

DEUS
VULT

SANCTUARIES



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Verse 4.0

INTRODUCTION

Take up your sword, your shield, your crucifix and march grimly into the night...



Though the Order's strength is greatest in northern Europe, its power and influence stretch far beyond the walls of the Mont St. Michel and the borders of France. Across the Holy Roman Empire and the kingdoms of the Mediterranean it maintains priories from which its members may pursue their struggle against the enemies of Christendom. Beyond these, in storied Egypt and mysterious Cyprus, lone outposts guard against the depredations of sorcery and blasphemies of the infidel, for monsters in the night never sleep, and there are but few who can stand against them.

Sanctuaries is a supplement that outlines four of the Order's outposts to which guardian priests might travel in pursuit of a mission – or fall back to in times of need. Each is unique, offering the chance to encounter new supernatural threats and explore an unfamiliar region and culture.

All four sections are packed with information that GMs and players alike can use to enrich their *Deus Vult* campaign. This includes new creatures, equipment and Preternatural Gifts, information on the local history, inhabitants and culture, and two complete adventures that explore the unique mythology of the local region.



Verse 4.1

CAIRO

The city of Cairo is one of the world's great wonders and the capital of Saladin's empire. Amidst its labyrinthine streets of sun-bleached sandstone, hundreds of thousands of souls – Moslem, Christian and Jew – all live and work.



Cairo is a place of architectural splendour. Countless mosques crown the skyline, their golden minarets lending height to the city's vast sprawl along the shores of the Nile. Two robust walls surround the settlement, accessed from the south by the famous Bab Zuweila grand gate. In the distance, the Pyramids of Giza and the Great Sphinx rise up out of the desert like sentinels from another age – reminders of this land's illustrious heritage.

Within the Arab world, Cairo is known as Al-Q'ahirah – The Victorious city. It is located mainly along the eastern edge of The Nile, where the land is particularly lush and verdant. Beyond the irrigated shoreline, nourished each year by floodwaters that restore nutrients to the soil, the land quickly gives way to harsher conditions and arid terrain.

There has been a settlement where Cairo now stands for many centuries. However, it was in the 10th century under the Islamic Fatimid Dynasty that it rose to prominence, coming to represent the heart of their power. When the Shi'ite Fatimid Dynasty fell in 1171, after many years of gradual decline, Saladin seized control. As a Sunni Moslem – the sect of Islam dominant in the east and had always resisted the advance of the Shi'ite Fatamids – he was able to unify Islamic resistance against the threat of Christian invasion.

The Preceptory

Scattered about the outskirts of Cairo are countless ruins from ages past. One such monument – a headless sphinx on the western edge of the city – conceals the entrance to the Cairo preceptory. A hidden switch at the base of the weathered beast's pedestal controls a sliding stone door. Beyond are stairs leading down beneath the sands.

The Cairo preceptory has the feel of an ancient tomb. Its walls are fashioned from enormous stone slabs not unlike those used to build the resting places of the pharaohs. Though the walls are adorned with torch brackets every few metres, it always feels cold – regardless how fiercely the sun burns above.

Connected by the preceptory's chilly corridors are living quarters and a kitchen for the three residents, a well-protected holding area for prisoners, a sophisticated alchemy laboratory, a training room, and a vault for storing special items.

The Vault

All Order preceptories contain a vault – a secure holding area where equipment, relics and occult objects can be locked safely away. The specifics of each vault vary, but the Cairo vault is as typical an example as one could hope to find.

Access to the vault is via a thick wooden door, lined with steel (AP 10/HP 40). This is secured with a multi-barrelled lock that would challenge the skills of any master thief. A Mechanisms Test with a -60% modifier is required to trip the lock – and a single attempt takes ten minutes.

Even if a thief manages to pick the lock, this presents its own problems. A ward inscribed into the stonework around the door prevents safe access to the vault unless the lock is opened using the correct key. Therefore, the door may be opened by tripping the lock but the ward will activate as soon as any living creature crosses the threshold.

The effects of the ward are direct and lasting; the heart of any creature passing the threshold will be stopped. This can be resisted with a Hard (-40%) Persistence Test, but even if successful the target suffers 2D8 Damage to its chest. In the 12th century there was no knowledge of CPR, so a character whose heart stops beating is effectively dead. This can be mitigated by the expenditure of a Hero Point – in which case the character suffers a Serious Wound to his chest and is 1 Hit Point away from a Major Wound. In essence, he has suffered a heart attack but survived.

Tampering with the ward is a bad idea, as any character who passes a Lore (occult) Test will realise. Destroying any one of the two dozen symbols carved into the doorway activates the ward immediately, targeting the creature responsible for the damage. This process will be repeated until all twenty four runes have been destroyed.

Beyond the doorway is the vault ante-room, fashioned from stone blocks two feet thick. This chamber has four rooms leading off it, each secured with a sturdy door (AP 7/HP 30) and fine quality lock (-40% modifier on Mechanisms Test).

The first door leads to a room where a supply of non-magical Order equipment is housed, including mundane weapons, clothing and armour. Hidden at the back of a closet in this room is a lever which, when pulled, deactivates the traps above the other three doorways.

The other three doors out of the ante-room are trapped. If triggered, each of these traps projects a dozen razor-sharp darts from the ceiling directly above the doorway. A character not wearing a full helm will automatically be struck; one who is still has a 50% chance of receiving a graze as the darts pass through eyeholes, the weave of chainmail, and so forth. The darts are tipped with a paralytic poison made from mandragora.

Mandragora Poison

Application: Injection

Onset Time: 1 Combat Round

Duration: 24 hours

Resistance Time: One Resistance roll

Potency: 60

Resistance: Resilience

Conditions: Unconscious

Antidote/Core: An infusion made with Khat – a natural plant stimulant found in the Arabian Peninsula – taken ahead of exposure to the poison bestows a +20% Bonus to resist its effects.

An additional Hard (-40%) Mechanisms Test is required to disarm each of the poison dart traps above doors 2, 3 and 4. Detecting them in the first place, requires a patient search and a Hard (-40%) Perception Test.

The second door accesses the preceptory's library, where books detailing occult lore and other secret knowledge are stored.

Beyond the third door is a room where magical/wondrous equipment is stored. There is also a small reliquary. This has a secure lock of its own (-40% modifier), with just one key which is kept in the Prior's possession at all times.

The final door leads to a room where dangerous arcana is secured – usually before it can be destroyed or sent to the Mont St Michel for examination. This room benefits from a ward which imposes a -30% modifier on all attempts to use magic while within its confines.

Wards

The entire Preceptory is protected by an ancient ward which prevents Djinni from changing their shape whilst within its walls. They are also prevented from using their Possession ability.

The Guardians

The Prior of Cairo is a man of many names. His favourite is Amun Re – an epithet that acknowledges his familial links to the ancient world. Beyond the ank and sceptre he carries about his person, there is something unmistakably regal about his bearing which makes it all too easy to believe he is indeed descended from kings. To those in the Order who do not know him (particularly those from the west), he often refers to himself simply as Paul – acknowledging another who converted to Christianity during adulthood.

Amun Re is ably assisted by his second, Abn Qar, and the guardian priest, Beset. Each provides valuable skills that supplement the Prior's own. Where Amun Re is a master of procuring of secrets, Abn Qar has an encyclopaedic knowledge of the occult, and Beset has all the combat skills one would expect of a child raised by assassins.

Alchemical Wonders

During his tenure as preceptor of Cairo, Amun-Re has installed a first rate alchemical laboratory and ensured it is well-stocked with the finest ingredients. Many of these will be totally unfamiliar to travellers from the west.

Characters who concoct potions and the like in this laboratory receive a 10% bonus to their skill tests, due to the wealth of ingredients available and the excellent equipment Amun-Re has procured.



Local Character

It is frequently the case that players investigate areas and interact with characters that have not been fleshed-out by the GM ahead of time. On such occasions, it can be difficult for the GM to pull credible character names out of the ether – and failing to do so can be a clear indication that players have strayed beyond the confines of the adventure. All too often, this can remind players the world their characters inhabit is not real and ‘break the spell.’ Accordingly, all the settings outlined in this supplement include a list of suitable regional names for the GM to use when players wander off the beaten track

Egyptian Names (Traditional)

MALE	FEMALE
Abayomi	Amunet
Anum	Edjo
Dakarai	Habibah
Garai	Jamila
Hasani	Subira
Moses	Zahra
Sutekh	

Egyptian Names (Arabic)

Arabic naming is based on somewhat different principles from those used in Western Europe. Everyone has an *Ism* – a sort of first name. This may be followed by a *Laqab*, a description of the person, such as ‘al-Rashid’ meaning ‘the well-guided.’ There may also be a *Nasab*, which indicates the person’s heritage or a *Nisbah*, the name of an ancestor’s city.

The use of *ibn* or *bin* indicates ‘son of’ and *bint* ‘daughter of.’ *Abu* indicates father of, and the word *al* reveals where someone is from.

Various combinations of these can be used to create all sorts of interesting names. For example, you might have Jalal (*Ism*) ibn (son of) Abdul (*Nasab* – in this case, father’s name) al Q’hirah (*Nisbah*). This would mean Jalal, son of Abdul from Cairo.

MALE (ARABIC)	FEMALE (ARABIC)
Abdullah	Amatullah
Ali	Chafika
Fauzel	Fatimah
Kareem	Faiza
Mabrouk	Ines
Malik	Yasmina
Omar	
Tawfik	
Zaim	

Wall and Gate

When Saladin took control of Cairo in 1171, he extended the city's walls and ordered construction of a series of great gates. This was a considerable undertaking and involved far more than just laying of stones and crafting of wood. Spies working for the Order learned that Saladin had employed the services of several sorcerers to fashion magical wards to strengthen the walls and gates. The exact form of these protections is unknown. However, it has been surmised that in addition to fortifying the brickwork, they make it difficult for unwanted spirits to violate the city. Given the fear and reverence with which Arabs regard djinni, this may well be true.

As of yet, the wall is not complete. Whether this constitutes a breach in the city's magical defences – and a place where spirits may enter – is unknown.

The Great Citadel

In addition to strengthening the walls, Saladin saw to it that the citadel on Mokattam Hill near the centre of Cairo was heavily fortified. He was determined it should be able to withstand any attack from a crusading army.

Beyond the obvious consolidation of the citadel's walls and towers, a well – the Well of Joseph – was sunk deep into the stone. Enchantments were laid ensuring no contaminants spoil the water so Saladin's forces could hold out against besiegers for many months.

Al-Azharmosque

As well as being recognised as the first mosque constructed in the city, Al-Azharmosque is also the second oldest university in the world. Under the previous Fatimid Dynasty, Al-Azharmosque was both a respected place of learning and a congregational mosque. Since Saladin came to power, however, Al-Azharmosque has been stripped of its congregational status. There are also signs it will no longer receive the generous funding nor enjoy the privileged position it held previously. The once well-stocked library is being neglected and many documents associated with the Fatimid dynasty have been removed or destroyed. It seems likely that suspicion regarding the practices of Shi'ite Moslems is behind the poor treatment of university and those who work there.

According to sources within the Order, Al-Azharmosque houses a secret repository of ancient lore. It is certain this includes information on Islamic science, which has in many ways advanced beyond the knowledge of European scholars.

But it likely holds much more. It is said that before he lost his mind, Brother Hoffman – first among the Order's inventors – expressed great interest in the repository at Al-Azharmosque. He claimed it would rival the Great Library of Alexandria and the Tomb of Solomon as a treasure-house of knowledge.

The Grand Souk

Cairo is filled with markets and bazaars, but the largest and most impressive are found in a district of the city's commercial quarter known as the Grand Souk. Here, traders from both east and west come to sell their wares. There are rugs from Persia, furs from the Baltic, wines from Italy, spices and silks from Cathay, and gemstones from India. An unimaginable variety of food is available, with many visitors sampling dishes from regions they have never even heard of, much less visited. There are also enough animals to fill a dozen arks – beasts of burden, fine riding horses and camels, exotic birds and numerous other species destined for the pot.

Many of these goods are traded openly between people of different cultures and with the blessing of the authorities. However, there is an equally lively Under-Market which facilitates the sale of

The Al-Azharmosque Repository

Since seizing control of Cairo, Saladin has looted many of the treasures of Al-Azharmosque. Several have been put to use, aiding his armies against the Christian invaders – or pacifying disquiet among his own people. Unknown to him, however, a former teacher with Al-Azharmosque secreted away a number of items he did not wish to see fall into the hands of the usurper – as he regarded the Sunni Saladin. These items included the following.

Harut's Apothecary Bag

According to legend, two angels visited the people of Babel to test them. They performed acts of magic, but warned those watching not to imitate them lest they turn away from Allah and damn their souls.

This small leather bag is attributed to the first of these angels. He used it to demonstrate alchemical wonders and, to this day, whatever plant or herb the holder of the bags seeks can be retrieved from within.

Marut's Amulet

Inscribed with words that ward off Shayatin (devils), this bronze amulet was a gift from the angel, Amrut. Whoever wears it benefits from the Divine magic spell *Spirit Block*. This functions so long as the amulet is worn – conditional on it being given freely by the previous owner. The Magnitude is equal to 10% of the wearer's Pact (Islam) skill.

Prince Ali's Spyglass

Discovered in Shiraz, the capital of Persia, this telescopic viewing lens allows one to see vast distances. By adjusting the position of the lenses and the length of the tube, the viewer's vision can extend for many miles.

Duban's Restorative

Famed for his skill with medicine, the sage Duban was charged by various rich and powerful people to cure them of their ills. Among his most potent discoveries was this potion – the ingredients for which are so rare and the purification processes so demanding that he only ever made two. One he used to cure King Yunan, a Persian monarch who later betrayed and beheaded him. The second he entrusted to his daughter, who passed it on as a family heirloom.

Imbibing this potion sends one into a deep sleep for 12 hours. During this time the body purges itself of all impurities, ailments and ills. The character regenerates any lost limbs, recovers lost Hit Points and Fatigue levels, and is cured of any diseases – both natural and magical.

These – and other items from the repository – might still be held within the city, perhaps even inside Al-Azharmosque itself.

narcotics, weapons, slaves and even occult goods. Though many of these items are not technically illegal, those who sell them are often disreputable types who would rather keep their dealings secret. Equally, some of those purchasing the services of prostitutes, stock-piling weapons and so forth would like to do so as discretely as possible.

More than anything else for members of the Order, the Grand Souk is a place to spy upon others and gather rumours. There are more tales and tit-bits of gossip exchanging hands here than any other produce. Most are little more than snatches of half-heard conversation and the malicious speculations of rival traders, but others remain extremely accurate. Accordingly, the Preceptor of Cairo maintains a network of spies in the souk, led by a woman named Batin. Each day, she writes down details of what she and her accomplices have learned. She then deposits a note at a regularly changed drop-off point somewhere in the commercial district, for the Preceptor to collect.

Alchemical Ingredients

Islamic alchemists possess a mastery of herbalism and potions unmatched by western European scholars – indeed, the word alchemist is derived from ‘Al Khem’ meaning ‘of Egypt.’

The vast majority of alchemists in Cairo concern themselves not with the creation of gold or prolonging of life, but the manufacture of medicinal balms and elixirs. Over many years, they have devised an assortment of wondrous recipes, utilising exotic reagents and making creative use of even commonplace plants. These can cure everything from warts to wasting sickness.

Some of the potions freely available for purchase in the Grand Souk include:

Potion	Cost
Elixir of Drowsiness	50 SP
Alchemist’s Panacea	100 SP
Restorative	50 SP

Elixir of Drowsiness: Typically, this potion is used to help those unable to fall asleep. A character who drinks this potion must succeed with a difficult (-20%) Resilience Test or acquire three levels of Fatigue. These may be recovered as normal.

Alchemist’s Panacea: This potion is a general aid to recovery from sickness and poison. A character who drinks it benefits from a +10% bonus on all Resilience Tests either to resist or shake off the effects of poison and disease. This bonus lasts for one week.

Restorative: Containing natural antiseptics and reagents that speed the healing process, a Restorative facilitates a swifter recovery from injuries. Characters that drink one receive their next bout of natural healing at the next quickest rate (see the *Legend Core Rulebook*, page 86).

Alchemists who restrict themselves to the manufacture of such goods may operate openly. Those who fashion poisons and more esoteric elixirs must ply their wares elsewhere.

The Under–Souk

Behind closed doors, the Egyptian people are deeply superstitious and have a culture that has acknowledged and made use of magic for thousands of years. Despite the reservations of the current Islamic authority, such beliefs have not been abandoned overnight.

The Under-Souk has no permanent location. Instead, it moves from week to week. Sometimes it is located inside caverns beneath the Cairo streets, at other times in tents at the edge of the city. It can

even take place aboard ships floating on the Nile. Locating the Under-Souk requires a familiarity with the city's underworld – and a few well-placed bribes or threats, or the promise of a favour to be returned at a later date.

Black Alchemy

A secret trade in occult alchemical goods and other illicit products thrives in the Under-Souk. Many of these concoctions can trace their roots back to the ancient world – to Greece, Babylon and the like – but have been refined by further by modern alchemists. Some of the poisons available here include the following.

Poisons	Cost
Hecate's Ire	500 SP
Venom of Tiamat	900 SP

Hecate's Ire: A variation on an ancient Greek recipe, this virulent poison both numbs the body and stymies the mind. It has found use as a weapon against sorcerers, because of its ability to inhibit clear thought and, thereby, the casting of spells. Such a poison could be of great use to warriors of the Order.

Application: Inhalation

Onset time: 1 Combat Round

Duration: 1 hour

Resistance Time: One Resistance roll

Potency: 50

Resistance: Resilience

Conditions: Agony, Dumbness

Antidote/Cure: Successful use of the Healing skill within the first minute will reduce the duration of the poison's effect to 5 minutes.

Venom of Tiamat: Allegedly based on the poison of the Babylonian God, *Tiamat*, this venom is amongst the most deadly known to man. Its effects come in two waves, however, giving anyone exposed at least a chance to consume the cure – leaves from the plant known as *Marduk's Tongue*.

Application: Injection

Onset time: 1D3 Combat Rounds

Duration: 2D6 hours

Resistance Time: Special. The first Resistance Test must be made at the end of the Onset Time. If this test is successful, the poison has no effect upon the victim. If it is failed, the victim experiences Nausea.

A victim who succumbs to Nausea acquires 1 level of Fatigue and must test again one hour later. Failure of this test indicates the onset of a second set of symptoms – Bleeding from the wounded location. This persists for the Duration of the poison.

Potency: 75

Conditions: Nausea, Bleeding*

Antidote/Cure: Leaves from the plant, *Marduk's Tongue*, mixed with water and crushed into a paste, must be administered to the wounded location with a successful Healing Test. This immediately neutralises the effects of the poison and prevents further damage.

*Venom of Tiamat is so potent that the victim suffers 1 HP of Bleeding Damage from each wounded location every half an hour.

Some of the potions available in the Under-Market include the following.

Potions	Cost
Potion of the Cooling Shade	250 SP
Water Essence	350 SP

Potion of the Cooling Shade: Many visitors to the eastern lands, particularly those from central and northern Europe, are unprepared for the harsh conditions they encounter here. The desert sun can serve as an unrelenting foe, sapping strength from even the hardest travellers – especially those adorned in heavy, steel armour.

A Potion of Cooling Shade soothes boiling blood and scorched brow by magically lowering the body's temperature. It confers a +20% bonus on all Resilience Tests made to endure the rigours of life in the desert. It also restores 1 level of Fatigue.

The key ingredients for the potion are ice crystals gathered from beneath the desert sand just as the sun rises, and moisture collected from the breath of a dune ghoul.

Water Quintessence: In the blinding heat of the deserts that stretch out endlessly from the shores of the Nile, water is more precious than gold. There are many travellers that have killed, or been killed, to acquire it.

Using a complex system of distillation that involves burning the blood of an Ifrit, alchemists from Egypt have learned to produce a purer, more concentrated form of water. This quenches thirst ten times more effectively than normal water, and is virtually immune to the effects of normal evaporation. A single flask of Water Quintessence can sustain a desert traveller and his mount for a fortnight.

Knives for Hire

Besides the alchemical goods outlined above, the Under-Market also does a healthy trade in exotic weapons and armour, hunting beasts and slaves. There are also a number of individuals who sell their services here. These include thieves, mercenaries and assassins – men with empty hearts and even emptier purses. The notorious gang known as Anubis' Jackals operates out of the Under-Souk, identifying marks, recruiting new members and hiring out their services to anyone who can pay. If a group of unwary travellers ventures into the Under-Souk they had best tread warily, lest they find themselves the target of unwanted attention.

Prior Amun Re

(Third Degree Guardian Priest)

Custodian of Cairo for more than a dozen years, Amun-Re has proved his skill and devotion on numerous occasions. He has bested djinni, hunted Rhakim (Arabian vampires) through the desert nights, and sent countless witches and sorcerers to their final judgement.

It was not always thus. Amun-Re was born to a poor family in Upper Egypt, and raised to believe in the old Gods – Horus, Isis and Ra. His childhood was filled with tales of spirits and supernatural beasts, and a belief that magic is all around. When Amun-Re's tribe was attacked by a Rhakim, he showed extraordinary resilience, fighting off the creature's influence and driving it away. The resultant hunt to finish the beast led him into contact with the Order. His talent was quickly recognised and he was presented with the opportunity to train as a guardian priest. Key to this was his conversion to Christianity – an act not taken lightly by the young Egyptian. For a full year he studied the Bible and lived as a hermit, considering whether he could commit himself to this new religion. At the end of his consideration, it is said he emerged from the desert with a profound faith and a determination to see God's will done.

Amun-Re has at least a dozen aliases and contacts across all strata of Cairo society. This enables him to gather a wealth of information and gossip, which can be used to manipulate others. In this way, the Preceptor of Cairo is able to perceive patterns of activity and unearth hidden schemes that would otherwise be missed. These aliases include Abdul bin Zhamar the slave-trader, Omar al Fayyum the seller of secrets and Ya Bassir the smuggler of occult goods.

AMUN RE

		1D20	Hit Location	AP/HP	Combat Actions	3 (4)
STR	13	1-3	Right Leg	2/7	Damage Modifier	+1d2
CON	18	4-6	Left Leg	2/7	Magic Points	17
SIZ	15	7-9	Abdomen	2/8	Movement	8m
INT	14	10-12	Chest	2/9	Strike Rank	+16 (+13 in armour)
POW	16	13-15	Right Arm	3/6		
DEX	17	16-18	Left Arm	3/6		
CHA	14	19-20	Head	0/7		

Armour: Hard leather
Equipment: Ankh Amulet*, Sceptre of Ozymandius*, scimitar, dagger, Healing draught, steel bracers, recurve bow, 10 broadhead arrows, disguise kit, several changes of clothes
Notable Skills: Athletics 80%, Commerce 54%, Courtesy 47%, Culture (Egyptian) 96%, Culture (Holy Roman Empire) 78%, Disguise 110%, Divine Fervour 29%, Evade 75%, Influence 102%, Insight 99%, Language (Arabic) 81%, Language (French) 35%, Language (Latin) 56%, Lore (Occult) 63%, Lore (Regional) 98%, Perception 95%, Resilience 61%, Ride 71%, Stealth 97%

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Scimitar and dagger	103%	M	1D8	6/10
Dagger	103%	M	1D4+1	6/8
Recurve bow	88%	H	1D8	4/8

NOTES

Ankh Amulet and Sceptre of Osiris: Heirlooms of his tribe, Amun-Re’s two magical items were given to him by his ailing father who charged him to destroy the enemies of his people. Amun-Re initially refused to accept them, stating that symbols of the ancient gods could not be born by one sworn to the new faith. His father insisted, however, stating that the ankh is a symbol of life – something valued by his new religion – and that Ozymandius was simply a man. Reluctantly, Amun-Re acquiesced to a dying man’s wish.

The Ankh Amulet increases the wearer’s rate of healing by three steps (*Legend Core Rulebook*, page 86). Note that a character’s rate of healing cannot increase beyond 1 HP every 12 hours. In addition, the wearer can heal from Major Wounds without the need for medical aid.

The Sceptre of Ozymandius duplicates the effects of a Magnitude 6 *Spirit Block* spell (*Legend Core Rulebook*, page 188) for whomever is holding it.

Abn Qar (Second Degree Hieromonk)

To turn aside from the path of Islam is to accept a death mark – particularly when one’s father is a prominent nobleman in Persia. Yet that is exactly what Abn Qar did – abandoning his family, his friends and the life of luxury that would have been his had he stayed.

For several years he wandered the near east, eventually settling in Constantinople. There, he began his training as a guardian priest under the tutelage of the Byzantine Preceptor. Three more years followed in th Mont St Michel after which he was assigned to the Cairo Preceptory.

There are only two people who know exactly why Abn Qar left his home – his friend and mentor, Amun-Re, and Emil Castaigne. Many guess that he lost faith in his old religion or experienced a conflict with his family. Both are true, but tell only a fraction of the story. Abn Qar’s father is a sorcerer of rare power and singular malevolence; a man who will stop at nothing to get what he wants - and what he has always wanted most is a son.

Following the birth of three daughters, Abn Qar’s father began to despair of this happening. Accordingly, he took matters into his own hands. As a child, all Abn Qar knew was that his mother had died while giving birth to him. This was a weight he carried with him. As a young man, stumbling upon his father’s grimoires and notes, he learned the truth – his mother had been sacrificed to ensure she gave birth to a boy. Worse than this, her soul was ransomed to the devil that oversaw this special birth. With such knowledge, Abn Qar fled – but with a promise to one day return.

Abn Qar has dedicated his life to learning all he can about the foul arts practised by his father and others like him. His knowledge has proven invaluable to Amun-Re time after time. Ultimately, Abn Qar hopes to confront his father and enact retribution for his mother’s murder.

		1D20	Hit Location	AP/HP	Combat Actions	3 (4)
STR	13	1–3	Right Leg	2/5	Damage Modifier	+1d2
CON	12	4–6	Left Leg	2/5	Magic Points	11
SIZ	14	7–9	Abdomen	2/6	Movement	8m
INT	13	10–12	Chest	2/7	Strike Rank	+16
POW	18	13–15	Right Arm	2/4		
DEX	11	16–18	Left Arm	2/4		
CHA	13	19–20	Head	0/5		

Armour: Hard leather
Equipment: Twin Damascene Daggers, Silver dagger, concealed blade
Notable Skills: Athletics 45%, Culture (Persian) 74%, Evade 89%, Lore (Occult) 102%, Language (Arabic) 75%, Language (Latin) 44%, Lore (Alchemy) 83%, Persistence 77%, Resilience 47%, Ride 48%

WEAPONS				
Type	Weapon Skill	Size	Damage	AP/HP
Paired Damascene daggers	78%	S	1D6+1	10/12
Thrown dagger	75%	S	1D6+1	10/12
Concealed blade	45%	S	1D4	5/4

Beset (Second Degree Guardian Priest)

Born to a tribe of nomadic assassins, Beset was raised from birth to tread a warrior’s path. At the age of ten, Beset faced the trial of *Sep Motem* – the blade reborn. It was to mark her coming of age, and acceptance into the clan. She endured ten days alone in the desert, survived a dose of scorpion venom and bested combatants twice her age. For her final test, however, she was paired against her sister, Arani, and told to fight to the death. Beset won the contest but refused to kill her sibling. Her father was outraged at this display of weakness and cast her from the clan, banishing her to the deep desert where she was to suffer a slow and painful death. Against the odds, Beset survived. More than that, she experienced a vision of John the Baptist – a vision which lead her to water and food, and then to safety.

Once she had recovered her strength, Beset made her way to the Preceptory in Cairo and swore her services to the Preceptor and the Order. How she knew where to find them, she never really understood – it was simply another sign of the profound faith she now possessed.

Since joining the Order, Beset has taken an increasing interest in the work of the artificer-smiths who serve the Prior Artifex. Alongside her exceptional skills as a warrior, she has discovered a real talent for invention. She is often found tinkering with mechanical devices and searching for ways to refine the tools available to the Order. On more than one occasion, she has expressed a desire to travel to the Mont St Michel and study under the tutelage of the Prior Artifex. She has also started to experiment with inventions of her own with, so far, rather mixed results.

		1D20	Hit Location	AP/HP	Combat Actions	4 (5)
STR	14	1-3	Right Leg	1/6	Damage Modifier	+1d2
CON	17	4-6	Left Leg	1/6	Magic Points	10
SIZ	12	7-9	Abdomen	2/7	Movement	8m
INT	15	10-12	Chest	2/8	Strike Rank	+18 (+16 in armour)
POW	10	13-15	Right Arm	1/5		
DEX	20	16-18	Left Arm	1/5		
CHA	14	19-20	Head	2/6		

Armour: Assassin’s armour (+10% on Stealth Tests)

Equipment: Silvered falchion, consecrated dagger, shortspear, net, sling, 10 bullets, , climbing kit, grappling hook and rope (50 ft), lock picks, writing kit, blade venom, water quintessence

Heroic Abilities: Natural Inventor

Notable Skills: Acrobatics 75%, Athletics 90%, Brawn 51%, Craft (Blacksmith) 65%, Culture (Persian) 63%, Divine Fervour 23%, Engineering 71%, Evade 89%, Language (Arabic) 75%, Language (Latin) 29%, Lore (Occult) 43%, Mechanisms 80%, Perception 86%, Resilience 69%, Ride 55%, Stealth 95%, Unarmed 93%

WEAPONS				
Type	Weapon Skill	Size	Damage	AP/HP
Falchion and dagger	120%	M	1D6+2	6/10
Dagger	120%	S	1D4+1	6/8
Shortspear and net	110%	L	1D10+1	4/10
Net	110%	S	1D4	2/20
Sling	105%	L	1D8	1/2

Adventure Seed

When Abn Qar learns the name of the devil that holds his mother's soul in torment, he begins to plan a way to set her free. This will involve summoning the devil and attempting to bind and control it in some way.

The players might be approached by Abn Qar for help or they might unearth his plans in the course of an investigation. Either way, they will need to decide whether to aid in him his attempt or act against him. Are his actions justifiable – or has he crossed a line?

If Abn Qar succeeds in summoning the devil, it will prove a difficult enemy to control – and it may even be that the devil has orchestrated the entire situation in order to trap the guardian priest and claim his soul alongside his mother's.

Hadeem Ra-Iss

Not all of those who thrive on the trade passing in and out of Cairo reside within the city itself. Many pass up and down the Nile or wander the sands of the desert. One such nomadic soul is Aadeem Ra-Iss. He and his people – the *Hakim Badiya Rajul* – live in the desert east of the Nile, but travel in and out of Cairo on a monthly basis. While they are at peace with the Islamic authorities that rule the city, they follow an older path. Their beliefs are based on the teachings of Zoroaster and originate from ancient Persia.

To the *Hakim* the world is a shifting sea of golden sand, the passing of a man's life no more permanent than a dune. Each wind may see all trace of his deeds removed from existence as though they never were. All life therefore is a search for something lasting, tempered by the knowledge that everything fades – even the buildings of stone that men throw up against the wind and sand. To add permanency to their existence, the *Hakim* practice a form of ritual tattooing – an art that involves marking both their bodies and souls. They embellish the only constant in their lives – their own flesh – in the belief this has an enduring effect on the spirit. To many this seems like superstitious nonsense. However, the *Hakim* are quite correct; and the skills they have developed – taught to them long ago by an imprisoned Marid – form the basis of a unique form of magic.

Aadeem Ra-Iss is Master of Inks, a title that confers upon him both leadership of his tribe and control of the powerful tattoo-magic they employ. He alone can inscribe new markings upon those deemed worthy, and marshal his people to summon the arcane forces that give them life.

Each tattoo that is inked by the *Hakim* is linked with a particular aspect of their understanding of the divine. They see each marking as invoking one of the faces of the ancient, powerful spirits that ruled in a time before mankind. These spirits are benevolent and cruel, wrathful and mild, intimate and aloof. They are all that men can know, and infinitely more. The tattoos are a link to their eternal nature: a channel through which one can know and be known.

There are many tattoos that the *Master of Inks* may bestow – all of which must be earned. The most common are listed below.

New Preternatural Gift

Natural Inventor

Requirements: INT 15 or higher, Mechanisms and Engineering 70% or higher

Hero Points: 6

Duration: Special

The character is able to jury-rig a short-lived device that provides a useful advantage for any given task. This should translate as a +10% Modifier to Skill Tests pertaining to a single goal or encounter.

Using this gift costs one Magic Point and requires a successful Craft, Mechanisms or Engineering Test. The difficulty of this Test can be modified up or down depending upon the availability of raw materials and tools.

Examples of the sorts of things that can be crafted with this gift include:

- A medical tool that aids in the extraction of an impaled weapon
- Bespoke lock-picks that can tackle an unusual lock
- A counter-weight that increases the accuracy of a bow
- Shoe-pads that disperse a character's weight and allow him to more easily conceal his tracks
- A pair of gloves that aid a character in his efforts to climb up a steep cliff

If the Games Master wishes, rather than allowing the device to work for the duration of an encounter, he may roll a D6 to determine how many times the device may be used before it stops working.

If the character spends a Hero Point (as well as a Magic Point), he is able to construct a more impressive device. This will either provide a +25% bonus for the relevant test(s) or last for an entire adventure.

In all instances the player must be able to devise a plausible idea for the device he wishes his character to build. The Games Master must also sanction the use of the Gift.

For 1 Asset point, a character with this Gift can select an *Inventor's Pack* as part of his equipment. This contains enough tools and raw materials to use the Gift three times.

Adventure Seeds

Sibling Rivalry

Since being spared by her sister during the trial of *Sep Motem*, Arani has been burdened with an unshakeable shame. She is shunned by the rest of her clan, and treated as little more than a servant. Her father has told her that it would have been better had she died during the trial – then he could have honoured her memory. Now, she is simply a reminder of Beset's betrayal.

Desperate to prove her worth, Arani sets out to capture her sister and drag her back to her people where the ritual of *Sep Motem* can be repeated. This time, Arani is determined that she will be the one who walks away – and that she will find absolution for her shame in her sister's death.

Can the players prevent the kidnapping or must they go after Beset and try to rescue her – even if it means facing her assassin-clan?

Deep Blue

In her efforts to master the wondrous technology employed by the Order's artificers (and prove herself worthy of a place beside the Prior Artifex), Beset has built a prototype submersible craft. She has dubbed the vessel *Scylla*. Crafted from overlapping steel plates and powered by compressed steam, the craft moves through water like a silver eel. If the kinks can be ironed out, it could prove a valuable asset for the Order.

When rumours reach the Cairo Preceptory of a strange sea-monster in the waters off the Greek island of Karpathos, Beset persuades Amun-Re this is a perfect opportunity to test her invention. Reluctantly, the Preceptor agrees. Beset will need help manning her craft and drafts in the assistance of visiting guardian priests – the players.

Who knows what they will find in Karpathos? Will there be a real monster of the deep to fight or simply an overgrown shark that will not take kindly to an intrusion into its territory? And will the prototype prove sea-worthy or will Beset's aspirations mark her as the Icarus of the seas?

Miyah (Running Water): The recipient instinctively knows which direction to travel in to find a natural water supply.

Nabat (Plant): The person tattooed acquires an affinity with nature. All Tests pertaining to the cultivation of crops and the understanding of plants receive a +20% Bonus.

Quwwa (Strength): The recipient acquires the strength of *Timsahh-Re* – a war spirit represented by a crocodile-headed warrior. His Strength is increased by 4.

Shams (Sun): The skin of the person tattooed no longer burns in the sun.

Aswas (Courage): This tattoo confers immunity to fear, both natural and supernatural.

Ayn (Eye of Wisdom): The bearer of the tattoo acquires great insight and empathy. All Insight Tests receive a +20% bonus.

Husam (Sword): The skill of the warrior is bestowed with this tattoo. All weapon styles increase by 10%.

Ruh (Spirit): The recipient is able to perceive spirits and djinni.

Beyond these most oft-used tattoos are many more. The shape and power of each is recorded in a cave beneath the desert sands – a place known as the *Qudssi Ghar*. When a new Master of Inks is to be chosen, the cave appears as if by magic in the aftermath of a great storm. The new Master of Inks stays within for a full year to learn his craft, and to inscribe every tattoo upon his own skin. Upon his exit, the cave vanishes once again beneath the dunes.

Those wishing to travel the deserts of Lower Egypt, particularly the trackless wastes far from the Cairo, often seek the aid of the *Hakim*. Their skill as guides is unparalleled – and is augmented further by the arcane tattoos they bear upon their skin. Whether they seek the fabled City of the Djinni or the lost Temple of Solomon, explorers in the wastes can do no better than to seek out the *Hakim Badiya Rajul* – the wise men of the desert.

Help or Hinderance

Players are most likely to encounter Kalim – or to discover the Oasis of the Slums – if they explore Cairo's poor district. It is entirely possible that if they are sick or injured themselves they will stumble across the Oasis and be offered assistance. How they respond to that, certainly if they realise that Kalim is an inherently magical being, could prove interesting. He is a peaceful man, but if persuasion and trickery (perhaps, using his Illusion ability) will not rid him of troublesome guests he will resort to violence. The Oasis is too important to him to abandon it without a fight.

Kalim

As with all great cities, Cairo has its slums. These are a mixture of cramped and remote alleyways where the unwary fall prey to cutthroat gangs, and tattered tents that offer little shade from the burning air. In these poor areas, desperate people scratch out a living, unsure from day to day where their next meal will come from.

In such a place, there is a refuge – the Oasis of the Slums – and a man who might help them. He is known simply as *Kalim* or the Keeper of the Oasis.

In truth, the Oasis is nothing more than a walled garden, shaded from the sun and fed by a deep underground water supply that nourishes a variety of plants and trees. These carry fruits that seem to be ripe all year round. Within its confines the poor are offered something to eat and drink, and an escape from the blistering heat. *Kalim* seems always to be present. Willingly, and with apparently unending patience, he ministers to the sick and listens to the complaints of those who have been wronged. It is said that merely by talking with the Keeper one's troubles are lessened.

As one would imagine, there are many who would like to visit the Oasis. Somehow, however, it is never overrun – there are always just as many people as *Kalim* can tend to properly. And after a day of rest, few feel the need to return the following day.

Kalim is a *Natus Ignis* – a child of djinn and mortal. As remarkable as that is in itself, it is not the whole story, for unlike every other *Natus Ignis*, it was Kalim's father who was mortal and his mother who was djinn. This meant that he, a mortal child, grew within the womb of a djinn willing to remain manifested for the duration of the pregnancy. There are no tales of this having ever happened before.

As a result of his unique parentage, Kalim has a number of wondrous abilities. To begin with, he is over two hundred years old, though he appears to be a man in his thirties. He is also possessed of remarkable vigour, seeming never to tire. His gift for tending plants and healing the ailments of others is without peer; it is as though he knows precisely what they need to recover their health and provides it.

Kalim has maintained the Oasis for more than two decades now. If anyone ever asks about his past, he will say no more than that he was not always a man who cared for others. It is also said he looks sad as he utters such words. The truth is that for many years, Kalim abused his power, accruing great wealth for himself and lusting after every pleasure that could be found. It was only as he saw others grow old and die that he came to understand the fragile nature of mortal existence. Like flowers, they flourish and then wither – and without care they perish all too soon. He thus became the Keeper – a gardener of sorts, tending to the lives of those around him. To Kalim, the people he tends are his garden; beautiful and wondrous as any true Oasis, filled with all the colours of life.

Within Cairo a number of officials have heard of the Keeper of the Oasis but consider him no more than an eccentric holy man with a gift for healing. Those in power have little desire to visit the slums and so never learn the truth of the matter.

Mark of Respect

On very rare occasions, the *Hakim* have been known to bestow tattoos upon honoured outsiders: this is the ultimate mark of respect for one outside the tribe.

How a player might react to this offer – especially if he was given the tattoo before realising what it is – could provide some interesting roleplaying opportunities.

KALIM

		1D20	Hit Location	AP/HP	Combat Actions	3
STR	16	1-3	Right Leg	1/8	Damage Modifier	+1d2
CON	26	4-6	Left Leg	1/8	Magic Points	30
SIZ	14	7-9	Abdomen	1/9	Movement	8m
INT	17	10-12	Chest	1/10	Strike Rank	+16
POW	30	13-15	Right Arm	1/7		
DEX	15	16-18	Left Arm	1/7		
CHA	16	19-20	Head	1/8		

Armour: None

Equipment: Staff, healer's kit and herbs

Traits: Ageless, Empathic Healer, Illusion, Scorch

Notable Skills: Culture (Egypt) 90%, First Aid 130%, Healing 120%, Insight 100%, Lore (Gardening) 119%, Lore (Occult) 52%, Meditation 90%, Resilience 100%, Perception 60%

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Staff	100%	M	1D6	4/6

NOTES

Ageless: Kalim has not aged in a long time, and would seem to be immortal.

Empathic Healer: Kalim instinctively knows how best to treat ailments, from cuts and bruises to deadly diseases. Any time he successfully uses the First Aid skill, the creature he tends recovers 3 HP; with a Critical Success it recovers 4 HP. When curing poison or disease, Kalim is able to add double the critical value of his skill to the patient's next Resilience Roll.

Illusion: Kalim has the innate ability to shift others' perception of reality. He can, at will, duplicate the effects of the Divine Magic spell, Illusion (*Legend Core Rulebook*, page 184). For each point of Magnitude of the 'spell' he must expend a Magic Point.

Scorch: Kalim can exhale a blast of scalding air. This inflicts 1D10 Damage to three random locations.

There are few creatures – either real or supernatural – the Arabian peoples fear more than the djinni. Variouslly labelled as demons, spirits and wraiths of the desert, they are in fact elemental beings that frequent the lonely places of the world such as deserts and mountains. Their natural form is incorporeal, but they dwell on the mortal plane. This means that magic aimed at spirits and extra-planar beings is ineffective against djinni.

According to one Arabian legend, after God had made angels, but before he made man, he created djinni. The angels he made from pure light; humans from clay; and the djinni from smokeless fire. It is said that for a time the djinni had the world to themselves but with the creation of man they were either banished in some way or forced to hide.

Most Arabian occultists acknowledge the existence of at least four different kinds of djinni – Ifrit, Shaytan, Marid and Jann – but there are tales of at least as many again. The most commonly encountered types of djinni are the Ifrit and Jann. All Djinni speak a common tongue, but each ‘species’ also has its own dialect. In addition, most are able to converse in a range of regional languages.

Ifrit

The Ifriti are violent beings that hold little respect for living creatures – especially mankind, whom they regard as vulgar and uncivilised. A sorcerer who successfully binds an Ifrit to his service needs to be very careful; it will undoubtedly seek to corrupt and wilfully misinterpret any task it is assigned to and, once freed from its shackles, will likely seek revenge for its enslavement.

Like all djinni, Ifriti have two forms. The first is their incorporeal form – or ‘true’ form, as they would see it. The second is a manifested – physical – form. It is rare for a djinn to assume its manifested form without having being coerced to do so – for instance, when bound by a sorcerer.

Possession

To attempt a possession, an Ifrit must have a clear line of sight to its target, which must be within a number of meters equal to or less than its POW. It must then succeed with an Opposed Skill Test, pitting its Influence against the target’s Persistence. If successful, it inhabits the target creature for a number of days equal to its POW. After this time, it must abandon the body – though it may elect to do so at any time before this. If the Ifrit fails the Test, it cannot attempt to possess the same creature for a full year.

While in control of a creature, the Ifrit retains its own INT, POW and CHA but uses the host’s physical Characteristics. The Ifrit also retains its own Skills, and full knowledge of any spells it can cast.

The Ifrit may attempt to extract information – such as a particular memory or fact – from its host’s mind. This requires an Opposed Influence vs. Persistence Test, and may only be attempted once for each particular piece of information being sought.

Spells: All Ifriti have some knowledge of Sorcery. Typically, they are able to cast the following spells: Animate (Sand), Diminish (Constitution), Holdfast, Phantom (Sight).

Vulnerabilities: As creatures associated with the element of fire, Ifriti are vulnerable to water-based effects. Any water-based spells automatically cause maximum damage to an Ifrit. In addition, an Ifrit will never willingly cross a large body of water.

An Ifrit that has taken possession of a living creature may be forced from its host if held underwater. Indeed, Ifriti are terrified of drowning. If the possessed creature is brought to the point of drowning, the Ifrit is forced to abandon its host and manifest in its physical form. In addition, this experience weakens it, robbing its natural armour for one day – a day during which the Ifrit cannot leave its physical form.

IFRIT

	Dice	Avg	1D20	Hit Location	AP/HP	Combat Actions	5 (6 with Djinni Blades)
STR	6D6	21	1-3	Right Leg	3/8		
CON	4D6+6	20	4-6	Left Leg	3/8	Damage Modifier	+1d8
SIZ	3D6+6	17	7-9	Abdomen	3/9	Magic Points	20
INT	3D6+6	16	10-12	Chest	3/10	Movement	12m
POW	4D6+6	20	13-15	Right Arm	3/7	Strike Rank	+21
DEX	4D6+9	25	16-18	Left Arm	3/7		
CHA	3D6+3	14	19-20	Head	3/8		

Armour: 3 (Leathery Skin)

Traits: Djinni Blades, Fire Mastery, Incorporeal, Possession, Spells, Vulnerabilities

Notable Skills: Athletics 50%, Brawn 75%, Language (Djinni) 70%, Language (Ifriti) 90%, Language (Arabic) 50%, Language (Latin) 30%, Lore (Occult) 70%, Lore (Regional) 85%, Perception 70%, Persistence 65%, Resilience 80%

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Ifriti Tulwar	L	L	95%	D12	8/10
Djinni Blades	M	M	95%	1D6+6	7/10

NOTES

Djinni Blades: Some Ifriti are armed with twinned scimitars, crafted using their mastery of flame and magic. These weapons are honed to such sharpness they can slice through metal or stone. The AP of any armour struck is halved (rounding down).

Damage	STR/DEX	Size	Reach	Combat Manoeuvres	AP/HP
1D6+6	8/11	M	M	Bleed, Sunder	8/10

Djinni blades must always be wielded as a pair. If not, treat them as normal scimitars with increased AP and HP.

Fire Mastery: As creatures of the fire element, Ifriti are immune to all forms of heat and fire-based damage, including that caused by spells. In their manifested form, they can heat any part of their body to scalding temperatures. This allows them to inflict D8 damage upon any object or creature that comes into contact with the heated area. Metal armour offers no protection against this damage.

Incorporeal: In their natural form, Ifriti are insubstantial beings that cannot interact with the physical world – though they can see and hear normally. They are not, however spirits; nor are they demons. Therefore, spells designed to target such creatures do not affect them. An incorporeal Ifrit is visible as a vaporous red shade if viewed with a Hoffman Lens or similar magic.

Possession: An incorporeal Ifrit can take possession of a living creature, controlling its actions as a puppeteer does a marionette.

Protective Magic

In response to their fear of the Djinni, Arabian sorcerers have devised several spells to protect them from their malign powers and influence.

Djinni Resistance

Autonomous

This spell prevents incorporeal Djinni of up to 3 POW per 10% of the caster's Sorcery (Grimoire) skill from possessing the recipient.

Note that Djinni Resistance may be coupled with the spell Protective Ward (*Legend Core Rulebook*, page 203) to provide protection against the powers of a Djinni.

Manifest Djinni

Autonomous, Resist (Persistence)

This spell forces an incorporeal Djinni to manifest in its physical form. For the Duration of the spell, the Djinni is unable to leave this form.

If cast upon a Djinni that has possessed another creature, the spell has no effect.

Bind Djinni

Duration: Special, Resist (Persistence)

This legendary spell allows sorcerers to bind Djinni to their service – or even imprison them inside physical vessels as slaves.

The sorcerer may compel a manifested Djinni of up to 3 POW per 10% of Sorcery (Grimoire) skill to perform a task for him. If the Djinni fails to resist it must complete the command, using any and all of its magical abilities to see it done. Note that suicidal tasks will not be undertaken, and any attempt to request one breaks the spell instantly. The effects of the spell last until the task is completed or the caster dies.

Alternatively, the caster may attempt to imprison the Djinni inside a physical object. This can take any form, but sorcerers tend to select an object that is suitably durable and either magnificent or unobtrusive depending upon their needs. The caster may imprison an incorporeal Djinni of up to 2 POW per 10% of his Sorcery (Grimoire) skill. If the Djinni fails to resist, it is bound within the chosen object indefinitely. The Djinni may only be released if the object is destroyed or the owner of the object elects to release the Djinni. Until such time, the Djinni must serve the owner of the object in whatever way he desires. Again, suicidal acts will not be undertaken and a command to perform them frees the Djinni.

Djinni that are unsuccessfully bound – especially those that a caster seeks to imprison indefinitely – will often seek revenge against the sorcerer who attempted to enslave them.

Jann

Of all the Djinni races, the Janni are the ones who mix most freely with humans. They accomplish this using their impressive powers of illusion and transformation. A Jann can assume the appearance of any person they have touched, and many can also assume animal-forms. The most powerful can create illusions so elaborate as to be indistinguishable from reality.

Unlike most Djinni, which assume their manifested form only when compelled to do so, Janni derive pleasure from interacting with the physical world. They have been known to adopt and maintain mortal identities for months, even years. Some tales even speak of them taking wives and siring children with miraculous powers. These offspring have various names, but the Order calls them the *natus ignis* – born of fire.

Vulnerabilities: Janni cannot abide the touch of gold; it causes them great pain and contact with it traps them in their current form. Golden weapons inflict maximum damage on Janni and ignore their natural armour.



JANN

	Dice	Avg	1D20	Hit Location	AP/HP	Combat Actions	4
STR	4D6	14	1–3	Right Leg	1/6	Damage Modifier	+1d2
CON	3D6+6	16	4–6	Left Leg	1/6	Magic Points	16
SIZ	2D6+6	13	7–9	Abdomen	1/7	Movement	10m
INT	3D6+6	16	10–12	Chest	1/8	Strike Rank	+18
POW	3D6+6	16	13–15	Right Arm	1/5		
DEX	3D6+9	19	16–18	Left Arm	1/5		
CHA	3D6+3	14	19–20	Head	1/6		

Armour: 1 (Tough Skin)

Traits: Illusions, Incorporeal, Shapeshift, Trickster, Vulnerablities

Notable Skills: Evade 95%, Gambling 60%, Influence 80%, Insight 80%, Language (Djinni) 70%, Language (Janni) 90%, Language (Arabic) 70%, Language (Latin) 50%, Perception 65%, Seduction 70%, Sleight 50%, Stealth 60%

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Janni Sabre	M	M	85%	1D8	7/10

NOTES

Illusions: Older Janni have the natural ability to stimulate illusions within the minds of mortal creatures. These duplicate the effects of the Divine Magic spell, Illusion (*Legend Core Rulebook*, page 184). For each point of Magnitude of the ‘spell’ the Jann must expend a Magic Point.

Incorporeal: In their natural form, Janni are insubstantial beings that cannot interact with the physical world – though they can see and hear normally. They are not, however spirits; nor are they demons. Therefore, spells designed to target such creatures do not affect them. An incorporeal Jann is visible as a vaporous blue shade if viewed with a Hoffman Lens or similar magic.

Shapeshift: By expending a Magic Point, a Jann may assume the shape of any mortal creature with a SIZE no more than 5 points higher or lower than the Jann’s own. Jann use this ability to manifest on the physical plane.

If a Jann has touched a particular creature, it may expend 1D3+3 Magic Points to assume that specific form. Physically, the likeness is perfect – though the Jann acquires no specific skills or knowledge possessed by the mimicked creature.

Trickster: So proficient are Janni in the arts of subterfuge and deceit that they may re-roll Opposed Gambling, Influence, Insight and Seduction Tests. The re-roll may be made after the opponent has rolled, but if this is the case the new roll must be taken even it is worse than the first.

Verse 4.2

ADVENTURES IN CAIRO

For more than fifty years, the forces of the Knights Templar have been gradually increasing their knowledge of occult matters and adding to their store of arcane objects. This is a path that sooner or later must set them at odds with the dictates of the Order, and could lead to a conflict that would shake the foundations of Christendom.



The Cardinal-Obscure has known about the Templars' activities since before he assumed his position as head of the Order. At present, however, he has no wish to engage the Templars directly or to sever the links between the two organisations – particularly given the weakening of the Order's power in the east and the influence the Templars now hold there. Instead, he wishes to employ guile and subtlety – those secret weapons that members of the Order have wielded so effectively for centuries and more. In this way, he plots to undermine the Templars' efforts and thwart their search for further occult power whilst avoiding open warfare.

Background

It has long been a goal of the Knights Templar to discover the hidden resting place of the fabled treasures of Solomon. They believe that with such a store of items, their mastery of the occult would be unmatched.

This quest has turned up many leads, most of which have turned out to be dead ends. Two months ago, however, a scholar in the Templar's employ learned of a secret chamber hidden amongst the ruins of the library of Alexandria in northern Egypt. Nowhere in the ancient world was so much knowledge gathered together in one place. If the Templars can locate this chamber – and the manuscripts within – they will be a step closer to finding the treasures of Solomon.

Starting the Adventure

The players involvement in the adventure begins with the disappearance of Amun-Re and presupposes the players are just arriving in Cairo – perhaps en route to the Holy Land or following

The Great Library

The greatest repository of knowledge the ancient world had ever seen, the Alexandrian library was constructed under the auspices of the Ptolemaic dynasty in the 3rd century BC.

According to legend, it was burned to the ground in 48 BC at the command of Julius Caesar. Most historians claim this was an accident but there are those who believe that Caesar was engaged in a personal battle with a powerful djinn, and that during his hunt for the creature the library was destroyed. Whatever the truth, the library – and with it, a great store of wisdom – was lost.

The library, however, was not a single site. Smaller repositories were scattered around the edge of the city to ensure that any single act could not rob the world of so much knowledge. It was within these sister libraries that many forbidden tomes were hidden.

The site which the Templars now excavate is one such repository – and the books buried within were considered some of the most dangerous.

the completion of an adventure. If this is not the case, the timing for when Amun-Re went missing may need to be altered.

Unsure what to do about his superior's disappearance, Abn Qar asks the players for their assistance in tracking him down. Abn Qar will outline the situation.

'Amun-Re – the Preceptor of Cairo – learned that members of the Knights Templar were searching the ruins of the Great Library of Alexandria in northern Egypt. He has, for some time, been concerned the Templars are trying to acquire ever more powerful knowledge of the occult and decided to investigate. That was a week ago and he has not returned.'

'It is only two days travel from Cairo to the ruins, so I would have expected him back by now. I would be most grateful if you would visit the ruins for yourselves and see what is going on.'

Abn-Qar is unable to accompany the players himself as he is in the middle of an investigation himself regarding items hidden in Al-Azharmosque. He can arrange for a barge to transport the players along the western-most tributary of the Nile Delta. This meets the sea less than twenty miles from Alexandria, meaning the total distance of the journey will be about 150 miles.

If the players quiz Ab-Qar, he can provide the following additional information:

- A scholar from the university called *Ibrahim Ibn Musa* has gone to aid the Templars in their search. He is an expert on ancient Egyptian history and was recently researching the Library of Alexandria. Why an Islamic scholar would be helping the Templars is unclear.
- A party of guides accompanied the Templars when they set out from Cairo. The guides are members of the *Hakim Badiya Rajul*. They were lead by a man named Ali Kazir.
- Amun-Re is an experienced hieromonk, whose natural inclination is towards subterfuge and careful planning. He would not have done anything rash.

Visiting the Hakim Badiya Rajul

Before setting out for the ruins, the players may elect to visit the *Hakim Badiya Rajul* and talk to them about the work they are doing for the Templars. Members of the tribe can be found within the city limits waiting for their comrades to return.

The *Hakim* are understandably reluctant to discuss their business, but use of the Influence skill can get them talking – especially if they can be convinced the Templars are an untrustworthy bunch. Alternatively, the players could express concern for the safety of the tribesmen who have travelled north; the *Hakim* are a loyal group and look after their own.

Suitably motivated *Hakim* can reveal the following:

- Their services have been retained by a man called Marius de Gasquet. Though he has made an attempt to conceal this fact, he is a Knight Templar who has travelled from Acre.
- Tribal legends claim that there were several smaller libraries located in the desert just outside Alexandria. It is unknown what happened to these after the main library was destroyed.
- At least one of the smaller repositories contained magical lore and artefacts.
- The small libraries were each protected by a *Hafiz* (guardian).
- Those who violate a repository and are killed by the *Hafiz* are doomed to become guardians themselves.

The Ruins of the Library

The journey to the outskirts of Alexandria is uneventful. Locating the Templars' dig will require some exploration of the neighbouring desert – or directions from the *Hakim*.

Once the players come within sight of the ruins, read the following:

As you crest one of the dunes that rise up out of the desert sea, you catch sight of a plateau below. It is shielded on all sides by dunes, making it impossible to see from afar – despite being only a mile or two from Alexandria.

A handful of white tents cover the ground in front of a weathered ruin. Jutting from the sand is a stone entranceway. This had been shorn-up with wooden posts, and heaps of sand bear testimony to recent digging.

Half a dozen white-robed Arabs are crowded together beside the tents. Three other figures, all dressed in chainmail armour, are standing beside the stone entrance. It is clear from the manner of all the figures that something is wrong, and a heated argument seems to be taking place.

By the time the players reach the ruins, the Templars will already have excavated the entrance and ventured inside. However, things did not go according to plan. Only a short way into the ruins, their group was attacked. There was a sudden gust of wind which extinguished all of the torches and then something came at them. The fight was brief, disorderly and terrifying – and the Templars were quickly forced to retreat. Re-grouping out in the sunlight they found two Templars, six *Hakim* and the scholar Ibrahim ibn Musa had failed to emerge from the ruins. The group now argues about what to do next.

Command Options

In charge of this expedition is a senior Knight Templar named Marius de Gasquet. He is subordinate to a notorious Templar named Simon Morvaine – the man given command of the Templar's search for occult artefacts in the Holy Land and surrounding territories.

Gasquet has been charged with searching the library and retrieving any occult items within. With the failed attempt to enter the ruins, and the loss of two of his men, he is now unsure what to do. Simon Morvaine is not a man who accepts failure graciously. If the players do not intervene, Gasquet will procrastinate for another day before attempting a second sortie into the ruins. This attempt will be no more successful than the first, and will see Gasquet lose another of his men and three more *Hakim*. After this, he will abandon the search and return to the Templar fortress near Acre with his tail between his legs.

Although getting the Templars out of the way offers some advantages to the players, there are a few things to consider. Firstly, Amun-Re has gone missing whilst on a mission to investigate what they are doing. Thus, talking to the knights may be the best way to locate him. In addition, whatever is inside the ruins is clearly powerful enough to send a decent-sized body of armed and well-trained men into full retreat. The players might, therefore, consider putting aside their differences and teaming up with the Templars in order to deal with it.

My Enemy's Enemy

If the players approach the Templars directly and request an alliance they will need to do so in such a way that it emphasises the benefits for both groups. Gasquet is not intent on suicide, but he is determined to explore the library if at all possible. Working with the Order – a group he knows all about – could certainly help him in the short term. He knows, however, that all alliances are only temporary and will be on the look-out for a double-cross.

A rather more ingenious approach is for the players to pretend they are Templars themselves. This will require an impressive amount of bluffing and possibly the use of disguises, faked letters and so forth. If the Pplayers can show themselves privy to knowledge that only a Templar should have, they will greatly increase their chances of being believed. Such knowledge includes Gasquet's name, who he works for, where he travelled from and what he is looking for.

Regardless of whether the players manage to hoodwink Gasquet or not, he will invite characters who claim to be other Templars to venture down into the ruins with his men. If he believes the players, he is taking advantage of the back-up. If he does not, he is manipulating the would-be tricksters for his own ends and will deal with them later.

Entering the Ruins

Shorn-up by wooden posts and cleared of sand, the entranceway is wide enough for two characters to enter side by side. However, there will be limited room to manoeuvre and swing weapons.

See Maps 1 and 2 for the layout of the ruins.

There are no natural light sources inside the ruins. If the players do not take their own, they will have to stumble around in total darkness.

1 – Entranceway

Several cave-ins have destroyed much of the entrance to the library.

Even with the excavation-work that has been carried out, the entrance to the old library is cramped and unstable. A corridor of sorts, obscured in places by piles of rock, twists away into the gloom.

It was as they advanced through this area that Gasquet and his men were ambushed, and several of them were lost. When it is searched for a second time, blood stains can be seen on the ground but no sign of any bodies. There are no smears indicating that the corpses were dragged away.

The missing bodies are a result of the wards which still protect the library. Anyone who dies within the confines of the repository rises again as a skeletal guardian, now dedicated to protecting the site.

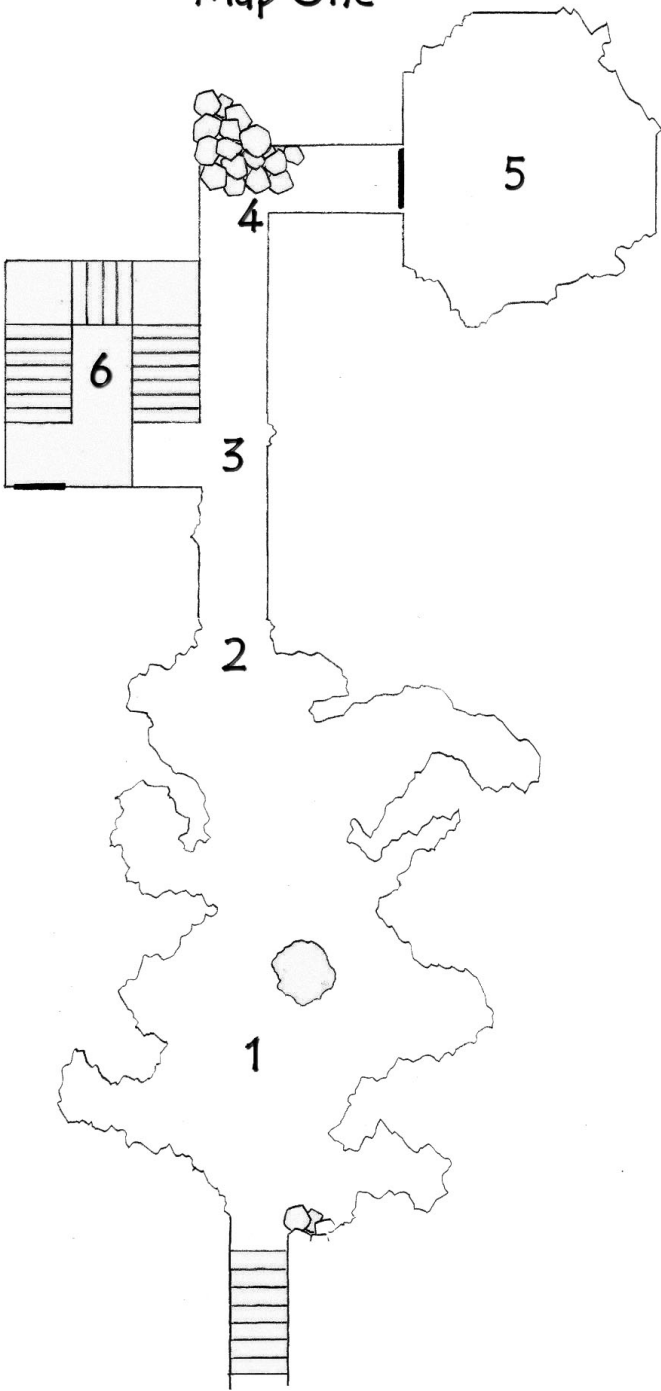
Once the players have ventured out of sight of the entrance, a cold gust of wind will extinguish all unprotected light sources. A moment later – potentially in total darkness – the skeletal guardians will attack. Wordlessly and relentlessly they emerge from nooks and crannies and from beneath the sand and attack anyone who remains inside the ruins.

There should be three times as many skeletal guardians as there are players. Given these numbers, it is recommended that the Games Master use the optional rules for fighting Underlings (*Legend Core Rulebook*, page 148). This represents the Guardians' brittle bones shattering under the force of the players' blows – making way for the others that follow.

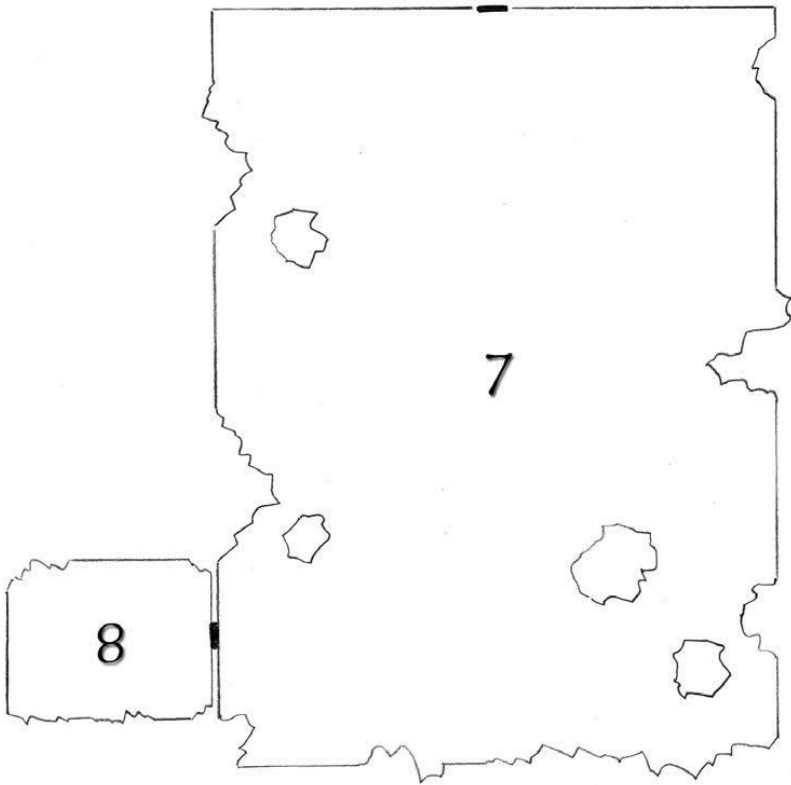
Familiar Faces

Amongst the skeletal guardians that the players face will be the six *Hakim* killed during the first journey into the ruins. There will also be one of the missing Templars. If the Games Master wishes to challenge the players, this guardian should still be wearing his full chain armour.

Map One



Map Two



2 – Malfunctioning Trap

The doorway leading out of Area 1 is partially blocked by a trap that stopped working properly long ago. A rotating circular blade, with a cruel jagged-tooth edge, jerks back and forth across the threshold.

A character who succeeds with a Mechanisms Test can determine that a pressure pad, now damaged by falling stone, once triggered the trap. Now, the device moves constantly between its 'sprung' and 'rest' positions. A pile of shattered bone beneath the doorway reveals where several skeletal guardians have fallen foul of the trap.

A character who clears away the fallen rocks may attempt to reset the trap. This requires another Mechanisms Test. Once reset, the trap can be avoided by jumping over the pressure pad and through the doorway – accomplished with an Easy (+40%) Athletics Test.

Alternatively, a character can dodge past the blade. This is not without risk and calls for a Simple (+20%) Evade Test.

SKELETAL GUARDIANS

	Dice	Avg	1D20	Hit Location	AP/HP	Combat Actions	2 (3)
STR	2D6+6	13	1–3	Right Leg	—	Damage Modifier	+1d2
CON	3D6	10	4–6	Left Leg	—	Magic Points	5
SIZ	3D6	11	7–9	Abdomen	—	Movement	8m
INT	2D6+6	13	10–12	Chest	—	Strike Rank	+12 ¹
POW	1	1	13–15	Right Arm	—		
DEX	5	5	16–18	Left Arm	—		
CHA	2	7	19–20	Head	—		

Armour: Rigid bone (AP 1), Rusty helmet (AP 3)
Traits: Immunities
Notable Skills: Athletics 50%, Perception 75%, Resilience 50%

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Sword and shield	45%	M	1D8	5/8 ²
Shortspear and shield	45%	M	1D8+1	3/5 ²
Shield	45%	L	1D4	4/10 ²

NOTES

Immunities: Skeletal Guardians are not subject to the Bleed, Impale or Stun Combat Manoeuvres. They are also immune to poison and disease, and spells that influence the mind.

¹Despite their low INT, the Guardians move with swiftness to enact their duty.

²The Guardians' weapons are old and rusty

Unstable

The walls and roof within Aarea 1 are still unstable despite the efforts by Gasquet's group to steady them. The use of explosives, destructive spells or even just misplaced blows which strike the timbers could bring the place down.

This means the players need to be careful. However, it could also provide them with an opportunity. The *Hafiz* which guards the ruins is a formidable beast – one they may struggle to best in normal combat. One alternative option is to lure it into Area 1 and collapse the roof. Every time an 'explosive' action is carried out inside Area 1, there is a 2 in 6 chance of causing a cave-in.

If the players prepare ahead of time, a character who succeeds with an Engineering Test can identify where the supports are weakest or even rig an area to collapse. This increases the odds of a cave-in to 4 in 6.

A cave-in causes 3D6 damage to 1D3 random locations. A successful Evade Test halves this damage. Typically, a cave-in covers an area 1D6 meters in diameter.

Another option is to smash the device to pieces. The blade and extending arm have 7 AP and 12 HP. Remember that weapons used to break inanimate objects can also suffer damage themselves (see *Legend Core Rulebook*, page 92).

A character struck by the blade will suffer 3D6 damage. This attack is Sundering, as per the Combat Manoeuvre.

3 – fork

Beyond Area 1 the condition of the library walls improves noticeably. Large stone blocks are now visible, many with engravings and ancient hieroglyphics. These depict men carrying objects down beneath the ground, along with images of a jackal-headed warrior and a huge snake. A character who succeeds with a Difficult (-20%) Lore (Occult) Test draws a connection between the jackal figure and Anubis, the protector god of the dead, and between the snake and Setesh, the god of the desert.

The corridor divides at this point, with one branch twisting down further beneath the sands via Area 6 the other extending away to the north.

4 – Collapse

At a point where the corridor would both continue north and branch eastwards, the ceiling has fallen. This entirely blocks further progress north, but it is possible to squeeze through a gap and go east.

5 – Spoiled Repository

Outside this room – the door to which is shut and barred from within – four skeletal guardians stand watch. They are turned towards the door, suggesting that they have pursued someone who now hides within – which is exactly what has happened.

Inside the room, Ibrahim Ibn Musa (the scholar from Al-Azharmosque) and Ricardo Berrer (one of Gasquet's Templars), have taken refuge. In total darkness, they have barred the room and now wait for their companions to come looking for them.

In their rush to flee from the skeletal guardian's, Ibrahim Ibn Musa fell foul of the trap in Area 2. His arm has been all but severed, and Berrer has struggled to stem the flow of blood and keep him conscious.

If the players deal with the skeletal guardians, Berrer will speak to them through the closed door. Depending on whom the players are with and/or the story they present, they will either find Berrer a willing ally or a determined enemy. Certainly, until he knows who he is dealing with, the Templar will keep the barricade in place making it impossible for more than one person fight through the doorway at a time. He will also make good use of his loaded crossbow if it comes to a fight.

This chamber is one of the smaller library-rooms. Most of the scrolls and tomes which line the walls and fill a variety of chests have spoiled. A careful search, however, will turn up two interesting manuscripts:

- A book of Zoroastrian prophecies of great interest to the *Hakim*.
- Scrolls detailing the alchemical tools used by the Vizier of Menes, first Pharaoh of Egypt. These plans can be used to construct an advanced form of alembic (an alchemical tool), which will facilitate more effective fabrication of alchemical substances. This will take one month and cost 2,000 SP to build. The alembic will provide a +10% Modifier on all Lore (Alchemy) Tests.

6 – Large Stairwell

This large open stairwell provides access to the level below. The walkway clings to the square-cut walls of the chamber, descending via several platforms. Atop the first platform is a large piece of fallen masonry. This provides cover for those on the platform, but can also be toppled towards the floor below with a Formidable (-60%) Brawn Test. Any creature below will suffer 5D6 damage to a random location, and must pass a Hard Athletics Test or be knocked prone.

At the base of this room is a barred vent. This tunnel, though now collapsed, once provided a flow of fresh air to the library. It will be clear to anyone who explored the collapsed air tunnel that someone has hidden in here within the last week. There are numerous bread crumbs (a staple of the Egyptian diet), along with spilled rice and lentils. These tell-tale signs reveal that Amun-Re sought refuge in here – whilst hiding from the Emissary of Anubis in Area 7.

7 – Chamber of Kings

This huge chamber was created to honour the memory of important rulers from the ancient world. This includes a number of pharaohs and mighty Iskander (Alexander the Great).

Characters who succeed with a Difficult (-20%) Perception Test will notice that someone has – quite recently – scratched something into the floor just in front of the door into area 7. It reads;

M 5 29

This is a reference to a passage from the Bible – Matthew 5: 39. Any guardian priest who deduces this will know the passage being referred to:

'But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.'

This clue was left by Amun-Re for any guardian priests that might follow him. It reveals his recognition of the fact that the guardian of the chamber beyond will not attack those who leave it in peace, despite its fearsome appearance.

When the players enter Area 7 read the following:

A vast chamber, broad and high-ceilinged, lies before you. Like so much of the library, it has collapsed in places but this does not fully diminish its glory. Dozens of statues, fashioned with singular craftsmanship, line the walls. A stone plinth inscribed with writing rises from the floor before each one.

So large is this chamber, that its size is not immediately apparent – nor is the door leading to Area 8.

A search of the room reveals that each statue and corresponding plinth records the likeness and deeds of great Egyptian monarchs such as Neheb, Menes, Qa'a, Khufu and Ramses. There are also rulers from distant lands such as Yu the Great (Cathay) and Udin, king of a land to the far north. This confirms the breadth of knowledge accumulated by the Alexandrian scholars.

The Fate of Amun–Re

Hidden amongst the fallen rocks in this chamber is the Preceptor of Cairo. For almost a week he has been inside the ruins, evading the Templars outside and the guardians within. Close to dying of starvation and thirst, he attempted to destroy the wards on the door leading to Area 8 (see below). In so doing, he received grievous injuries. With little strength left, he crawled into a hiding space. It is only because of the magical healing properties of his ankh medallion that he has not yet perished.

With medical care, he can recover consciousness but he is terribly weak. He can share a few words with the players – telling them to prevent the Templars recovering the contents of Area 8 – but little more.

The Way Out

There were once a number of routes out of this room. Now, all but one has been blocked. The only available door leads to Area 8.

8 – Repository of Arcana

Any character who passes a Lore (Occult) Test will realise there were once wards protecting this door but they have been deactivated – and not entirely successfully. Dark stains on the floor indicate blood spilled within the last week – blood belonging to Amun-Re.

If the players enter this room, read the following.

A pervading gloom hangs over this room, the floor of which is covered in sand. Four plinths rise up out of this sand and upon each rests an item. The one nearest the door supports a book, the one furthest away some sort of ankh-shaped key. A funereal mask and an onyx statue rest upon the other two.

If the players disturb this room in any way, they will rouse the *Hafiz* – the great guardian who watches over these treasures. It will rise from the sand – a huge serpentine beast with a death-mask face and arms that bear a monstrous glaive. It will seek to destroy all living creatures within the ruins.

Guardian

Right in the centre of the roof of this chamber is a square hole, 3 metres across. As soon as a light source comes within range of this opening a figure drops through it to the floor below. This is the Emissary of Anubis – a statue given form and life by the power of the ancient Egyptian god. It is humanoid in form – though fully 3 metres tall – and has the head of a jackal. Its body is carved from black marble, adorned with silver and gold armour. This room is, in many ways, a tomb. It does not hold the physical bodies of the deceased but it honours their memory. Accordingly, the Emissary was created to protect it.

When it appears, the Emissary will move to attack the nearest living creature, using its enormous ceremonial sword. If no attempt is made to evade or parry this attack, the Emissary will stop its blade an inch from the target. This is a fact Amun-Re learned by accident. In his weakened state, he was unable to defend himself; thereby he discovered the way the Emissary operates.

If the Emissary is engaged in combat – or its blow avoided – it will attack the character responsible until such time as one or the other is slain. The Emissary will also attack other characters who become involved in the fight.

	Dice	Avg	1D20	Hit Location	AP/HP	Combat Actions	3
STR	5D6+6	23	1–3	Right Leg	4/10	Damage Modifier	+1d10
CON	4D6+6	20	4–6	Left Leg	4/10	Magic Points	7
SIZ	4D6+12	26	7–9	Abdomen	4/11	Movement	10m
INT	5	5	10–12	Chest	4/12	Strike Rank	+9
POW	2D6	7	13–15	Right Arm	4/9		
DEX	3D6+3	13	16–18	Left Arm	4/9		
CHA	5	5	19–20	Head	4/10		

Armour: Stone Skin (4 AP)
Traits: Dark Sight, Life sense, Immunities
Notable Skills: Brawn 90%, Perception 75%, Resilience 50%

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Ceremonial Blade	100%	H	1D10	8/12

NOTES

Immunities: The Emissary of Anubis is not subject to the Bleed, Impale, Stun or Bypass Armour Combat Manoeuvres. It is also immune to poison and disease, and spells that influence the mind.

AZMAZAYYA

	Dice	Avg	1D20	Hit Location	AP/HP	Combat Actions	4
STR	7D6+3	27	1-3	Right Leg	—	Damage Modifier	+2d6
CON	3D6+6	16	4-6	Left Leg	—	Magic Points	13
SIZ	8D6+9	37	7-9	Abdomen	—	Movement	12m
INT	1D6+6	9	10-12	Chest	—	Strike Rank	+16
POW	2D6+6	13	13-15	Right Arm	—		
DEX	4D6+9	23	16-18	Left Arm	—		
CHA	2D6	7	19-20	Head	—		

Armour: Bone Plate (AP 6)

Traits: Constrict, Dark Sight, Formidable Natural Weapons, Immunities, Life Sense, Sepulchral Breath

Notable Skills: Athletics 90%, Brawn 100%, Perception 90%, Persistence 50%, Resilience 60%

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Bite	H	M	90%	1D8+2D6	As Head
Glaive	E	VL	80%	1D12+2D6	8/12
Tail	E	VL	80%	1D8+2D6	As Tail

NOTES

Constrict: Any time the Azmazayya successfully hits with either a bite or tail attack, it may establish a grapple instead of inflicting Damage. This renders the victim immobile, as the Azmazayya encircles it completely in its coils.

A constricted creature suffers damage at the start of each subsequent combat round as the Azmazayya begins to crush it. On the first round 1D4 damage is inflicted to the victim's chest, but this increases each round - first to 1D6, then to 1D8 and so on until it reaches 1D12, the maximum which can be inflicted per round. Armour does not protect against this damage. The Azmazayya may grapple one creature of SIZE 20 or below and continue to act as normal. The Azmazayya's grapple can be broken as normal.

Immunities: The Azmazayya is not subject to the Bleed, Impale, Stun, Trip or Maximize Damage Combat Manoeuvres. It is also immune to poison and disease, and spells that influence the mind.

Sepulchral Breath: The Azmazayya can expel a blast of icy wind, rank with the stench of death. The breath extends for 10 metres in a 90° cone. All living creatures within this area must make both Resilience and Persistence Tests. Characters with the Divine Fervour skill may substitute this for either or both of these tests. Creatures which fail the Resilience Test suffer 1D6 damage to all locations. Armour provides no protection against this attack. Creatures which fail the Persistence Test are numbed by a soul-deep chill and may not act for the rest of the Combat Round.

This attack may be used once each Combat Round. The Azmazayya always selects it as its first action in each round of a fight.

Occult Treasures

The book inside Area 8 is a treatise on the Djinni. It outlines their customs, the different forms they take and contains the spells *Djinni Resistance*, *Manifest Djinni* and *Bind Djinni*.

The funeral mask summons the spirits of the dead and allows them to commune with the living. To function, it must be placed over the face of a corpse and doused in blood from a freshly sacrificed victim.

The onyx statue contains a bound Djinni – a Shaytan of rare power.

The ankh-key opens one of the locks to the Vault of the Temple of Solomon – a site located somewhere beneath Jerusalem which houses untold knowledge and treasures.

If any of these items fall into the clutches of the Templars, it will increase their mastery of the occult and hasten the day when the Order will need to move against them.

Wrapping Things Up

There is no set way for the adventure to end. The players will have done well if they have saved Amun-Re and prevented the Templars from recovering the occult items. If they now have these objects in their possession they will have to consider carefully what to do with them – simply destroying them will be a mistake. In the case of the onyx statue it will prove disastrous, as it will free the shaytan within.

If the Templars do acquire these treasures, there will certainly be repercussions – and perhaps further adventures in which the players must deal with the consequences.

Doubting Marius

If the players can convince Gasquet that the Templars' search for occult law is a violation of God's will, he can be persuaded to destroy whatever is found inside the ruins. He already has suspicions that the items they now quest for are intrinsically heretical.

Marius de Gasquet, Senior Knight Templar

A scholar-knight with a knowledge of magic and history to match his martial prowess, Gasquet is one of a handful of knights personally chosen to lead the Templars' search for occult riches.

Gasquet is not an especially ambitious man, but he has quickly risen through the ranks because of his doggedness and obvious skill. He is, however, becoming increasingly concerned that the powers his brother knights are searching for may not be as Godly as he once believed. Still, he has no wish to disappoint his superior, Simon Morvaine – a man whose strength of vision has compelled Gasquet to continue with his work in spite of his reservations.

		1D20	Hit Location	AP/HP	Combat Actions	3 (4)
STR	16	1–3	Right Leg	5/7	Damage Modifier	+1d4
CON	15	4–6	Left Leg	5/7	Magic Points	8
SIZ	16	7–9	Abdomen	5/8	Movement	8m
INT	14	10–12	Chest	5/9	Strike Rank	+14 (+6 in armour)
POW	8	13–15	Right Arm	5/6		
DEX	13	16–18	Left Arm	5/6		
CHA	12	19–20	Head	5/7		

Armour: Chain and plate helm (5/6 AP)
Equipment: Longsword, kite shield, lance, dirk, warhorse, chain armour, full plate helm, maps of Egypt and Alexandria, excavation tools, Ptolemaic Grimoire, 15 GP
Spells: Damage Enhancement, Diminish Constitution
Magical Skills: Lore (Ptolemaic Grimoire) 48%, Manipulation 39%
Notable Skills: Culture (Egypt) 90%, First Aid 130%, Healing 120%, Insight 100%, Lore (Gardening) 119%, Lore (Occult) 52%, Meditation 90%, Resilience 100%, Perception 60%

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Longsword and shield	96%	M	1D8	6/12
Longsword (2H)	96%	L	1D10	6/12
Kite shield	96%	H	1D4	4/18
Lance and shield	87%	H	1D10+2	4/10

KNIGHTS TEMPLAR

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

Armour: Chain and plate helm (5/6 AP),

Equipment: Kite shield, dagger, greatsword (Muller), Mace (Berrer), Heavy Crossbow (Berrer), Longbow (Fletcher), War sword (Fletcher), 3 Damascene steel arrows (Fletcher), 7 arrows (Fletcher), lance, warhorse, 5 GP

Notable Skills: Athletics 60%, Brawn 57%, Courtesy 40%, Language (French) 50%, Language (Arabic) 30%, Perception 51%, Resilience 55%, Ride 70%, Unarmed 50%

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Mace and shield*	76%	M	1D8	6/6
Kite shield	76%	H	1D4	4/18
Greatsword*	82%	H	2D8	6/12
Longbow*	87%	H	1D8	4/7
Lance and shield	70%	H	1D10+2	4/10
Crossbow	75%	H	1D10	4/8
War sword	61%	S	1D8	6/10

*Beric Muller wields a greatsword; Ricardo Berrer wields a mace and shield and a crossbow; Adam Fletcher uses a long bow and war sword. All three men are trained with lance and shield.

HAKIM TRIBESMEN

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

Armour: Leather
Equipment: Longspear or scimitar and shield, short bow, tent, blankets, spade
Notable Skills: Athletics 50%, Language (Arabic) 60%, Lore (Regional) 50%, Perception 40%, Resilience 40%, Ride 55%, Survival 50%

Type	Weapon Skill	Size	Damage	AP/HP
Longspear	50%	VL	1D10+1	4/6
Scimitar and shield	50%	M	1D8	6/10
Shield	50%	L	1D4	6/10
Short bow	50%	L	1D6	4/4

Verse 4.3

COLOGNE

As early as the 4th century, when the first cathedral was constructed in the city, Cologne served as the site for an Order safehouse. From there, the Order watched over the northern provinces of the Holy Roman Empire and despatched agents to deal with threats in the Baltic States.



In recent years Cologne's power and influence have grown considerably, bolstered by trade along the Rheine to the northern shores of the Empire and beyond. The acquisition of the relics of the Magi – the three wise men who visited Christ at his birth – has further solidified the city's status and made it a popular destination for pilgrims.

The decision was taken in 1189 to upgrade the safehouse in Cologne to the status of full preceptory. Command of this new preceptory was entrusted to Brother Aldo, a steadfast guardian priest who has seen many years service in the Priory of St. George in Goslar.

The City

Cologne – or *Köln* as the locals call it – is a bustling trade city. People from all across Europe buy and sell goods here, filling the coffers of the city's merchants and nobles – and Cologne's true master, Archbishop Phillip von Heinsberg.

Visitors will find all sorts of exotic wares and services upon which to spend their coin. They will also encounter those looking to make their fortune; landless peasants seeking work, ambitious younger sons of nobleman, and mercenaries returning from or heading towards the Holy Land. Cologne has an effective city guard – men who bear the livery of the Archbishop and enforce law and order. However, those who are foolish enough to wander the Poor Quarter after dark do so at their own risk. With so many people coming and going, a few disappearances here and there draw little attention.

In recent years, construction has begun on a sturdy wall around the edge of the city. It will take some years before it is complete but it will make Cologne one of most defensible cities in Europe. It also marks the increased wealth which now passes through the city, and has drawn jealous eyes from across the Empire – including those of the Emperor himself.

The Preceptory

The preceptory in Cologne is currently located in a Romanesque villa in the northwest of the city, overlooking the Rheine. It is identifiable by the *Drudenfuss* (a sort of star used to ward off evil, and one of the Order's secret symbols) etched into the stonework above the door. From without, the villa seems a tumbledown place, its glory worn away by the passing of the centuries. However, beneath its ramshackle walls are extensive catacombs, ideally suited to the needs of the Order.

To the citizens of , the villa is the home of Brother Aldo's most oft-encountered alter ego – the merchant Badrick von Hildesheim. A reserved and austere man without wife or children, von Hildesheim nevertheless attends social functions organised by some of the city's nobles. He is regarded as a respectable citizen, well-thought of for his acts of charitable kindness towards the poor. In truth, the distribution of bread and wine from the villa's kitchen serves as a perfect cover for Brother Aldo's informers to pay him a visit. More than a dozen beggars are in the Preceptor's employ and feed him information in exchange for victuals and a handful of coin.

The floor of the Villa's kitchen houses a trapdoor that leads down to the wine cellar – and beyond that, a secret door to the concealed chambers of the preceptory proper. More than a dozen

Wards

Although the preceptory has only recently been established, it already has a few simple wards in place. These duplicate the effects of a Magnitude 3 *Consecrate* spell (*Legend Core Rulebook*, page 180). The ward is sufficiently powerful to protect the whole of the preceptory.

subterranean rooms provide sleeping quarters for visiting hieromonks, a repository of wondrous items and equipment, a small reliquary, two cells and an interrogation room, a modest occult library and a simple alchemist's bench. In truth, Cologne is not yet as well-stocked as the Order's other preceptories, but Aldo and Christyne are working hard to improve the facilities – and there are already some unique tomes in the library.

The Library

As well as the usual collection of religious, historical and occult treatises that adorn the shelves of all Order libraries, players who visit this room will discover copies of the *Liber Susurros* (the Book of Whispers) and *Hexenkulten des nordlichen Reiches* (Witch Cults of the Northern Empire).

The *Liber Susurros* is a book of magic, detailing several simple spells and arcane rituals. It also contains lore regarding the *moosleute* (moss folk) – a breed of fairy folk believed to dwell in the forests of northern Europe. The book outlines sites where the *moosleute* have been sighted and the etiquette required to make contact with them. Essentially, this involves offering a gift crafted by the giver. In exchange, the *moosleute* offer safe passage and, according to some tales, rich rewards of treasure.

Reading the book also provides details of three sorcery spells – *Animate (Wood)*, *Form/Set (Wood)* and *Holdfast*.

For safety's sake, this tome is secured inside a sturdy cabinet, the key to which Brother Aldo keeps with him at all times.

The *Hexenkulten des nordlichen Reiches* details a number of blasphemous cults that the Order put down during the late 11th century. These five groups, all based in and around the cities of Dortmund and Cologne, shared various occult beliefs and practises – which included human sacrifice and the creation of beast-sired monstrosities.

The cult venerated a demonic, forest-dwelling being called *das Blut Hirsch* (the Blood Stag) which could assume the form of a tall man with antlers. Those favoured by the cult were chosen to lay with the Blood Stag and bear his progeny – *der gehornete kinder* (the Horned Children).

Amongst other things, the tome records the secret language the witches used to organise their illicit gatherings and to direct fellow cultists to areas of safety. Cracking this code was vital to the Order's success in destroying the group.

Adventure Seed: Secret Signs

The players discover a series of strange marks scratched into the trees around Cologne. Access to the *Hexenkulten des nordlichen Reiches* confirms these to be directions guiding worshipers of the Blood Stag to a new Sacred Grove.

Investigation reveals that descendents of the vanquished cult have taken up the practises of their forbears. This new cult is centred on the birth of a Horned Child, seen as a sign that *das Blut Hirsch* is ready to return to the woods.

The cultists will do all they can to protect the child until the rapidly approaching holy day when they shall use him in a ritual that will see their lord reborn into the world.

The Cells

The two small cells in the preceptory are not yet supplemented by the full range of magical wards that larger Order sites enjoy. Instead, they rely on sturdy locks (40% modifier to Mechanisms Tests) and strong metal-lined doors (AP 9/HP 35).

The Interrogation room does have a perfunctory ward in place which duplicates the effect of a Magnitude 4 *Spirit Block* spell (*Legend Core Rulebook*, page 188). However, instead of being cast on an individual, it protects everyone in the Interrogation Room.

Names in Cologne and the Northern Empire

MALE

Albertus
Aranold
Berthar
Cunradus
Draga
Flaco
Gunnulf
Hrodric
Masso
Rudolfus
Wernerus

FEMALE

Adalind
Berhta
Cristyne
Else
Fye
Helinda
Meckil
Otilia
Rofsind
Veleda

As well as its impressive cathedral, Cologne is renowned for the many churches within its walls. Several of these contain relics or other interesting features that might make them places the players will elect to visit.

The Cologne Cathedral

Completed in 818, the cathedral was commissioned by Maternus, the first Christian Bishop of Cologne. It is a large, essentially square building that lacks some of the architectural splendour of the city's newer structures. Nevertheless, it retains a sense of grandeur, bolstered in no small amount by the sometime presence of the Archbishop.

Of even greater significance is the presence of the Shrine of the Three Kings. Fashioned from pure gold, and housing the clothing and remains of the Magi, this is the largest and arguably most impressive reliquary in Christendom.

Shrine of the Three Kings

The remains of the Magi constitute not just one but a whole collection of sacred relics.

The Skull of Melchior the Babylonian provides great wisdom and foresight. One in possession of this relic receives +20% on all Lore skills.

A tarnished ring, worn by Caspar the Persian, provides formidable faith in the face of adversity. A character holding this relic receives a +20% bonus of Persistence and Resilience Tests and a 10% bonus to Divine Fervour.

The frayed robes of Balthasar the Arabian provide guidance to those who are lost. A character holding this relic instinctively knows the best route to take in order to reach his destination. He also receives +10% bonus to Divine Fervour.

Though the official seat of Archbishop Phillip, he spends no more than one day a week in the cathedral. In his stead, his aide Father Antonio oversees its administration. A Roman by birth, intrigue and politics are second nature to Antonio, and he masterfully deflects those whose petitions are too petty to trouble the Archbishop whilst gathering information about those of genuine interest to his master.

Saint Gereon's Church

According to legend St Gereon was a Roman soldier from Egypt who, in defence of his faith, was beheaded on the site where the church now stands.

In a niche north of the entrance is an ancient granite column dating back to the 3rd century referred to as the *Blutsäule* (Blood Column). An inscription in Latin embedded in the column indicates the blood of St. Gereon was splashed on it when he was killed. The inscription translates roughly as 'Faith before time poured this blood here. If I come to it with sin, I am punished for it.'

Popular folk lore holds the column has miraculous healing properties. It is said that pilgrims who pray before it can be cured of their ills. Officially the Church has never recognised the *Blutsäule* as a relic, but amongst the people of Cologne – lay persons and clergy alike – it is regarded as such.

Penitence and Prayer

A character who prostrates himself before the *Blutsäule* and asks for healing or forgiveness may have his prayers answered – but only if his faith is strong enough.

If the petitioner has Divine Fervour of 50% or higher, he will automatically receive a blessing.

If the petitioner has Divine Fervour but it is rated at 49% or below, he must Test against the skill. If successful, he receives a blessing.

Characters without Divine Fervour will only receive a blessing if they have, within the last year, performed a sincere pilgrimage or act of devotion.

A blessing halves the amount of time required to recover from any injuries or ailments. It also grants an Improvement Roll on the Divine Fervour skill.

A character who is sinful and has done nothing to make amends and yet prays before the *Blutsäule* will suffer extreme bad luck for a year and a day. During that time, he automatically fails any Skill Tests on a roll of 90 or higher, and Fumbles on a roll of 95 or higher.

Saint Pantaleon's

In 870 AD, a church was built above the foundations of a Roman villa in honour of the Greek martyr St. Pantaleon. A little under a century later the brother of Emperor Otto the Great, Archbishop Bruno of Cologne, founded a Benedictine abbey beside St Pantaleon's. Though the church itself is unremarkable, the abbey does provide an excellent place for members of the Order to visit whilst remaining incognito. In addition, the Abbot – Hugo de Bonchamp - is regarded as a friend of the Order. He is privy to the existence of supernatural threats and once helped deal with a nest of ghouls that sprang up in the crypt beneath St Pantaleon's Church.

The Statues of St Boniface and St Severin

Entering through the southernmost gate of the wall around Cologne, visitors pass through a small square adorned with two remarkable statues. One depicts St Boniface, the English-born missionary who helped to spread Christianity amongst the Franks during the 8th century, and the other St Severin, a native of the city who lived in the late 4th century.

The statue of St Boniface depicts him in full missionary zeal, his arms outstretched, his mouth open as though in utterance of God's word. The likeness of St Severin is far more reserved. It depicts the former bishop of the city offering benediction to an unseen kneeling figure. Over the years it

Holy Aura

Anyone who kneels before the statue of St Severin and prays with a sincere heart receives a free Improvement Roll for his Divine Fervour Skill. He is also filled with a sense of peace and well-being.

In addition, the relic duplicates the effect of a Consecrate spell (see *Legend Core Rulebook*, page 180), at Magnitude 4.

Officially the bones of St Severin are held in a shrine in a Cologne church that bears his name. However, these were replaced by fakes some time ago by members of the Order, after an attempt was made to steal them.

has become a tradition for those wishing to venerate these saints to prostrate themselves before this statue in a display of penitence.

Unknown to the pilgrims who venerate the memory of these saints, each of these statues holds a secret. In the base of St. Severin's statue is a hidden compartment. Contained within are the bones of the dead saint. These relics bestow a blessing on all those who kneel before the statue, and create a place in the city where people always feel at ease and more in touch with God.

In the base of the statue of St Boniface is also a hidden panel. This provides access to a shaft that leads down to a network of tunnels beneath the city. Nobody in the Order knows who originally built these tunnels – certainly they are centuries old and, in places, intersect with the city's sewers – but they have put them to good use. Many guardian priests have used them to move secretly about Cologne and hide from enemies in times of need.

One reason the site for the current preceptory was chosen is because of its proximity to these tunnels, which brother Aldo uses frequently. If he is forced to confront magic-wielding foes within the city, the Preceptor often leads them to *Der Platz der beiden Heiligen* (the Square of the two Saints). Here, their magic is weakened, and he has an escape route nearby if things go awry.

Brother Aldo

(Third Degree Guardian Priest)

A man utterly dedicated to his calling, Brother Aldo's attitude – to life in general, but especially to his work for the Order – is uncompromising and unflinching. He regards the dictates of the Order as crystal clear; for the good of the many, all who become mixed-up in supernatural affairs must be sent to their maker. He is confident that God will know his own.

		1D20	Hit Location	AP/HP	Combat Actions	2 (3)
STR	17	1–3	Right Leg	2/6	Damage Modifier	+1d2 (+1d4*)
CON	14	4–6	Left Leg	2/6		
SIZ	15	7–9	Abdomen	2/7	Magic Points	8
INT	12	10–12	Chest	2/8	Movement	8m
POW	8	13–15	Right Arm	2/5	Strike Rank	+13 (+10 in armour)
DEX	12	16–18	Left Arm	2/5		
CHA	10	19–20	Head	2/6		

Armour: Hard leather
Equipment: Silvered, Damascene warsword, dirk, crossbow with autoloader, 10 incendiary bolts, black robes, healing draught, blade venom, Charlemagne's Gauntlet*
Notable Skills: Athletics 65%, Brawn 63%, Courtesy 59%, Culture (The Holy Roman Empire) 57%, Language (French) 67%, Language (German) 85%, Language (Latin) 45%, Language (Italian) 58%, Lore (Christian Theology) 53%, Lore (Occult) 63%, Lore (Regional) 86%, Perception 75%, Resilience 52%, Ride 43%, Stealth 80%, Unarmed 78%

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Warsword and dirk	89%	M	1D10+1D4*	6/10
Dirk	89%	S	1D3+2+1D2	6/6
Heavy crossbow	110%	M	1D10	4/8

* This is a unique relic – the armoured glove worn by the former Holy Roman Emperor. It confers a +10% bonus to Divine Fervour and increases the wearer's Damage Modifier by one step when wielding a weapon in his gauntleted (right) hand.

Sister Chrystine

(First Degree Guardian Priest)

In stark contrast to her commanding master, Christyne is a subtle, intuitive individual. She sees the world not in black and white but infinite shades of grey. For her, interpreting the will of God and the words of the Order are a crucial element of the challenges set out before her. She will not murder innocents; nor does she believe that all supernatural beings are inherently evil.

Already, there has been some friction between her and Aldo – something the masters in the Mont St. Michel are well aware of. In fact, it is because of Christyne’s thoughtful nature that she was assigned to work with Aldo. Master Castaigne hopes her cautious and gentle nature might check his raw dedication to the cause.

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

Armour: None

Equipment: Quarterstaff, 5 throwing daggers, Averrunci Blade, Flaredust, 3 Healing Draughts

Notable Skills: Athletics 85%, Divine Fervour 14%, Healing 63%, Influence 75%, Insight 85%, Language (French) 34%, Language (German) 76%, Language (Italian) 32%, Language (Latin) 35%, Lore (Christian Theology) 41%, Lore (Occult) 55%, Lore (Regional) 46%, Resilience 41%, Unarmed 58%, Stealth 47%, Perception 65%

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Quarterstaff	84%	M	1D6	4/8
Averrunci Blade	81%	S	1D4+1	10/8
Throwing dagger	75%	S	1D4+1	6/6

A Secret Defiance

Sister Christyne has violated the tenets of the Order by choosing to shelter a young girl who experiences visions. The child, Marda, claims to have been raised by creatures in the forest following the murder of her parents by a band of outlaws.

Christyne is convinced the girl is not evil, though she is increasingly concerned that Marda's dreams of far away people and places are becoming more vivid and frequent. The girl has also claimed the ones who raised her sometimes visit her at night. Christyne is unsure what these creatures might be, but is anxious to find out. She now wonders whether she was right to have hidden the girl in the first place and whether she should continue to do so.

Archbishop Phillip von Heinsberg

The son of Count Goswin II of Heinsberg, the Archbishop of Cologne is one of the most powerful men in the Holy Roman Empire. Both his lands and influence are comparable with that of many monarchs.

His relationship with Frederick Barbarossa – the Holy Roman Emperor – stretches back decades and has, at times, been strained. Barbarossa fears that the Arch Bishop wields too much power. As a result, the Emperor has sometimes acted to weaken Phillip's position or that of Cologne. Nevertheless, the two remain – ostensibly – allies.

Now in his twilight years (Phillip was born in 1130), he spends more time in Cologne than in the past when he travelled extensively. Nevertheless, he has spies in courts throughout Europe and is still involved in all sorts of political skulduggery.

The Order's attitude towards the Archbishop is neutral. There is no evidence he is aware of occult activities, though his reach and influence are fully acknowledged. So far, Brother Aldo has not approached the Archbishop directly – either to ask for help or to consult with him. It can only be a matter of time, however, before this happens.

An Old Schemer

The Arch Bishop of Cologne is a master manipulator. He is always looking for wheels within wheels – for the *real* reason why someone has come to him for aid. It is famously said that he never forgets a debt.

If the players decide to involve him in their affairs they had best be prepared. Whilst he does not know of the Order, he is aware of the Inquisition and suspects there are other secret organisations within the Church. If that is so, he wants to know all about them...

Heinzelmannchen

Besides the usual supernatural monsters that haunt the dark corners of Europe, there are a number of creatures unique to the Cologne region – the most famous of which is the *Heinzelmannchen*.

According to ancient folklore, these dwarfish creatures do jobs for the people of Cologne. Far from being evil, the *Heinzelmannchen* can be very helpful. Indeed, there are tales of them fashioning items for craftsmen, allowing them to become rich.

In exchange for their help, the *Heinzelmannchen* desire somewhere to live, food to eat and acknowledgement of their skill. Usually, seeing the tailor, carpenter or suchlike they are helping prosper is enough to satisfy them.

A few, more obscure, tales claim the *Heinzelmannchen* will eventually demand a far higher price – the craftsman’s firstborn child. This is true of only a few depraved *Heinzelmannchen* – though, of course, a craftsman who welcomes a group of them into his house has no way of knowing what he is letting himself in for.

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

Armour: 1 (tough leathery skin)

Traits: Night Sight

Notable Skills: Craft (three from armourer, blacksmith, baker, candle maker, carpenter, cobbler, fletcher, mason, potter, tailor, weaver) 95%, Lore (Regional) 60%, Sleight 75%, Stealth 90%

WEAPONS

Type	Size	Weapon Skill	Damage	AP/HP
Tools	S	45%	1D4	4/4

Verse 4.4

ADVENTURES IN COLOGNE

The adventure begins with the players receiving word of the strange events in Leiddorf from Brother Aldo, Master of the new preceptory in Cologne.



Five years ago, Wolfgang von Leiddorf chose to leave his wife, Isa, and travel east to fight in the crusades. He hoped he would earn favour with God and return with enough money to lift him and his wife out of poverty. Isa waited faithfully, but after almost four years her husband had not returned and she knew she could not survive another winter alone. She threw herself upon the mercy of the Church and was taken in by *Der Orden der seligen Jungfrau* (the Order of the Blessed Virgin). Despite her humble background and lack of dowry she was accepted, first as postulant and later as novice.

The week before she was due to take vows marking the completion of her novice year, Wolfgang returned and came to her secretly one night. Isa was dreadfully torn; she was grateful for the kindness shown her by the nuns and angry with her husband for being away for so long. Making a decision that would come to haunt her, she spent one final night with him and then sent him away. Her place was with God now; he was her new lord and husband.

Three months passed, during which Isa once again mourned for her husband, but she began to come to terms with her decision.

During this same period, strange things began occurring in the neighbouring town, Leiddorf. The children would wake screaming and afraid; others would whisper of the strange figure that lived down the well.

A few weeks ago, Isa herself began to experience nightmares – awful visions that would drive her to the point of mania and leave her terrified by the approach of each sunset. Some of those in the nunnery began to talk of possession and witchcraft. The villagers began to mutter about curses and evil spirits.

Word of such things travel quickly to the ears of the Order and a group of guardian priests is soon dispatched to investigate...

Read or paraphrase the following.

'A day's ride south of the city is a small town called Leiddorf. According to recent rumours, the town is cursed – perhaps even haunted by evil spirits. The details are rather sketchy but we do know that a nun in the Abbey is being tormented by terrible dreams. She may even be possessed. Some of the locals seem to share her night terrors.'

'Without visiting, it is difficult to disentangle the facts from the superstitious ramblings of the locals peasants, but it seems that something is certainly going on. Travel to Leiddorf, visit the Abbey and investigate the recent events. The Abbey is run by der Orden der seligen Jungfrau (the Order of the Blessed Virgin). The sisterhood is subject to Benedictine rule so you should have no trouble obtaining their assistance so long as you wear the black.'

'You have free reign to deal with this matter as you see fit, but I would ask that you return to the Preceptory in Cologne once your task is completed.'

A Nun's Life

Becoming a nun in 12th century Europe – a position that could be preferable to that endured by many members of society – involved a number of stages.

Some were pledged to a convent or nunnery whilst still very young. Until a child reached puberty, when they would begin their formal training or elect to leave monastic life, these girls were referred to as oblates. Depending upon the practises of a particular convent, oblates might receive basic schooling in religious matters to prepare them for the life ahead – or could be treated as little more than servants. Often the treatment an oblate received depended upon their background; it was commonplace for the youngest daughters of noblemen to be given to the Church, along with a sizeable dowry. This ensured security for the girl and a relatively comfortable life. Many abbesses – should the child rise so high – oversaw lands in a fashion akin to the nobility.

Those who had reached maturity (puberty) and sought admission to a religious order were called postulants. Typically a postulant would be given a month to prove their suitability for life as a nun.

A member of a monastic community who is accepted for training, but has yet to take their final vows, is a novice. In Benedictine orders, a novice takes her first vow after a year, pledging herself to the Church. However, it is not until she has completed four years as a novice that she will take her 'solemn vows' granting and committing her to the status of a nun for life. The solemn vow is a pledge of obedience, poverty and chastity.

The ceremony for the consecration of nuns was rather like a wedding. Nuns wore a ring on their finger, were adorned with a wedding crown or headdress – and, in essence, became married to God.

In convents across Europe there were wildly varying degrees of adherence to the rules set down by St. Benedict. Indeed some nuns had sex and bore children, partook of fine food and wine, danced and generally enjoyed themselves. Others experienced a far more austere and arduous life, as St Benedict had no doubt envisioned.

Timeline of Events

As the players investigate the strange events in Leiddorf, they will begin to piece together a series of events that will reveal the source of Sister Isa's bad dreams and the town's apparent curse.

For the assistance of the GM, the main events leading up to the adventure are summarised here.

(5 years ago) Wolfgang of Leiddorf leaves his wife Isa to seek his fortune in the crusades.

(15 months ago) Isa, desperate and hungry, seeks sanctuary in the Leiddorf Monastery.

(3 months ago) Having completed her initial year, Isa prepares to make her first vow of service to the sisterhood. Wolfgang arrives back in Leiddorf, sneaks into the abbey and spends the night with her.

(2 ½ months ago) Wolfgang asks his friend Wigo for help. Wigo supplies him with blankets and food, and repairs some armour.

(2 months ago) Abbess Bettine dies; Sister Constantia is promoted to take her place.

(2 months ago) Hans, Johan and Hildi see Wolfgang using the well to leave the abbey grounds.

(6 weeks ago) Sister Isa begins to experience terrible dreams.

(4 weeks ago) The children in the village become affected by Isa's dreams.

(2 weeks ago) Wolfgang and Dietrich leave Leiddorf and head for Cologne.

Brother Aldo can provide a few other pieces of information of the players question him appropriately.

- The head of the abbey is Abbess Constantia. She has only recently taken charge after former Abbess Bettine passed a couple of months ago. Bettine's death was a result of old age.
- There is a close link between the townsfolk and those who live in the abbey. By day the locals are free to come and go from the grounds, as most earn their living serving the nuns.

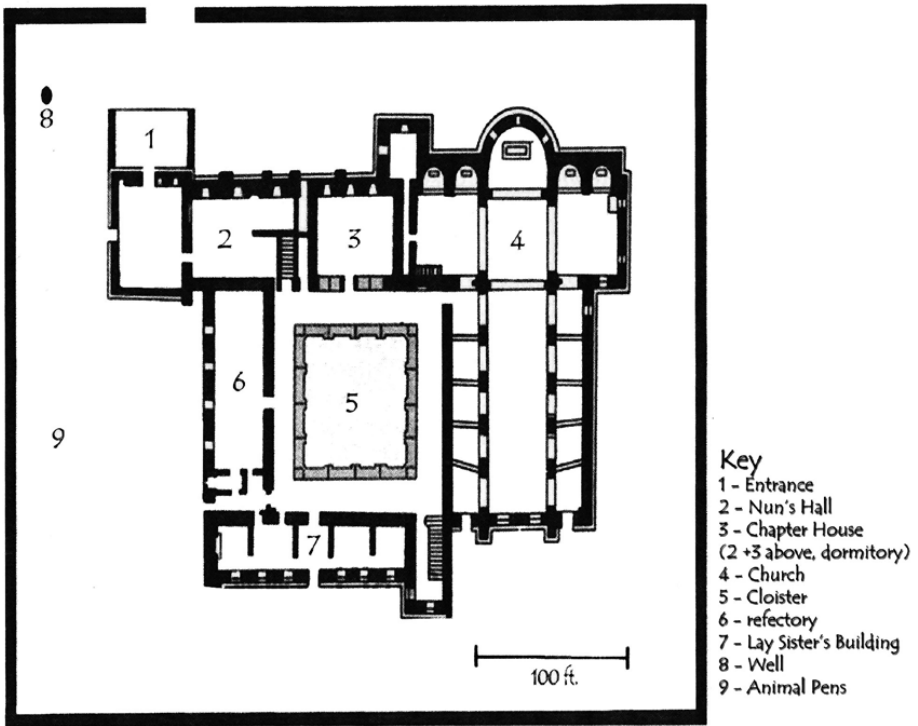
Leiddorf Abbey

Built a little over a century ago, the Abbey is still in excellent condition and provides a relatively comfortable existence for those who live there. See Map 3 for a layout of the abbey.

The Order of the Blessed Virgin

Though adherents to the rules set down by St Benedict, the abbey has a number of idiosyncrasies. A sizeable number of the nuns living there are daughters of noblemen – all of whom presented dowries in order to ensure their children were accepted. As a direct result of this, day to day life for those in the abbey is not as taxing as St Benedict might have taught. There are more than twice as many lay sisters and servants within the abbey as there are nuns and they take care of the more demanding manual tasks. This allows the nuns to spend time spinning and embroidering,

Leidorf Abbey



and producing illuminated manuscripts shipped north to Cologne where the Archbishop's office dispatches them to favoured churches throughout the Empire.

Much of the land around the abbey is church land, overseen by the Abbess. Each year, in excess of 100,000 silver pieces is collected in taxes and fees.

Abbess Constantia

Constantia is the daughter of a nobleman, Baron Luthor von Drukstadt, who has lands along the northern coast of the Empire. Baron Von Drukstadt provided a sizeable dowry when his youngest daughter was wedded to the church - leading to her rapid elevation to the role of Abbess following Bettine's death.

Constantia still regards herself as a noblewoman, and in her short tenure as Abbess has shown her taste for the finer things in life. The food and drink she consumes would not look out of place in a banqueting hall.

She regards Sister Isa's dreams as simple madness, and is close to having the girl locked away for her own protection.

Prioress Jocasta

The abbey's second-in-command was born in Constantinople but travelled west while still a child. Her more than usually dark skin hints at the Arabic blood in her heritage - a fact that has seen Constantia question her suitability for the role of Prioress. It is fair to say the two women do not see eye to eye.

Jocasta greatly pities Sister Isa's plight and believes the girl is afflicted by evil spirits. It is only due to her intervention that Isa is not locked away in a dungeon somewhere.

Cellerar Geva

Second amongst the abbey's senior nuns (after Jocasta), Geva is responsible for the storage and supply of food. More than any, she has seen the excesses that Constantia has already introduced.

Archivist Rinilda

Records within the abbey are maintained by Sister Rinilda. She also oversees the small library.

There also 35 nuns (5 of which are initiates, 2 are postulants and 3 oblates) resident in the abbey. 78 lay sisters and servants do most of the real work in the abbey.

Troubled Dreams

Sister Isa has suffered dreadfully with bad dreams and by the time the players meet with her, she is a woman on the verge of collapse. She shakes with exhaustion and struggles to stay focused.

All Isa can tell the players is that her dreams are filled with hellish visions; she sees the damned stretching out in an endless sea of pain. The dreams started six weeks ago.

Isa struggles to eat properly, and often takes no more than bread and water.

Though she has no idea of this, Isa is three months pregnant. The child that grows in her womb was given her by her dead husband, Wolfgang. It is, in the eyes of the Order, a monstrosity – a thing with two souls, one normal and whole, the other a terrible, hellish spirit.

As this unnatural child has developed, it has afflicted its mother with visions of Hell. In turn, her psychic screams have plagued the children of the village causing their bad dreams. If the players do nothing to stop this, every child in Leiddorf will soon suffer the dreams – scarring them forever and driving many to madness.

Isa's Reputation Amongst the Nuns

Generally, Isa is a popular member of the abbey community. However, she has earned the enmity of the new Abbess. Constantia does not understand why the previous Abbess (Bettine) made Isa a novice in the first place. Constantia is resentful that a peasant girl was allowed into the same order as herself.

More specifically, Constantia spied a man leaving Isa's room three months ago. She reported this to Abbess Bettine but, as far as she is aware, nothing was ever done. Constantia believes Isa should have been cast out of the order for her transgression.

It is against the rules of the Order to punish Isa for a matter that happened while under the watch of a previous Abbess. This has not stopped Constantia questioning Isa, though Isa has refused to discuss the matter.

The man Constantia saw leaving Isa's room via the window was Wolfgang, her estranged husband. This was the night when Isa's child was conceived.

Leiddorf

A town of some two hundred souls, Leiddorf abuts the abbey to the west. Roughly half of those employed in the settlement are reliant upon the abbey for work. Accordingly, the nuns are respected and the Abbess revered; many see her as 'Lord' of the region.

Sister Isa is a local girl, born and raised in Leiddorf. By asking around town, the players can learn she married another local, Wolfgang, who abandoned her to fight in the crusades. Neither has any family left in the town – Wolfgang's only brother, Dietrich went with him on his quest. Dietrich and Wolfgang's best friend was Wigo the Blacksmith.

Tongues a–Waggin'

Anyone who investigates the recent unsettling events in Leiddorf will soon hear tales, embellished to a greater or lesser extent depending upon whom a character is listening to, that cover three key areas.

- A number of children in the village have been suffering with nightmares. The children do not remember their horrible dreams but invariably wake screaming and sweat-soaked. Some say the town is cursed.
- There have been strange things going on inside the Abbey – a nun who is possessed.
- Several children (Hans, the Baker's son, Johan the charcoal burner's son, and Hildi, the chandler's son) claim to have seen a monster that lives down the well.

Suffer the Little Children

There are more than a dozen sets of parents who claim their children have been wracked by evil dreams. All are concerned and fear some sort of supernatural threat. However, a few have heard of the affliction of Sister Isa and believe this may be linked to bad dreams suffered by the town's children.

If the players conduct a thorough investigation they will realise the first children to become afflicted with bad dreams were those living closest to the abbey. Over time, the effect has spread, rippling outwards through the settlement with the abbey as its epicentre.

Down the Well

The village well is located just inside the Abbey grounds. By day, the villagers are granted free access to the well but at night, when the Abbey gates are closed, it is sealed off.

Early one morning, about two months ago, three of the village children saw a figure race across the grounds (from the direction of Isa's room) and go down the well.

This figure was Wolfgang, who did not leave the area when he was rejected by Isa but chose to remain nearby so he might observe her. This proved difficult, however, as the abbey gates are sealed every night, meaning that he could not get in or out. He hit upon an unusual solution; he could use the well and its connecting underground stream to come and go as he pleased.

The children, Hans, Johan and Hildi told their parents what they had seen and a number of the other village-children, fuelling everyone's fears.

Johan kept an eye on the well, and a few weeks after the initial sighting saw muddy prints on the stone rim surrounding the well. He is not sure whether these were heading towards or away from the well.

An examination of the well will reveal scratch marks where something has scaled the stonework. The water level is twelve feet below the ground, where it accesses an underground stream.

Some of the local hunters know where the stream emerges, about half a mile from the town – inside a cave where a bear is known to live. If asked, any of the hunters will agree to guide the players to the cave.

The Bear's Cave

An underground stream, which flows first under Leiddorf Abbey feeding the well, emerges from a cave in the slope of a hill half a mile south of the town. Within this cave – as is well-known to local huntsmen – is a crotchety old bear.

A character who searches the area outside the cave should make an Easy (+20%) Tracking Test. Success indicates recent bear tracks belonging to a large adult male. If the character's Test would be successful without the modifier he also notices human prints, weeks old, coming and going from the cave.

While he remained in this area to observe his wife, Wolfgang (and his brother Dietrich) used this cave for shelter. Neither man was ever bothered by the bear because they smelt (imperceptibly to a human) of rotten meat.

Occult Investigation

Any character who uses a Hoffman lens to look at Isa's womb will behold an uncomfortable sight. Two vaporous forms reside within her belly – both the size of developing children. The first is white, the second blue. More startling, though, is the fact that the blue form has its hands extended towards the throat of the white – which, for the time being, is holding them back.

There is no lore which directly relates to what is happening to Isa. The closest reference – available to any character who passes a Very Difficult (-40%) Lore (Occult) Test – comes from an obscure tome about possession. This book recounts a case where a possessed man, when viewed through a Hoffman Lens, seemed to have two forms entwined within him – one white, one red.

A character who specifically researches local myths and legends will learn about *Heinzelmannchen* legend, which seems to have no link at all to what has been happening to Sister Isa.

Assuming the players can get past the bear somehow, they will find an interior cave network that splits into two. One half was used by the bear. In the other is a space which appears to have been used as a camp; there are a pair of blankets, side by side, the remains of many fish-bones, and ash from several fires. Even more telling, there are several images drawn in charcoal on the walls of the cave. These depict Isa in a rather idealised fashion.

Wolfgang and Dietrich

One way or another, the players should eventually learn about Isa's estranged husband Wolfgang.

If questioned directly about her husband, Isa will reveal the truth about the night they spent together shortly before taking her first vow as a nun. Isa will insist, quite truthfully, that she has no idea where Wolfgang has gone now.

Wolfgang's parents are both dead and his only brother went with him to fight in the Holy Lands. His best friend whilst he lived in the town was Wigo the blacksmith; he, Dietrich and Wigo were like brothers as children. If he was going to ask anyone in the village for help, it would have been Wigo.

Wigo the Blacksmith

Wigo is well-liked amongst the townsfolk of Leiddorf. He does regular work for the Abbey, shoeing horses and mending tools and so is also trusted by the nuns.

Wigo is wary of anyone who comes asking questions about Wolfgang or Dietrich. He is not a subtle man, and will initially greet such queries with a brusque rebuttal. However, Wigo is a pious fellow and any pressure applied by a member of the clergy will soon have him talking.

Like everyone else, Wigo thought Wolfgang and Dietrich were dead. Then, two and a half months ago, the pair of them turned up at his door looking for food and shelter. Wigo was overjoyed but it soon became apparent the two men wished to remain hidden, though they would not explain why. Supplied with blankets and provisions, the two stayed just long enough for Wigo to repair some chain armour for them before they left. They asked Wigo not reveal they had been there – or even that they were still alive.

Wigo asked why they needed the armour – and the weapons they carried – and they told him they planned to seek work in Cologne with a group of sellswords called the Black Sash Brotherhood. Dietrich mentioned they had met some of them in the Holy land.

Wigo is clearly troubled by the encounter and if pressed will reveal he saw scars from wounds on Dietrich's chest that he could not believe any man would survive. He also noticed how his dog – which once had doted on Wolfgang – no longer went near him.

Dealing With Isa

If the players move Isa away from the town, they will succeed in ending the terrible dreams suffered by the children of Leiddorf. This 'miracle' may earn them the gratitude of those both within and without the abbey.

The players' best bet is to move Isa somewhere isolated. This way she will avoid infecting anyone else with her dreams. If the players do not move far enough away, however, they may still experience problems as the range of Isa's influence spreads by roughly 10 metres each night – and already extends 200 metres at the beginning of this adventure.

An Alchemical Cure

A character with knowledge of herbs and alchemy may be able to fashion a potion that will enable Isa to sleep dreamlessly. As well as allowing her to get some much needed rest, this will neutralise the effect she has been having on nearby children.

A few hours searching in the woods and a successful Search Test is required to rustle up the ingredients – nightshade, powdered rose quartz, lavender and the like. A Lore (Alchemy) Test and a few more hours will produce the potion. If distilling is attempted without access to a laboratory, the Test is at -30%.

Repeated use of this potion is dangerous. A character who does not dream for a week will begin to experience hallucinations and eventually will succumb to psychotic behaviour.

Of course, the players could simply elect to kill Isa. Doing so is certainly within the rules set down by the Order and Abbess Constantia will not be sorry to see the back of her. So long as the players are clever enough to come up with a plausible excuse for taking her away (or explaining her sudden disappearance) they will encounter no difficulties from the local authorities. Whether their consciences prick them is another matter entirely.

Return to Cologne

At some point, their investigation in Leiddorf complete, the players will need to make their way back to the city. If their investigations have been suitably clumsy, they may have failed to uncover information about Wolfgang and Dietrich. In this case they might simply be handing over Isa – or telling Brother Aldo that she is dead. Hopefully, however, they will be in pursuit of the brothers – and the headquarters of the Black Sash Brotherhood.

Sellswords

True to their word, Wolfgang and Dietrich joined the Black Sash Brotherhood, a small mercenary crew based in Cologne. The Brotherhood sells its services to noblemen throughout the Empire; they have also served aboard ships protecting against pirates (or helping to raid 'enemy' vessels) and even did a stint in the Holy Land. They have acquired a reputation as skilled and loyal fighters – suggesting they will not willingly surrender up one of their own without good cause.

Anyone resident in Cologne who succeeds with Lore (Regional) Test knows of the group and the location of their headquarters – in a dockside warehouse on the southern shore of the Reine.

The leader of the Brotherhood is an Englishman, the self-styled Captain Thomas Caville. Wolfgang saved the Captain's life during a skirmish near Acre, earning him the man's gratitude. The bond

between them now goes much deeper, however. During his time in the Levant, Caville contracted leprosy. He has disguised the fact well, but several members of the Brotherhood know. Wolfgang and Dietrich have offered him a way out – a chance to save his life and postpone the day of judgement. They have revealed the truth about their own return from the dead and their plan to seek out to the sorcerer who revived them and exchange a precious relic – the bones of the Magi – for his help in restoring them fully. Wolfgang and Dietrich have convinced Caville that the sorcerer will be able to cure his disease; and the Captain desperately *needs* to believe that is true.

Dealing with the Mercenaries

A full-frontal assault on the mercenaries' headquarters is a risky proposition. It is a secure building with sturdy locks and shutters, with just one door at the front and one at the rear. Typically, there are as many sell-swords inside as there are players in the party, along with one of Caville's lieutenants. 1D6 more will be close at hand, slurping back their earnings in the tavern next door. If things really get out of hand, two dozen more Brothers are dispersed throughout the city working – but can be called back if needed.

Any attempts to parley, however, are doomed to fail. Caville has too much invested in helping the two fugitives. There is one tack that will pay dividends, though. If the players can convince the rank and file members of the Brotherhood that Wolfgang and Dietrich are mixed-up in supernatural affairs they will refuse to help them, despite what their commander might say. Of course, this approach presents its own problems; the players are tasked with preventing talk of supernatural matters, not spreading it!

If the players are patient, Dietrich will leave the headquarters with two members of the Brotherhood to buy things in the city. No matter how long they wait, they will not catch sight of Wolfgang; he is already in position to enact his plan.

Dietrich has the same statistics as a Black Sash Brother, but 2 more Hit Points in each location as a result of his undead status.

Masters of Arms

There are two lieutenants in the Black Sash Brotherhood; an Egyptian named Glysos and a Dane called Fenir.

Both men have the same stats as above, with the following additions.

- +2 CON and SZ, and therefore +1 Hit Point per location
- +2 STR, and therefore +1D4 Damage Modifier
- 89% skill with primary weapons (see below)

Glysos wields a pair of jag-toothed scimitars (1D6+2 Damage).

Fenir wields a great hammer (1D10+3 Damage) and wears Chain armour on all locations (5 AP).

Interrogating Dietrich and the Brotherhood

Unlike his brother, who sees his 'resurrection' as a second chance to be with his wife, Dietrich does not know what to do with his new life. He is, however, absolutely terrified of dying a second time. Vaguely, he recalls the moment of his death and the damnation that followed. The fear of what lies in store now haunts him – and colours his every deed.

BLACK SASH BROTHER

		1D20	Hit Location	AP/HP	Combat Actions	3 (4)
STR	14	1-3	Right Leg	1/6	Damage Modifier	+1d2
CON	13	4-6	Left Leg	1/6	Magic Points	10
SIZ	14	7-9	Abdomen	2/7	Movement	8m
INT	9	10-12	Chest	2/8	Strike Rank	+12
POW	10	13-15	Right Arm	1/5		
DEX	13	16-18	Left Arm	1/5		
CHA	10	19-20	Head	0/6		

Armour: Leather and fur

Equipment: Warsword, heater shield, 1D10 silver marks

Notable Skills: Athletics 45%, Lore (Regional) 55%, Resilience 40%, Unarmed 45%, Stealth 40%, Perception 50%

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Warsword and shield	59%	M	1D8	6/10
Heater Shield	59%	L	1D4	6/12
Dirk	54%	S	1D3+2	6/6

If captured, Dietrich will soon beg for his life. However, he is not a fool. He realises that if he reveals what he knows, his captors will have little reason to keep him alive. He will need convincing assurances that, in exchange for his assistance, he and his brother will be allowed to go free. If really pressed, he will accept his own freedom – reasoning that his brother is a much better man than he and likely destined for a Heavenly rest where he is damned to Hell.

Obviously, it will not be easy for the players to make such a promise. They may decide simply to coerce the truth out of Dietrich. As a result of his transformation into a *halb mensch* (a half man, as he now refers to himself), however, Dietrich feels only muted physical pain. Therefore, torturing him into revealing his brother's whereabouts will not work.

If wounded, Dietrich does not bleed; his heart no longer beats and there is no blood in his veins. He may eat and drink, but this simply rots in his stomach until he vomits it up. Dietrich no longer bothers to go through this charade, but his brother does – clinging desperately to the vestiges of his humanity.

Questioning other members of the Brotherhood is more straightforward. Several know Wolfgang and Caville, accompanied by three members of the Brotherhood, are on a mission of some kind. A few men saw Caville and Wolfgang looking at plans of the city's cathedral. Both of Caville's lieutenants know exactly what he is up to – that he is going to steal the bones of the Magi.

Hellfire

Wolfgang's plan is to steal the relics of the wise men from the cathedral in Cologne. He plans to accomplish this by starting several fires during one of the packed services and using the resulting commotion to sneak in and spirit them away. The raid will take place on the afternoon of the first full day the players spend in Cologne after returning from Leiddorf. They have up until this point to discover his plan or he will leave the city (with his brother and Captain Caville if they are able) and return to the Holy land.

The Raid

Well ahead of time, Wolfgang and his accomplices will have coated the tapestries and wall-hangings in the main part of the cathedral with oil. Disguised as worshippers they will conceal themselves amidst the congregation. Then, just as the afternoon service begins, they will ignite them. A few rounds after this, they will hurl a crude flash-powder device near the altar, sparking an all-out panic. At this point, all five members of the group will struggle thorough the crowd and try to steal the relic. If the players are not there to stop them, they will succeed.

Watching over the church are numerous clergy and a dozen guards. Most of these are positioned outside the church. Their primary role is to ensure nobody enters the building with inappropriate weapons; nothing bigger than a dagger is permitted.

In order to avoid attracting the guards' attention, the Black Sash Brothers carry only their dirks. Caville and Wolfgang have the weapons listed on their character entries.

WOLFGANG VON LEIDDORF

		1D20	Hit Location	AP/HP	Combat Actions	3 (4)
STR	14	1-3	Right Leg	2/8	Damage Modifier	+1d2
CON	22	4-6	Left Leg	2/8	Magic Points	3
SIZ	14	7-9	Abdomen	2/9	Movement	8m
INT	13	10-12	Chest	2/10	Strike Rank	+14
POW	3	13-15	Right Arm	2/7		
DEX	13	16-18	Left Arm	2/7		
CHA	12	19-20	Head	2/8		

Armour: None

Equipment: Dirk, dagger, Order spring-blade, Order hand crossbow with autoloader, Blunt Nosed Viper's Venom

Notable Skills: Athletics 55%, Lore (Holy Roman Empire) 52%, Lore (Holy Land) 65%, Lore (Occult) 30%, Resilience 95%, Unarmed 55%, Stealth 50%, Perception 59%

WEAPONS				
Type	Weapon Skill	Size	Damage	AP/HP
Dirk and dagger	80%	S	1D3+2	6/6
Dagger	80%	S	1D4+1	6/8
Concealed Blade	40%	S	1D4	5/4

NOTES

BLUNT NOSED VIPER'S VENOM

Application: Injection

Onset time: 1 round

Duration: 1 hour

Resistance Time: Immediate

Potency: 50

Resistance: Resilience

Conditions: Agony

Antidote/Cure: Anti-venom

Captain Thomas Caville

The leader of the Black Sash Brotherhood is an Englishman named Thomas Caville. A veteran of countless engagements, he is one of life's natural survivors.

Or, at least he was, until he was diagnosed with leprosy.

Now, he has agreed to help Wolfgang and Dietrich with their plan to win favour with the sorcerer who gave them unlife. In exchange, he hopes to stave off death himself and the slow withering to which his disease would doom him.

		1D20	Hit Location	AP/HP	Combat Actions	3 (4)
STR	16	1-3	Right Leg	5/7	Damage Modifier	+1d2
CON	17	4-6	Left Leg	5/7	Magic Points	10
SIZ	15	7-9	Abdomen	5/8	Movement	8m
INT	15	10-12	Chest	5/9	Strike Rank	+12
POW	11	13-15	Right Arm	5/6		
DEX	16	16-18	Left Arm	5/6		
CHA	14	19-20	Head	5/7		

Armour: Chainmail

Equipment: Swordcane*, dirk, 5D10 SP, assorted gems worth 1d10 x 10 SP, key to headquarters' locks

Notable Skills: Athletics 65%, Evaluate 65%, Influence 75%, Lore (Regional) 85%, Resilience 65%, Unarmed 75%, Stealth 60%, Perception 70%, Swim 87%

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Warsword	95%	M	1D8	6/9
Dirk	95%	M	1D3+2	6/6

* This item was a gift from Wolfgang, something he acquired in the Holy Land. It is an apparently harmless walking cane, inside which is concealed a narrow warsword.

A Higher Power

If the players learn about the raid early enough, they may bring news of it to Archbishop Phillip. He is a very busy man, though, and they will likely have to deal with his aide, Father Antonio.

If the players are sufficiently convincing, the number of guards watching over the relics will be doubled. However, access to these most holy artefacts will not be denied the public – they are too important and attract too many pilgrims to the city.

If the players are especially persistent, Father Antonio will grant them permission to remain inside the cathedral as covert guards for the relics. He will insist they be discrete, however. That means concealable weapons only.

As a downside to approaching the cathedral hierarchy the players will have to explain how they acquired their intelligence. They will also find themselves being watched – and if they do anything unusual (such as employing wonder weapons) they will come to the personal attention of the Archbishop, who will have all sorts of awkward questions for them.

The Remains of the Magi

Stored in the north-western wing of the cathedral, the reliquary is protected by two guards. However, these men will do no more than slow the thieves for a round or two before being overwhelmed.

It takes three successful Brawn Tests (made by one or more characters) to lift the lid off the shrine, and a further three to gather the relics. If Wolfgang, Caville and their band make it this far they will quickly merge with the crowd and escape into the city.

Aftermath

Even if the players manage to thwart Wolfgang's plans they will still be faced with a number of dilemmas and unanswered questions.

Wolfgang, above all things, wishes to ensure his wife's safety. If he thinks this can be accomplished by revealing what he knows, he will do so. Equally, he will reveal nothing to those clearly intent on killing her.

If the players can convince Wolfgang that his wife will be spared, he will tell them his tale. He died in a battle just outside Jerusalem – his belly opened by a Saracen sword – but awoke in a strange room full of cages, surgeon's tools, foul smells and bottled body parts. The wound was sealed by an old scar as long as his forearm. He remembers being there only a short time, watched over by grim Saracen guards, before he was given drugged food. When he awoke he was outside the city once again – clothed, with money and even strange weapons he had not seen before; these are the Order weapons he has with him.

Along with his brother, there were four other men who had returned from the dead. The others elected to remain together, but Wolfgang and Dietrich set out on their own and began the journey home. En route, the two men gained some understanding of their new bodies – of what it is to be alive but without breath or pulse.

The night when Isa rejected Wolfgang, he realised it might be for the best and, though he could not abandon her straight away, it was always his plan to leave her to a life with God. Then he

sensed, somehow, the presence of the child within her growing like a splinter of himself. Just as he is corrupt, he fears the child will be too. It is for this reason – bolstered by his desire to be reunited with his wife – that he hatched his plan to steal the bones of the Magi, return to Jerusalem and bargain with the sorcerer that gave back his life. Wolfgang hopes that if the sorcerer can restore him more fully, the child may turn out to be normal.

If he is still alive, the players must decide what to do with Wolfgang. If they free him – a violation of Order protocols – he will return to the Holy Land (with or without the bones of the Magi) and seek out the Saracen sorcerer. If the ask Brother Aldo for his advice, the Preceptor of Cologne will insist the *halb mensch* be destroyed.

The fate of the Child

The real dilemma will lie with Isa and the child in her belly – an innocent doomed by the foul practises of a sorcerer. If the characters do nothing, the blue spirit will overwhelm the white – and the child, if allowed to be born, will be a hellish monstrosity.

The players may decide that the best thing to do is to send them both to their maker. Surely God will have mercy upon any innocent soul.

However, there might yet be a chance to save both mother and child. The Order has in its possession a gypsy heirloom called the Urn of Souls. This vessel can summon and bind spirits – creating a repository of knowledge somewhat akin to a Brazen Head. Of course, to use such an item one must enlist the aid of a pure-blood gypsy with mastery of the Urn's magic. And achieving that would be a new adventure entirely...

A final Twist

As sharper players will have picked-up on, Wolfgang and Dietrich did not escape from captivity – they were released. This raises a significant question – Why?

The truth is that the sorcerer who experimented on them did so with a purpose in mind. As well as practising his necromantic arts, he is gathering knowledge of the Order. He knew that by releasing the *halb mensch* – equipped as they were with the Order's weapons – one or more of them would eventually come to the attention of the Order.

1D6 hours after a *halb mensch* is destroyed, a bony frame the size of a human hand will rip its way free of the corpse's chest. It collects the *halb mensch's* eyes and fixes them upon its back. It then scuttles away, doing its best to stay hidden and gather intelligence on all it sees; everything viewed by this 'bone crab' is relayed back to the sorcerer by means of magic.

This magic will sustain the bone crab for as long as it continues to observe things of interest to its master. During this time, a Hoffman lens will reveal wisps of magic trailing away towards the east. Once the spell expires, the creature crumbles to dust.

Exactly who or what is behind this magical surveillance will, for now, remain a mystery. But it will indicate to the players that there are things in the east that may be preparing to move against them.

Verse 4.5

TROVES

For reasons of security it was determined long ago that the Order's store of relics and wondrous items should be portioned out across the continent, so as to minimise the impact of any single site falling into the hands of an enemy.



The Mont St Michel is the Order's most secure stronghold and, accordingly, it houses the largest store; the bigger preceptories are also well-stocked. However, a significant cache of equipment and relics was hidden away in secret troves – fail-safes in the event that the Order ever experiences major difficulties. The location of these sites is known only to the Masters and a few of their most trusted operatives. Two of the most important troves are situated just outside Lisbon and on the Island of Cyprus.

Located upon the western tip of Europe, the port city of Lisbon plays a vital role in the movement of shipping to and from the Mediterranean. It also sits at the very edge of re-conquered Christian land, bordering the Moorish Iberian kingdom to the south and east. This makes it both a potential flash-point and a place where travellers from different creeds and cultures come together to exchange both goods and information.

Though more than forty years have passed since Lisbon returned to Christian rule, the lingering influences of Islamic culture are plain to see. Many of the city's most beautiful buildings bear minarets or other features of Arabic design. Beautiful mosaics depicting the work of the Prophet adorn public places. A process of 'westernising' many of these structures has begun, and a number of mosques have been (re)consecrated as Christian churches.

The two most widely spoken languages in Lisbon are Mozarabic – the Latin-based language spoken by Christians while under Islamic rule – and Portuguese. Most people also have a smattering of Arabic. With the city's diverse ethnic mix, however, it is commonplace to hear languages from across Europe spoken or shouted in the dockside markets and tented bazaars.

It is perhaps because of the spread of nationalities and religions who live and travel through the city that it remains a tolerant place. It has also never been forgotten that – though afforded the status of second class citizens under Islamic rule – Christians, Jews and other religions were free to live and worship in Lisbon without fear of persecution while the Moors were in control. The tables have turned now, but many Arabs remain in the city and are free to own property and businesses. They do, however, pay somewhat higher taxes.

Despite lacking a preceptory in the city, the Order does maintain a permanent operative in Lisbon. She is tasked with monitoring the region and reporting anything unusual to Father Inigo in Castille or directly to the Masters at the Mont St Michel, using her flock of homing pigeons.

The de Alcazar mansion is located in the north-western district of the city. Taresa lives there with her brother, Martin, who has inherited the family title – Barao de Alcazar. Despite the Alcazar family's long involvement with the Church, nobody knows that Taresa works for the Order. To maintain this secrecy, she keeps a private apartment in the city where she stores her files and equipment and, if required, can house visiting members of the Order.

Taresa has been entrusted with the location of the Lisbon trove by Emil Castaigne himself, and when she reports back to Mont St Michel it is to him directly that she addresses her epistles.

Taresa de Alcazar

The name of the Order's spy is Taresa de Alcazar. Her family have resided in Lisbon for centuries, forming the heart of a small but determined resistance movement that struggled tirelessly against Muslim rule, which began in the early 8th century. When the city was freed by crusaders in 1147, the de Alcazars played a pivotal role in supplying the Christian besiegers with military intelligence, and helped to assassinate key figures in the ruling council. Taresa is the latest in a long line of *cuchillos que ver* – ‘knives that see’ – and though she lacks the formal training of a hieronun, she is eminently well-qualified for her role. Accordingly, Taresa is entrusted with full knowledge of the occult threats that the world faces, and has worked with members of the Order to combat them.

Taresa is an extremely professional operative, whose only possible weakness is her strong sense of family honour. She would do just about anything for the Church – and has, on several occasions, risked her life – but she would never betray her family.

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

Armour: Alcazar armour (see below)

Equipment: 3 stilettos, light crossbow, 6 bolts, 20 GP

Notable Skills:Acrobatics 78%, Athletics 85%, Language (Arabic) 65%, Language (Latin) 36%, Language (Mozarabic) 64%, Language (Portuguese) 75%, Lore (Occult) 34%, Lore (Regional) 91%, Influence 75%, Persistence 75%, Resilience 45%, Streetwise 83%, Unarmed 41%

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Stiletto	75%	S	1D3+2	4/5
Light crossbow	65%	M	1D8	4/5

NOTES

Alcazar Armour: this armour may be easily concealed beneath normal clothing. It comprises metal vambraces (each concealing a stiletto), a toughened leather chest guard and high leather boots, toughened with interior steel plates.

Names in Lisbon and Portugal

MALE

Alvito
Diego
Jimeno
Lugo
Martin
Salvador
Velasco

FEMALE

Beatriz
Elo
Jimena
Maria
Toda
Urraca



The Lisbon trove itself is located twenty miles northeast of the city. The entrance is hidden within a dark, inaccessible ravine some twenty metres deep. The locals call it *Garganta del Diablo* – the Devil’s Gullet. The Order first identified the site when putting down a witch cult in the region a century ago.

At the bottom of the ravine is a network of caves used by primitive humans in the distant past. The Order believes these savages practised human sacrifice, in worship of powerful spirits that dwelt nearby. It is likely that these same spirits were venerated by the more recent coven destroyed by the Order. During their annexation of the cult, the Order learned of a spirit – or group of spirits – called *voces del mas alla*, or the voices from beyond. To this day, it is unknown whether these spirits were truly destroyed or simply went into hiding.

An Ancient Sentinel

Superstitious title-tattle being what it is, tales of the ‘voices’ and of the gulley that leads straight down to Hell have endured for generations. In this rare instance it actually serves the Order’s purposes, ensuring few venture close to the hidden trove.

As it turns out, the rumours of strange voices are far more than just idle gossip or the product of an overactive imagination. A spirit was bound to this place a long time ago and charged with frightening off those who stray too close.

Any non-Christian that enters *Garganta del Diablo* will awaken the sentinel. Initially, he will take the form of a howling wind that will buffet those descending the gulley. If this fails to frighten them off, he takes physical form. Ripping earth and wood from the landscape, he assumes a fearsome golem-like shape and attacks intruders. Those who have seen him in this guise are shown no mercy and never leave this place alive.

Entering the Trove

At the end of one of the winding cave-tunnels at the base of *Garganta del Diablo* is a small recess in the ceiling, carefully concealed by both darkness and an overhang of rock. A determined climber may force his way up and in, where he will find a hidden space.

Set into the walls of this space are 26 small square tiles, each engraved with a letter. If these letters are depressed so as to spell out ‘Agnus Dei’ (the lamb of God), a slab in the ceiling moves aside granting access to the trove – which is in the rock directly above. Straying from this phrase, even by a single letter, instantly triggers one of the traps concealed behind every individual letter.

The traps take the form of tiny needles, fashioned from damascene steel. These are so sharp, and spring forth with such power, that they are capable of puncturing even the sturdiest armour. The needles are tipped with venom, alchemically treated so it will last for many years before needing to be renewed.

Venom

Application: Injection

Onset time: 1 round

Duration: 1 hour

Resistance Time: Once Resistance Roll

Potency: 70

Resistance: Resilience

Conditions: Death

Antidote/Cure: None known

SENTINEL

		1D20	Hit Location	AP/HP	Combat Actions	2
STR	30	1-3	Right Leg	4/11	Damage Modifier	+2d6
CON	26	4-6	Left Leg	4/11	Magic Points	23
SIZ	40	7-9	Abdomen	4/12	Movement	8m
INT	10	10-12	Chest	4/13	Strike Rank	+9
POW	23	13-15	Right Arm	4/10		
DEX	7	16-18	Left Arm	4/10		
CHA	8	19-20	Head	4/12		

Armour: Rock and earth flesh (4 AP)
Traits: Dark Sight, Formidable Natural Weapons, Immunities, Life Sense
Notable Skills: Brawn 110%, Perception 100%, Resilience 60%

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Crushing Blow	80%	H	D10	As Arm

NOTES

Immunities: The Sentinel is not affected by the Bleed Combat Manoeuvre

The trove is carved from solid rock, roughly four metres square and half as high. Ancient wards cut into the stone ensure that no scrying spells will ever find it.

A lever within opens and closes the portal to the space below. Note that the slab covering this portal automatically slides back into place one minute after it is opened.

Currently, the trove holds a number of unique items as well as a store of standard wondrous devices.

Unique Items

Iudicium (Judgement)

This Consecrated Damascene longsword has been carried into battle by some of the Order's greatest warriors, including John Beaumont himself. It is believed to be over two hundred years old.

The blade's scabbard of black leather and bronze was crafted in England by legendary smith Wayland. Any sword held within never tarnishes and is always sharp when drawn.

Asset Points: 8

The Jawbone of Paul the Evangelist

His conversion from a fanatical persecutor of Christians to an exponent of Christ's word was one of the great miracles that followed the resurrection. Paul travelled the Middle East, speaking with unmatched zeal and fervour, swelling the ranks of the believers.

Possession of the Jawbone of Paul the Evangelist grants a +20% bonus to Divine Fervour Tests and a +25% Bonus to Influence and Insight.

Asset Points: 10

The Crucifix—Dagger of Saint Geraldine

This little known saint was one of the first Christians to dedicate her life to the eradication of supernatural monsters. Ordained as a nun and resident in northern Brittany during the fifth century, she discovered the existence of a pack of ghouls in a nearby forest.

Over several years, Saint Geraldine pursued and destroyed dozens of these beasts, wielding a silver crucifix-dagger. Long after her death, this object continued to be used as a weapon against the supernatural enemies of Christendom.

CRUCIFIX DAGGER

Damage	STR/DEX	Size	Reach	Combat Manoeuvres	ENC	AP/HP
1D4+3	—	S	S	Bleed, Impale	—	8/8

Saint Geraldine's crucifix-dagger is both Silvered and Consecrated. It also ignores a ghoul's natural armour.

Asset Points: 6

Bible of Nicaea

When the council of bishops in Nicaea agreed upon many of the principles that underpin the Christian faith, skilled artisans were commissioned to produce three Bibles. Each is a work of intricate skill and incredible dedication – illuminated manuscripts that contain complete copies of the texts now considered to constitute the Bible.

The cover of each Bible is fashioned from white opal, inlaid with silver, shaped and carved to depict scenes from Jesus' life and Passion. Each page is made from the finest parchment and the inks, hundreds of years after they were originally used, have barely faded.

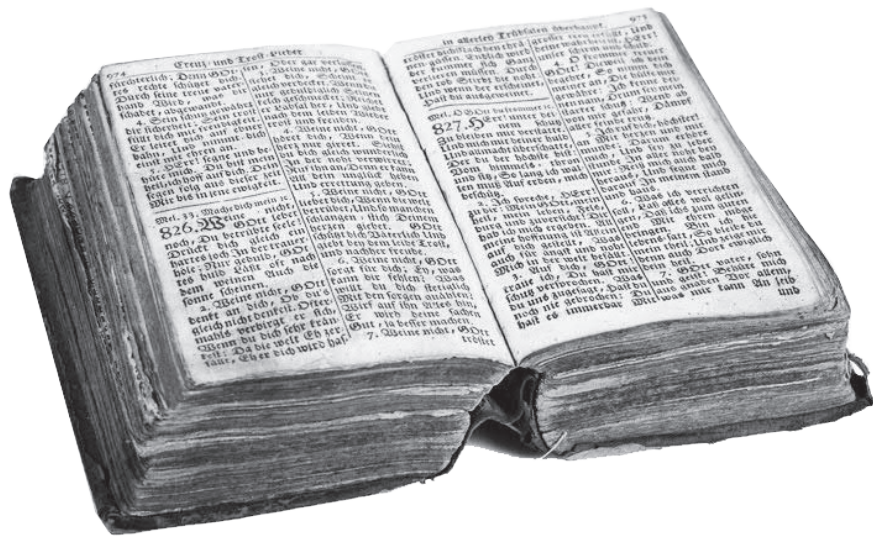
Reading from this Bible for an hour or more bestows great comfort and faith upon a character, boosting his Persistence and Divine Fervour by +10% for the next day.

Uttered aloud, the passages from this Bible are anathema to foul spirits and demonic creatures. In essence, the reader acquires whichever of *Banish Demon* or *Spirit Block* is appropriate. To cast either of these, the reader must succeed with a Lore (Christian Theology) Test. The Magnitude of the spell is (as normal) 10% of the relevant Pact Skill – in this case, Divine Fervour. If the reader does not have the Divine Fervour skill, therefore, these passages are robbed of their power.

Asset Points: 15

Standard Items

The trove also contains a supply of the usual items found in any Preceptory, allowing characters to replenish supplies or reallocate Asset Points.



Amongst the many travellers who drop anchor in Lisbon, there are several who have garnered special interest from Taresa de Alcazar and brought to the interest of the Order.

Slave—Master Pedro de la Despiadada

In a trade renowned for its cruelty and lack of compassion, the man dubbed *la Despiadada* (the pitiless) is a tyrant without equal. For more than a decade he has plundered the east coast of Africa and the shores of the Mediterranean to fill his hold with slaves. These he sells to whomsoever has the coin, with no regard for the treatment they will receive or their eventual fate.

In recent times, however, *la Despiadada* has encountered difficulties. One group of slaves he took from Africa turned out to be a lot more troublesome than he anticipated, for amongst their number they had a *sangoma* – a practitioner of shamanistic magic. When *la Despiadada*'s ship docked in Lisbon he found many of his crew were suffering from a strange ailment. The following day, half of them were dead. It was only through the distribution of generous bribes that he quelled rumours of a plague that could have seen his vessel black-listed or even destroyed – and his cargo deemed worthless.

La Despiadada hastily distributed the slaves amongst trusted auctioneers, while arranging for several of his men to put an end to the troublesome *sangoma*. Though he put little stock in superstition himself, he knew his crew were rattled. Not one of the men sent to do the deed was seen again, and the *sangoma* similarly disappeared without a trace.

It is now whispered in port-side taverns that *la Despiadada* lives in fear of the *sangoma* he dragged from his homeland. Apparently, he offers a large bounty for the man's head – 100 pieces of gold. Despite this generous offer, few are willing to take him up on such an offer.

Mahmud the Spice Merchant

With plentiful ships passing out of the Mediterranean and heading northwards along the Iberian coast, there is a steady supply of goods from the desert kingdoms and beyond. Amongst these is a healthy trade in spices and exotic herbs from the eastern Orient. On the trade of such delicacies, Mahmud al Asad has grown rich.

However, his wealth is not based purely on the sale of exotic spices; Mahmud also deals in potions and elixirs with alchemical and even magical properties.

Some of these he purchases in their refined form – manufactured by Arabian or Cathayan alchemists. Greek fire, in particular, fetches a good price when sold to pirates or would-be besiegers. Similarly, potions that slow the aging process are of considerable value to wealthy noblewomen still looking to produce a male heir or stave off the ravages of decrepitude.

More often, Mahmud purchases and sells raw ingredients. He makes a point of not enquiring what they will be used for, though he has over the years built up an impressive knowledge of alchemical recipes.

So far, Taresa de Alcazar has taken only a moderate interest in Mahmud al Asad. She knows he orchestrated a delivery of Greek fire to pirate marauders that was subsequently used to sink another ship, and she is making enquiries to learn whether or not this was an isolated incident. If she were to discover the truth about the extent of Mahmud's activities, the Order might well dispatch guardian priests to deal with the situation. A list of the people to whom he has sold alchemical goods and ingredients could prove extremely useful.

The area around Lisbon is known to Order scholars as a refuge for foul spirits. Though some of these were destroyed when a group of guardian priests put an end to the *bruja* cult a century ago, many still haunt the region.

Gallows Crow

Haunting the timber frames, hanging trees and execution spots of Europe, gallows crows are loathsome scavengers that feed on the souls of the dead. Their shrieks, rending the air on the morning of an execution, are said to summon the reaper himself from the bowels of Hell. So ill-omened has this sound become that many a convict has wakened shivering, his dream-addled brain filled with dreadful cawing.

Numerous occult scholars – including those of the Order – have sought to determine the origin of the first gallows crow. Most believe that a malignant spirit, most likely summoned but inadvertently released, took possession of a normal carrion bird and changed it forever. Whatever the case, these fiendish creatures have dispersed and bred to such an extent that it is unlikely now they will ever be extinguished.

Gallows crows rarely show an interest in the living; their harvest is the dead. By plucking a single morsel from a freshly executed body, they ingest not just flesh but the soul as well. This gruesome carrion will sustain a gallows crow for a full year.

Long-lived birds develop a further, even more disheartening ability – they can mimic the voice of the victim whose soul they last devoured. Perversely, the birds seem to delight in tormenting those who were close to the deceased. In some instances, they drive these unfortunates to the point of madness and even suicide.

Encounter Idea

While travelling through a wooded area the players encounter a woman, half mad with grief and fear. She has fled from her home, out into the night, having heard the voice of her recently executed husband. This has been going on for several days now and the woman's wits are frayed.

If the players investigate the woman's shack, they will glimpse a gallows crow as it flees into the night. Tracking it back to its nest is impossible by conventional means, though it will return the following night.

The gallows bird and its mate have recently built a nest. Within, a hatchling and two eggs reside. If the players can slay these monsters they will do a great service to the people of the area. However, the crows have deliberately nested in a tree before a bear's cave and the players will have to tread carefully to avoid rousing it.

If the players spend any time with the woman, she will profess her husband's innocence and claim he was hanged upon the word of a corrupt priest. Even a cursory investigation will reveal this corpulent fellow dallies with many of the local women and is growing rich on taxes he is siphoning away from Church funds. There are even rumours he is using arcane means to place women under his sway...

GALLOWS CROW

	Dice	Avg	1D20	Hit Location	AP/HP	Combat Actions	3
STR	1D3	2	1-5	Right Wing	-/2	Damage Modifier	-1d8
CON	2D6	7	6-10	Left Wing	-/2	Magic Points	10
SIZ	1D3	2	11-16	Body	-/4	Movement	2m/10m
INT	2D6	7	17-20	Head	-/3	Strike Rank	+8
POW	3D6	10					
DEX	4D6	14					
CHA	3D6	10					

Armour: None
Traits: Blinding Strike, Night Sight
Notable Skills: Athletics 75%, Evade 85%, Perception 95%, Resilience 35%, Stealth 80%, Survival 75%, Tracking 45%

WEAPONS

Type	Size	Reach	Weapon Skill	Damage	AP/HP
Beak	S	T	50%	1D4-1D8	As for Head

NOTES

Blinding Strike: Though its beak can inflict only limited damage, a gallows crow that gains an offensive Combat Manoeuvre always selects this option, which enables it to strike an opponent in the eye. This attack ignores armour and always strikes the head. In addition, the target must pass a Resilience Test or be blinded in that eye until a successful Healing Test is made. Even then, sight only returns after 1D4 days.

As well as sustaining themselves, gallows crows pass on stolen souls to their young. A newly born gallows crow must receive a fresh soul within a day of its birth or it will die. In certain areas this limits the spread of these creatures – but wherever the law is harshest they find plentiful food for their foul offspring.

fantasma Pestilente

Without access to even the most rudimentary healing and medicine, disease and ill-health are rife amongst the peasants of Europe. A human child that makes it to the age of five without suffering a significant illness has been most fortunate.

In their desperation, some poor folk – especially those in more isolated locales – call upon old gods and forgotten powers to restore their vigour. The *fantasma pestilente* is one such power.

Translated literally as ‘disease spirit’ or ‘pestilent ghost’ these shades are able to control the spread of sickness. In exchange for proper worship, which bolsters the spirit’s power, a *fantasma pestilente* can be persuaded to remove ‘bad humours’ and restore good health. Unfortunately the extracted taint must be placed somewhere else. It would therefore be truer to say that a *fantasma pestilente* transfers illness rather than curing it.

In its ethereal form, a *fantasma pestilente* cannot be seen or interacted with physically – though a characteristic foul smell accompanies its presence. Once it has acquired a sufficient number of followers – typically one sentient being for each point of POW the spirit possesses – it acquires the ability to manifest. Its physical form is suitably horrific, resembling a vast, corpulent fly. In this guise, it is usually able to deal with whatever threatens its place of worship or followers.

Blight: Characters bitten by the disease spirit must succeed with a Resilience Test or reduce their Resilience skill by 20%. The effect of further bites is cumulative, and a character reduced to 0% Resilience is killed. This effect lasts until the spirit is killed.

Buzzing Drone: The persistent buzzing of the spirit’s wings has a hypnotic effect on living creatures. Anyone within 10 metres of the spirit must test against their Persistence and consult the table below.

Result	Effect
Fumble	Character loses 3 actions this round
Test fails	Character loses 1D3 actions this round
Test succeeds	Character loses 1 action this round
Critical Success	Character loses no actions this round

Summon Maggot: The spirit can summon 1D3 disease grubs each round that will fight to defend it. These erupt from the ground within 5 metres of the *fantasma pestilente*.

FANTASMA PESTILENTE

	Dice	Avg	Combat Actions	3	1D20	Hit Location	AP/HP
STR	5D6+9	26	Damage Modifier	+d10	1	Right Hind Leg	5/8
CON	4D6+12	26	Magic Points	12	2	Left Hind Leg	5/8
SIZ	4D6+15	29	Movement	8m/16m	4-6	Thorax	5/14
INT	2D6+6	13	Strike Rank	+14	7	Wing One	1/6
POW	2D6+6	13			8	Wing Two	1/6
DEX	4D6	14			9	Wing Three	1/6
CHA	2D6	7			10	Wing Four	1/6
<i>Armour:</i> Chitin, 5 armour points <i>Traits:</i> Blight, Buzzing Drone, Life Sense, Night Sight, Summon Maggot <i>Notable Skills:</i> Athletics 70%, Brawn 80%, Perception 95%, Persistence 80%, Resilience 100%, Stealth 75%					11	Mid Right Leg	5/8
					12	Mid Left Leg	5/8
					13-15	Abdomen	5/14
					16	Top Right Leg	5/8
					17	Top Left Leg	5/8
					18-20	Head	5/12

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Bite	80%	M	1D6	As per Head
Spit Acid*	90%	—	2D4	—

*This attack covers an area 4 metres square. This attack always employs the Sunder Combat Manoeuvre as first choice.

NOTES

The *fantasma pestilente* has 4 wings. If two wings are destroyed, it can no longer fly. If all four are destroyed, it can no longer generate its Buzzing Drone.

DISEASE GRUB

	Dice	Avg	1D20	Hit Location	AP/HP	Combat Actions	2
STR	3D6	10	1-7	Tail	2/5	Damage Modifier	+1d2
CON	2D6+6	13	8-16	Body	2/7	Magic Points	5
SIZ	1D3+6	8	17-20	Head	2/5	Movement	3m
INT	2	2				Strike Rank	+6
POW	1D6	3					
DEX	2D6+3	10					
CHA	3	3					

Armour: Thick skin, 2 points

Traits: Grasping Maw, Life Sense, Poisoned Bite

Notable Skills: Brawn: 50%, Resilience 50%

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Maw	54%	M	1D6	As per Head

NOTES

Grasping Maw: A disease grub that strikes a foe latches on with its rows of hooked teeth and refuses to let go. This inflicts a -10% penalty on all Tests involving the grasped limb; if the location held is the Head, Body or Abdomen, the penalty applies to all Tests.

In each action after a hold is established, the disease grub hits automatically. All of its initial attacks damage armour protecting the grasped location as per the rules for the Sunder Combat Manoeuvre. Once the armour is reduced to 0, the grub damages the relevant body part.

A disease grub can be prized free with an opposed Brawn Test, though this inflicts 1D4 damage.

Poisoned Bite: A creature wounded by a disease grub must succeed with a Resilience Test or contract a random disease:

D6	Disease	Effect
1	Putrid Mange	Hair falls out; starts to grow again after a month
2	Weeping Gums	Character loses 2D4 teeth
3	Black Rot	Fingernails rot and drop off; recover after a month
4-6	Tremors	Debilitating shaking sickness; lasts one week

Note that each time a creature is bitten, a new roll should be made to determine the disease contracted.

Verse 4.6

ADVENTURES IN LISBON

When a strange illness afflicts the inhabitants of a small Portuguese village – Ciudad Enferma – the Order decides to investigate. It does not take long to unearth some strange goings-on.



For many years, a colony of lepers has eked out an existence a mile or so from *Ciudad Enferma*. Though the villagers are distrustful of the diseased men they view as cursed by God, each group has respected the privacy of the other and, historically, there have been no problems.

However, four months ago members of the village began to contract a strange illness that bore them away to the afterlife in a single day. As these deaths persisted at uncannily regular intervals, the folk of *Ciudad Enferma* began to suspect their neighbours of foul play.

Indeed, the strange deaths are a result of activities within the leper colony, albeit unintentionally. The newest member of the colony – the son of a nobleman – has struck a pact with a powerful spirit; in exchange for his regular worship, the spirit has cured the lepers of their disease. However, the foul humours must go somewhere; and the villagers are unfortunately the nearest victims...

Starting the Adventure

The players may become involved either because they are passing through the region or because word reaches the Order of these peculiarly regular deaths and they are despatched to help. Either way, the village headman – Ramon – can fill in the details once they arrive.

‘In recent months, a number of villagers have been struck down suddenly by a swift and terrible disease. This always happens at dawn on the first day of the month, with the victim dropping dead within 24 hours.

‘Four months ago, there was Velna. She was the first. Then, a month after that, Alvar passed. People thought it a little odd. But it wasn’t until Ricard died exactly a month later that they really became spooked.

‘One month ago, Beatriz perished – taken by the same evil humour. Now, this morning, Gomez, a boy of twelve, was taken ill. His symptoms are the same and we fear the worst. There is some evil force at work here. It can’t be natural, surely.’

By questioning Ramon, the players can learn that all of the victims were locals, born and raised in *Ciudad Enferma*. He will state there is nothing else to link them directly – they are different ages, from different families, employed in different occupations, and so forth. The only thing they share is their residence in the village.

In all cases, the victim who perished (and now Gomez) contracted the illness at dusk, grew increasingly ill overnight and died after 24 hours. The symptoms are identical to a severe fever – there is nothing to link the illness with leprosy.

The villagers – all of whom are increasingly anxious – believe the cause of the sickness is clear; it must be the leper colony a mile outside *Ciudad Enferma*. This belief will quickly be brought to the players’ attention.

Most vociferous in his accusations will be a village hunter named Baldewyn. He will – quite truthfully – state that whilst out hunting he heard strange chanting coming from the ruins where the lepers live (see Brujo for more on Baldewyn).

Ciudad Enferma

The village is a simple place, located within farming land owned by the de Bravin noble family from Lisbon. There is a simple shrine at the eastern edge of the settlement where services are held whenever a member of the clergy passes through town or is dispatched from Lisbon.

Ramon holds the only position of authority, ensuring the land is properly worked and speaking with servants of Count Alfonso de Bravin when they come to collect the harvest and check on things. In return, Ramon has a slightly larger house, but he is by no means a wealthy man. Everyone else in town is an agricultural worker or hunter with no more than a wooden hovel to ward off the wind and rain.

Shadows of the Past

A character who succeeds with a Lore (Regional) Test will remember that towards the end of the last century a pagan cult was chased out of this area by Islamic forces from Lisbon.

A character who subsequently passes a Very Difficult (-40%) Lore (Occult) or Lore (History of The Order) Test will recall that the Order was involved in this affair. They managed to conceal any evidence of genuine supernatural goings-on, but some of the magic the cultists used was real. Specifically, they were communing with spirits.

Occult Activity

A character who successfully uses a Hoffman Device within the village will discern that a protective spell rests over Baldewyn's family home. Viewing the property with a Hoffman Lens will reveal the trace shimmerings of a protection spell.

Brujo

Although his accusations against the lepers are sincere, Baldewyn is hiding several things from the players. Firstly, he is a practitioner of pagan magic – though he would never dream of using it to harm others. Secondly, he *knows* something strange is going on amongst the lepers because he has encountered the power of the *fantasma pestilente*.

Baldewyn is descended from the pagans put down by soldiers from Lisbon five generations ago. Like his mother, and her ancestors before her, he has used his magic to ensure the village is safe and that the crops grow. When the strange deaths started, Baldewyn used his craft to erect a protective charm over his home. It was not his own safety he feared for but that of his wife, Ala, and his daughter, Maria.

When the foul humours were ushered into the village by the *fantasma pestilente*, Baldewyn's spell ushered it away from his house. As a result, it drifted into Gomez's house. Baldewyn is aware of this and feels dreadfully guilty. He will therefore work extremely hard to direct the players' investigation towards the lepers.

If Baldewyn is confronted about the magical defence on his home, he will initially try to brazen it out by denying all knowledge of the ward; after all, who could possibly tell he has cast a spell to ward off evil spirits? If it becomes clear that the players know about magic, he will come clean but show little remorse. According to his beliefs, he has a gift – one he has only ever used to help others. In this instance, he is protecting his family. The lepers, by contrast, are dabbling with truly dark magic. As far as Baldewyn is concerned, any persecution should be aimed in their direction.

The Leper Colony

A mile west of town is the ruin of an old keep with two round towers. One is in serviceable condition and serves as a home for the lepers. The other has lost its roof and the walls have fallen away in places. Its cellar is still intact, however, and conceals the lepers' secret behind a sturdy wooden door. The tumble-down walls mark the edge of the colony, within which the outcasts grow vegetables and keep a few animals. Initially this group was sponsored by the Church authorities in Lisbon but has long since been abandoned to its own devices.

Amongst the lepers is Antonio, the youngest son of the Barao (Baron) de Cadoro. He was sent here after being struck down by 'God's curse' (as his family saw it), and a tale was spread that he had joined the latest Crusade; a journey from which he was destined never to return, but to die with his (and his family's) name intact. Burning with anger, the exiled Antonio swore he would find a way to escape his cruel fate.

Perhaps it was, indeed, fate that led him to the aged tome, hidden in the cellar of the keep, many of its pages eaten away by a century of damp and mould. Even so, there was enough left intact to provide Antonio with a basic schooling in the mystic arts and allow him to conjure a *fantasma pestilente*.

After communing with the spirit, he learned it could remove his and his fellow lepers' disease in exchange for their worship. Through subtle manipulation and a promise all they were doing was giving thanks to (the Christian) God for their miraculous cure, Antonio tricked his companions into making offerings at the shrine and thereby worshipping the *fantasma pestilente*.

The lepers still do not know the true source of their recovery. Some see it as a divine miracle, while others wonder if the forest has healing properties; some are happy not to pry too deeply for fear the blessing might be removed. Whatever self-deceits the lepers whisper to themselves, Antonio ensures they all continue to give thanks and worship at the pagan shrine hidden beneath the ruined tower.

The Altar

In the cellar under the tumble-down tower is an ancient, engraved stone, seven feet high. Above a square, 2 foot base it resembles a tree entwined with a woman, though the years have left it faded and indistinct. Around its base are engravings in Portuguese that read *voces del mas alla* (voices from beyond).

If viewed through a Hoffman Lens, the altar shimmers with arcane energy. A Hoffman Device used anywhere near the ruins will indicate that the shrine is the most powerful source of occult power in the area.

Act of Worship

Each day, as the sun rises and sets, the lepers gather about the stone and offer thanks for their healing. Antonio has been cunning enough to include passages in Latin from a Christian service; this placates many of the fears the other lepers have. The act of worship ends, however, with the men reciting other words in a strange tongue they do not understand. The language is an archaic

form of Mozarabic – the language spoken throughout Iberia. As they utter these words, the lepers venerate the *fantasma pestilente*.

Outsiders

The lepers are careful to maintain the illusion that they still suffer with their disease. Therefore, upon approaching the colony any visitors will encounter men wrapped in bandages. They will also receive stern warnings that it is not safe to enter the colony, for fear of contracting leprosy – a disease viewed as highly contagious during medieval times. Any offer of aid that extends beyond leaving food a safe distance from the grounds will be rebutted. Clearly, the lepers do not want visitors.

When they believe they are unobserved, the lepers remove their bindings to reveal their now healed flesh. Their life is still a simple one but things have improved dramatically. The lepers now take it in turns to visit the surrounding settlements to trade and gather supplies – and enjoy pleasures previously denied them. Antonio has convinced them they must return by instilling a fear that the healing powers will be withdrawn if they do not. This is, in fact, quite true; without the *fantasma pestilente* the leprosy will return. Antonio also knows the spirit will remain in the area only so long as it continues to receive worship.

Violation

If the players attempt to destroy the altar or in any way disrupt the worship of the *fantasma pestilente* (such as killing or removing its followers), the spirit will manifest and attack the party. The spirit will begin summoning disease grubs from the moment it appears.

The lepers will flee from any conflict, having no knowledge of spirits or monsters. Only Antonio will be reluctant to leave, electing to stay and aid the *fantasma pestilente* rather than abandon his only chance at a normal life. He is not a warrior, however, and rather than seeking direct conflict will discretely use the little magic he knows to aid his spirit-master.

Curing Gomez

In order to heal the ailing child – and banish the pestilent spirit – the players need to smash the pagan altar. This has no magic protecting it, but is very sturdy – AP 10, HP 30. The most effective way to destroy it is to rig-up some sort of pulley system to topple it onto something sharp and hard – there is plenty of suitable rock scattered about the ruins. This can be accomplished with an Engineering Test and a little muscle-power.

ANTONIO DE CADORO

		1D20	Hit Location	AP/HP	Combat Actions	2
STR	13	1-3	Right Leg	0/5	Damage Modifier	+2d6
CON	10	4-6	Left Leg	0/5	Magic Points	23
SIZ	14	7-9	Abdomen	2/6	Movement	8m
INT	12	10-12	Chest	2/7	Strike Rank	+9
POW	23	13-15	Right Arm	2/4		
DEX	13	16-18	Left Arm	2/4		
CHA	11 (9*)	19-20	Head	0/6		

Armour: Leather cuirass and vambraces

Equipment: Warsword, dagger, hand-carved religious icon resembling an obelisk

Divine Magic Spells: Disarm, Regenerate Limb, Shield

Notable Skills: Lore (Occult) 27%, Lore (Regional) 52%, Pact (*voces del mas alla*) 55%, Lore (*voces del mas alla*) 50%, Survival 46%

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Warsword	45%	M	1D8+1D2	6/8

*With leprosy

Verse 4.7

THE CYPRUS TROVE

Situated as it is on the eastern rim of the Mediterranean, where the Christian world merges with the Islamic kingdoms, Cyprus provides an excellent spot to locate a hidden supply of Order equipment.



With the fall of the preceptories in the east, there are those inside the Order who feel the trove should be expanded to form a new preceptory. For now, though, it serves as a hideaway for guardian priests who are far from home. It is a place where they can rest and resupply before continuing with whatever mission calls them to arms.

Cyprus is a place to which Christianity came early. According to legend, the newly raised Lazarus – whose miraculous resurrection was an embarrassment to the Pharisees of Jerusalem – was placed in a leaky boat that washed up on the shores of the island. His preaching quickly spread word of Jesus' exploits, and he won many converts to the new faith. This was reinforced when the apostles Paul and Barnabus (a native of the island) arrived a little over a decade after Jesus' resurrection.

The Cyprus trove is located within the ancient city of Kition, within a large network of tunnels more than a thousand years old. According to keepers of the Order's ancient lore, the Archbishop of Constantia (a city in eastern Cyprus) saw a dream-vision of Saint Barnabus during the 5th century. In this dream, the Archbishop was directed towards two sites. The first was a sepulchre where the dead saint's body was interred with a copy of Matthew's Gospel clasped to his chest. The second was a collection of hidden catacombs, the site where the trove is now located. A few of the Order's more radical historians maintain that Saint Barnabus – divinely inspired to do so – prepared the catacombs for use by the Order centuries ahead of the time when its members would need them.

Over the centuries, Kition has seen more than its fair share of battles, as Christian and Muslim forces have fought for control of Cyprus. These conflicts have included a number of pitched battles and innumerable raids; located so close to the Levant, various groups have come to plunder the island on a regular basis. In 1189, Kition is a relatively stable port city that prospers through fishing and trade. In particular, the city has busy slave-markets, with many captives moving to and from Constantinople.

A Refuge of Monsters

There are many in the Order who regard Cyprus as a hotspot for supernatural activity – but even they do not understand the island's true importance. Cyprus is the home of *Echidna* – the Mother of All Monsters. It was she who birthed the first hydra, the first chimera, the first dragon. From her foul womb, most of the monsters that skulk, scurry or slither upon the Earth emerged. Impossibly old now, Echidna resides in a watery cave beneath the island itself. There she awaits the return of her 'husband' *Typhon*. According to one legend, should such a thing occur they will spawn a new monster – one that will blot out the sun and devour the Earth.

In many ways, Cyprus provides a glimpse into an age now passed. Despite the strong Christian presence, there are all sorts of mysterious creatures living on the island – and many occult artefacts that have survived through the centuries. The Order has worked hard to round these up but there are countless undiscovered items squirreled away in the lairs of things long thought lost to this world. Many watch over the remnants of this former age with jealous eyes. Certainly they resent intrusions from the world of man – a creature in whose wake magic fades as he forces his one 'true' God upon all he meets. For now, Cyprus, and the monsters that reside there, are still. However, there may come a time when Echidna and her brood begin to stir. Should such a thing happen, the Order may be tested in ways it never has been before.

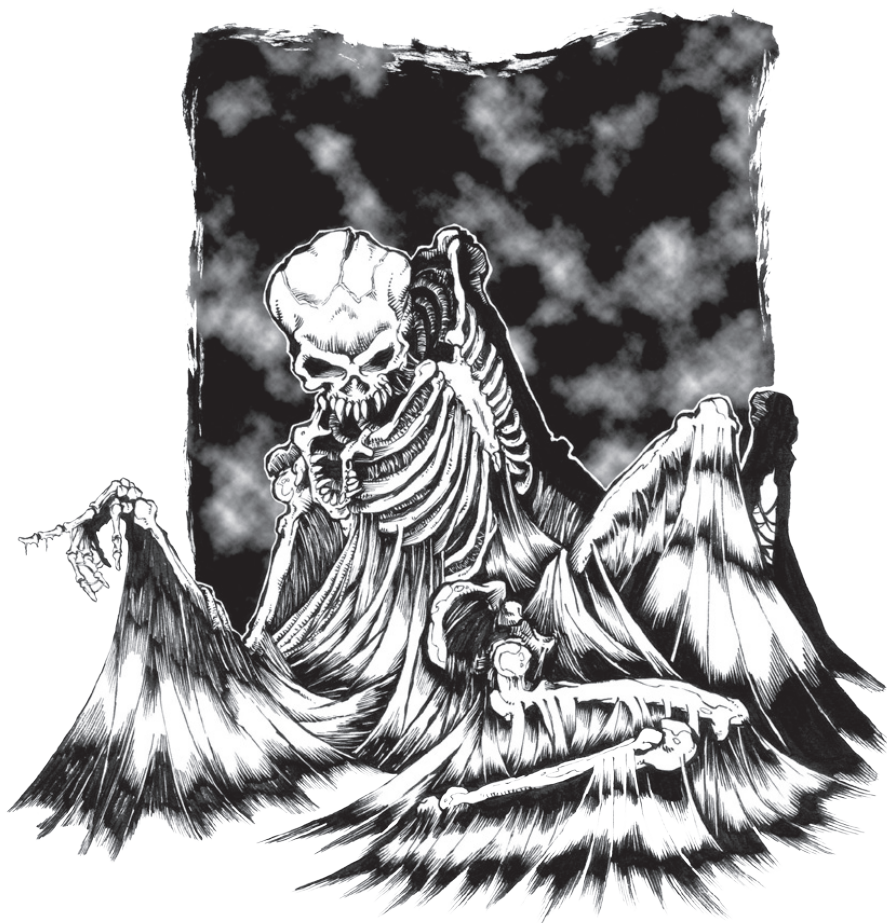
Names in Cyprus

MALE

Alisander
Basilus
Eustace
Georgus
Hector
Felippe

FEMALE

Agace
Barbetta
Cassandre
Diota
Helena
Nesta



The tunnels of the Cyprus trove connect to a number of small hidden repositories, each containing a range of arcane objects. The trove is therefore not a single site, but a collection of hiding places linked by an underground network. There are no relics within the trove-tunnels, but there are dozens of occult items that have been placed for safe-keeping.

Players who access the trove are free to re-equip themselves or replenish their supplies. They may also select one or more of the items stored within – but these must be returned before they depart from Cyprus.

Treasures of Cyprus

The Cyprus trove contains numerous occult items, but two in particular stand out.

Sword of Digenis Akritas

At a time when the indigenous population of Cyprus was forced to flee the island and seek sanctuary in Constantinople, there was one man who symbolised the struggle against the Islamic invaders.

In the 7th century, Digenis Akritas was a hero of unmatched strength and courage. Numerous legends have sprung up around his exploits – many of which are highly implausible. In truth, he was a mighty warrior, blessed with skill, guile and possession of an enchanted sword. It was this weapon which helped him to best so many on the field of battle and to plant the seeds of legend which would later grow.

Damage Dice	STR/DEX	Size	Reach	Combat Manoeuvres	AP/ENC	HP
1D12 (1H)	12/11	M	L	Bleed, Impale	3	7/11
2D8 (2H)	8/11	L	L	Sunder	—	—

A character wielding the Sword of Digenis Akritas gains an extra Combat Action each round.

Asset Points: 8

The Mirror of Adonis

Gifted with flawless beauty, Adonis was a figure worshipped by many women in the ancient world. The origins of the mirror which bears his name are unknown. Some claim it was a gift from Aphrodite – others that he fashioned it himself.

A character who gazes into the mirror is transfixed for 1D4 combat rounds, unless they succeed with a Difficult (-20%) Persistence Test. After this time, the character comes to appreciate his or her beauty more fully. As a result of this new found confidence, their CHA permanently increases by +1.

A character may only gain the benefit of looking into the Mirror of Adonis once.

Asset Points: 3

All of the entrances to the trove-tunnels are well-hidden and located in inaccessible spots. These include the cellars of buildings, the trunks of hollow trees and the bottom of dried-up wells. Unlike the Lisbon trove which has a powerful guardian to protect it, the Cyprus trove relies on concealment and the vast length of the connecting passageways. Even if an intruder does find his way into the tunnels, he could spend years searching for the hidden compartments where the occult items and Order equipment is stashed.

Church of Saint Lazarus

The main entrance to the trove-tunnels beneath Kition is located beneath the Church of St. Lazarus. It may only be opened with a key that remains at all times in the care of the priest in charge of the church. Any attempt to pick the lock is Very Hard (-60%).

Before he died (for a second time) Lazarus became Bishop of Cyprus. During his tenure, he is credited with performing a number of miracles, and vigorously championed the cause of Cypriot Christendom. His remains, once housed within the church, were taken to Constantinople in the early 10th century. However, the church bearing his name still contains a number of garments he was reputed to have worn and a small clay cup that, during his lifetime, Lazarus stated had been given to him by Jesus.

Relics

The two items stored within the Church of Saint Lazarus are imbued with a number of miraculous powers – particularly the cup, which was a gift from Christ himself.

Lazarus' Robes

Though tattered and frayed, the cloak Lazarus wore the day he was raised from death still holds a portion of the Lord's power.

If a character with a Major Wound is wrapped in the robes, his injury will immediately stabilise and he will begin to heal at twice the normal rate. This persists so long as the character remains in contact with the cloak.

Asset Points: 4

Lazarus' Cup

Shortly after his spirit was called back to his body and he rose from death, Lazarus was given a drink of water. The cup which quenched his thirst, filled by the hand of the Messiah, remained with him afterwards.

Any character who drinks from the cup recovers 1D3 Hit Points to all wounded locations. One may only drink from Lazarus' Cup once and benefit from this ability, however.

Asset Points: 7

Members of the Order are free to select either of these items as part of their equipment by spending Asset Points in the usual way. However, they must return them before they leave the island of Cyprus.

Kykkos Monastery

Less than a century old, this is the largest monastery on Cyprus. More than fifty monks are permanently resident here, and as many as a dozen more – typically pilgrims en route to the Levant – may be visiting at any given time.

Although the monastery has no official links to the Order, Abbot Alexios Philipu, has shown himself to be man of fortitude and principal. On more than one occasion, members of the Order have sought shelter here. They have been fed and cared for, their wounds tended by Abbot Alexios himself using skills he acquired while travelling with crusaders to the Holy Land. Though now a man

of peace, the good Abbot once took up arms against the infidel hordes who control Jerusalem, and having seen more than a few Christian clerics put to death by the warriors of Islam, he maintains a stash of weapons and armour that can be employed in times of need.

Burial Shrine of Umm Haram

During the 7th century, Moslem raids on Cyprus were commonplace and the city of Kition was frequently attacked. It was during one such besiegement that the elderly wet nurse of the Prophet fell from her mule and perished. On the spot where she died, a small shrine was built honouring her memory. Though a humble thing to begin with, and now worn down by the elements, the shrine remains a holy place for Moslems.

Holy Shrine

Umm Haram's shrine serves as a beacon of faith for those who follow Islam – and weakens the power of non-believers who stray too close.

The shrine permanently duplicates the effects of a Magnitude 5 Amplify spell (*Legend Core Rulebook*, page 177) and a Magnitude 3 Consecrate spell (*Legend Core Rulebook*, page 180).

Temple of Aphrodite

On the western shores of the island is a temple that has stood for more than a millennia. It honours the goddess Aphrodite, who according to legend was born on Cyprus. The temple, which stands atop a verdant hilltop, overlooks the waters from which she arose.

Though the people of Cyprus converted to Christianity long ago, they have tolerated the existence of the monastery, viewing it as a cultural link to the past rather than a threatening reminder of their pagan heritage. After all, the Greek gods have been forgotten, their worship long since abandoned.

Despite this prevailing belief, the temple remains occupied. For hundreds of years, a tradition whereby a single cleric oversees the site has been maintained. She offers visitors food and wine and shelter if they seek it. At present, a woman named Persephone oversees the temple – and has done for a decade. She is accepted and even liked by the local fisherman, some of whom are superstitious enough to present her with offerings before they set out to sea. As with many rural communities, there is a merging of Christian doctrine and older customs, with few people seeing any major conflict.

What is not known by the wider populace is that there is still power within the temple – ancient magic that has resided there for centuries. It has dimmed with the advance of Christianity but has not vanished entirely – and it is fed by the traditions of old and by secret ceremonies conducted each month upon the nearby beaches. These rituals are overseen by Persephone and attended by a few dozen islanders who still follow the old ways.

Beneath the gibbous moon – a symbol of fertility – the worshippers engage in acts of physical love. It is not simply with each other that they couple, however; sea nymphs – the daughters of Aphrodite – rise up from the waves and join them in their frolics. It is always a child born of a coupling between a nymph and human male during these solemnities that provides the next priestess to watch over the temple. At present, however, despite the fact Persephone has reached thirty years of age, no new priestess-child has been conceived. Accordingly she and a few of her followers are becoming concerned that the power their goddess is waning to such an extent that their religion is fading from the world. If a child is not conceived soon, the power of the temple might finally be lost.

Adventure Idea

Desperate to ensure the birth of a new priestess, the worshippers of Aphrodite seek to enact a ritual that will allow their goddess to once more manifest in the physical world. This involves the creation of countless love potions that can be used to contaminate the water supplies of neighbouring settlements, ensuring a night of unbridled passion. This surge of lustful energy can be harnessed and used to facilitate the summoning.

The players can become embroiled in this situation before, during or after the ritual. They may find themselves consumed by uncontrollable lustful urges and/or forced to deal with a manifest deity seeking to regain some of her lost status.

father Demenos

The Order has used its considerable influence to see that the priest resident within the Church of Saint Lazarus is always someone they can call their own. At present Father Demenos is the resident cleric. While not a hieromonk, he has an impressive knowledge of the occult and is intimately familiar with the tunnels beneath Kition.

Though his physical body has lost much of its youthful vigour, Father Demenos' mind is as sharp as a Damascene blade. There is nobody alive who knows more about the monsters which lurk upon the island of Cyprus – or the various ways to kill them.

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

Armour: None

Equipment: Averunci blade, Benedictine robes, silver cross, holy water, vitriol, healing draught

Notable Skills: Courtesy 53%, Influence 58%, Language (Latin) 55%, Language (Greek) 74%, Language (Arabic) 43%, Language (Aramaic) 46%, Lore (Christian Theology) 81%, Lore (Mediterranean Mythology) 105%, Lore (Occult) 71%, Lore (Regional) 112%, Persistence 84%

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Averunci blade	42%	S	?	?

Isaakios Comnenos

Ownership of Cyprus has been hotly contested for centuries and more. Until very recently, it was a part of the Byzantine Empire and subservient to Constantinople. However, in 1184, Isaakios Comnenos, nephew to the Holy Roman Emperor, declared himself ruler of Cyprus and announced the island's independence. Shortly after this, Comnenos attempted to seize control of the Empire for himself but was roundly defeated. It was only thanks to the intervention of the pirate lord Margaritone de Brindisi that forces from Constantinople were unsuccessful in capturing the island and re-establishing imperial control.

By 1189, Comnenos has done little to ingratiate himself to the people of Cyprus. Most would prefer to be ruled from their homeland than distant Constantinople, but Comnenos has squandered their good will with the application of stiff taxes to fund his army and to pay for Margaritone de Brindisi's continuing support.

Beyond his Imperial aspirations, Comnenos hides a secret few could even guess at. He is a *were* – a shape-changer. More than this, he is master of a secret society known as the Scions of Zeus. Members of this order believe themselves to be descended from the lord of Olympus himself, whom they claim gifted the first of their kind with the ability to change shape.

Comnenos' were-form is that of a huge black lion. He assumes this shape rarely, and then only in the company of others from his order, many of whom seek sanctuary on the island. There is also an annual meeting, during the longest day of the year, when representatives from the seven houses of the Scions of Zeus come together.

At present, the Order has no knowledge of Comnenos' true nature, nor do they know that Cyprus is home to the Scions of Zeus.

Margaritone de Brindisi

With command of some twenty ships – all fast, sturdy vessels with cutthroat crews – de Brindisi holds the balance of power in Cyprus. Without his help, Comnenos would have lost the island to a retaliatory force launched from Constantinople after his failed coup. Brindisi is well-paid for his continuing support, off the backs of Cyprus' unfortunate citizens, and his loyalty is assured (for now, at least).

De Brindisi's flagship is the *Aphrodite*, a magnificent vessel that can withstand storms and current that would tear lesser ships to pieces. A beautifully carved figurehead depicts the goddess herself who, according to legend, was born out of the sea surrounding Cyprus. It is perhaps no coincidence, then, that the *Aphrodite* is considered blessed and has yet to run from an engagement.

Occult Lore

The Scions of Zeus are currently trying to expand their power base, using the on-going crusades as a cover for their activities. Their chief goals are the acquisition of wealth and infiltration of powerful organisations. To this end, they have placed operatives within groups such as the Knights Templar, numerous royal courts and the Church. At least one bishop is a secret *were* – as is the Roman auctioneer of occult items, Milo Ramasca de Roma (see *The Hoffman Legacy*).

Characters who stumble upon the activities of the Scions may pull together various strands of obscure occult lore to understand what they are up against:

Occult Lore Test Result	Knowledge Gained
Succeed with a -10% Modifier	In their transformed state, <i>were</i> s are invulnerable to non-silver weapons. As humans, they are still highly resistant.
Succeed with a -20% Modifier	A <i>were</i> -creature in 4 th century Greece once claimed to be a member of the Scions of Zeus.
Succeed with a -40% Modifier	Zeus was famous for his shape-shifting powers, and it was rumoured he passed these on to some of his mortal progeny.
Succeed with a -60% Modifier	A meeting of a secret society of <i>were</i> s takes place once each year. There are several groups within this society, each with the ability to assume different forms.

Stymphalian Birds

At a distance, stymphalian birds might be mistaken for large eagles with iridescent feathers. However, close up they are revealed as creatures of monstrous beauty, quite unlike any natural beast.

The beak of a stymphalian bird is the colour of bronze, and curved like a scimitar. It possesses the same cutting edge and is used to tear prey apart before the bird begins to feast, seeking to devour the heart of its victim.

The birds' feathers are just as sharp, and the glinting rainbow hues glimpsed from afar testify to the metallic edge each one possesses. With a sweep of its prodigious wings – stymphalian birds have wingspans of 12 feet or more – they can disembowel a man.

Karkinos

A unique creature spawned by Echidna more than five centuries ago, Karkinos is a giant crab that has grown to monstrous proportions. He resides in the deep waters off the coast of Cyprus, mercifully sleeping for decades at a time. However, when fierce storms wrack the island he wakes and moves into shallower waters to feed. At such times, ships disappear and entire coastal communities vanish overnight, sating his appetite that he might slumber once more.

Stymphalian Birds

	Dice	Avg	1D20	Hit Location	AP/HP	Combat Actions	3
STR	2D6+6	13	1-3	—	—	Damage Modifier	+1d2
CON	2D6+6	13	4-6	—	—	Magic Points	10
SIZ	2D6+6	13	7-9	—	—	Movement	6m/15m
INT	1D6+3	6	10-12	—	—	Strike Rank	+11
POW	3D6	10	13-15	—	—		
DEX	3D6+6	16	16-18	—	—		
CHA	2D6+3	10	19-20	—	—		

Armour: Metallic feathers (AP 3)

Traits: Arcane Trinkets, Night Sight, Metallic Beak and Feathers

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Wing rake	70%	M	1D8	As Wing
Beak slice	75%	M	1D6+2	As Head

NOTES

Arcane Trinkets: The nest of a stymphalian bird contains 1D3 minor magical oddities, determined at random using the table below. Often, these items are centuries old, left over from a time when magic was more commonly practised.

D8	Arcane Item
1	Mystic Charm (+10% bonus to Persistence Tests made against magic)
2	Minor Ward-charm (1 AP to body part upon which it is attached)
3	Gorgon’s Scales (alchemical ingredient that protects against poison)
4	Greek Medallion (+5% Resilience)
5	Occult Dagger (transfers 1 Magic Point from victim struck)
6	Basilisk Venom, bottled (as Blade Venom, with Potency 80)
7	Griffin Brooch (+5% Perception)
8	Mercurial Necklace (+1 to Strike Rank)

Metallic Beak and Feathers: So sharp are the beak and feathers of a stymphalian bird that they ignore half of the AP of any object they hit. In addition, stymphalian birds always select the Bleed Combat Manoeuvre as their first choice in combat.

However, these same feathers are vulnerable to electrical attacks, such as those from a Thunderbolt Gauntlet. Such attacks bypass a stymphalian bird’s armour completely.

KARKINOS

		<table><tr><td>Combat Actions</td><td>2</td></tr><tr><td>Damage Modifier</td><td>+3d12</td></tr><tr><td>Magic Points</td><td>20</td></tr><tr><td>Movement</td><td>12m</td></tr><tr><td>Strike Rank</td><td>+8</td></tr></table>	Combat Actions	2	Damage Modifier	+3d12	Magic Points	20	Movement	12m	Strike Rank	+8	<table><tr><th>1D20</th><th>Hit Location</th><th>AP/HP</th></tr><tr><td>1</td><td>Right Rear Leg</td><td>10/20</td></tr><tr><td>2</td><td>Left Rear Leg</td><td>10/20</td></tr><tr><td>3</td><td>Right Hind Leg</td><td>10/20</td></tr><tr><td>4</td><td>Left Hind Leg</td><td>10/20</td></tr><tr><td>5-8</td><td>Body</td><td>10/32</td></tr><tr><td>9</td><td>Right Centre Leg</td><td>10/20</td></tr><tr><td>10</td><td>Left Centre Leg</td><td>10/20</td></tr><tr><td>11</td><td>Right Front Leg</td><td>10/20</td></tr><tr><td>12</td><td>Left Front Leg</td><td>10/20</td></tr><tr><td>13-14</td><td>Right Claw</td><td>10/20</td></tr><tr><td>15-16</td><td>Left Claw</td><td>10/20</td></tr><tr><td>17-20</td><td>Head</td><td>10/22</td></tr></table>	1D20	Hit Location	AP/HP	1	Right Rear Leg	10/20	2	Left Rear Leg	10/20	3	Right Hind Leg	10/20	4	Left Hind Leg	10/20	5-8	Body	10/32	9	Right Centre Leg	10/20	10	Left Centre Leg	10/20	11	Right Front Leg	10/20	12	Left Front Leg	10/20	13-14	Right Claw	10/20	15-16	Left Claw	10/20	17-20	Head	10/22
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5-8	Body	10/32																																																		
9	Right Centre Leg	10/20																																																		
10	Left Centre Leg	10/20																																																		
11	Right Front Leg	10/20																																																		
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15-16	Left Claw	10/20																																																		
17-20	Head	10/22																																																		
STR	60	<i>Armour:</i> Shell (AP 10) <i>Traits:</i> Consume, Dark Sight, Formidable Natural Weapons, Grasp, Night Sight, Slumber, Soft Underbelly <i>Notable Skills:</i> Athletics 75%, Brawn 150%, Perception 60%, Resilience 90%, Persistence 50%																																																		
CON	50																																																			
SIZ	100																																																			
INT	6																																																			
POW	20																																																			
DEX	10																																																			
CHA	7																																																			

WEAPONS

Type	Weapon Skill	Size	Damage	AP/HP
Pincers	90%	E	1D10+3D12	As Arm

NOTES

Consume: Karkinos may spend a Combat Action to swallow and begin chewing a creature with SIZ 15 or less that it has grappled. Once inside Karkinos' mouth, a creature suffers 1D8 damage to 1D6 random locations each round. These attacks are all Sundering, as Karkinos chews through any 'crunchy bits.'

An Opposed Brawn Test may be made to escape Karkinos' maw.

Creatures that are SIZ 16 or higher are torn into smaller chunks before being eaten.

Grasp: Any time Karkinos hits with his pincer attack he may elect to grasp the target rather than tearing it in two. This inflicts only 1D8 damage but grapples the opponent. Note that Karkinos only uses this attack when he wishes to feed.

Slumber: Karkinos only needs to eat once every 2D10 years. At this point he wakes and moves towards land in search of prey.

While sleeping, Karkinos burrows down into the sea bed and covers his shell with sand. At such times, he is considered to possess Stealth 90%.

Soft Underbelly: Attacks that originate from directly beneath Karkinos and strike his Body ignore the protection afforded by his armour.

A Monster Wakes

An encounter with Karkinos is a great way to present players with a battle they cannot win by force of arms. Even if they discover the monster's weak underbelly, he is still a truly formidable foe and more than a match for most. A more realistic goal for players could be to minimise the destruction caused by this beast.

Examples of how they could do this include.

- Fishing drowning sailors from stormy seas after their vessel is attacked by Karkinos.
- Luring the beast away from a densely populated area, to feed on a herd of cows instead of people.
- Persuading coastal communities to evacuate their homes, without revealing that Karkinos has awakened and is en route.

