into the darkness. Zekiel meets her at the manor's gates, as both know the Phantom may ride this evening. They gallop to their packmates, seeking safety in numbers.

The Phantom instead attacks her drugged husband, rousing him from sleep as it first slices into him with its all-but-insubstantial sword. The character, without weapons or armor, may be seriously hurt in this encounter. His cries bring assistance after two rounds. Knights roused from sleep are dressed in clothing and carry daggers, unless they take an additional round to snatch up weapons. A large group of characters should have little difficulty banishing the ghost.

Jasmine's absence is cause for alarm. The characters send out search parties, and receive reports that the Phantom has been seen prowling along the road near one of the graveyards. The characters may choose to waste time putting on armor if they wish, but those who have a Passion for Jasmine will not put their safety before hers. Gathering together, they ride to the ghul festival. All those with Passions for Jasmine should roll them now.

For reasons which myths make absolutely unclear, ghul sentries never seem to notice the approach of the soon-to-be-mortified husband. On this occasion it is because none of the sentries want to be out where the Phantom might get them, so they have come into the great tomb that serves as their feasting hall. Success over so many years has made the ghuls lax.

As they enter the graveyard, the characters hear, distantly, raucous laughter and strange, sensual music. (Awareness checks). Following these sounds leads to the door of a great tomb, which is open a crack. When the characters swing this portal wide the sounds become louder, and they can see the flickering of torches, beckoning them into a tunnel that descends into the earth.

The tunnel seems to have been clawed through the soil, but it's stable. Its dirt floor is firmly-packed, possibly by the thousands of footfalls that have left marks going deeper into the ground. The characters must travel in single file, and stoop slightly, if they wish to follow the tunnel. Fortunately they do not encounter any ghuls in this passage...yet.

The tunnel opens out into a vast, columned chamber. This room is bedecked richly in gold and fabric, and has many surfaces of marble. It is a morbid parody of a feasting hall. At its center lies a long, marble sarcophagus, on whose lid has been draped a red cloth. On the cloth rest vessels of gold and silver, the largest of which is a boar-platter. The boar platter supports a human form, partially decayed, and carved into joints. It has an apple in its mouth. Similar atrocities fill the tureens and platters surrounding this centerpiece. The feasters are dressed in finery suitable for any Earl's court. Their benches are coffins. They slurp wine and black, oily liquid from chalices of gold and silver. At the table's head stands Zekiel. He holds carving tools. To his left, in the place of honor, sits Jasmine, her face unveiled and her green eyes ablaze in the firelight.

She laughs. "So, my loves, do you come as guests or as gammon?" If the characters do not reply, or she does not consider their replies important, she raises her glass in toast to them, and allows a little of the black liquid to dribble down her chin.

Characters with a Passion for Jasmine, or a ghulish wife she has provided them, should check it, modifying their roll by up to 5 points, depending on how often and recently they have consumed the black wine of the ghuls. Those who succeed in their Passion roll want desperately to continue serving Jasmine, and may only save themselves by invoking a stronger passion or trait. If the characters have bought other Darkwater Suitors, enough of them remain under Jasmine's spell to make this final confrontation challenging. Some of these Suitors can be freed by appeals to their Loyalty (Darkwater Suitors Group), should the characters think to try.

The Phantom may appear if the battle goes against the characters, giving them time to flee back up the tunnel, in which the ghouls can only attack them one at a time.

Killing Jasmine is difficult for any character who feels a passion for her. The knights who drive their weapons into her body are choosing to fumble their Passions, and are giving themselves over to Madness. The Gamemaster should allow them to conclude the battle before whisking them away, however.

Characters who kill their own, ghulish, children are choosing to fumble Love (Family) and will similarly be driven mad, although Prudent checks will suggest that characters can avoid madness by killing each other's children.

Ghul Statistics

SI: 13 Move 3 Major Wound 25
DEX: 13 Damage 4d6 Unconscious 7
STR: 13 Heal Rate 8 Knock Down 13
CON: 25 Hit Points 28 Armor: Clothing (1) or Dress-up armor (5)
APP: 17 Age: varies

Attack: Scimitar 15 (+1d6 dmg, used double handed)

Traits: All Evil 16+.* Deceitful 21. May oppose Deceitful to other evil traits to hide them.

Passions: Loyalty (Ghoul Pack/Jasmine) 18

Significant skills: Awareness 21

* Evil bonus: Vary at Gamemaster's discretion

Ghulish abilities: Ghuls do not bleed (maximum 6 points damage per cutting blow), do not age, heal quickly and are supernaturally charming.

Ghula Statistics:

SIZ: 10 Move 2 Major Wound 25
DEX: 13 Damage 3d6 Unconscious 9
STR: 10 Heal Rate 8 Knock Down 10
CON: 25 Hit Points 35 Armor: Clothing (1)
APP: 20 Age: varies

Attack: 2 claws @ 19

Traits: All Evil 16+.* Deceitful 21. May oppose Deceitful to other evil traits to hide them.

Passions: Loyalty (Ghoul Pack/Jasmine) 18

Significant skills: Awareness 21

* Evil bonus: Vary at Gamemaster's discretion

Ghulish abilities: Ghuls do not bleed (maximum 6 points damage per cutting blow), do not age, heal quickly and are supernaturally charming.

Darkwater Suitors

Darkwater Suitors use the statistics for knights found on page 329.

The Conclusion

Defeating the ghuls is an act of heroism, but is it one that the knights want widely discussed? If the characters form a compact to take Jasmine's secret to their graves, then none receive Glory for those deeds kept private. If they do allow the Tale of the Lady of Darkwater to circulate they receive 100 Glory, plus that for defeating enemies and skill successes. Their liege, any Darkwater Suitors not in the battle, and a contingent of Knights Hospitallier quickly assemble to seek answers from the characters. The Hospitalliers are familiar with ghuls, and, if bodies showing the telltale green mouths are produced, they exonerate the characters. They then begin purging the domain of ghuls. Characters who wish to preserve their ghulish children must hide them until the Hospitalliers have departed.

Characters looting the feasting chamber of the ghoul's collect grave goods worth 25L. These should be reburied or donated to the church, as should the 30L of valuable materials found in Jasmine's private chambers.

Jasmine's husband is given title over Darkwater. The Hospitalliers burn down the two hospices, as places of evil, then spend several days blessing the sites and sowing the ground with salt. They set up new hospices on alternative sites, if invited, as they want to keep a close eye on Darkwater in future.

New beginnings

It is difficult for the characters to be certain that they have destroyed every ghul in the area. It is likely that some escape the Hospitaliers. At the gamemaster's option, their lord's wife gives birth to a long-desired child. It is born with green eyes, and severs its umbilicus with its own teeth, but charms its parents as Jasmine and Zekiel did. How can the characters kill their lord's heir without being tried for treason? If the lord refuses to surrender his son, even to the justice of the High King, are they willing to muster the Darkwater Suitors a final time, to besiege him?

Glory in conclusion

For participating in the Adventure of the Lady of Darkwater: 50 each

For permanently laying Sir Basil to rest: 25 each
For permanently solving the ghul problem in Darkwater: 25 each
For becoming an Officer: As set out in "Pendragon"
For holding tournaments: As per Pendragon
For defeating the Phantom Knight: 25 per victory.
For killing Zekiel: 250
For killing Jasmine: 50
For each common ghoul slain: 25
For each ghoul baby slain: 5

Failure

If the characters die in the final confrontation, Jasmine waits several years, as the ghulish heir grows, then arranges to become its governess. This is a wise dynastic move, as she has ghulish children of similar ages. Perhaps the next batch of player characters are Hospitaliers or noblemen, who, travelling down a darkening road, see a group of knights, riding into Darkwater.

To Amuse a Lady

All the references and statistics are given according to 4th edition King Arthur Pendragon rulebook, although maybe the magic rules need a little fudging to make it run smoothly - but, hey, it's magic, isn't it?

PROBLEM

Lord Robert, Earl of Salisbury, assigns the player knights to Lady Madule's entourage. The Lady plans to visit one of her relatives, a vassal of Earl Artgualchar, in Wuerensis. The trip will be more problematic than it might appear. Three main challenges await them, although you are free to add as many as you want, of course.

The party will stop in Devizes Castle for the night. During the feast Sir Yolains throws for them, Sir Laurent - an Ordinary knight (p. 329) belonging to the castle garrison, with Amour (Orlande) 20 - will accuse the player knight seated beside Lady Orlande to be looking at her with dishonorable intentions.

Sir Yolains, torn between his duty towards his guests and his obligation towards his vassal and the love for his daughter chooses to defer to God's judgement.

During the fight that will follow the knight may inflame his Honor or his Hospitality passion.

To use Mildenhall Bridge, as usual, every knight will have to joust with The Knight in Red and Black - a Notable Knight (p. 329). But, not so normally, as soon as the Knight is knocked from his horse he will draw his sword and charge the winner as if he received a serious insult. It's up to the player knight to stop this good knight gone mad - without an apparent reason. A test of Merciful and Forgiving is appropriate. If no character unhorses the Knight you have two options: you can have him knocked from his horse by the last player knight that jousts with him (maximum game fun). Otherwise the last character to be unhorsed must test [Proud, +12; success = "You don't know why, but you can't stand being beaten by this particular knight. You take it as a terrible offense"].

During a night spent in a country manor, Lady Madule will slip under the blankets of a player knight, possibly one with an Amour (.) or Love (.) and will ask him to make love to her. She will hint that, as everybody knows, witches are very good at certain things - and she is a witch after all. Ask the player to oppose his [Chaste vs. Madule's Lustful +12; failure: "You cannot resist this Lady's dark passions"]. If the player knight inflamed his passions then surrendering to Madule's seduction counts as a failure and provokes a Shock in the knight. If he decided to not inflame the passion then it counts as a failure: -1 point to the passion's score and the character will be Disheartened (see p. 206 for further information).

SETTING

Obviously the scenario takes place in the Salisbury County, so the Gamemaster should review the information beginning on page 223. Of special interest are the places mentioned above and Lady Madule's capsule.

CHARACTERS

Lady Madule, who thinks that every gentlewoman and gentleman of Salisbury hate her, and so gives them good reasons to keep on doing it. She has discovered her Talent for magic - namely to manipulate emotions - at

Amesbury, courtesy of Queen Morgan le Fay, segregated in the abbey after the affair of the enchanted mantle (in my campaign - Your Chronology May Vary). Her only true friend is her loyal servant and factotum, Ysgarran.

Born serf in the lands of West Lavington, Ysgarran left his family and asked his Lord the Banneret to take him as his squire before the Battle of Bedegraine.

Arthur's army was vastly outnumbered and this is why the Banneret accepted his plea instead of beating him to death. (Please note that the Battle of Bedegraine is where Arthur "invents" the role of Squire as he "invented" the role of Knight earlier that year at the crowning in London - again, YCMV). Many years later, on his dying bed the Banneret ordered his loyal squire Ysgarran to take care of his only child and heiress, Madule.

His heroic constitution notwithstanding, Ysgarran could not avoid paying the toll of Time (he had 15 years in 510) and now his hands shake. Some of his skills, exotic both for his peasant and squire backgrounds were taught to him by Lady Madule. Obviously, he is not aware that a Troubadour may call his feeling for Lady Madule courtly love. All that he knows is that if she orders, then he must obey.

SECRETS

The knights' strange behavior and Lady Madule's lustfulness are inspired by magic. The Lady will use three Create Directed Trait: on Sir Laurent Suspicious (vs. the knight close to Lady Orlande), on the Knight in Red and Black Proud (vs. the knight who has knocked him from his horse) and on herself Lustful (vs. the knight whom she wants to seduce). She hopes that they will shame themselves by overreacting or otherwise breaking the customs. For the scenario's sake you should slightly ignore some magic rules and assume that, between passions and high skills Lady Madule always criticals her Talent roll (this, with the spells' +7 modifier, gives the +12 which is applied to the Traits rolls).

LADY MADULE'S TALISMANS

Fashioned from precious gemstones set in gold rings, they cast a short but bright colored flash when their magic is invoked. The emotion created or enhanced by the spell dictates the flash's color. For example, a burst of jealousy is preceded by a green flash.

Player knights staring at the Lady [test Suspicious as a measure of watchfulness] will notice the flash with a simple success of Awareness, but will probably dismiss it as a natural reflection. But a critical success reveals that the flash comes from inside the gemstone. On the contrary, the spell's victim will see the color flooding his field of view, turning all other colors in shades of itself.

SOLUTIONS

Overcome all the problems above, plus some more of gamemaster devising. Eventually, this game will tire Lady Madule and she will admit that there is no relative to visit, although she will not say that it has been just an elaborate joke. Rather, she will say, "it was a test of your knightly virtues". But the Player Knights will probably know better.

As an alternative, Ysgarran could be befriended. Not very likely for Player Knights, less so for the Squires (and I think it would be nice - for a change - to play the squires rather than the knights). Ysgarran is torn between his Love for Lady Madule which prompts him to comply with

everything she does and his Loyalty which tells him to protect her, especially from herself.

CONCLUSION

The Player Knights may have acquired new friends or new foes during this scenario, depending on how they overcame the challenges. Certainly Lady Madule could be among the foes, but if they are sympathetic enough they may even show her the road to redemption and by demonstrating her that she is not hated, mitigate her hatred for others.

GLORY

Beside the normal Glory awards for the specific tasks (combats won, roll succeeded), the Player Knights may divide 200 points among themselves for taking part in an ordinary adventure seasoned with a pinch of magic.

STATISTICS

Here are the statistics for Lady Madule and Ysgarran. Traits not written are supposed to be at 10 or 13 if they are religious and passions at 11 or absent at the gamemaster's whim. The value of skills not written is given on page 104 for Lady Madule (Cymric female) and on page 271 for Ysgarran (peasant).

LADY MADULE

Insight 1754
SIZ 13 Move 3 (+2)
DEX 16 Damage 3d6*
STR 9 Hit Points 25
CON 12 Armor 1 (robes)
APP 13

Attacks: Dagger 10 (*subtract one die for dagger).
Significant Traits: Lustful 16, Energetic 13, Vengeful 16, Generous 16, Honest 7, Cruel 13, Proud 18, Suspicious 13.
Significant Passions: Love (Brigid) 15, Hate (Knights) 15, Hate (Ladies) 15.
Significant Skills: Celestial Lore 9, Courtesy 10, Faerie Lore 9, First Aid 10, Geomantic Lore 14, Industry 10, Orate 11 Read (Latin) 14, Religion (Pagan) 10, Sight 18.

Magic Limit: 70 Magic Defense: 70
Personal Life Force: 4d20
Significant Talents: Emotion 19, Glamour 14, Necromancy 12, Travel 7.
Talismans: 3 x Emotion 60

Woman's Gift: Make Potion
Rides a Palfrey (from Camargue). Emotion is her Natural Talent.

YSGARRAN

Glory 271
SIZ 13 Move 2(+1)
DEX 8 Damage 5d6
STR 14 Hit Points 34
CON 21 Armor 6 (cuirboulli)
APP 12

Attacks: Sword 16, Grapple 11, Battle 10, Horsemanship 10.

Significant Traits: Just 12, Merciful 10, Reckless 13, Trusting 12,
Valorous 16;
directed trait Forgiving +9 vs. Lady Madule.
Significant Passions: Loyalty (Lady Madule) 17, Love (Family) 6, Amour
(Madule) 16.
Significant Skills: Awareness 10, Chirurgery 5, Compose 5, First Aid 15,
Folk Lore 5, Heraldry 6, Hunting 10, Industry 10, Read Latin 5.

Rides a Rouncy.

A Damsel in Distress

While returning from the Pentecost tournament the following event occurs to your players. A peasant runs out in front of the player's troupe begging them for their help as a wicked Knight has kidnapped his daughter, Sir Edrake the Dark.

Sir Edrake has 4500 Glory got by the most despicable means. Have your players make recognize rolls to see what they know of Sir Edrake. Should any of them be successful in this roll, then there is no deed too dreadful for Sir Edrake to have committed. As this has occurred on Sir Edrake's land and these are his serfs then it would be difficult to bring charges. However, will your players let this villain get away with his dastardly deeds (if they will then you'd best find another adventure for them. As this one is not suitable) or will they find a way to bring justice and put everything as it should be.

"It was just at midday ma Lord, he, (spits) that is Sir Edrake came riding with his band of ruffians into the village (presumably the sorry collection of hovels that now surrounds the players) and he grabbed Elena (sobs) and rode off with her. Striking poor Rob down as he passed". Poor Rob, Elena's older and very protective brother, is in a sorry condition as he has been struck in the head with a mailed boot. He is however, being properly cared for and is likely to recover as he is a healthy young man.

The players must now decide on their course of action. Several courses of action are open to them. They could have Sir Edrake charged for his crimes, which will, no doubt, be considerably greater by the time the law gets involved. One of the knights could challenge Sir Edrake. This is likely to result in only a shallow victory for if the prize of victory is the Elena's freedom then Sir Edrake will order her murder if he is defeated and he will also make the condition of the serfs even more miserable. He will in no circumstance fight to the death. The best course of action is to mount a rescue mission.

Rescue Options

The knights could ask for hospitality from Sir Edrake and hope to make their escape with Elena during the night. However, this will bring them within the clutches of the evil Sir Edrake who will hope to murder them in the night and therefore profit from their confiscated goods.

The player knights could attempt to break into the keep of Sir Edrake and rescue Elena. This is perhaps the best option available. They will however have to be quick if Elena's honour is to remain intact. Yes, Elena (App 28) is still a Virgin even at the age of 17 as she is secretly betrothed to Sir Cardel a Knight of the Fey. However, he will not arrive on the scene until midnight. So until that time it is up to the player knights to solve the problem.

The player knights will arrive at the Keep of Sir Edrake in the early evening.

They see a small square two story keep of excellent construction. The only method of entry short of siege engines is to scramble across the ditch and begin the ascent of the keep wall. This is almost impossible without ropes and is extremely difficult in armour. The villagers are able to provide enough stout rope to make the ascent. This accomplished the Player knight(s) will find they are standing on a flat roof with a stout trapdoor (strength 20 resistance). If the trapdoor is smashed in, it will arouse the attention of Sir Edrake and his men who will come to investigate.

Once the trapdoor is open, if it has not been heard, then the player knights will hear a drunken party being held below. They will hear a loud voice declare that he is going to bed (loud roaring and applause) and in the morning that his birthday present will be theirs. (Louder roaring and applause) The storyteller should ensure that it is now approaching midnight. A search of the upper level will reveal a few storerooms a stair leading down and a master bedroom with Elena chained by the ankle to the heavy bed. Once the chain is broken the player knight's may escape with Elena. Perhaps followed by Sir Edrake and his men if they make to much noise. With the exception of Sir Edrake these are just drunken louts and should not be a problem. I suggest about four or five of Sir Edrake's men per knight.

Midnight: Sir Cardel arrives. (use standard fairy knight statistics.) Sir Cardel should arrive to reward the players for saving Elena. These rewards should be anything, which is suitable to your campaign. However I suggest that he invite the player Knights to his wedding as well as giving them his fairy horse. Sir Cardel can also be used to save the players should for some reason it has all gone horribly pear shaped or to punish them if they are less than kind to Elena.

The Adventure of Arthur's Treasure

by Jorge Palinhos

Time: Phase 1 (510 as per The Boy King)

Problem: A treasure needs to be retrieved.

Development:

Arthur needs money to pay his army to fight against Lot and the invaders from the north. Merlin therefore points him the location of a treasure and Arthur sends the Player Knights to retrieve it. The treasure is guarded inside three sets of concentric walls with only one entrance each. The walls are impossible to break or climb. The first door is topped by a figure of a Roman. When someone tries to enter the first door the figure halts him and asks: " Listen thou who wishes to enter and reply carefully. A king wishes to impose his will over his reluctant people. Yet his people loath and refuse to comply to his will. Has this king the right to summon foreigners to help tame the people he was sworn to defend and protect? Has the people the right to disobey his divinely appointed king?"

Each player character must roll JUST or reply an appropriate answer. Such answer must have some degree of fairness and must comply with the precepts of the time. One sided answers (like "The king can't do that" or "The free will of the people must be respected") are definitely not acceptable.

If one player gives an appropriate answer he should be rewarded 20 GLORY and a JUST check, the other players may give the same answer and enter without any rewards. If they roll successfully they also receive 20 GLORY and a check but every player must succeed in his roll to enter.

Players who fail their rolls or give unacceptable answers aren't allowed to enter.

The head will say: "Very well, he who strives for justice is bound to do no willing unfairness." And grant passage. After this first door there is a second door topped by the stone head of a wild pict. When the PKs attempt to enter he asks: "Listen thou who wishes to enter and reply carefully. A very poor man lives and starves at the door of a very wealthy man who earned his riches plowing his fields. One day the poor man notices that the door to the bakery of the rich man was carelessly left open and from inside the bakery comes the sweet warm smell of freshly baked white bread. What should the poor man do? Steal one bread? Steal all? Or not enter and starve himself to death?"

Again the players can try to answer or roll HONEST. The procedure is the same as above. A correct answer must imply that the poor man should not steal but should overcome his difficulties by other means. Grant a check in HONEST and 20 glory.

The head will speak: "Very well, he who does not deceive under the darkest circumstances is worthy of being called honest."

Behind the second door there is a third door topped by the stone head of a small child. This child is silent but below him there is a scales balance. In one scale there is a dove in the other a snake.

Here the players may roll TRUSTING or do something that involves showing no caution or fear of the snake. Grant 20 GLORY and the relevant check.

The head will speak: "Very well, he who trusts others is himself trustworthy. You may enter."

Behind the third door there is an open field with a circle of stones in the middle. In the north of the circle of stones there is the statue of a wild pict staring to the north. At the south of the stone circle there is a statue of a roman staring south.

If the players dig the land inside the circle they will find a chest full of silver.

They should take the chest to Arthur. If they try to steal some or all of the silver they must lower immediately their HONEST, JUST AND TRUSTING traits by one point, lose HONOR and lose a point on LOYALTY ARTHUR. Besides Merlin is watching the player knights and will be most displeased.

Reward: Arthur will thank the knights (40 Glory each) and give each one 20£.

Explanation: This adventure was made for a Players Hook in The Boy King, for the year 510. Metaphorically this magical site guards a treasure of the true king of Britain, Arthur, and only he or vassals of him who prove to be just, honest and trusting (therefore less prone to steal the treasure for themselves). The justice riddle is presented by a roman, a people noted for their concern with legal affairs. The honesty test is presented by a wild man, who are known for their honesty and even bluntness. The trusting test is supervised by a child, the finest example of blind trust.

Inside the walls there is a circle surrounded by two statues. The pict represents the northern people which Arthur will dominate soon. The roman represents the roman empire which Arthur will conquer later. The treasure inside the stone circle represents Logres, which has been buried in darkness without a king but will soon see the light at the hands of Arthur.

And now for something completely different

INTRODUCTION

This adventure should start off at some point when the player knights are erranting about the countryside. To begin the adventure, have the characters make an awareness check. Anyone character who makes it will hear the cries of a woman far off from the road.

If the knights ride towards the source of the screams, a small tower will shortly come into view. If the wind had not been blowing from the direction of the tower, the troupe would not have ever been able to hear the lady.

ENCOUNTER AT THE TOWER

The tower has a single window twenty-five feet off the ground. Inside is the figure of a frantic lady, screaming continually. At the tower's base, stands a fully armored knight. When the knights near the tower, the lady will be discovered to be gorgeous, rivaling even Gwenivere. Since first heard, the lady has not stopped yelling. Once the troupe is close enough to hear individual words, things like, "Help!", "Save me!", "Quickly now, do not hesitate, my life is in danger!", "Your honor for my safety!", and "Oh God, help!" will be heard.

The knight is clad from head to foot in the finest armour. He bears the shield of a black knight. Upon close approximation, he will greet the players, raising his right hand in salute. No amount of coaxing will get him to speak. Meanwhile, the fair maiden is making up for his silence.

Certainly the troupe will try to speak to the knight. However, if at any point a member of the troupe should come into striking distance of the knight, he will attack. If communication is preferred over action, the troupe member who is the most vocal will be challenged. The knight will draw his sword, rise it high, and then point at the troupe member in question. The knight will then stand at the ready, until the challenge is accepted.

The Knight will attack at 10, and do 5d6 damage. He will apparently die from the first successful blow against him. If examined the knight will in fact be dead. Though he will, of course, have fallen over, his feet will be firmly attached to the ground. This is not so terribly strange to mention unless he is moved.

The maiden will not stop asking for assistance. The hope is that a Knight will climb up. A rope and grappling hook would work, but the stone work is rough enough to be without rope though. A climber will notice that the bricks are a little warm. If asked, the stone work will be described as unusual. It seems to be hollow or plastic. Insistence by the maiden will hopefully get the knight inside, however. Once the knight is inside, the tower window will close.

At this time, the dead knight will jump up and grab a troupe member (randomly from those closest). At this point, it will be revealed that the knight is attached to the tower by a strange flesh-like appendage, which was concealed beneath the ground before the knight grabbed the troupe member. Via this appendage, the tower will list the knight to its mouth (the window). The knight will then pop the troupe member in, like popcorn.

Either the grab or the subsequent pop into the mouth might be unsuccessful. Creativity by a player character, not long after the announcement should be rewarded, by a chance for the tower to fail its hold or the following swallow.

The tower, with the knight attached will then run off to a nearby menacing forest at a horrendous speed.

INSIDE THE TOWER

While the majority of the troupe is figuring out what to do, a quick description should be given to any knights trapped in the tower. They will find themselves in a square rooms. The walls will be slick and membrane like. The floor is littered with armor and other knightly equipment. Most of it is scarred and pitted, as if it were burned by acid. We'll return to our trapped knights shortly.

TRACKING THE TOWER

The tower is easy to track, as it will have gorged huge chunks out of the ground. Near the edge of the forest a nasty smelly mess will be found in the middle of the tower's path. In the mess is a skeleton of the same size as the first abducted troupe member.

Before the end of the day, any knight making another awareness roll will hear a woman yelling in distress. When the troupe approaches the screams, they will see the same scene as before.

INSIDE THE TOWER II

Before the second encounter with the tower is played, the several hours inside the tower's stomach should be taken care of. To heighten suspense, allow the troupe to believe the first abducted member is dead as long as possible.

If the room is searched, the remains of up to two people will be found. On and around them will be typical armaments and d6 librams. Everything will be dissolving and discolored. The librum is tenderable, and the weapons wieldable (though they are in embarrassingly poor shape), but the armor is useless (since the straps went first). Another search will find d3 more librum in even worse shape but still tenderable.

The knights will be able to damage the tower from the inside. Damage done inside counts, but forty points of damage done will cause enough flooding to drown an occupant.

The only way out for a party member is to hack his way out either up (thru the mouth) or down (the other end), but to even get started one would kill oneself. As the walls of the stomach are wounded, fluids will gush out. If forty points of damage are done, the fluids will have risen to the top of the stomach, and the knights will be drowning.

Once the stomach is flooded successful energetic rolls will represent the occupant holding his breath. As long as he holds his breath, he may still attack, one energetic roll per attack. The stomach bears no armour. It will take a total of 110 points of damage to kill the beast. This includes damage to the stomach, the maiden's room and the knight. Theoretically, the people stuck in the beast's stomach could kill the beast, but their best hope is to wait for help to arrive.

The stomach will absorb fluid at the same rate as it heals itself. Therefore, if 10 pts is done to the wall then the occupants will be about 1/4 of the way to killing themselves. After a very long time all of this fluid should be reabsorbed, but the wall will no longer have a wound. The stomach will take weeks to digest an occupant. A good day will pass before any damage is done, but any exposed skin will receive a rash. Enough of a rash in the right places will effect appearance. Armour will be tarnished. An occupant can avoid real damage a very long time if he sacrificed some armour so that contact with the floor is avoided.

SECOND ENCOUNTER WITH THE TOWER

Meanwhile, the rest of the troupe will be again interacting with the tower beast. If they try and speak with the beast, they will find that neither the knight nor the lady are able to truly communicate. Likewise, if the tower is attacked, it will prove ineffective. Doing so is like hitting a brick wall.

The beast will not remember the last encounter, but once it sees that its old ploy is not working, it will run away, only to repeat the same process if it lives. Before it can run though, it must expose its unprotected armour on its base. If damage is done here, these wounds must be summed with all others, internal and external. If more than 110 points of damage are done, the beast will die.

When the beast is slain it will fall over. A particularly cruel story guide could give it chance to land on and kill a troupe member. Once the tower is on its side, a troupe member could cut his way through either end. When the stomach is reached the occupants will pour out. The troupe member cutting will, of course, be effected by the stomach's acidity.

TELLING THE TALE

If the story of the tower beast is told in court then any armour will be replaced, but Arthur will insist that the old armour is kept and put on display as proof of the amazing tale. The slaying of the Tower beast will be extraordinarily glorious (100 pts), and being swallowed or just watching is ordinary (10 pts).

Adventure of the Knight Sinister

by Allen Varney
For the *Pendragon* Roleplaying Game

Setting: Camelot; later western Cumbria. Your campaign should allow the existence of Old Heathen magic.

Problem: The court has heard of droughts and terrible disasters in Cumbria. Rivers have dried up, the ground shakes, and strange beasts stalk the hills. Citizens are miserable.

There seems little that the knights can do to help, until one May afternoon a strange knight wearing a fur cloak rides into Camelot.

Visiting the King's Court, the knight greets King Arthur courteously. However, the knight keeps his right hand hidden under his cloak.

He tells his tale in a hollow, halting voice: "I bring greetings and a challenge from Mirhut, who owes fealty to no mortal man. I rode on a venture through the forests of Cumbria and by night happened on the domain of Mirhut, a place of old magic. A strange warrior appeared and bade me fight for my honor and my faith. Naturally I would so.

"We fought long, until at last I defeated him. Behold, he vanished like the new moon! Then Mirhut appeared to me like a great wolf, and said, 'Valiant knight, you have released my vassal from his bond, and now you will be my new vassal.'

"I said I would not. Mirhut said, 'Valiant knight, to forego my will requires great spirit. If you have the courage to place your right hand in my mouth, I will release you.' I did so."

Now the knight displays his right arm. His hand is gone; an iron bracer covers the wrist stump. "I now wield my sword left-handed," he says, "and so I take the name 'Knight Sinister.'

"The evil Mirhut has vowed to lay waste to the land of Cumbria by Midsummer Eve, until it gains a new vassal or a mortal man defeats it. Knights of Camelot, will any among you dare this venture?"

Characters: The Knight Sinister. Use the Notable Knight statistics (p. 192, 3rd Ed.; p. 329, 4th Ed.), and later the Faerie Knight statistics (p. 203, 3rd Ed; p. 341, 4th Ed.). However, for obvious reasons the Knight Sinister carries no shield.

Another Faerie Knight, with shield.

Mirhut. This primeval forest spirit usually requires no statistics. Its wolf form is uncommonly large and fierce; use the Panther statistics (p. 204, 3rd Ed.; p. 342, 4th Ed.).

Secrets: The Knight Sinister keeps a secret - that he is, in fact, the vassal of Mirhut. By an enchantment, Mirhut has bound the honorable knight to tell this deceitful story. In truth, the Knight Sinister lost his battle with Mirhut's vassal, who was a Faerie Knight. The penalty for defeat was



the loss of his hand, as well as vassalage and this enchantment. Mirhut is using the Knight Sinister to lure more knights to Cumbria, where they too will become its servants.

Solutions: King Arthur sends a small delegation of volunteer knights (the player characters). The Knight Sinister guides the knights north to Cumbria, a journey of many days. If any adventures occur on the way, the Knight Sinister fights beside the knights of Camelot, with honor but no great prowess.

Yet as the knights near Cumbria, the Knight Sinister appears to fight with greater mettle. But in the aftermath of battle, he grows melancholy. He cannot say why.

The knights enter the Cumbrian forest. Regardless of the time of day, the sky darkens to night. Owls call and bats fly in the moonlight. The Knight Sinister leads the party into a clearing. Then a giant white wolf pads into the clearing.

From nowhere, a voice like the wind in the trees announces, "You are in the realm of Mirhut. The old law rules here. On your honor, you must join my vassals or fight them."

Presumably the knights choose battle. The Knight Sinister, now filled with power (use the Faerie Knight statistics) but quite sad, raises his sword against the knights of Camelot. "It is my doom," he says, "since I lost to my old opponent." Beside him, another Faerie Knight joins him.

Victory: To defeat Mirhut and restore Cumbria to health, the knights of Camelot must defeat both Faerie Knights in a free-for-all melee. If they succeed, the wolf and the Faerie Knights whisk away on the wind, and sunlight breaks from behind the clouds.

Failure: But should the knights fail, Mirhut offers them the challenge it offered the Knight Sinister: To go free, they must place their sword hands in the wolf's mouth. Knights who agree receive a Valorous check. Knights who disagree but leave anyway lose -3 from their Honor and gain no Glory in this adventure.

When they place their hands in the wolf's mouth, do the knights lose their hands? Not necessarily. Mirhut probably refuses to take the hands, giving various reasons. The method of resolution is left up to the gamemaster, but it should draw attention to the knights' notable characters. For instance:

During the adventure, a knight received a Critical Success. "Valiant knight, I will not take your hand," says Mirhut. "You are too fine a warrior, and the loss would bring me no joy."

The character has received a Chivalry Bonus. "Valiant knight, I will not take your hand," says Mirhut. "You are the finest flower of the new law. Continue your career, that I may know the virtues of these unfamiliar ways."

The character has received a Religious Bonus. The wolf attempts to bite the knight's hand, but some force prevents it. The wolf growls in frustration.

Other reasons to spare a knight's hand include high Glory, a fierce Passion, or a predestined role in some later adventure such as the search for the Holy Grail.

A dishonorable knight, however, may actually lose his hand. This is a Mortal Wound. The knight automatically survives (the wound heals almost

instantly), but he is probably ready for early retirement. He may be persuaded to remain here as Mirhut's vassal.

Aftermath: Once the testing is complete, the Faerie Knights vanish and the wolf leaves the clearing. Sunlight returns. If the knights defeated Mirhut, or Mirhut found a new vassal, Cumbria returns to life. Otherwise, the poor people of this land continue to await deliverance.

Glory: 200 for defeating each Faerie Knight, plus 100 for restoring Cumbria. Each knight who survived Mirhut's test with hand intact receives an additional 50 Glory.