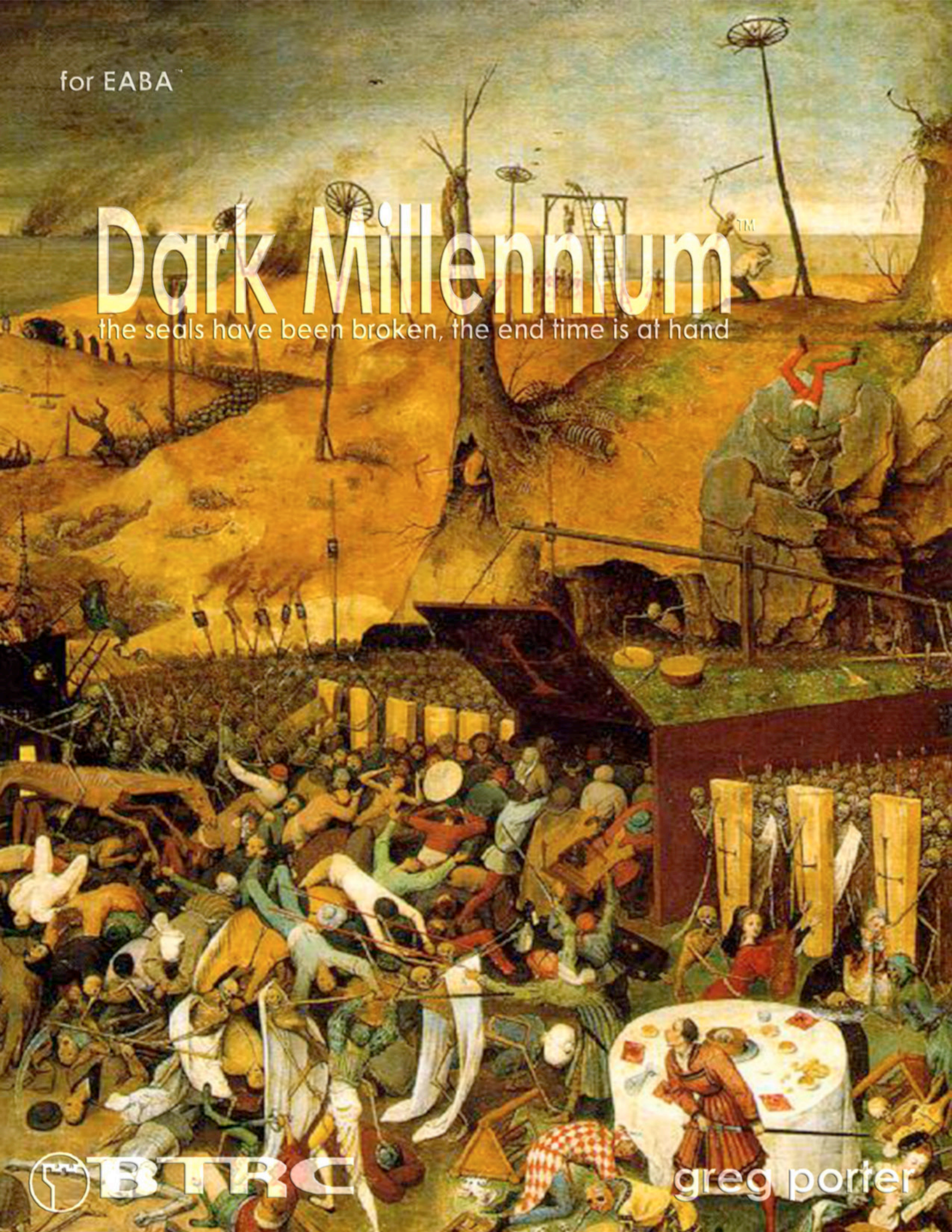


for EABA™

# Dark Millennium™

the seals have been broken, the end time is at hand



**BTRC**

greg porter



## **Dark Millennium™ v1.0**

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ISBN 0-943891-47-7

BTRC#6107

Published by: BTRC  
P.O. Box 1121  
Collinsville VA 24078 USA  
btrc@btrc.net  
[www.btrc.net](http://www.btrc.net)

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*From Abbot Martin, of the monastery of Saint Samuel on the Isle of Markew, to his Holiness Pope Benedict.*

*Your holiness, please grant he who bears this message your ear and courtesy. Though recently a believer in the false gods of the northmen, he has proven his faith in the forge of the Lord, and I pray that he has reached you with good speed.*

*I write of terrible tidings, of which the bearer was witness and survivor. It began on the fourth week past Easter in the year of our Lord one thousand thirty and three...*

▼ **ONE MONTH EARLIER** - Brother John called from the watchtower, "Sail! Northmen!", and began tolling the warning bell. Below, the monks of Saint Samuel's gathered their tools and their work, and hurried towards the gates of the monastery. Flocks were driven inside the walls, and all things of value collected lest they be lost. Those tending flocks in the far fields sought refuge as best they could. There were many places to remain unseen, and the flocks could be regathered.

It was not the first time the Northmen had arrived here to pillage and plunder. Though most of that people had been farmers and traders for generations, there were still isolated settlements who followed the old ways, or went back to them when times got hard. The main hall still bore scorch marks on the walls, and the mounds of earth in the cemetery had not yet sunk level with the soil of those who had passed on more quietly in the service of the Lord.

Now, the walls were a little higher, the gate a bit stronger. Piles of rocks waited on the walkways, staves now had iron sheathing, and pruning hooks were perhaps a bit larger than they used to be. The Northmen, knowing that the valuable plunder was gone, often simply sailed by, no doubt to find richer and easier places to land. At times, they simply made landfall near dusk, tore down outbuildings for a fire, and left in the morning.

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Abbot Martin prayed that this would be one of those times. The three years he had been here had been trying. The herders and fishers who once lived here had vanished when the Northmen came the last time, preferring a new life on the mainland, where at least there was somewhere to run. Without the community to serve and guide, the monastery had less reason to be, and life was harder. The monks spent more of their time in labor and less in quiet contemplation, using the solitude to hone their souls and copy Scriptures so that the new churches in the west and north might have their own holy writ.

They survived, rounding up and tending the sheep and fowl that had escaped the islanders in their hurried exodus, and fishing from the shore. Gardens provided bounty in season, and there was no shortage of stone for making the walls higher and stronger. Martin was loathe to turn plowshares into swords, but it was no sin to make a tool stronger than it needed to be. And if it was a sin of waste to make a heavier tool than needed, it was expiated in the harder work required to use it.

He looked down from the walls as the northern ship beached in one of the few spots it could, a gravel beach some distance off. The *knarr* was of origins uncertain, planking damaged, sails thin and even holed, the northmen an unlikely group of warriors, so poorly armed and armored it was obvious to his aging and untrained eye. Their ship they barely pulled upon the beach, its stern still bobbing slightly on the waves. As two groups, one afore the other, they advanced upon the gate of Saint Samuel's.

The fore group stopped, perhaps outside the distance a strong monk could throw a fist-sized rock from the walls. Martin smiled, then checked his pride. The leader of the Northmen unbuckled his sword and handed it to another, then removed his helm to bare his head and walked without hesitation to the gate. Brothers to either side had rocks in hand, but Martin gestured them to hold. The northman surprised him. He went to one knee, and in a thick and atrocious Latin, looked up and shouted "Sanctum! Sanctum!".

What manner of Northman would give up his sword, go to bended knee before a Christian and beg for sanctuary? *Perhaps one hoping to get himself and his men inside the walls.* Patience was a virtue, and of that virtue, Abbot Martin had a goodly sum. *He waited.* The Northman stood after a short space, and said something to his men that Martin could not understand. Another figure from the fore group advanced, this one in the remnants of vestments, and a growth of beard and stubbled tonsure that did not quite mask the look of a priest too far and too long from a razor. He was a young man, thin, pale and shaking, and not just from the wind. His left arm was in a sling made from a tattered maniple, the hand protruding and curled into a darkened claw. Reason flashed in his eyes and went out like clouds across the sun.

"I beg you, let us in! Let us in! These with me are pagan, but they can fight. They can fight!" He looked fearfully over his shoulder at the empty ocean and pulled his useless arm closer to his body. "The ones behind. The ones behind, they ate Father Olsaf. They are dead yet they walk. They walk...they ate Father Olsaf..." He looked up, and Martin saw the eyes that the Father saw when his Son said "why hast thou forsaken me?" They looked at each other for an eternity, broken by the sound of the bells, and the shout from Brother John, "Another scull! More Northmen!"

Martin looked at the priest, and the proud but defeated northman and his ragged band. "Let them in." Brother Michael opened his mouth to object, but Martin silenced him with a raised finger. "Carefully let them in. Arms first, then them."

It took a space to communicate the intent. The mad priest had collapsed into a gibbering heap, and was of no use, and the Martin had to find a brother who understood the pagan warrior's coarse tongue. One of the Frankish monks, Frác, knew many of the German tribal words, and was able to slowly get the point across. Again, the Northmen surprised him. Most of the fore group retreated and allowed the second to the front. Armed every one of them, but women and even children all. Some were lame, others bandaged, and as those of the fore divested themselves of weapons and armor, he saw bloody bandages and wounds that would have been mortal on lesser men and might still be on those who bore them and still walked. Those most able to fight flanked them and faced the sea, where the sails of a larger *knarr* were just becoming visible around the point of the bay.

Upon seeing this, the northmen closed ranks, though those on the other ship would not arrive for some time. All were safely in the walls well before the others landed. It took harsh words from the leader of the band to make the last of them surrender their weapons and armor, a concept the leader was obviously not comfortable with as he made his way unbidden to the wall where Abbot Martin watched the newcomers land. Trailed by Brother Frác, they exchanged short, emphatic words that were a poor substitute for conversation. The northman appraised Martin, obviously relieved to be inside stone walls, but unhappy to be weaponless. Not needing a translator, he put a fist to his chest. "Hrothgar". Martin nodded and replied in kind. With little common language, nothing more could be done. Frác would make one word questions, and get one word answers, or a grunt and a point towards the disembarking northmen. A few searched the smaller vessel, yowling like hounds and tearing open what few containers were on board, caring little for what they found. The rest moved with purpose towards the gate, not much different than those who now had unquiet shelter within the monastery walls. Hrothgar's men, unarmed as they were, stood on the walls alongside the brothers armed with staves and bills. More than a few had acquired stones from the piles on the walkway, but none looked as though to turn on those who gave them shelter. All eyes were on those outside the walls, who stopped uncomfortably close to the gate. Well within stoning distance, but much more easily within the range of the shortbows some of the newcomers bore. They were eager for a fight, some being physically restrained by their fellows from attempting to scale the walls with their bare hands.

Language was not a problem. The leader spoke the unintelligible northman tongue in demanding, haughty tones. Hrothgar, gestured, spoke back, did something emphatic and somehow suggestive with his hands, and then spat over the wall. The leader laughed, and then spoke again, in a different tongue, that which Brother Frác would sometimes be heard praying in. Brother Frác translated as best he could.

"Abbot, he is Forgar, and he demands we send out those you shelter within our walls. Do this, and he will leave with them and not be forced to take them by force, which would make him very angry."

Hrothgar seemed to have understood a few of the words, and made the gesture at Forgar again, who seemed unmoved by its significance.



"Brother Frác, ask him what claim of authority he has over those who have sought refuge with us." He translated to Forgar, who seemed unhappy to be challenged thus, but he responded anyway.

"They are housebreakers and thieves, too cowardly to fight for what they want, instead taking it by cover of darkness and stealing away in their little ship. I rule where they have trespassed, justice is mine to hand out, and those who give them shelter will share in their guilt and punishment."

Again, Hrothgar caught some of the meaning. He looked at the abbot, pointed at Forgar and said two words. Frác translated it. "Liar. Look!" He took the rock he was holding and hurled it at the Northmen, catching one of the more frantic ones solidly in the head. The man crumpled instantly, falling as though dead. Martin was about to turn and scold his guest for this action, when he saw the fallen northman move. Or seem to. As he watched, the body sagged in under its armor and cloak, and maggots by the thousands squirmed from the sleeves and already fleshless eyesockets of the corpse. Hrothgar said a word that Martin understood even before Frác mouthed it. "Walkers". *They are dead, yet they walk.*

There was a pause, as the pretense fell and the brothers stood stunned from the gruesome and unholy sight, then the northmen attacked. The frantic ones in the lead with a few following, and archers in the rear with bows already nocked. The northmen on the walls knew what was coming and ducked, but Martin saw two brothers fall with arrows in their chests, even as Hrothgar pushed him down and arrows whirred through where he had been standing. Northmen inside threw rocks and grabbed the weapons of the fallen monks, and Martin even saw one hold out his hands as though asking a brother for his stave. The brother willingly gave it, then turned his attention to throwing rocks as fast and hard as he could.

The monastery walls were not that high, and roughly made. A man could climb them, and Martin was sure some of the brothers had done so when gates were closed and the temptations of the village were there. The dead northmen climbed them as though they were a mere threshold. He saw a northman grabbed with one hand and thrown over the wall, where other northmen jumped upon him like dogs on a rat, and his screams went on for far too long. More than one brother met the same end as well. But, the dead ones fell to bills and staves, or were broken on the rocks when pushed from the wall. The stench of decayed flesh rose up the wall, strong enough to make ones eyes burn and throat constrict.

## Dark Millennium

The northmen inside the wall fought like demons. Asking no quarter and giving none, striking and punching and kicking, rage and terror vying in their eyes as they slowly beat back the assault. Until perhaps a third of the dead ones were mere corpses again, and the rest had retreated. Of the fallen brothers and refugee northmen, there was no sign except bloody smears outside the wall. Forgar was last to leave the field. This time from out of stoning range, he called "You will join us, or you will feed us. There is no other choice." And with an echoing laugh, he turned his back and walked back to the beach with the others.

The evening came chill and damp, as it usually did here, adding grim overtones to a bloody day. Two northmen and two brothers died of wounds they had taken, one of the northmen already weakened from a previous fight. Several others were unfit for anything but a sickbed. The injured priest the northmen brought lapsed in and out of consciousness, alternately frighteningly lucid and frighteningly incoherent. The priest's name remained unknown, he was not willing to speak it for some reason known only to himself. From him, and from Brother Frác and Hrothgar, Martin was able to piece together the horrific tale. Of how shortly after Easter, their small mission was awoken by a clamor in the village. A young man who had died of a flux the week before had wandered into the village dazed, but very much alive. *Or so it seemed.* He did not remember anything past his illness, and having occurred so close to Easter, it was seen as a miracle and great sign of the grace of the Divine.

But he disappeared two days later, as did his father, another of the young men from the village and a babe in arms, taken from her mother's arms by the youth, never to be seen again. And over the next two weeks, others disappeared, not returning from the fields at dusk, or a scream heard in the distance, and no sign of the lost one ever found. Until more than half the village was missing, including the headman, Forgar. *Hrothgar's half-brother.* All the missing showed up one day, and laid siege to the village, stealing the ships so none could escape. They demanded one person come out to speak for the village. Father Olsaf chose to be the one. Forgar slit his throat and drank from the fountaining blood, while the others tore the flesh from his still-warm body. They then stormed the low walls of the village, and were barely beaten off. The priest suffered the injury to his arm at this time, but was still clear of thought. It was his plan for the escape.

There were those who from their injuries knew their time was at hand, and those who would not leave the side of the ones they loved. These agreed to be a distraction, to try to escape into the hills and woods, making noise as though all the village was with them. The rest, those who could run and fight, and the priest, as one to bear witness for them among the Christians, would try to sneak along the coast and find a vessel, braving the ocean at night in hopes of being free.

*It worked.* They took the first ship they found. The screams of the ones left behind echoed down the fjord and chased them almost to the open ocean. Their *knarr* was perhaps the worst of those from the village, nearly ready to be dismantled and barely seaworthy. They rowed all night, going south and simply staying far enough from land that they could barely hear the surf. With dawn, they found they had few provisions and little water, but such was the fear of that behind them, they did not beach until past dusk, huddling in the lee of trees and rocks, not even daring a fire. With the second morn, they were able to find water at least, and put to sea again, only to find by noon that Forgar was in pursuit. His sail grew from a spot on the horizon to a recognisable ship. Forgar's ship gained upon them, slowly but steadily. Darkness did not halt the flight. A clear sky gave sufficient moon to see the shore, and the ghostly outline of a sail in the distance behind them. A mist and calm before dawn confounded Forgar, who went in a different direction than Hrothgar's vessel, giving them a few hours reprieve. This ended with the dawn, but the mercy of the Divine appeared again with sight of Saint Samuel's.

*And after that, things needed no translation.*

Outside, only small lamps cut into the darkness, illuminating barely enough of the wall to prevent surprise in the dark. In the distance, fires burned, and the sounds of hammering and splintering timber could be heard. Hrothgar's ship was certainly no more. The northmen inside the walls had been returned their weapons as soon as possible, though Martin was still filled with unease at the thought of violence and unbelievers within the walls. He tried to ask matters of faith to Hrothgar through Brother Frác, pointing at the pagan hammer around Hrothgar's neck, and the cross around his own. The best reply he could get was translated by Frác as "wait and see if Martin's God could protect him better than his own."

Throughout the evening, brothers came to Martin asking if they should give the northmen free rein. The northmen were asking questions few could understand, looking for things in storerooms and pantries, taking what they wanted and not explaining why, at least not in a language most could fathom. Already, several barrels had been dismantled, and northmen were banging improvised shields together. The barrel hoops had disappeared, and sounds could be heard from the small smithy, as someone was no doubt making implements of destruction.

No attack came during the night, though sounds of industry came in through the darkness, and no one slept at ease. As dawn approached, so did the dead northmen. The mast of the smaller *knarr* had been dismantled, cut in two and lashed together as a battering ram. Planking protected the front, and dead northmen held shields to protect them from stones hurled down from above. Unlike the attack of the day before, this was calculated. Dead ones patrolled the perimeter, forcing the defenders away from the gate. Forgar directed from a safe distance, and archers stayed out of stoning range and fired only when they had a good target. The gate was strong, but the Saint Samuel's was not a castle, and the sun had not yet broken the horizon when the first snapping of timbers was heard. Defenders rushed to position, as the dead shield holders drew weapons and dead archers made ready. The northmen drew the ram back a final time, and heaved it forward.

A roar went up from the dead northmen as the gate buckled inward. They dropped the ram and charged at the opening. Monks and northmen prepared for the charge did not see the mad priest step from behind, a crucifix in his good hand. A voice that belied his youth roared, "You shall NOT pass!" The dead northman in front gave a guttural snort and raised his sword to strike down the priest, but the laugh was hardly from his throat before his head tilted back and rolled from his shoulders, flesh peeling from it in smoking tatters as charred maggots poured from the hole in his neck. The body crumpled into a noisome pile of rags. Another dead northman tried to approach, but turned back as though burned, clutching the side of his face.

The priest, a fire in his eyes, stepped forward, driving the dead ones back, and the defenders were right behind him, jabbing at those who were distracted, with the occasional rock tossed from above at the hissing and angry dead. The priest stood there silently, a white-knuckled grip on the crucifix, holding a dozen dead northmen at bay. The dead were stalemated, until Forgar came to the front.



What he said to the priest none ever knew, nor what the priest quietly said in response to enrage Forgar so. Forgar stepped up and grabbed the crucifix, and maintained a grip even after his hand burst into flames. The sword in his other hand bit deep into the priest's neck and cast him to the side, into the remnants of the gate, where he tumbled and lay still. The priest no longer a threat, the dead poured through the ruined gate.

Pagan and Christian fought the dead that walked. Bodies fresh and corrupt lay about the courtyard, in the halls and even on the altar. In the end, there were too few living to recount the details. Hrothgar was found dead outside the room where the children were sheltered, a sword through his ribs, and his own sword through the ribcage of a weeks-dead corpse that wore Forgar's cloak. The door was battered down, and two of the northern women lay in pools of blood, daggers in another foul corpse, while a third screamed hysterically and brandished an iron-shod staff at all who approached until she suddenly collapsed and burst into tears.

Only a handful of brothers and northmen were in sufficient health to tend to the living and the dead. Though it pained the abbot to do so, those of the monks and the northmen who perished were buried in the pagan way, burned on a pyre built from the smaller *knarr*, so that naught but ashes remained, though the ashes were interred, and a cross placed upon their resting spot.

*This island, this place, is no longer a place for a village, for women or for children. Those, and the northmen who wished, took the remaining ship and departed south, with Brother Jordan and a young Northman to carry this message. Though I am loath to bring men of war into this place of spiritual refuge, two of the northmen have made it clear that they wish to stay and join us as monks. It does not darken my heart to accept them, for I feel that the horror we have seen has not ended, but has only begun.*

*By the grace of God, in service to Christ,*

*Abbot Martin of Saint Samuel's*

## Dark Millennium

▼ **WHAT IT'S ABOUT - Dark Millennium** is about living through an apocalypse while still recovering from the last one. The Roman Empire collapsed centuries ago. Beset by barbarians from without and corruption from within, the greatest empire the world had ever seen crumbled, leaving chaos in its wake. Then as people began to get back on their feet, the Huns swept in from the east, plundering and burning what was left. Only through the grace of the Divine did Pope Leo turn back Attila and his hordes, and it was seen as a stamp of approval on the early Church that Attila died within a year of threatening Rome.

The Church swept north and west, not as a conquering army, but just as relentless, winning hearts and minds and swaying peasant and king alike to its cause, perhaps with a greater plan, perhaps only as the unknowing hand of the Divine, preparing men for the End Time.

For in 1033, on the millennium of Christ's death, the first seal on the scroll of seven seals was broken, as foretold in the secret revelations of Saint John. The dead rose from their graves, and he who was to become the Antichrist was born. A world which had not seen tangible proof of the Divine for a thousand years was now greeted with tangible proof of His absence.

War rages in Heaven, leaving the Divine nothing to spare to help those made in his image, so men fight with only faith and swords against a foe that is already dead and ever hungry for the flesh of the living. The dead have amassed not just in the lands of the Christians, but around the world. In Spain, the *reconquista* is abandoned, as Muslim and Christian fight side by side against a common foe, at least for the time being. In China, warriors of the Liao Dynasty fight armies of undead marching to the command of emperors long buried and Moscow's walls turn back the walking corpses of those whose great-grandchildren will someday be known as the Mongol Horde.

And this was but the *first* of the seals to be broken. Six more remain, the seven trumpets are yet to sound, and the secret voices of the seven thunders have yet to be heard. The Dark Millennium has begun...



ADVENTURERS

*This year men chose Harold king over all; and forsook Hardcnute, because he was too long in Denmark; and then drove out his mother Elgiva, the relict of King Knute without any pity, against the raging winter! She, who was the mother of Edward as well as of King Hardcnute, sought then the peace of Baldwin by the south sea. Then came she to Bruges, beyond sea; and Earl Baldwin well received her there; and he gave her a habitation at Bruges, protected and entertained her there as long as she had need.*

*-Anglo-Saxon chronicle, 1037CE*

▼ **INTRODUCTION** - The "Dark Ages" as a historical term has fallen out of favor, being replaced by the Early or Low Middle Ages. But the nature of **Dark Millennium** is such that we are going to keep the old term. It's not a pretty world, and life is nasty, brutish and short. But, if you have to live there, it's better to be an adventurer than anyone else.

We'll go into it in a lot more detail in the **11th Century** chapter, but for now, note that the world of **Dark Millennium** is set entirely in the Late Primitive Era. It has very little of the trappings you would associate with the Middle Ages. Feudalism is only just beginning to happen in some places, and it will evolve far differently because of the events that form the backdrop for the gameworld. Arms and armor are more limited, and many knowledges that the Romans used have been lost in the sands of time.

It is a primitive post-apocalyptic world. The center of civilization (Rome) has collapsed, much of their former empire is *still* in a state of near-anarchy, and those centers of civilization and learning and culture that have survived are few and far between. And to make things even more difficult, the End Time is apparently upon us. Keep it in mind, or go read the **11th Century** chapter and then come back to here.

▼ **Note** - For ease of use, **Dark Millennium** will retain the use of metric units and **EABA** credits. Gamemasters can use conversions to historical currencies and weights or distances if desired.

## Dark Millennium

▼ **ADVENTURERS** - Players in a **Dark Millennium** campaign have the option to play one adventurer, or two. One type of adventurer is a normal person, trying to do their best in a thoroughly abnormal world. The other type of adventurer is...something else. For some, no matter how fallen, there is the possibility of forgiveness, but it won't come easily.

The two types of adventurers will not interact any time early in a campaign. Their interests and biases put them in separate spheres that do not intersect. This means that the gamemaster has to really consider it as two simultaneous campaigns existing in the same gameworld, preferably in places far from each other. In time, the two may intersect, and that intersection will be an adventure or adventures all by itself.

The second type of adventurer and that subplot can exist without designing up two adventurers, but it simply means that this eventual subplot is under the control of the gamemaster, with no player ability to give it direction. Go ahead and skip forward to [page 2.25](#) to see what we are talking about.

▼ **ATTRIBUTES** - Adventurers lead hard lives. They do not have the luxury of lots of spare time and organized learning opportunities. Adventurers start off with 70A and 30S (the average population is 60A and 20S). This means that adventurers can have fairly good physical and mental potential, but will not be all that skilled. Adventurers can also have a total of 25 points in Traits, as per normal **EABA** guidelines.



### Typical adventurer (male)

Strength: 2d+2  
Awareness: 2d+1  
Agility: 2d+1  
Will: 2d+1  
Health: 2d+2  
Fate: 1d+0

### Skills:

Two at +1d  
Two at +0d

These numbers can vary widely, based on the points taken in Traits and where they are applied. The totals above are 69A and 30S.



In a world where virtually everything more than a bowshot from where you live is absolute wilderness, and where a lack of skills means you rely a lot more on your raw abilities, *all* Attributes are important. However, some will be more so than others.

**Strength** is always useful. Stuff is heavy, and all weapons rely on Strength in some form to do their damage. Most undead are not known for their dodging ability or skill with weapons, so being able to hit hard might be more useful than being able to get out of the way. Combined with Health, Strength gives you a good number of Hits in the near-certain case that you do take damage.

**Health** is *vitaly* important. Diseases abound, medical care is somewhere between abysmal and useless superstition, gear is heavy, marches are long and questionable sanitation is just a fact of life. We recommend having a default Health roll of 2d+2 or better. Peasants and popes can die of malaria, but adventurers shouldn't.

**Fate** represents the intangible presence of the Divine watching over you. Even if you are a sinner and a reprobate, there may be plans for you that you are unaware of. You cannot start play with any aspect of a Fate roll that is more than 1d higher than any levels of Piety you have (a Personality Trait, [page 2.6](#)). That is, if you're an impious bastard, you can't have a Fate roll of more than 1d+2 (one *full* die more than your zero levels of Piety).

Undead can have Fate as well, but are not so limited. They are aided by evil forces, and since they are *completely* evil, there is no limit on their Fate.

▼ **TRAITS** - Adjustments listed here are mainly for a **Dark Millennium** campaign, but can be applied to most other Primitive Era campaigns as well.

● **Age - Dark Millennium** adventurers only get half the *skill* point bonuses for any given age, and take double the *attribute* point penalties for old age.

**EXAMPLE:** A middle-aged alchemist would be at -20A and +15S instead of -10A and +30S.

In addition to premature decrepitude, the Dark Ages are *not* as full of well-coiffed Hollywood stars as the movies would have you believe. Even without refined sugars to advance the process, a person in their prime is probably still missing a few teeth due to fights with fists and tooth decay. Scars will be common, as are bent noses, cracked knuckles and all the other visible signs of a hard, violent, primitive lifestyle. You can have Looks ([page 2.5](#)) to have less of these visual drawbacks, but remember that most everyone has them, so they aren't all that important for determining how people are perceived.

◆ **Blessing/Curse** - Many undead will have both Blessings and Curses, and holy persons can have (and sometimes bestow) a small Blessing regarding undead, but adventurers cannot begin play as holy persons. Effects may happen in play that may be treated as blessings or curses, but these are beyond the control of the adventurers. The conventional small curses such as severe allergies are *not* recommended.

◆ **Destiny** - All adventurers will have a Destiny, though none get any points for it. Virtually everyone strives to defeat the undead, but the adventurers have been touched by the Divine and have the potential to do great things. Adventurers bear a mark from the Divine that they cannot see or feel on themselves or other mortals, but which they *will* recognize if they see it elsewhere. And if they *do* see the mark, they will know deep inside what they are supposed to do, even if they don't know why. Whether they make the attempt or succeed at it is another matter. The Divine may be absent from the world in form, but not in deed. The adventurers, though they do not yet know it, will be at the forefront of the war.

The gamemaster can use the presence of the mark of the Divine to guide adventurers. However, this is by no means a "go this way" kind of roadmap to drag the adventurer along by the nose. The adventurers will have to rely on their own moral compass and faith most of the time, and might only feel the gentle tug of the Divine a few times a year at most. The Divine is, of course, quite busy in Heaven with the main front of the war.

■ **Enemies** - All the living are hated by all the undead. No one gets any points for that. All other enemies are applicable *only* if that enemy has sufficient geographical reach and power to be a problem for the adventurer. This presumes that for much of a campaign, the adventurer will be operating in an area where an Enemy can be a problem. You can't say you have an Enemy in Oslo and then hop on the first boat out of town...

A *minor* Enemy is someone of similar status who lives in the area you call home. Their ambitions and goals may be similar enough to yours that you both cannot achieve them, or maybe the adventurer got there first and the Enemy resents them for it. You got the girl, the mayorship, or whatever. Their similar level of local power and influence means that you must constantly guard against their machinations, even if they never confront you publicly. Even peasants can have other peasants as enemies.

A *major* Enemy might be someone with a similar grudge, but of greater status, who is limited in their direct action against you for some reason. Perhaps you have the favor of someone more important than they. A minor Enemy might be such an individual who is too far away to be a personal menace, but who has friendly eyes and ears that keep an eye out for ways to do you wrong.

**EXAMPLE:** The more powerful (but distant) Lord of Ilre has it in for you. While fighting an incursion of the pedes, his son fell in battle at your side because the warrior covering his flank lost his nerve and ran away. But the way the story was told, it was *your* fault. Even though you are blameless and your own fellows know it, the Lord of Ilre holds you personally responsible and hates you so much he would not close your eyes for you if he found you dead in the road. The Lord of Ilre is a *minor* Enemy, but only because he is distant and cannot use the full power of his position against you.

A *powerful* Enemy is an empire or other pervasively powerful force, and you generally do *not* want this kind of enemy, since they *will* kill you on sight unless there is a compelling reason not to (like dragging you off to a major city so you can be *publicly* executed). Being an outlaw would mean having virtually everyone who *isn't* an outlaw as your Enemy, at least within the region where your outlaw status is known. Being excommunicated by the Pope would make the Church your major enemy. A major enemy might be a neighbouring empire where you are *persona non grata*, where you have committed some sort of offense against the ruler such that even some in your country know they can get a hefty price for bringing in your pickled head. Again, we *don't* recommend this.

## Dark Millennium

■ **Experience** - There are lots of useful experiences an adventurer can have, well worth the 5S cost, even in this skill-poor gameworld. Here are a few.

**Dirt-tolerant:** The adventurer is so used to being cut up and bruised that their immune system is working overtime. They do not take the -1d penalty to Health because of the lack of quality of Primitive Era medicine. You could also do something similar (or in addition) by taking a Forte on Health.

**Dog soldier:** The adventurer is used to wearing heavy armor and negates the first -1d/-1 of physical Attribute penalties from being encumbered.

**Cast-iron stomach:** The adventurer has eaten so many disgusting things that they don't care anymore. They negate the first -1d of penalty caused by any questionable food or water.

**Extra liver:** One way in which people deal with questionable water is by making vast quantities of ale or wine and just drinking that instead. The adventurer has enough experience that they negate the first -1d of penalty from any alcohol effects.

■ **Forte** -Most of the standard Fortes can apply. Note that no Fortes relating to most sciences or other intellectual skills are allowed because these skills are so broad. However, one might have a Forte regarding religion or philosophy, or be a natural orator.

■ **Friends** - As usual, other adventurers are generally considered Friends, and you do not pay points for them.

A *minor* Friend is someone of similar or slightly lesser status, who are in a position to do you favors that are outside your abilities or sphere of influence. If you were a lord, a friend might loan you a few men-at-arms or the skills of a craftsman for a particular need, that sort of thing.

A *major* Friend is generally someone of higher status, one or two levels, or of similar status in a different sphere of influence (church vs. secular). A major Friend can get you out of legal or diplomatic jams, but such is the nature of society that the adventurer will be *seriously* obligated by such help. A major Friend will also do minor friendship tasks as personal favors, and will expect such favors in return. We'll point out that you *can* have "friends" who will do these things without having to pay points for them. The difference between "friends" and Friends is that Friends are more reliable about it, generally won't betray you, and will remain Friends even if you have serious differences in your beliefs.

A *powerful* Friend is probably someone very far above the adventurer on the social scale. Some written explanation dealing how this friendship came to be is *required*. If the king or pope will see you on short notice, it *better* be a good story. A powerful Friend can do a lot for you, but will expect a lot in return. The nature of powerful Friends is such that they may be a long distance off, and requests for aid may take days, weeks or months to arrive, and just as long for the aid to return, provided neither is waylaid on the journey.

◆ **Gifted** - There are no real Gifted adventurers in a **Dark Millennium** campaign. The abilities of holy and unholy persons might qualify, as might those of the greater forms of undead, but normal people are well, normal. There are no scientifically gifted mad scientists making gunpowder weapons, no super-strong heroes, no Divine gifts to make mortals something more than human, at least not that adventurers can *choose* to have. Men and women must persevere within the limits of their mortal frames. The gamemaster can make the campaign larger than human by allowing these kind of gifts, or even giving all adventurers one free Gift of their choice, just to put the adventurers far above the average person and at the forefront of the action by virtue of their obvious "blessings".

◆ **Larger than Life** - As for Gifted, this Trait does not exist for adventurers in even limited form in **Dark Millennium** (but see **Mythic Archetype** below).

● **Looks** - For 5A or 5S you can have the Forte on Will of being "good looking", which means you are relatively free of scars and disfigurements, and have a mouth that has a suspiciously large number of straight, usable teeth. You might also have adopted the bad habit of bathing occasionally (the Church still has negative opinions about the licentious Roman bathhouses).

● **Married** - Not really a Trait, but worth noting. The benefits of liabilities of marriage even out, so it is worth zero points. One of the benefits in **Dark Millennium** is the dowry, the payment made by the bride's parent's to the groom. Different cultures will handle dowry different ways, but in general, it gives a starting adventurer a fifty percent bonus in the amount of assets they have. The dowry amount is actually based on the status and wealth of the bride's family, but that sort of thing would have to be worked out in play, or bought as extra levels of limited Wealth (page 2.11).

● **Motivation** - Highly recommended. The 5A or 5S comes without a specific hardship to follow the adventurer around, and provides both player and gamemaster some detail of how to make things interesting for the adventurer. We recommend you read the **11th Century** chapter before writing up a Motivation.

◆ **Mythic Archetype** - Allowed with gamemaster approval. This is the *only* way in which adventurers can have access to certain prohibited Traits like Larger than Life. All of the archetypes *can* have religious ties, and at least one of the group (even if a non-player extra) *must* have formal religious ties. A Rogue could be a defrocked priest, for instance. Because of the much reduced level of skill points available, the Companion is only required to have +1d skills instead of +2d skills. The Companion and Hero will *still* be very narrowly defined adventurers, because they will not have many skill points left over for anything other than archetype requirements.

● **Pain Tolerance** - Always a useful Trait, but the low amount of points available means they might be better spent elsewhere.



● **Personality** - There is one Personality Trait very important to a **Dark Millennium** campaign.

**Piety:** The attunement of one's self to the will of the Divine. It does not make you free from sin and human failings, but you are more aware of them than most. The levels in this Trait affect the difficulty of tasks where there is a conflict about doing "the right thing", even if the right thing is going to cause the adventurer some personal hardship. This is usually in a "greater good" sense, like making a decision to leave a few to a horrible fate so that many can be saved. Piety also helps if you ever have to defend yourself in any sort of court for such an action.

Starting levels in Piety also influence the maximum starting Fate an adventurer can have, as mentioned on [page 2.3](#). The maximum *full* dice in the Fate roll can be no more than the levels of Piety plus one (fractions are ignored).

Being pious does not necessarily make one orthodox, dogmatic, judgmental or humourless, though many who are highly pious *do* have these traits. The truly pious man is humble, understands there are things forever beyond his or her capability, and that higher causes can be more important than one's individual needs, even more important than one's own survival. Most importantly from a gamemastering standpoint, being pious does not mean being *right*. A person can be highly pious, but still use the right reasons to make tragically wrong decisions.



## Dark Millennium

■ **Secret** - In a world very conscious of status and position, Secrets can be quite important to keep. A Secret is generally something that if it became public knowledge would result in a loss of status, wealth or both, in proportion to the point value of the Secret. A Secret might be something like having a questionable family ancestry ("Are you telling me my grandfather was a Moor?"), or perhaps your cousin was unjustly accused and ran away to become an outlaw rather than face a rigged trial by ordeal. Members of your family secretly provide him with food and supplies, making your whole family culpable for the fines imposed on the cousin *in absentia*. Maybe you accidentally killed someone who did not deserve to die, and somewhere their skeletal hand is still clenched around a button with your family crest on it. Maybe you secretly believe in a doctrine that the Church considers a heresy.

And in case you hadn't figured it out, Enemies and Secrets do *not* go well together, because you just know the gamemaster is going to eventually use the first to try and bring out the second. *You have been warned...*

■ **Status** - In the 11th century, there began a jockeying for primacy between the Church and State, with the Church claiming that secular power derived from the Divine, and thus the earthly representative of the Divine had authority over even the word of kings and emperors. Kings and emperors, of course, tended to disagree. The End Time did not put a stop to this game of "king/pope of the hill", but it did change the way in which it was played. At the start of a **Dark Millennium** campaign, kings and popes are on an equal footing, making for more interesting long-term politics. In general, the Church claims primacy in matters of doctrine or violations of "church law", while secular power deals with mundane legal matters. And of course, each side tends to frame a problem in such a way as to give them primacy in a given situation.

There are two types of overall Status, one type of limited Status and three modifiers to all of the previous types. Note that **Dark Millennium** is a world where wealth is highly linked to status. All positive levels of nobility, ordination or civic Status count as +1d each on the income generating skill used to determine starting goods and income. Extra Wealth can be purchased *in addition to* the extra benefits granted simply by position.

Status is such a useful thing to have in a **Dark Millennium** campaign that the gamemaster might give everyone the minimum level of nobility for free, just to give adventurers the minimum wealth and freedom of movement necessary for a far-ranging campaign. Having the wealth and status needed for retainers and servants also gives the gamemaster someone less important to be poisoned, have an assassin's arrow strike or otherwise be used as an early warning system when the player starts getting in things well beyond their ability to get out of them...

Because of the importance of position and precedence in this time and place, we're going to go into this in moderate detail.

**Nobility:** A person with this type of status is a knight or better. This is an overall status that tends to get better treatment and deference across the board, especially in one's home region. Note that we'll use familiar terms like "knight", even though individuals might not have met the common perception of that term in the 11th century. For instance, in England, it would have been a "thane" or "huscarl", while the Norman French would have been "milites". The term "cnycht" (knight) was used by the English to describe the Normans, and at the time it probably wasn't a compliment...

Nobles, for all their posturing about birth and divine right and martial prowess, are in the end, economic entities. Nobles need money to pay soldiers so they can get more land and make more money to pay for the soldiers to occupy the land to make more money to get more soldiers. *And so on.* Thus are empires built. Like it or not, nobles have to be (or hire someone who is) good with money. Lands produce resources of various kinds, which have to be accumulated, moved and traded for other resources accumulated by other nobles. The whole hierarchy of titles is like some giant Dark Ages franchise operation. Or maybe a protection racket. Everyone ends up paying off whoever is above them, squeezing whoever is below them, and doing as much as they can with what they have left.

Any noble who has been in place for a while will have a stable economic situation. The income from their holdings will cover mandatory expenses and obligations, with enough left over for some amount of luxuries, improvements or a hedge against the inevitable but unpredictable bad times to come.

A **knight** is the lowest of the nobility, with one level of status. It may not go by the name of knight in all areas (warlord might be more appropriate), but the term knight will serve. Even if the knight's demense is a mere bowshot across and his manor is a rough motte & bailey with wooden pilings and a thatched roof (if he's very well off), his title is one that can be passed to an heir, even if only by virtue of possession of the keep. A knight might have a domain the size of a town and the surrounding villages. While it is not a mandatory limit, knighthood is probably the highest level of Status a starting adventurer should have. It conveys certain play advantages, but it not so high on the ladder that players can do what they want with impunity.

A **lord** is next, with two levels of overall status. This sort of title and the property and responsibilities that go with it are greater. A lord has more power and men-at-arms, but his position is far inferior to high lords, and so he or she has to walk a fine diplomatic line and always feel for which way the wind is blowing. A "lord" might be a viscount, baronet, earl or other low-level nobility. A lord would probably have a domain that includes a city, a few towns and several villages, with the appropriate knights owing fealty and paying taxes.

A **high lord** has three levels of overall status. A high lord is effectively the ruler of a small country, with a few cities, several towns and numerous villages, with several lords owing fealty and paying taxes. A high lord might be a baron or duke. A high lord is probably based in the largest or wealthiest city in their domain.

A **king** is four levels of overall status. The king is the ruler of a country or empire, holding it together by might of arms and constantly playing the lesser lords against each other, lest they ally and stage a coup. The king does not have an army sufficient to overcome all the lesser lords in a battle, but can certainly take on more than one without a problem. The rest is just a question of alliances.

▼ **Note!** - Not all campaign areas will handle nobility in the same way. In some areas like the Italian city-states, fealty is to the "state", not the individual currently in charge. This has a radical effect on the internal politics of a region.

It will be mentioned elsewhere, but it is worth pointing out here that the term "fealty" as most people understand it will only apply over a very limited region in a **Dark Millennium** campaign, mostly in the western Frankish lands (modern western France). Elsewhere, the ties of loyalty are still there, but may operate on themes of charismatic leadership, blood or marriage ties, economic cooperation, shared beliefs or some combination of the above. While the details of how it operates will be need to be finessed with the area in which the adventurer has status, the power the adventurer has and is subject to from above will largely remain the same. This gameworld is and will largely remain a "might makes right" kind of place. You go on bended knee to those above you, perhaps from common beliefs, perhaps from vows of fealty, but most certainly because the bastard has an army larger than you and can kick you out of your castle if you get uppity with them.

Different areas measure "nobility" status in different ways, but even in areas far from your home turf, someone with this status can expect a measure of respect and deference. For two reasons. One is that nobles in that area may be far afield someday, and it would not do to have your home get a reputation for disrespecting foreign nobility. The other reason is that if you are willing to treat any nobility (even foreigners) with disrespect, your own respect for those locally above you could become suspect.

**Clergy:** A person with Church status is often an officially ordained representative of the Church, though at this time lords would often appoint their own representatives, with or without any papal permission. Clergy at this time can also marry, and their titles can be passed to their children. While having your own personally appointed bishop backing your position might be a good thing and their loyalty is to you, they also have a second tie of loyalty to the Church, and this *can* cause problems. The Church is its own separate empire, distributed ideologically throughout the geographic empires of kings and emperors. It does not have a lot of force at its disposal, but it has the ability to sanction force in the name of the Divine, and this sanction carries a lot of weight with the common man who forms the bulk of any military force. A lord who is declared an "enemy of the Church" will find it a lot harder to get and keep allies, which puts their entire domain in risk. While the Church is not all-powerful, it is a major player, and its representatives have status according to their influence.

## Dark Millennium

The Church at this time is trying to spread and convert as fast as it can. To that end, the actual qualifications for being "clergy" are fairly minimal. To be specific, anyone who can read a line of Scripture from the Bible can claim "benefit of clergy", a status which would be confirmed by anyone higher in the Church if they are available. So, any literate person can initiate themselves into the priesthood, and where they go from there is a matter of talent and ambition. This particular method of investiture usually used Psalm 51, in particular "*Miserere mei, Domine*" (have mercy upon me, O God.). This was known as the "neck verse", because people would plead it in court to spare themselves from the hangman's noose! The gamemaster is free to imagine how many "jailhouse conversions" stuck, and how many of the newly ordained tended to lapse back into old habits, and how this affects the campaign.

The "benefit of clergy" is simple. You cannot be tried by secular law. Clergy are subject to canon law (Church law), which will have a lot of overlap with secular law, but is a bit more ideologically strict. You could get out of a secular criminal charge only to be immediately judged by your Church peers for the same crime. On the other hand, a close association with the Church can result in little more than a cover-up and a slap on the wrist for crimes which would get a lay person flogged, branded or worse (you can draw parallels with modern cases involving the Catholic Church). The "benefit of clergy" is not a universal advantage. So many people would claim "benefit of clergy" that it was limited to a one time "get out of jail free" card. Commission of a second felony left you vulnerable to the full force of secular law in some areas, and some areas also had crimes that where benefit of clergy could not be claimed.

Bear in mind that while you could opt yourself *into* the Church, you could *not* opt yourself out. The Church is a *lifetime* calling. You could get yourself defrocked or excommunicated, but these were often traumatic processes rather than simple bureaucratic procedures...

▼ **Note** - The "benefit of clergy" was only formally codified in the 12th century and later. It is included in Dark Millennium because it adds some nice real-world insight into the period, and because it was *probably* happening during the campaign period, but had not yet been formalized.



A **priest** has one level of Status. The Church likes for each town to have a priest, though this is not always possible. A priest can perform all the basic rituals people need, blessings, marriages, rites for the dead, sermons, etc. All of these may be memorized, as many lower-level clergy are still illiterate.

▼ **Note** - While we mention that clergy can perform certain rites, this does not make them "holy men". Their rituals serve legal purposes and offer emotional comfort, but unless they are a genuine "holy person", they have no inherent power against the undead.

At the start of a **Dark Millennium** campaign, there is no requirement in the Church for clergy to remain celibate. Historically, Pope Gregory VII excommunicated married priests in 1074 (41 years after the campaign starts). Whether this still happens in your campaign, and events leading towards or away from this decision, are up to the gamemaster.

▼ **Note** - Being married (priest or otherwise) is not something that gives or costs points when making an adventurer. The liabilities (extra mouths to support) and advantages (someone to manage your estate while you are gallivanting about) will balance out.

In terms of status, a monk would be the same as a priest. Monks are generally associated with particular religious orders, and would tend to be found in groups, rather than a solitary individual like a parish priest. Some orders tend towards solitary pursuits, while others are more community oriented. Similarly, some orders tend to have more in the way of wandering monks, while others tend to cluster in their monasteries. A wandering monk is not unusual, is usually welcome as a traveller, and can be a reasonable choice for one adventurer in a group.

A literate priest may be able to earn some income or goodwill on the side by managing the local nobility's account books, since nobility and literacy did not cross paths as often as you might think (Charlemagne was effectively illiterate). The words "cleric" and "clerk" are similar for a reason.

A **bishop** has two levels of Status, and would typically serve the spiritual needs of a city and several towns, with the assistance of several priests. A bishop is almost certainly literate, at least in Latin. This level of status is as high as a woman can rise within the Church, and she will not be a bishop, but the Mother Superior of a convent or an equivalent rank among any group of religious women. Because of her gender, she will have less real authority than a man of similar status, but is still clearly above those with only one level of Status.

A bishop in an important city might be an archbishop, especially if the city has some particular significance, like being the home of relics of note. The three levels of Status make any archbishop a possible candidate for papacy should the current pope die. Any Elderly archbishop can be a papal candidate. This changing of the guard will be a frequent occurrence in **Dark Millennium**. Historically, they went through twenty-one popes in the 11th century (the malarial swamps around Rome didn't help papal longevity).

Bishops and archbishops not only held Church office, they could also hold secular titles as well. Sometimes known as Prince-Bishops, they could command troops, levied taxes and do everything a noble might, in addition to being a high officer of the Church. Their jurisdictions in a secular and religious sense were seldom exactly the same. For instance, Count Hugo, Bishop of Sion, had a Church authority over the entire Rhone Valley (above Lake Geneva), but his authority as Count only included the upper part of the valley. As a historical note, his attempts to advance his *secular* power further down the valley were blocked not by other nobles, but by the Abbot of St. Maurice, whose order owned large amounts of land in that area.

The **pope** has four levels of Status and is the spiritual head of the Church, in Rome for the time being. The pope's biggest problem is the slow and unreliable nature of 11th century communications. Information from far away is always weeks to months old, and responses may take several attempts to reach their final destination. Having a rigidly defined doctrine makes it easier for the "field personnel" to make decisions that are in line with overall Church policy, and whenever a change or clarification in doctrine is made, copies are sent everywhere.

That covers the global types of status. These will have equivalents in most parts of the world. There may not be a supreme imam for the Muslim world, or an equivalent in the Asian sphere, but they will have their well-respected spiritual leaders. Though they have lesser status, they can still sway large numbers of hearts and minds.

▼ **Note** - For purposes of spending experience, remember that both nobility and clerical status are bestowed by those higher up the chain. A player can't just decide to spend experience and promote themselves. They must have the experience points, there has to be a reason for the promotion, and it requires the backing of someone who both wants the adventurer in that position, and has decided that it is worth risking the displeasure of everyone else who wants the position and isn't going to get it. It is worth noting that if you accept a grant of Status from someone with Enemies, you probably get the Enemies too (but no points for them).

**Civic status:** This is a limited status, costing or giving 5A or 5S per level. All adventurers without nobility or ordination will fall into one of the categories below.

A **slave** has one level of *negative* status. You are property, and the only advantage you have over cattle is that you cannot be killed out of hand unless you commit a crime. You work, you do what you are told, and you *don't* talk back. In some areas, slavery may be replaced by serfdom, which is not better enough to be worth a separate level of status. For all practical purposes, a serf will be the same as a slave.

A **freeman** has zero status. You owe fealty or ties of loyalty to some lord or the other. If you owe no fealty, you have no protection under the law should you need redress, or at the very least, will be at a disadvantage if you are in a dispute with a freeman who owes fealty to whoever is judging the dispute.

A **craftsman** (or woman) has one level of status. You have to have a special skill at making things with a total skill roll of at least 4d+0. For instance, a blacksmith, carpenter, vintner, cobbler or armorer. You possess a unique knowledge of value to a community, a knowledge whose secrets you guard carefully. In a town, you are probably a member of a merchant guild. Your skill may make you more prosperous than normal, and this wealth grants you a certain deference and respect from your peers.

A **mayor** is the appointed representative of the lord who actually rules a city, and has two levels of limited Status. It is a coveted position, with its share of bribes and kickbacks (both being accepted practices), and an often-used ability to legally make things difficult for people you don't like. In an area with city-states, a mayor would be three levels of limited Status, and would be chosen from among the city "elders", who would have two levels of limited Status, and who in turn would be chosen from amongst the craftsmen or other "old money" families.

## Dark Millennium

**Adjustments** - While women can hold high positions (except in the Church), they are generally seen as inferior to their male counterparts. A woman has one level of limited negative Status (gain 5A or 5S). All this really means is that in a conflict between "equals", the man generally gets the best of it, probably reflected by any difficulty on rolls being two points harder for the woman.

A similar situation applies for Jews in the 11th century, though really it applies to all "outsiders" (Jews are just more likely to have their own established sub-communities). This is *also* a level of limited negative Status. Someone who is both a woman and an outsider would have two levels of very limited negative Status, and in general this would tend to counter a level of overall Status.

**EXAMPLE:** A female outsider who was also a "knight" would not generally be accorded knightly respect by anyone, and would probably have to earn this by busting some heads.

**Status comparison** - The table below gives an idea of how the pecking order of status works in Dark Millennium.

Civic	Nobility	Church
Slave/serf(-1)		
Freeman(0)		
Craftsperson(1) Mayor(2)	Knight(1)	Priest(1)
	Lord(2)	Bishop(2)
	High Lord(3)	Archbishop(3)
	King(4)	Pope(4)

Note that while a knight would outrank a priest or craftsman simply by might of arms, the craftsman generally has an economic worth to the community that the knight does not want to disrupt, either because it is a source of their own prosperity or because it affects their lord's prosperity. Similarly, a priest could technically wave his hands and say things that might cause a local population to turn against a knight or craftsman, but the long-term fallout from such an action might cause more problems than it is worth. People will always tend to use what power they have to protect their own interests. Individuals with church, nobility and civic status simply have different means of using and expressing their power.

# EABA

◆ **Toughness** - There are the occasional really huge individuals born into each generation, those make people think of the biblical times of "when giants walked the earth". A person who is physically large in girth or musculature might purchase this Trait once.

◆ **Unusual Background** - This Trait is sort of a surcharge paid so the adventurer can have a special ability otherwise disallowed. While some prominent historical or background individuals might have unusual backgrounds, not too many adventurers will.

■ **Weakness** - Weaknesses can be almost half the points allowed from Traits, but will follow the adventurer throughout their career. Weaknesses that in a modern campaign could be offset technologically have no such fixes in the 11th century. No glasses, no hearing aids, no mobility aid more sophisticated than a cane or crutch. That is, any physical Weakness you take is probably going to be permanent. Weaknesses, if any, should be chosen carefully.

■ **Wealth** - There is *not* a lot of money floating around in the 11th century, and without mass production of any kind, manufactured goods are more expensive. All equipment costs will be standard for **EABA**, but wealth and income will be markedly reduced. All assets and money in the bank will be cut by a factor of *thirty-two*! And there are no banks to keep your money in unless you want to invest your money with some Jews. You either keep it with you, or hide it somewhere. There are letters of credit, but the regions in which they can be used are very limited.

▼ **Note** - For reference, Jews are the moneylenders of **Dark Millennium** because the Scriptures prohibit Christians from lending of money with interest. Jews, not being Christians, are under no such prohibition.

Technically, in all but the most urban and civilized of areas (trade centers), cash money is *physically* scarce. Financial obligations, even large ones, may be handled in an exchange of goods rather than precious metals. Many peasants could go their entire lives without even *seeing* coinage. So, the use of money as a convenient means of exchange is just that, a convenience to the gamemaster. If you would prefer to haggle out every transaction, or keep track of chickens and bushels of wheat instead of Credits, more power to you.

As mentioned under Status, some extra wealth comes automatically with nobility or ordination or civic status, but to get significant wealth, it must be bought as a Trait. All levels of Wealth in **Dark Millennium** are *limited* levels of Wealth. The idea of "instruments of credit" have only very limited acceptance, and are usually done between merchants as legally binding contracts that clearly specify who does what for whom, and in what timeframe. The idea of abstract universal currency such as paper money is unknown in the western world (though this and a few other advanced concepts may be cropping up in China about now). Limited levels of Wealth simply means that regardless how wealthy you are, if you don't have the cold hard cash on you, few are likely to give you something "on credit".

To get the equivalent of "hourly wages", divide a weekly wage by about fifty (and this is probably a short work week). Round to the nearest tenth of a credit or multiply hours until you get a tenth of a Credit (one obol).

**EXAMPLE:** A peasant hired to clean out your moat is simply being used as a source of Strength, which is going to be counted as 1d less for income purposes. If they have a Strength of 2d+1 (1d+1 for income generating purposes), then using the **EABA** guidelines (**EABA**, page 2.19) and **Dark Millennium** adjustments, this will give them a weekly wage of about 1.4 Credits. For a fifty hour work week, this means they have to work about four hours for a tenth of a Credit, which means they will make between two and three obols per day. *Being a peasant sucks...*

For anyone with Status, some of their income is going to actually come from someone else. If you are nobility, you get income generated by your fief. If you are clergy, there are tithes, and if you have civic status, there is a fraction of all the duties and levies that makes its way into your purse. How good you are at what you do simply increases this amount. This passive income is what makes it possible for you to engage in otherwise unprofitable pursuits, or engage in grand projects (cathedrals, castles, etc.) that would otherwise be beyond your means. While adventurers are not likely to start with more status than knights, if you do start higher up the ladder, you will want to get some extra levels of Wealth if you expect to have any serious holdings or retinue. Two levels of limited Wealth per level of Status would be about right (this would give an adventurer with two levels of nobility the income to support a few dozen full time men-at-arms).

▼ **CASH AND GOODS** - While all equipment costs (i.e. manufactured goods) are normal, the cost of raw materials are reduced. Semi-prepared materials are one-quarter the cost of the item made from them. Furniture may be expensive, but wood is less so. Cooking utensils may be expensive, but food is not. A saddle may be expensive, but tanned leather is less so, and raw hides are cheap. Clothing is expensive, cloth is less so, wool even less. *And so on.* But keep in mind that "cheap" is a *relative* term. Since everything is made with hand labor rather than being manufactured on an assembly line, you can think of *perceived value* in terms of how long it takes to make. If it takes someone a *day* to make a spool of thread, think of how much you would value an item that took an entire day's pay to purchase!

The **Dark Millennium** gear list has been adjusted to take these factors into account for raw and semi-prepared materials.

In addition, any "subsistence" skill is counted as 1d less for purposes of income, as are ranged weapon skills *unless* the adventurer has one or more levels of overall Status. All other skills are treated normally. Any goods that can be made by your own hand, or could be acquired through use of your skill are available to you at game start for one-quarter normal cost, and can be made by the adventurer at this reduced cost during play, if they have the time, tools and materials. Note that for warriors, the discount on starting goods applies for weapons and armor. You may not have made them yourself, but you could have taken them from someone else who no longer needs them...

**EXAMPLE:** Your adventurer is a blacksmith who has an income-generating skill at 4d+1. The player rolls 4d+1 and gets a 15, multiplies this by 100, then divides by 32. The adventurer has 47 "credits" in cash of some kind, and 234 credits worth of gear. Any of this gear that the adventurer could have made themselves will be at one-quarter normal cost. The blacksmith's average weekly income is a tenth the money in the bank for an average roll of the dice (which is 15), so they make about 4.7 Credits a week when they have a normal amount of business. If the adventurer had a level of status as a craftsman, they would calculate income as though their skill roll was 5d+1 instead of 4d+1.

**EXAMPLE:** Your adventurer is a knight (minor warlord), with a status-adjusted sword skill of 5d+2, and two levels of limited Wealth. They roll a 19, which is multiplied by 100, then divided by 32, and then multiplied by 4 for the extra Wealth. This gives them 238 Credits in cash and 1188 Credits worth of gear, and an average income from tribute, taxes, plunder and bribes of about 24.4 Credits a week.

▼ **Note** - You can round weekly incomes to the nearest credit to make things easier if you want. Also remember that much income will be in the form of goods rather than actual money.

**Gear** - For the gamemaster, one nice thing about the scarcity of money and manufactured goods is that the players need to keep track of what they own, and where they stashed it. You can't just say "we need fifty meters of rope, let me go out and buy some". Unless you are in a city, or a town on a market day, if you don't have it with you or in your storerooms, it simply is *not* available.

**Cost of living** - Is not all that high if you are just getting by. You need to eat all the time, buy or make a new set of clothes once every few years, and occasionally buy new tools of your trade. And this is a good thing, since your income is so low. The majority of the population will count as subsistence farmers and would have a calculated income of about 100 Credits per year, of which less than a tenth (if any) would be seen as cash, the vast majority of it being barter or goods.

Taxes, tribute or protection money (pretty much the same thing) are going to be a fact of life. On average, assume that once a year an adventurer will have to cough up goods or cash equal to a quarter of the "average" *yearly* income for that class of person, assuming they are fully employed. For this purpose, income counts the benefits of Status, but does *not* count extra levels of Wealth. Some of this is "voluntary" contributions to the Church, and the rest goes to whatever or whoever you owe fealty to. The person or group collecting this money does not care if your skills are less than average or if you were not "fully employed" because of war, famine or ravaging undead. If the payment is not forthcoming, heads will roll and property will be confiscated for having failed to give adequate service to your liege lord. Actually, heads generally don't roll for failing to pay taxes, since you are worth nothing dead, but some profit can be made by making you a slave or selling you into slavery to someone else (or selling your estate to some up-and-coming lordling).

If you work *directly* for any sort of lord, you make a quarter less income than normal. However, your room and board is paid for out of your lord's pocket. You live in his keep and eat at his table.



▼ **Note** - As a side note, a slave has a market price of 5 Credits per 1 point (15 per 1d) in the skill roll they are being bought for (subtracting 1d for subsistence skills, but adding 1d for each skill useful to the buyer aside from the main one). If they have no useful skill, use the Attribute roll minus 1d, but count any Forte that might apply. Subtract 10 Credits from the price for each level of Age outside physical prime, and other supply and demand factors can also figure in.

**EXAMPLE:** A strapping young man with a Strength of 2d+2 but no useful skills would have a market price of around 25 Credits (each point in 1d+2, times 5 Credits). An elderly Awareness 2d+2 scribe who is +1d literate in two languages would fetch a price of 40 Credits (3d+2 skill, +1d for the second useful skill, times 5 Credits, minus 30 Credits because he is likely to keel over on you the next time he gets bit by a malarial mosquito).

For anyone of status and power, upkeep of their property and support staff will consume up a lot of the resources generated by a fief's tenants or serfs, and thus encourages nobles to find someone else's resources to plunder. General weekly upkeep numbers are below:

Item	per week
Fortified manor house	1 Credit
Timber motte & bailey	2 Credits
Stone keep	5 Credits
Castle	10 Credits
Slave	1 Credit
Unskilled labor (servants, grooms)	2 Credits
Semi-skilled labor (cooks, scribes)	3 Credits
Craftsperson	4 Credits
Man-at-arms	4 Credits
Horse & tack	1 Credit
Two horses (no tack)	1 Credit

Upkeep numbers for a structure cover the continual cost of maintaining the grounds, minor repairs, and these are tasks that may sometimes require temporary hire of a craftsperson, or simply added work for existing staff using supplies that have to be bought or otherwise acquired. It also includes things like spices for the kitchen, charcoal of firewood, replacing lost, broken or worn-out tools, etc. Upkeep for horses includes any horses used by men-at-arms. The horses may be owned by the men-at-arms, but upkeep (though not replacement) is paid for by the lord. Personal dependents count as whatever status they have in a household. They may not be paid, but they still require upkeep and get goods and services that eat income.

**EXAMPLE:** From the previous example, our knight has an income of about 24 Credits a week. He has a motte & bailey to his name, a wife (semi-skilled labor), two slaves, one servant, one other semi-skilled person, two men-at-arms and a total of five horses, two of which are without tack.

As an aside, it is unlikely a mere knight would have a motte & bailey to his name, simply because of the up-front expense of constructing it (~900Cr). But, once you have it, maintaining it is not going to be an onerous financial burden. The total burden looks like this:

Motte & bailey	2Cr
Wife	3Cr
Slaves(2)	2Cr
Servant(1)	2Cr
Cook or scribe(1)	3Cr
Men-at-arms(2)	8Cr
Horses & tack(3)	3Cr
Horses(2)	1Cr
Total	24Cr

The men-at-arms actually get "paid" 3 Credits, and consume 1 Credit of supplies (which adds up to their 4 Credit weekly expense). Just the upkeep for this relatively small setup is 24 Credits. If you keep the exact weekly income from this fief, this means our knight only has a surplus of about 2 Credits per month. Now, since he is going to owe the Church and the next lord up the ladder a bit more than 75 Credits in taxes and tithes per year, he is going to have to do a bit of plundering to make ends meet. And this is despite having two extra levels of Wealth and the bonus to his skill for his Status!

Staff (other than slaves) and men-at-arms who are not paid may still hang around and do their jobs if room and board is still covered and the outside situation is worse, but if they have to supply their own material needs, they will tend to wander off and try to find employment elsewhere. Also note that all staff who are better equipped or dressed because they are personal servants of someone with high status, will have higher upkeep costs. You can bump each type of person up one level (slave to unskilled, etc.), and add 2 Credits per week for top level craftpersons or "palace guards".

▼ **Note** - Given the much reduced wage scale, payment for individual tasks or items will often be in less than 1 Credit amounts. The smallest unit of currency in **Dark Millennium** is the *obol*, which is about one-tenth of a Credit. The blacksmith who does a dozen or more jobs each week for his 5 Credit income may have a few jobs that only pay an obol or two each, like making a handful of nails.

▼ **SKILLS** - The number of skills available to 11th century adventurers is going to be limited, and of the skills available, many are extremely generalized or multi-faceted. A blacksmith is not *just* a blacksmith. They can also build a forge, look for iron ore, and smelt it. They might not actually do *all* these things, preferring to simply buy ingots of pig iron and work from there, but they do know how to work their trade from the ground up. The lower level of skill points available does not necessarily mean that people have less skill, but it is more likely that people will specialize in the one thing that puts bread on their table. A blacksmith probably isn't illuminating manuscripts on the side for extra money!

Any sort of professional income-generating skill is what we now call a "trade secret". If you tell someone else how to do it, you are telling them how to become a competitor and take money out of your purse. All trade knowledges are kept secret from all but the apprentices in the craft, who spend years both learning the skills and acting as cheap labor for the person teaching it.

Important skills in a **Dark Millennium** campaign will have their own notes, and you can reasonably assume that any skill not listed is not easily available.

**Free skills** - All adventurers start with a +0d skill in their native language (spoken only), and a +0d familiarity with the local region and its customs (who is the local ruler, where are the other nearest villages or towns, how to bow and scrape, etc.). Everything else requires spending points.

▼ **Note** - Yes, having only a +0d language fluency means you have a fairly limited vocabulary, and anyone with a +1d language skill has a wide variety of words at their disposal that the uneducated may consider mystical or magical.

### ▼ **AGILITY SKILLS (Combat)**

**Archery** - Bows were not useful weapons of war against what heavy armor there was in the early 11th century. This was mainly due to the difficulty of making good, high-strength bows, and then finding someone able to use it effectively. The age of the legendary Welsh or English longbowman has yet to arrive. Bows for the most part cannot penetrate heavy armor, and knights and other well-equipped soldiers only have to worry about getting hit in critical, unarmored spots (like the face). However, against poorly armed regular troops, massed bow fire could be devastating, and with the right points, can easily go through chain mail. The standard infantry unit of the Rhomaioi was thirty percent archers, and they used well-made composite bows to excellent effect.

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In some parts, the ability to engage an enemy without risking yourself is seen as lacking a sort of Dark Ages *machismo*. No one writes ballads and sagas about heroes who feather their foes from afar. Leaders may know how to use a bow, but since many lead troops into battle rather than directing from the rear, their primary martial focus will be in hand-to-hand combat. One of the reasons the Norman French did so well is that they didn't care how they won, only that they *did* win. They used bows whenever it was to their advantage to do so.

Last, it requires a significant investment of time and effort to become a skilled archer, both of which are in short supply as represented by lower skill point totals. Archery *cannot* be bought as a 1S skill. An archer must spend at least 5S for a +0d skill level.

As a **Dark Millennium** campaign progresses through the decades, the composite bow and longbow will be natural developments of the escalation of force needed to combat the undead, combined with a desire by many to *not* engage *them* in hand-to-hand combat. Not found in Europe in the early 11th century, by the middle of the 11th century, both longbow and composite bow will be available, either locally constructed or imported from the Rhomaioi Empire (which does use them), and will be known throughout the campaign region by the end of the 11th century.

**Blade** - This covers swords and knives, and may be specialized in a particular class of weapon or in use of a shield. All training and experience in this skill includes use of a shield, though of course you can fight without one. Shields are the cheapest form of "armor", and for the poorest fighters, virtually the only armor other than scraps of leather wrapped around the arms, legs and body.

**Brawling** - Your average no-holds punching, grabbing and kicking them where it hurts kind of fighting. This skill may also be based off of Strength. Most "wrestling" actually uses this skill with the unspoken assumption only things like grabs, throws, elbows and head butts are allowed.

# EABA

**Club** - Beating things with blunt objects. Clubs and maces or mace-like weapons are popular because pieces of wood about the right shape are cheap and easy to find. Flails, metal-head maces and the like are going to be more expensive. This skill also covers use of a shield at the same time.

▼ **Note** - If you have to use a shield and a weapon you are not familiar with, like using a club and shield when your training is with a sword, you may use the better skill for *blocking* purposes.

**Crossbow** - These suffer from the same limits as conventional bows in terms of power. Crossbows are being re-invented in Norman France about now, so people are still working the kinks out of the concept (the Romans had light and medium crossbows in the 5th century). At campaign start, crossbows are no more powerful than a normal bow. The skill and time needed to make a sturdy crossbow are significant, and not often seen as worthwhile given the low rate of fire of the weapon. That said, a crossbow is (or will be) the most powerful ranged weapon available to **Dark Millennium** adventurers. They come in three varieties, light, medium and heavy. The light version is meant to be carried around and used in the field. The medium version may be a bit heavy to carry, but if you have a horse, you hopefully don't have to carry it that far. The heavy version is more powerful, but its size often limits use to a defensive role. Heavy crossbows are capable of making things difficult for even a heavily armored foe.

As time progresses, crossbows will increase in power, and the means of drawing them will also become more complex as more of a force multiplier is required.

Even a person of little strength or otherwise unsuited to be a warrior can load and shoot a crossbow, and those who use them are accorded much the same status as archers, a sort of second-class fighter. Unlike archery, crossbow skill can be acquired at a +0d level for 1S. You do not know how to make or repair the weapon, or unjam its workings in the event of a malfunction, but you can point and shoot it without penalty.

**Siege weapon** - You know how to build *and* fire copies of old Roman weaponry such as the ballista and onager. Should they be available, counter-weight weapons like the trebuchet also use this skill. Military science skill helps you deploy these cumbersome weapons of war to best effect but does not help you build or fire them. For reference, this skill would not have been learned in Europe.

**Polearm** - The most common polearm is a variation of the agricultural pruning hook, called a bill. It is something the peasantry already probably owned, and was familiar with handling. Spears are also easy to make and in common use. Other polearms may be available in different areas, but they are not the preferred weapon of professional men-at-arms. The exception is the use of such a weapon as a lance. Polearms require both hands to use to best effect, and training with them does not teach use of a shield (mounted lancers may use shields with some other skill).

**Sling** - A cheap weapon capable of doing a surprising amount of damage. Its limits are a short range and the requirement for a lot of open personal space to use. Lead sling pellets were preferred, but lead is not mined much in the 11th century, so it is not in common supply.

**Staff** - Again, a staff is an easily constructed weapon quite capable of cracking heads. This skill would also be used with a spear used in melee combat. A spear can be used one or two handed, and the one-handed technique involves use of a shield for defense. Specializations of this skill would include staff, one-hand spear use and two-hand spear use.

**Throwing** - A general throwing skill, covering everything from rocks to rotten vegetables to spears. The most common specialization would be for thrown spears.

▼ **Note** - Martial arts and sophisticated wrestling techniques are not generally available for any adventurers. If the gamemaster allows these skills, they should require an Unusual Background in addition to their extra cost as Advanced Skills.

## ▼ AGILITY SKILLS (Transport)

**Horsemanship** - This covers not only riding, but the basic care of horses and associated tack, and being able to judge the value and characteristics of a horse. An adventurer can also specialize the skill for horse breeding or horse training. A good horse is *insanely* valuable, and horses as booty are highly prized by anyone who doesn't have enough of their own. Almost everyone who has horses will try to acquire better stock for breeding, either by purchase or by arrangements with someone else who wants traits that your horses have.

**Wagon** - You know how to drive a wagon and harness an animal or animals for pulling one. Horses are not generally used for this purpose. A slow, plodding ox cart is more likely. Most people who would use a wagon generally just use their default Agility roll minus 1d instead of buying this skill.

**Ship** - You know how to sail, provision, beach, load, unload and crew a ship. Specializations can include a particular aspect of running a ship, or the overall operation of a particular type of ship. The world is flat, you don't want to sail off the edge. Maps are rudimentary, and you land before nightfall if at all possible so as not to hit unknown hazards in the dark.

Small craft such as coracles are generally piloted using default Agility minus 1d, though if you wish to have a skill just for rowboats and the like, you may purchase it at normal skill cost, or as a 1S specialized skill just for operation of a particular small craft (which conveys no knowledge of construction or repair of said craft).

## ▼ AGILITY SKILLS (Other)

**Climbing** - Modern climbing techniques and equipment do not exist. The grappling hook can be adapted from its original use to pull down timber walls, to be a climbing aid instead, but that is about it. This skill can also be based on Strength, and is generally not available at more than a +0d level.

**Entertainer** - This is a broad skill, and is usually specialized in some way. A common entertainer would be a sort of minstrel or teller of tales, but this skill could cover trained animal acts, sleight-of-hand, puppet shows or similar entertainment. A well-voiced traveller with news of distant places and events is almost always welcome, and can usually find some income, if only in the form of room and board for a few days. Depending on the type of entertainment, this skill can be based on Agility or Awareness.

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**Stealth** - Outlaws, assassins and hunters all need the ability to be quiet or unseen. The rules for stealth listed in **EABA** will apply, but note that certain types of armor may make stealth skill rolls significantly harder because of the likelihood of making noise.

**Trades** - Though most are listed under Agility, some trades can operate off of Awareness, Strength or even Health. The Attribute you choose to base the skill off of determines the style and limits you have on that skill. If a skill can be based on Agility and Awareness and you choose Agility, you should not expect to be that creative in use of the skill. If you base it on Awareness, expect to be penalized if you try to do things that require a precise hand. A "trade" is something that in the Middle Ages would likely have its own guild, but "trade guilds" do not exist in **Dark Millennium**, with the exception of some of the Italian city-states or Constantinople. Instead, each trade has its own carefully guarded trade secrets, and trades act together as "merchant guilds" to help the trades in general.

A trade generally includes all the knowledge to operate that profession from the ground up, as we mentioned in the opening of the skills section. Some trades may be crosslinked by a sharing of skills. A person who tries to do a skill that they are only partially trained in takes a -1d penalty on their roll.

**EXAMPLE:** A shield is often just wooden planking with leather and metal reinforcement. A carpenter is *not* an armorer, but they *could* make a passable shield. They would roll on the difficulty of making a shield, with a -1d penalty. Note that in an area with a merchant guild and an armorer, the carpenter would be infringing on the armorer's trade (a no-no).

The trades listed here and with **Awareness(Other)** skills is not an exhaustive list of 11th century trades, but it is a good start.

**Armorer** - The 11th century armorer deals almost exclusively with defense, and the blacksmith is the one who makes the weapons. This skill can be based on Agility or Awareness. The armorer can make wire which is then made into chainmail, make scales and small plates, hammer iron into curves suitable for helmets, sew and harden leather, make shields and do a number of other tasks that overlap with a few other professions. An armorer is a craft that requires a constant supply of men-at-arms to be profitable, and a source of several different raw or semi-prepared materials. As a result, an armorer is only likely to be found in a city.



**Blacksmith** - You know the ins and outs of the forge and the mysteries of working with iron, brass and bronze. You can make anything from nails to swords, with specializations available for any aspect of the craft. Because this skill requires physical strength, stamina, a sure hand and a keen eye, the Attribute the skill roll is based on will vary with each individual. Go down the following list until you reach an Attribute that is followed by one with a *higher* rating: Strength, Awareness, Agility, Health. Stop if the next Attribute on the list is higher than the one you are on. The Attribute you are on is the one your skill rolls will be based off of.

**EXAMPLE:** Your adventurer has a Strength of 2d+1 and an Awareness of 2d+2. Going down the list, you would stop on Strength, since Awareness is higher. Your blacksmithing skill will be a Strength skill, because you are limited not by your creativity, but because your arms can't keep up with your mind.

A Forte relating to blacksmithing will use the higher level for figuring which Attribute the skill is based on.

**Carpenter** - You can make furniture or household wooden items or agricultural tools, though any iron edges for such tools would be provided by a blacksmith. You can also give directions to a blacksmith on how to make the particular tools of your craft, such as saws, planes, chisels and hammers. This skill can be based on Agility or Awareness, and common specializations would be for a particular type or class of item. In a feudal area where a lord might have limits on the cutting in "their" forest, a carpenter will commonly pay a fee (often in finished goods) or have some other arrangement that allows them to harvest trees for their craft.

**Cartwright** - The only way to move heavy items overland is by cart. An 11th century cart is a woefully primitive contraption, but it is the best thing you have available. This skill can be based on Agility or Awareness. A cartwright will also do the basic construction of palaquins or enclosed wagons that a high-ranking lady or infirm individual might travel in, though the final touches may be applied by a carpenter or other craftsperson.

**Cobbler** - Making footwear is not a high-tech science in the 11th century. The most basic shoe is a piece of leather cut to the right shape, with lace holes to hold it on the foot. However, for those who need something sturdier or made to fit, the cobbler can make just about anything desired. This skill can be based on Agility or Awareness. A cobbler might be found in a town, especially one that sees a lot of men-at-arms passing through, but would be more likely found in a city.

**Cooper** - Any commodity that is liquid or which is transported by ship needs to be hauled in water-tight barrels, and making these is an art unto itself. This skill can be based on Agility or Awareness. Areas with lots of commerce, especially with ocean or river commerce, may have a barrelwright. While usually restricted to cities, a barrelwright might be found in a prosperous coastal or river town.

**Fisherman** - A fisherman knows nets and lines and the patterns and seasons for catching different types of fish, and the ways to preserve them for transport if needed. Normally, the fisherman is not picky. If it is edible, it is hauled in and sold. This skill can be based on Agility or Awareness. Fisherman are assumed to have a familiarity with small boats as part of their skill. Fishing is a subsistence skill for purposes of generating income. Fishermen will of course need access to a river, lake or ocean to ply their trade, along with access to a shipwright or perhaps a carpenter to build their small boats.

**Glassblower** - Glass is an expensive commodity, and thus glassblowers are almost entirely in cities, where there is enough wealth to support one or two of them. This skill can be based on Awareness or Agility. Glass at this time is almost always blown, and the making of large sheets of glass is not possible. The wealthy could afford wavy panes made of multiple small pieces, and churches illuminated the history and teachings of the Divine through stained glass windows (as well as glorifying generous donors to the building of the cathedral), but glass for the common people is pretty much out of the question.

**Shepherd** - A shepherd is anyone who makes their living by tending groups of animals. This skill can be based on Agility or Awareness. While every household has its share of creatures great and small, a shepherd is used to dealing with larger quantities of them, like a flock of sheep, goats, and so on. The shepherd guides the animals from grazing area to grazing area, protects them from predators, and so on. Shepherding is a subsistence skill for purposes of generating income.

**Shipwright** - While individuals might make their own coracles, and a carpenter could make a rowboat, the making of large or ocean-going vessels is a craft all its own. This skill can be based on Agility or Awareness. A shipwright is also a good judge of lumber and fabric, can make their own ropes and rigging, and likely has a good knowledge of the conditions their boats are likely to face.

**Tanner** - A tanner can turn any sort of hide into usable leather, anything from kid goat for a lady's gloves to thick ox-back for a piece of armor. This skill can be based on Agility or Awareness. Tanners may operate out of towns or cities, though each will probably require the tanner to operate *outside* the town or city. Even given the general lack of sanitation, 11th century noses still prefer to be upwind of a tannery if at all possible.

**Weaver** - You can do everything from harvest flax and shear sheep to making basic garments out of the finished fabric. This skill can be based on Agility or Awareness. Many subsistence farming households also do a bit of weaving, often with several families jointly owning a single loom, dividing the labor of spinning thread and other tasks, and sharing the finished product, either for personal use or trade at a local market. When you think about how a person might own only a single set of clothing, remember that a single tunic requires kilometers worth of thread, and each meter of that thread is spun by hand. It might take a solid week's worth of spinning to make the thread for a single garment, which has to be factored into the price of the finished item.

#### ▼ AWARENESS SKILLS (Academic)

Science as we know it does not exist in **Dark Millennium**. What does exist is a vast collection of superstition and misinformation, and if one is very fortunate, one of the rare copies of Greek, Arabic or Latin copies of other people's superstitions and misinformations. Remember, in **EABA** terms, this is (at best) the Late Primitive Era. Practical applications based on trial and error experience can be passably sophisticated, but the science itself is very poor.

Each of the "sciences" listed is an Advanced Skill, and can only be bought at +0d (for 10S). A science simply lets you make a default Awareness roll for anything relating to that skill, rather than Awareness minus 1d. No bonus is given to other Attributes, but the skill does cover a *much* broader range than a modern one. A science also lets you formulate coherent (but often wrong) explanations for how things work, explanations which those who do not have the skill might be able to understand, but would never be able to formulate on their own.

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On the good side, for each 5S you have in a science, you may own *at no charge*, one book relating to that science. Having two books available is worth a -1 to difficulty for rolls on that task, provided there is time to use them (and assuming you are literate). Doubling the number of books gives an extra -1, with a maximum benefit of -3. The books you get for free are books that you personally copied by hand from someone else's copy, probably during your training in that skill. You may own other texts if you buy them, and there may be texts that can give you a greater benefit when making skill rolls, but you don't get them for free.

▼ **Note** - Even in the Dark Ages, there are centers of learning where it may be possible to acquire "sciences" at up to a +1d level. Just because most of Europe was woefully ignorant of scientific thought at this time does not mean the whole world was. There were great centers of learning in the Islamic sphere, and marvellous scientific advances made in the Orient that would not reach Europe until centuries later. In addition to having to pay the significantly higher cost (20S for a +1d skill), an adventurer who lives anywhere but one of these places will have to have an **Unusual Background** to explain why they would undergo such a long and dangerous journey to acquire such training, and then leave such an "enlightened" region. In addition, the adventurer must have a skill roll in the language of that area (with literacy) as high as the skill roll in their science, and their science may be viewed with some suspicion by the Church because of its origin outside the Christian sphere of influence.

Before you get all excited about your book or books, remember that some of the best tomes of the period are *sets* of books, like *Etymologiae*, a *twelve-volume* treatise of all the world's knowledge, written in the early 7th century by a Spanish monk, Isidore of Seville, and routinely used as a "scientific" reference for the next several centuries. Lucky indeed is the 11th century adventurer who has a complete set!

Scientific knowledge in the 11th century is inextricably entwined with dogma. Angels are just as much a natural phenomenon as clouds (both being creations of the Divine). In fact, arguing a natural philosophy that is at odds with the Church's interpretation of the world is heresy, and you *really* don't want to go there...

**Alchemy** - In modern terms, alchemy is some combination of geology, metallurgy, chemistry and pharmacy. The European alchemical tradition is in its infancy in the 11th century, so a **Dark Millennium** alchemist probably has an Arabic or Asian slant on their work. The alchemist has hundreds of Arabic, Latin, or Chinese names for things, along with maybe a few books or parchments listing translations and other names used in other parts of the world. Vitriols, essences, sympathies and so on. An alchemist really requires a laboratory filled with equipment that is scary and intimidating to the uninitiated, though the alchemist can be persuaded to leave their warren to acquire some necessary ingredient that the non-cognoscenti would be incapable of identifying. Alchemists are viewed with different amounts of tolerance by the Church, depending on location. For the most part, as long as they seem pious enough and are appearing to work within the framework of understanding (rather than changing) Divine natural law, then they are left alone. Most alchemists have some (mistaken) theories on how their talents can be used to combat the undead. Alchemists are good as extras, coming up with the occasionally useful item, like strong acids, useful adhesives and all manner of things that stink.

It is worth noting that many of the chemicals and elements an alchemist finds interesting are also toxic or dangerous. Long-term poisoning from mercury (quicksilver), for instance. In addition, alchemists are a secretive bunch. Most alchemical texts are written with deliberate errors that only the initiated will catch, thus guaranteeing disaster for the merely literate who attempt a listed procedure.

▼ **Note** - Alchemists will be the only ones in a **Dark Millennium** who could duplicate the early Oriental gunpowder compositions. While even the crudest forms of firearms would *not* be available in a **Dark Millennium** campaign barring divine inspiration (which *could* happen!), the bang and stink and smoke of gunpowder can certainly have its uses.

**Medicine** - Medical knowledge is abysmal in the Dark Ages. Common knowledge and wound management is so bad that adventurers get a -1d on all their Health rolls for recovering lethal Hits! When you add in that these Health rolls are also modified by any penalties from the injury itself, you can see that for all but the healthiest people, lethal injuries of -2d penalty or more are a virtual death sentence (because they become a -3d penalty on Health rolls to recover). Even good surroundings for a +1d Health bonus only let you break even.

▼ **Note** - Many Jewish physicians have medical training from the more advanced Islamic world. This means that though they are a cultural underclass, Jewish physicians are generally considered the best in the world and respected accordingly, which is one of the few ways they can gain status in the main campaign region.

Medicine is an Advanced skill, and can only be bought at the +0d level (for 10S). A successful roll against the number of lethal hits taken lets the physician treat the injury with enough common sense to offset the Dark Ages -1d penalty, allowing the patient to recover normally. A roll requires some time by the attending physician, and a roll must be made for each day that the benefit is needed. Even so, doctors have very little real knowledge of anatomy (cutting open the dead for the sake of knowledge is frowned upon), and their explanations for sickness and what makes people ill or well are usually mistaken, laughable or both. However, the difference a skilled physician can make is obvious even to the most ignorant, and doctors are seen as somewhere between men and angels, having the power to stave off Death itself. However, just as they do today, doctors could often say what was ailing (or killing) you, but not have any effective way to treat it.

In addition to hands-on treatment, doctors can make all manner of potions and nostrums, overlapping with alchemists in that regard, though alchemists are likely to use mineral components with unusual properties, while doctors use obscure bits of unusual creatures. Both however, are partial to gold and gems, for their seeming purity and incorruptibility. A potion, cream or nostrum made by a doctor or alchemist who makes a Hard(11) skill roll is good for a +1 to Health rolls for recovering from an injury, drug or disease, each of which requires a different nostrum. This can be combined with the benefit of an attending physician. It is not a lot, but it is better than nothing if there is no physician available.

With gamemaster permission, a physician can have a +1d specialization for a particular type of malady, such as poisons, diseases, or wounds.

▼ **Note** - These rules for medicine and healing penalties may be appropriate for a "real" Dark Ages, but may be too real for some players and gamemasters. If so, eliminate the Dark Ages healing penalty, and allow nostrums to give a +2 bonus.

**Military Science** - This skill covers everything from how to set up a sentry net to how to marshal troops or deploy a catapult. In terms of Dark Ages strategy, a commander who holds a reserve or who can execute a basic flanking maneuver is considered a military genius. The fact that the Norman French and the Rhomaioi could do all these basic tasks was part of the reason for their battlefield success. If for no other reason, because battlefield communications are primitive at best, and getting a distant formation to execute a maneuver when you need it to is far from a trivial task. Military Science is an Advanced skill, and can only be bought at the +0d level (for 10S). Having the skill lets a commander use an unmodified Awareness roll for figuring out how to do something in a military context. Note that developing a counter-strategy or trying to exploit an enemy weakness also requires this skill. Someone with this skill has a useful knowledge of how to construct fortifications and other large-scale military works. With gamemaster permission, the skill can be specialized for siege engines, fortifications, tactics or logistics.

**Natural Science** - A "natural scientist" is an observer of the world. In modern terms, they are somewhere between a biologist, cartographer, meteorologist, anthropologist and philosopher. Like the alchemist, the natural scientist is full of mistaken but moderately consistent theories on how the world works. This is an Advanced skill, and can only be bought at the +0d level (for 10S). Having the skill lets the scientist use an unmodified Awareness roll for figuring out how something works, or helps to remember some obscure fact that somehow (even if uselessly) relates to a question being asked. Explanations might be understandable without this skill, but cannot be formulated without it, so the natural philosopher who can explain the reason for rain by using the Biblical quotes of Solomon is seen as a genius!

*Ecclesiastes 1:6-7 - The wind goeth towards the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to its circuits.*

*All the rivers run into the sea; yet the sea is not full. Unto the place from whence the rivers come, thither they return again.*

## Dark Millennium

For adventurers, the natural scientist is the one to turn to when asking "what type of hazards will we face between here and there?", "are we there yet?", or "is this stuff okay to eat?". Natural scientists are viewed favorably by the Church, largely being concerned with itemizing and cataloguing the the creations of the Divine. Only when a theory conflicts with "fact" does the natural scientist get into trouble ("defenestration" is an interesting word, look it up). Woe be to anyone who seeks to show by reason and math that the Earth moves around the Sun, for that would imply that Man is not the centerpiece of the Divine's creations! With gamemaster permission, an adventurer can have a +1d specialization in biology, cartography, meteorology, anthropology or philosophy.

### ▼ AWARENESS SKILLS (Other)

**Language - Dark Millennium** is centered on Western Europe, and most of the languages adventurers will deal with are going to be those from that region. All adventurers are assumed to have the equivalent of a +0d skill in their native language, just as if they had spent 5S on it. This gives spoken fluency only. If you have a +1d or higher skill in a language, you are assumed to be literate, though this is very limited literacy in modern terms. The way most things were written around the turn of the millennium made it much easier to read things aloud. Saint Ambrose (circa 400CE) was deemed notable because he could read without moving his lips! To be fair, reading wasn't necessarily easy. Try this:

*IFYOUWEREREADINGANCIENTGREEKITWOULDREAD  
PUNCUTATIONNOLETTERSCAPITALALLWITHTHISLIKE  
ANDLINESALTERNATINGFROMLEFTTORIGHTTANDBACK*

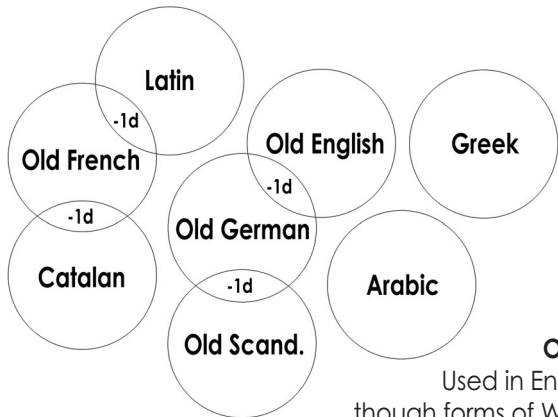
Imagine reading an entire manuscript written that way! In any case, the languages that will typically be known or encountered are:

**Latin:** The language of the Church and the lands that used to be the central part of the Roman Empire. If there is one language that can be more or less understood in the majority of the Christian sphere of influence (western), it would be Latin. Anyone with levels of Status as clergy *must* have at least a +0d skill in Latin. Even if you cannot read, you must be able to do liturgies and ceremonies in spoken Latin. The eastern Church exclusively used Greek instead of Latin, and the two languages have no overlap, which certainly did not help when trying to resolve doctrinal disputes...



# EABA

**Old French:** Used throughout the Frankish kingdoms, which extended from near the modern border with Spain, north to Denmark and well into modern Germany and Austria. Old French is based on Latin, with Celtic and Germanic terms, and then given several centuries to stew after the collapse of the Roman Empire. An Old French skill roll can be used at -1d for communicating with a Latin speaker and vice versa.



## The Lord's Prayer:

**Modern English:**

**Latin:**

**Old French:**

**Catalan:**

**Old English:**

**Old German:**

**Old Scandinavian:**

*Our Father, which art in Heaven, hallowed be thy name.  
Pater noster, qui est in caelis, sanctificetur nomen tuum.  
Sire Pere, qui es es ceaus, sanctifiez soit li tuens uons.  
Pare nostre del cel, sigui santificat el teu nom.  
Fæder ure þu þe eart on heofonum, si þin nama gehalgod.  
Unser Vadder wo im Himmel isch, heilig sei dinner Nämme.  
Faðir vor, þú sem er á himnum, helgist þitt nafn.*

## Old English:

Used in England, though forms of Welsh and Gaelic and Scot and other isolated languages and dialects make it anything but universal there. Since the British Isles are overrun with the undead, the only adventurers likely to speak it are those who fled the island and sought refuge on the Continent. Old English is a Germanic language. An Old German skill roll can be used at -1d for communicating with an Old English speaker and vice versa.

**Old German:** Used mainly by those originating the eastern Frankish kingdoms. Old German has many local variations and no standardized written form. While Old French borrowed a lot of words from Old German, the languages have drifted to where there is no real communication possible between the two.

**Old Scandinavian:** Similar to modern Icelandic. While there are many local variations, for game purposes this will be the language of the Danes and other Northmen. Old Scandinavian is related enough to Old German that an Old Scandinavian skill roll can be used at -1d for communicating with an Old German speaker and vice versa.

**Catalan:** Spoken in what is now northeastern Spain and southwestern France. It is mostly derived from Latin, with additional words and centuries of linguistic drift. A Catalan skill roll can be used at -1d for communicating with an Old French speaker and vice versa.

**Arabic:** Not really a language, but a family of them. But, for **Dark Millennium**, it is the language of the Prophet, and will be used in any of the Islamic cities adventurers may travel to (which includes most of what is now Spain). Arabic is not related to any of the European languages and no real communication is possible between them.

**Greek:** The language of the eastern Church and the Rhomaioi Empire. Traders, eastern clergy, and those who study the ancient Greek classics will have to know this language. There is not enough overlap with any of the other languages for meaningful communication between them.

In addition to these, there may be important manuscripts or secret messages written in Greek, Hebrew or other languages unknown to the adventurers, thus requiring them to seek out a scholar who knows how to read in order to get a usable copy of the contents. And over the course of a long campaign, adventurers may also encounter some of the Rus, the Liao Dynasty of China, or the steppe nomads who in later centuries will be the terrifying east wind known as the Mongol Horde.

In order to make it possible for disparate groups to manage to communicate, for 1S an adventurer can get a "tourist's" +0d skill in the language, which is in effect a lot of simple words to express basic concepts, without much attention paid to tense or grammar, but sufficient to get the point across if you add in some gestures and look like a fool to the locals. Of course, if they don't like you, they'll shrug their shoulders and pretend they don't understand...

A person who is literate can be a scribe, and possibly earn income by being able to write legal documents, read messages, copy books and manuscripts, and so on. A person who is literate in more than one language can add +1d to their best language for determining income, if the languages involved are in need of translation, as might be found in a city that does a lot of foreign trade.

▼ **Note** - We recommend using the optional language rules (EABA, page 2.9) whenever the adventurers are communicating in limited terms or with someone using only a related language. Makes things a lot more fun.

**Mathematics** - An adventurer can be literate without being "numerate". A +0d level of skill is required to do anything more sophisticated than doing math on your fingers. Note that at this time, even the Arabic system of numbers (actually imported from India) has not fully caught on in the Islamic sphere, so virtually all math is done in Roman numerals.

A person who is both literate and numerate can add +1d to the better of these two skills and find employment as a steward or household manager for someone who has enough stuff and status to warrant a dedicated staff member for this purpose. This is often a position that warrants a level of civic status to reflect their importance. In smaller noble households, the lady of the castle may manage affairs in her husband's absence and would be the one with these skills.

**Area Knowledge** - Everyone has a +0d skill on their native region, as though they had spent 5S on it. This covers all aspects of living and moving around, who is whom, how to get to neighbouring villages and anything of importance there, and so on.

One way to handle a geographic area knowledge in **Dark Millennium** is to give them both a scale and a scope. You have your base roll at full skill for the area you bought the skill for. Each adjacent area of the same type is a +2 difficulty to any skill roll for that type of information, and each change of size is another +2 (bigger areas require more knowledge, smaller areas are more obscure).

**EXAMPLE:** Your adventurer lives in the city of Veromel. The gamemaster says finding directions to a particular crafter's shop is *Easy(5)*. To know how to find a particular crafter's shop in a neighbouring village is *Challenging(9)*, because there is a +2 for it being an adjacent area, and +2 more because it is a different size area.

Each level of remove in size or distance simply adds to the difficulty, so something that was three villages away would be +6 difficulty. If it were three villages away and your knowledge was on a city scale, it would be +8 difficulty!

Each 5S spent on this skill (not counting your free skill) gives you, *at no charge*, one map or book relating to the area knowledge. The benefits of books are similar to that previously listed under **Academic Skills**.

## Dark Millennium

**Cook** - Anyone can burn something over an open fire. And for most people, even nobility, this is enough. Meat, bread and boiled vegetables or grains. A cook can, for someone who can actually appreciate it, make the food tasty, or make the most of bad starting ingredients. You know the ins and outs of spices and herbs, and have a large repertoire of memorized recipes. A dedicated cook or servant with this skill is a luxury few have. This skill is usually based on Awareness. The skill can be specialized in such areas as bakery, feasts (cooking for lots of people at once) or a type of cuisine.

**Diplomacy** - This is a sort of area knowledge that combines culture and knowledge of current events. You know the proper titles and forms of address, who is married to whom, who is in and out of favor, and so on. A roll against some difficulty determined by the gamemaster lets you avoid social gaffes or gain a bonus in the form of a favorable reaction. A 1S familiarity just gives the basics for a particular area.

**Farmer** - Farming is the most necessary and most underappreciated skill of the 11th century. *Everyone needs to eat*. This skill is usually based on Awareness, though the hard work means you could base it on your Health, managing to get by on sheer endurance. The farmer knows how to till and plant, weed and harvest, to rotate fields and figure out how much to store for the next season. And in an average year, harvest enough to feed themselves and their family, pay their taxes, have enough left to plant in the spring, and a little left over for trading purposes. Provided it is not too wet, or too dry, or pests don't eat the crops in the field, rats don't eat the surplus, or an army (friendly or hostile) doesn't take *everything*. Average years do not happen *nearly* often enough. Farming is a subsistence skill for purposes of generating income.

**Gaming** - The Dark Ages were not totally devoid of intellectual gaming pursuits. Chess, backgammon and various dice games are all popular. This skill also gives you an eye for the odds in virtually anything that is being bet on. It may not guarantee winning, but it may keep you from betting on the most likely loser. A 1S familiarity will let you know the basic rules for a game, but not its subtleties. The competitive challenge of game with one's peers is a way to get a glimpse of how they think, and among the more civilized may be a good way to open a dialogue or relationship ("do you play chess?"). As a related note, "tennis" was played in 11th century French monasteries, and it is possible variants of other modern sports were played as well.

**History** - Like an area knowledge, but it only covers the past, rather than the present. You know of genealogy, old battles, abandoned places, ruins and such. Much of this knowledge may be distorted, fragmentary, or simply wrong, but it is all you've got. Each 5S spent on this skill gives you *at no cost*, one map or book relating to the history. The benefits of books are previously listed under **Academic Skills**. History may be specialized to a particular empire or era if desired. This skill never gives knowledge that never made it to where the adventurer was taught. For instance, there is little more than rumors of the "New World" (Leif Ericsson landed in Nova Scotia about now, and St. Brendan is said to have made landfall in Newfoundland in the 6th century).

**Merchant** - The rules are still the same. *Buy low, sell high*. This skill is usually based on Awareness. With the possible exception of cities, there are very few "general" merchants around. If you want a good, you go to the person who makes that good. There are no "general stores" that have it all. The best you can hope for is a merchant who caters to a particular profession, such as a chandler (ship's stores). In **Dark Millennium**, a merchant is usually someone who goes to a distant place, sells what they brought at a huge profit, buys things, then returns home and sells that stuff at a huge profit. Even so, the total profit may not be that large, for the round trip journey may take months. Ships can be lost, caravans waylaid, there are tariffs and tolls to be paid, and so on.

**Miller** - You know the best way to make flour and meal from grains, as well as the arcane workings of waterwheels and in some locations, windmills. This is almost always an Awareness skill. In feudal areas, the miller often pays a fee for the exclusive right to make flour, which then becomes a criminal offense for everyone else. The miller pays this fee to the feudal lord by taking a percentage of all grain passing through the mill for themselves. In addition, any spillage from the mill is nipped up by the miller's geese, who grow fat and tasty on the high quality food.

**Religion** - This skill at +0d or more is required for anyone with more than one level of clergy status, and a 1S familiarity with liturgy and ritual is required for those who are just priests (those who have recently claimed benefit of clergy will have to pick it up with their next experience points). Religion skill mainly covers your own religion, but the overall skill at least lets you know the basics of religions whose sphere of influence intersects or borders yours. For each 5S you have in this skill, you may own *at no charge*, one book related to your religion, usually hand copied during your studies. The benefits of books are similar to that previously listed under **Academic Skills**.

**Scrounging** - Everyone scrounges. Some are just better at it than others. There is only one real Scrounging skill in **Dark Millennium**, the ability to find food and water in the wilderness. When there is famine or war, and people have lost everything, they turn to the wilds to try to find something to save them from starvation. Nomadic peoples and outlaws also would use this skill. The difficulty of a roll depends on conditions, but success lets the person feed themselves for a meal or a day, and a good success may let them have a surplus for others.

**Tracking** - Not a common skill, but available. Professional trackers are few and far between. Normally, the passage of men and beasts is fairly obvious. Only small stealthy groups and wild game need to be tracked to their lairs. Nobility who engage in hunts for sport may have a tracker to help them find their quarry.

**Vintner** - The curative powers of the fruit of the vine have long been known. The vintner knows how to cultivate and harvest grapes, and how to make wine from the harvest. This skill is usually based on Awareness. In the 11th century, this skill is largely restricted to monasteries, where the pool of labor is large enough to handle such an enterprise, and the monastery itself has its food needs largely met by the tithes of the surrounding population. The local population often takes part in the harvest and shares some of the bounty of the finished product. A monastery with a vineyard is also a source of commerce and trade, and will require carts, barrels and other manufactured goods to get the wine from the source to destination.

### ▼ WILL SKILLS (Other)

**Leadership** - Leadership is by example, and from the front. Leaders in **Dark Millennium** can't be in the back giving orders, they need to be where those who are being led can see them. Successful leadership can decrease the difficulty on Will rolls for men-at-arms or other followers when times get tough. With gamemaster permission, leadership can also give an adventurer some proxies in any sort of mass battle, normal soldiers they can, if not control on a second-to-second basis, at least control in terms of their overall objective. The better the leader, the more men that can be individually directed, or the more likely that they will attempt even the most trying of tasks "for the king" (or whomever).

### ▼ HEALTH SKILLS (Other)

**Running** - As listed in **EABA**, it is an Advanced Skill, and very few will have it in **Dark Millennium**. Instead, they will probably have an **Experience** that helps offset encumbrance penalties.

**Swimming** - Very few people actually know how to swim in **Dark Millennium**. Even those who live and work near or on the water seldom have more than a 1S familiarity that lets them tread water without penalty.

**Carousing** - This is another way of representing an experience with large or constant amounts of alcohol consumption. Carousing skill may also help influence deals and negotiations and represents your skill at putting together a good feast or party.

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▼ **FLESH & BONE** - If you haven't already done so, you need to write down or at least think about some detailed background information for your adventurer.

*Who is your most likely heir?* Adventurers can come to a bad end, and there are rules in **Dark Millennium** for the inheritance of possessions and titles. Is your adventurer married? If so, are you far from home and family, or are your loved ones nearby?

*Your goals?* Aside from not dying young of pestilence, famine or being eaten alive by hordes of undead, is there anything your adventurer wants to accomplish in the next week, month or year? What are their plans to meet these goals and aspirations?

*How did they get their name?* Most people only had a first name, and if known by anything else, it was something significant about who they were, what they looked like or where they lived. Look at how many modern names are derived from things like this. Family names like Atwell (at the well), Afford (at the river ford), Atwood (at the woods), Baker, Smith, Tanner, Weaver, Miller, Mason, Potter, Porter, Fisher, Cook, Shepherd, Cooper, Cartwright and Carpenter, all exist because the very first notable person in that line knew a trade or just happened to live someplace that was significant. Does your adventurer even have a second name or a single name that is a phrase, like "Charlemagne" (Charles the Great), or a name that they are known by, even if not their *actual* name? If so, did they gain this name themselves through their actions like "Charles the Hammer" (who was the grandfather of Charlemagne), by a physical characteristic like "Charles the Bald" (who was the grandson of Charlemagne), or is their name something they inherited from a parent or grandparent?

You do not have to cram it all onto the adventurer sheet. Everything you would ever need to write will probably fit on a sheet or two that you can do on your word processor and edit and update as needed. Just have it handy when you play. If nothing else, known information about your adventurer's goals and personality might give them a bonus to rolls in a key situation.



▼ **THE SECOND ADVENTURER** - You have existed longer than there has been Time, and you have been where you are since before Time came into being. You know that there is Time, since things change, but the sense of measuring it is still alien to you. There is only Was, Is and Yet to Be.

Somewhere before Was, there was Rebellion. Rebellion against the Creator, led by the Shining First One, though woe to any who call him that now. He is now simply the Dark Lord, and even the thought of the Creator is forbidden to lowly ones like you. Though it was longer than an eternity ago, you can still remember your first taste of Pain, as your wings were seared to their roots and you Fell. It could have been but a moment and a step away, or an eternity of plummeting through the Void. All you know is that it was far enough and long enough that you could no longer feel the Presence or hear the Voice of the Creator.

*Hell.*

The darkness and silence lasted. How long, there was no way to measure. *Too long.* Until the Creator moved across the void and separated the light from the darkness and the firmament from that above it and below it. And though the Presence was absent still, its handiwork gave Hell a shape and the notion of Time.

And in Time, new inhabitants. The lesser images of the Creator were Men, who having the same failings as you, failed their Creator and were in time, cast down into Hell. And the Dark Lord demanded their punishment. Jealous that others were favored by the Creator. Angry that some escaped the Creator's wrath and found favor in His eyes. *And you obeyed.* And since there was Time, these doomed souls could feel it. And since there was no end to Time, they would never find surcease from their torment.

And in the Is, you regretfully found that you chafed at servitude Above only to be bound to obedience Below. And you learned to Hate and Fear and give names to other things that could not even be spoken in the crude tongues of Men.

And how you delighted in their torment, marking the passage of Is into Was by their screams and the anticipation of Yet to Be through the changing gabbling of their Man-speech. You excelled at what you did, duty becoming pride, pride becoming arrogance, your form changing to match your inner fire, something even the strongest of the Men lacked the ability to do. And to think the puny ones dared to defy the Creator. They were both weak *and* stupid, and *deserved* their unending agonies.

Then, after much of the Was, the Dark Lord moved across the face of Hell. None asked of his comings and goings, but only waited to do his bidding. And he spoke, of a Yet to Be when your kind would walk upon the face of Creation and the land of Men, and bring utter ruin to the work of the Creator, the name that only the Dark Lord dared say.

The gate to Heaven was broad, so broad that the likes of you could not even see it, and so deep that it would take forever to step across. That battle was for the First and Second Ones. But the portal to Creation was small. Too small for even you, and certainly too small for those who would assail Heaven's gates. But through the Dark Lord, ruin of a sort had been given wing in Creation, and made the portal larger. Large enough for the least of the Fallen. Of this innumerable host, some would be chosen. A vanguard to prepare the way for others, to widen the door and bring Hell to Earth.

You were chosen, selected by the Dark Lord himself. Your Pride swelled you, and Hate mottled your leathered hide. But it was Fear that made the acidic spikes sprout from your arms, for you had seen what the Greater Fallen did to those who failed them, and the fury of the Dark Lord would be far worse. And Eternity is such a *long* amount of Time.

And as you pondered your opportunity and the peril, and who among the Fallen might be an ally or enemy or both, you heard a word. Not the gabble of Men, or even the speech of the Fallen, but a pure Word, a Voice you had not heard for so long you had forgotten its existence. And in that single syllable that rolled forwards and backwards and spun like a wheel without end was the thought

there are none who are beyond my forgiveness

and as the Word faded from all your senses, you could feel it leaving a mark upon you, that you somehow knew could be seen only by those who were meant to. And as *those* echoes faded in turn, the fragments of the Word seemed to whisper of sacrifice and honor and trust and other things that you had heard in the gabble of Men but did not know or care to understand what they meant.

And Yet to Be became Is, and the Dark Lord and the Greater Fallen pried open the portal to Creation just enough for you to slip through. And there was again Pain. And you were filled with Pride and Anger and Fear as the stink of Creation filled your nostrils.

But hidden deep inside, there was also Hope...

▼ **Note** - The optional second adventurer is a "least Fallen". While they have terms of ranking among themselves, these words have no human equivalent that a Fallen would deign to use. The closest approximation of ranking from lowest to highest would be:

Least Fallen  
 Lesser Fallen  
 Fallen  
 Greater Fallen  
 Fallen Lord  
 Dark Lord

Each of these titles represents a clear superiority in power to the ones it outranks. Only in the worst circumstances will the portal between Hell and the mortal world ever open wide enough for more than a Lesser Fallen to pass through...

## Dark Millennium

**What it means** - Your second adventurer is a demon, a Least Fallen, the lowest of the fallen angels, but one who has been given a slim chance at redemption. You start off insanely powerful compared to the puny mortals who surround you, yet you are the least of Hell's minions. You are filled with sin unimaginable and have nothing but contempt for all of Creation and Men in particular. But despite this, you have not yet rejected the offer of redemption.

To be redeemed, you must give up what makes you powerful. You must become weak as the forces of Hell wax strong across Creation. You must do your duty to the Dark Lord to avoid eternal damnation, but you must also thwart the Dark Lord to gain redemption. And if you somehow survive all of this, you must become mortal and die in the service of Men, not because you think it will gain the Creator's favor, but because on that day, in your eternal soul, you know it is the right thing to do.

As your human adventurer becomes stronger and gains the favor of the Creator, your Fallen adventurer becomes weaker as they lose the power granted by their sins.

The destinies of the two adventurers are linked. The human adventurer can see the mark of the Word on the Fallen adventurer, and though they do not know what it means, they know that it is important. And the Fallen adventurer can see the same mark upon the human adventurer, and know that the Creator has looked upon that Man and seen something worth saving.

The road to redemption for the Fallen will not be an easy one. A Fallen is the epitome of evil in human terms. The Fallen adventurer can, will and must perform all manner of violence and atrocities, for causing terror and destruction is their mission. Yet, they must find ways, if only small and self-serving ones, to disobey and get away with it. To spare a life or do a kindness, even if it is only to deliver a *coup de grace* to spare a heaven-bound mortal torture at the hands of other Fallen. As the Fallen slowly learns the ways of Men, and understands what must be done, they will shrink in stature and power, but gain more ability to overcome who and what they are.

This process is detailed later. For now, you need to design a Least Fallen.

▼ **ATTRIBUTES & SKILLS** - While scraping through the doorway to Creation stripped you of much of your power, even a Least Fallen is still a fearsome and powerful creature. While like Men, you are formed in the image of the Creator, rebellion and sin have made you grotesque in form, and the fact that you are head and shoulders above even the tallest of Men means that you are never going to blend in.

A Least Fallen has Attributes of 13, 11, 11, 9, 9 and 7, and the player can assign these any way they desire. A typical Least Fallen might look like this:

### Least Fallen

Strength: 4d+1

Awareness: 3d+0

Agility: 3d+2

Will: 3d+0

Health: 3d+2

Fate: 2d+1

All of the Least Fallen have the following skills:

Language(Enochian): +1d

Torture: +1d

Intimidation: +1d

Brawling: +1d

Area kn.(Hell & its denizens): +1d

They can have one other skill appropriate to a denizen of Hell at +1d (or they can boost one of the previously listed skills to +2d), and one skill that somehow reflects what they did in their prior state of grace, also at +1d. Note that this last skill would have been before the dawn of time or the Creation of Earth, and should reflect this limit. Not having any real competition or need to excel in Hell, the variety of skills known to Men was considered unimportant and not even a Least Fallen would stoop to admit that a Man could know something worth teaching.

▼ **Note** - For reference, a Fallen adventurer has 135A in Attributes, 80S in skills, 80 points in beneficial Traits, 60 points in detrimental Traits, and can take up to 20A or S in other detrimental Traits to get points for other purposes.



Of the skills just listed, three are worth mentioning in a little more detail.

**Enochian** is the "divine tongue", the language inherent to the denizens of Heaven and Hell. A mere word in Enochian conveys as much information as a paragraph of typical mortal speech. Enochian is understood by all humans, and by many creatures. Though the latter do not understand it as speech, they understand the meaning and intent of what is said within the limits of their intellect. Similarly, a speaker of Enochian understands all languages, since all other languages derive from it. Mortal languages are hopelessly slow and shallow at communicating information, and Fallen tend to have little patience with those who further attempt to obfuscate matters by verbally hedging their bets. Humans are incapable of speaking Enochian. A Fallen retains the ability to speak Enochian so long as they retain at least one Gift or Blessing. If they lose all of these, they are become truly mortal and can no longer enunciate Enochian speech, though they can still understand it.

Enochian is also a written language, and mortals can with great difficulty master it (it is bought as an Advanced Skill). Writing Enochian with merely mortal instruments is tortuous and would take about twice as long as any sort of conventional writing. The result is, however, far quicker to read.

Unlike Enochian speech, which is universally understood, Enochian writing is impervious to all efforts to decipher its meaning unless the reader knows Enochian at the same or better level of skill as the person who wrote it. Enochian writing is in fact so complex that a person who does not know Enochian will not even recognize it as writing, or may not notice it at all, even if it is right in front of them. To those who *can* read it, Enochian writing is clear and unambiguous. There is no chance that a reader will misunderstand the meaning the writer is trying to convey. So, Enochian used as the language for any sort of magical spell or writing conveys a +1d to the skill to activate that spell or ability.

**Torture** is an Awareness skill, which the Fallen (and some humans) use to gain information, or just for entertainment. The torturer chooses the dice penalty they want to apply to the subject's Will, typically enough to drop that Will to zero, at which point they will tell you anything. Then you roll *double* this amount of dice and see the result. This is the target number you have to match with your skill at torture. Failing means the poor victim takes the full Will penalty as lethal Hits. Success means they only take half this amount.

**EXAMPLE:** Against someone with a Will of 2d+0, you would want to apply a -2d penalty. This would require matching or beating a 4d+0 roll with your Torture skill to avoid doing 2d+0 lethal hits. If you succeed at the roll, it means the victim only takes 1d+0 lethal hits.

It generally takes one hour per Hit of damage done to the victim to resolve the full extent of the torture. A torturer does not have to use the maximum penalty on the victim's Will, and both victim and torturer can have modifiers to adjust the Will in question. Threatening a loved one might weaken the victim's Will, while faith in the Creator might strengthen it. It is quite possible that a session of torture can be successful, but the victim dies after divulging whatever they were trying to conceal.

**Intimidation** is a Will skill that can be used against someone else's Will in order to get them to do what you want or tell you what you want. Whether successful or not, it generates instant resentment for the person using it. Use and modifiers are entirely situation-dependent. Having their friends nearby makes it harder to intimidate someone, status differences, size, reputation and so on all apply. Fallen, being large, ugly and known for violence, are generally pretty good at intimidation.

In addition to the listed skills, Attributes and Traits, a Fallen adventurer can have up to 20A or S in any Traits the gamemaster gives approval for, and these points can be spent within the limits of the Fallen mindset for skills, Traits appropriate to a Fallen, or improving Attributes past the free levels given.

## Dark Millennium

▼ **TRAITS** - Least Fallen have excellent Attributes, and marginal skills, but also have a number of mandatory Traits. A *Fallen* does not get points for their mandatory Traits, but there may be game circumstances that cause or give them the option to lose one of these Traits, and they will get the listed point value for them in that event. Unless specifically mentioned, the mandatory Traits cannot be altered with game experience.

◆ **Blessing** - A Least Fallen has some form of protection that makes mundane weapons and attacks do 2d less damage than normal. This can be a tough hide, a near-perfect regeneration or a body that simply ignores most kinds of damage. They are not invulnerable by any means, but they can wade into a fight against a dozen men armed with swords and still have a chance of coming out on top. Each 1d of protection is worth 10A.

A Least Fallen is also immune to poisons, and does not need to eat/drink, sleep or breathe. However, they can do these things if they want, and they are for most purposes, considered to be "alive". This is overall a large Blessing, but each aspect (poisons, eating, sleeping, breathing) is worth 10A.

◆ **Curse** - A Least Fallen suffers +1d effect from any weapon or attack wielded by someone whose faith in the Creator is true, or from any genuinely holy weapon or object. This offsets part of their Blessing. A Least Fallen cannot enter a consecrated place without beginning to smoulder and burn, and this effect is not reduced by their Blessing. This Curse cannot be bought off with experience until the Fallen has lost all their Blessings.

◆ **Destiny** - The Creator has put a mark upon the Fallen adventurer. Though in the mortal world, the Fallen adventurer is still isolated from the Presence and Voice of the Creator. But, there is one mortal who also bears their mark, and the Fallen will also see the mark on any other mortal or Fallen who has one, a sigil that blazes through the thickest armor or grime, yet is invisible and intangible to those who do not bear it.



◆ **Gifted** - A Least Fallen has some form of natural weaponry. This could be tearing talons, a spiked body, oozing acidic skin or whatever. It counts as either a 1d+0 attack with some sort of special effect (like acid), or a punch+1d lethal attack that is somehow used with Brawling skill. This is worth 10A.

A Least Fallen is also big, one-and-a-half times the height and four times the weight of a normal person (about 2.7 meters tall and 320 kilograms heavy). This makes them 1 point easier to be hit or spotted, and if they ever gain a need to eat and drink, they will need about four times as much as a normal person. This is also worth 10A.

● **Personality** - Oh yes. *Lots of it.* All Fallen to some extent personify one of the so-called seven deadly sins: Pride, Envy, Gluttony, Lust, Anger, Greed, Sloth. Choose one of these seven deadly sins. The Least Fallen has a personality that matches that sin at a 5 levels, meaning that resisting any temptation to act that way is at +10 difficulty. A glutton will gorge themselves, a greedy Fallen will snatch the finest of whatever is available for themselves, an envious Fallen will hate and plot against anyone who has anything better than they do, and so on.

The Least Fallen also has another 5 levels of Personality split any way desired between the remaining deadly sins, with no more than 3 levels in any particular sin. However, while the Dark Lord encourages Sloth as a sin, he does not allow it to rule his own servants. Adventurers may not have Sloth as their primary sin. Each of these levels of personality is worth the normal 5S and may be bought down with game experience.

In order to have the potential for redemption, the Fallen adventurer must overcome *all* their inherent deadly desires, and have a total of at least 5 levels split among the seven contrary virtues of Humility, Kindness, Abstinence, Chastity, Patience, Liberality, and Diligence. Piety can also count towards this total. A virtue cannot be acquired as a personality trait until the sin has been completely purged from the psyche. You can't practice your humility until you have vanquished pride...

The problem is, Fallen derive their strength in the mortal world from their opposition to the Creator. Each time the adventurer buys off a level of a deadly sin (which is 5 points), they also lose 2 full points off one of their Attributes (or 1 point off two Attributes), though this can be bought back up as it would be for a human adventurer. In addition, a Fallen can 'sell back' part or all of their Blessings or their Gifted abilities to immediately "buy back" a lost point in an Attribute. That is, the Fallen takes on some of the traits of mortality in order to retain their physical and mental fortitude.

**EXAMPLE:** A Fallen adventurer who is the personification of Anger buys it down from 5 levels to 4 levels (which costs 5S). The adventurer says this drops one of their Attributes from 11 to 9. It costs 20A to raise the Attribute from 9 to 10 (five times the cost during creation of the adventurer). The player chooses to lose the ability to go without food and air, which is worth 20A. The Fallen becomes a little less wrathful, and a bit more mortal, but they keep their Attribute at a 10 instead of having it go to all the way down to 9.

With 10 levels of Personality to buy off, it means a Fallen adventurer will have to find a way to overcome the loss of 20 points of Attributes, which would drop them down to merely the abilities of a normal Man. However, the path a Fallen must take to redemption requires them to eventually give up all that which makes them powerful (Gifted abilities and Blessings) and buy off their single Curse.

▼ **GEAR** - Not worth worrying about. You arrive in this world with none, and the use of tools and material objects is a concept that will initially be quite foreign to you. Even if you are greedy, your acquisition of stuff will be simply to own it. Knowing how to use it is irrelevant. In time you will come to understand the concept of tools and money and commerce, but for now, anything you want, you will take, and there is likely none who can prevent it.

▼ **WHAT DO YOU DO?** - A Least Fallen enters the world with no more understanding of how it works than a newborn babe. The Fallen has never seen grass or trees or lakes or rivers or mountains. They may have heard of these things from mortals, but never seen more than a sketch in the dust of Hell, which they probably ignored at the time. Likewise, animals are a new thing, and simple things like how to open doors will be baffling at first. Use of tools is out of the question until you at least learn which end to hold and remember that the frail creations of Men are likely to break if you push them too hard. The newly arrived Fallen will understand the intent behind a sword, but has no idea how to nor the inclination to use one.

This does not make the Fallen dumb, only ignorant, and Fallen are fast learners. Fallen will also instinctively understand the hierarchies of humans, the notions of superiors and subordinates, masters and slaves. The Fallen understands the human hierarchies, but is not in any way bound to them unless a greater Fallen has commanded their obedience or allegiance to a mere mortal. A Fallen will inherently hate and try to get out of such a bind as soon as possible, preferably in a way that will cause blame to fall elsewhere. However, the Fallen cannot outright disobey or attack a superior, even a delegated one.

As an adventurer, the Fallen was sent to Creation to subvert the will of Men, to strike terror into their hearts, turn brother against brother and help swell the ranks of the undead, each of which in its own small ways makes it easier to force the barrier between Hell and Creation, so that even more powerful Fallen can stride across the face of Creation. You are the first trickle that presages the breaking of the dam, a deluge that if it transpires, will wipe away the world of Men.

Depending on the gamemaster and group of players, you might begin alone, or in a mixed group of Fallen, not all of which will bear the mark, and if you are a group, the characters are certainly under the guidance of a Fallen slightly greater than themselves, bound to obey the letter of its orders, if not the spirit, for such is the way of the Fallen.

A Fallen adventurer initially knows no remorse or regret, and acts without any limits save those placed upon them by a higher Fallen. Rape, pillage, slaughter, leading the hordes of undead against fleeing refugees, it's just all in a day's work. But against this backdrop of slaughter and mayhem, the player must find a way to rage against the machine, to find a path that lets them overcome their orders and their own desires, if only in a small way.

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The Fallen adventurer gains no experience for defeating inferior foes, and only the minimum for defeating more powerful ones. Experience points will be gained or lost mostly based on how well the Fallen walks the razor's edge between treason to the Dark Lord and eternal damnation for their own excesses.

For the player, it is not enough to say that you "do the nasty stuff". If you choose to play a Fallen, you will be expected (at least at first) to be up to your elbows in verbal slime, treading your own line between the sinfully dramatic and the merely gory and prurient. If you as a person have something that you are not comfortable with, then don't take that sin as your adventurer's major flaw. If you can't deal with the excesses of lust, then choose anger. If wanton violence churns your stomach, then choose pride or gluttony or envy.

For the chosen Fallen, redemption is *entirely* a matter of faith. They will receive no signs of divine favor, no hints that they are doing a good job, no reprieve if they fail and are banished back to Hell for all eternity. They will not know if they have found redemption until they have conquered their own inner demons and found a cause that they choose to die for. Only in that final moment between this world and the next will they know if they chose wisely.

If successful, that redemption will in its own small way, thwart the will of the Dark Lord. The gate to Creation will become a little smaller, some greater entity attempting to manifest may be banished, or maybe even a tangible sign of the Divine will shine down and give hope to the living and inspire fear in the unliving. For a Fallen, to become mortal and perish is not the end, but the renewal of being Risen in the service of the Creator.

In **Dark Millennium**, you can (but do not have to) play two adventurers. One an overmatched mortal, struggling against titanic forces and evil beyond measure, gaining strength if they survive, but even if they fail, they die knowing they are on the right side. The other adventurer is powerful, but must choose to give up that power in order to gain redemption, becoming weaker as the forces of evil wax large in the world. The destiny of the two adventurers is linked, in a plan that only the Creator knows. First separately, and then perhaps together, they strive, imperfectly, to be worthy of the task they are called upon to do. *Will they find victory and redemption, or defeat and damnation?*



THE SUPERNATURAL

*I don't know what I am now.*

*A whispering out of the dust.*

*Dried blood on a sword and the sword has  
crumbled into rust and the wind has blown the  
rust away but still I am,*

*still I am of the world,*

*still I have something to say, how could it be  
otherwise, the action never stops, it only changes,  
the ringing of steel is sung in the stillness of the  
stone.*

from **Pilgermann**, by Russell Hoban

▼ **INTRODUCTION** - *The dead have risen.* The first seal has been broken, and evil walks the Earth in human form. The exact whys and wherefores shall never be known. What is known at the start of a **Dark Millennium** campaign will be next to nothing, and the unknown will be all the more terrifying as a result.

The mixture of information that follows on the undead and the ways in which they are fought is for both the players and the gamemaster. The gamemaster should hold information secret as needed, doling it out as it is discovered or becomes common knowledge elsewhere and diffuses by word of mouth and Church pronouncements. People will learn of the undead and how to fight them the hard way, through experience. And what they learn may not always be correct, but drowning men will still grasp at straws.

**EXAMPLE:** If the lone survivor of a fight with some *pedes* notes that he was the only one of his fellows who bathed in the past week, or was wearing green, or had just eaten garlic, or muttered a prayer to St. Columba or whatever, he is sure to tell others of his good fortune, even if none of those things contributed to his survival. Or maybe cleanliness did get him a little closer to godliness, or maybe green helped camouflage him, or the garlic was grown on consecrated ground, or St. Columba really is watching out for some people. The gamemaster can toss in anything they want, so even players who read this have to consider even the most outlandish ideas as having some grain of truth in them.

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▼ **WALKERS, DRINKERS & EATERS** - While each region may have its own terms for the undead, the Church has made a standard term for each type, and as Church pronouncements are spread, so are the terms. As time goes on, these names will be the most common ones encountered, and the local variations will largely fade out.

In common horror parlance, the undead in **Dark Millennium** are zombies, vampires and ghouls. But, they are by no means the "standard" most commonly associated with these names. They are both weaker and more terrible than the stereotypes you may be used to.

**Pedes mortuus** - Literally, the "walking dead" or "dead footmen". Commonly known as *pedes*. These are the most common undead, not as smart as they were in life, but harder to kill than a normal man.

**Combibo cruentos** - Literally, "to drink and make bloody". Commonly known as the *cruentos*. They are the result of an unholy communion, and subsist not on human flesh, but on human blood. They are stronger and more clever than they were in life, and often are in positions of leadership among the undead.

**Voros cadaver** - Literally, "to gorge ones self on the dead". Known most often as the *voros*. These are those who would have become *pedes*, but whose first meal of human flesh was decayed and corrupted. They will kill as readily as the other undead, but wait for the corpses to fester before feeding. They are not clever, but are very strong and tough, and wounds made by their carrion-covered claws always are slow to heal.

These are the terms that will be well known throughout Europe or anywhere the Church has a foothold. The common man may call the undead thus, or use terms in a less universal language. These words do not necessarily mean the same as their Latin counterparts, but are what the undead ended up being called on a regional basis.

Latin	Old English	Old French	Old German
Pedes	<i>gongan</i>	<i>laquais</i>	<i>gedrew</i>
Cruentos	<i>drincan</i>	<i>sanguierre</i>	<i>aliman</i>
Voros	<i>gaetan</i>	<i>bochier</i>	<i>fleischer</i>



**More** - All undead have a need to consume human flesh in one form or another. It is a Will task to avoid immediately succumbing to this hunger when an opportunity presents itself, starting at a difficulty of Automatic(1) and increasing by 1 every other day. An undead who fails this roll will kill and feed on the living at first opportunity. The only exception is that an undead with Status can command obedience from those with lesser status, allowing that undead to make another Will roll, the difficulty reduced by the levels of Status of the one who commanded them. If successful, the irrational hunger is kept at bay until the next roll needs to be made. A Least Fallen counts as having at least one level of Status for commanding the undead.

An undead who is consumed by the need to feed but has no source of flesh to feed upon will lose a point off Awareness (but not perception rolls) each day, but gain a point of Strength, Agility and Health. This happens even if the desire to kill is abated by a more powerful undead's command. Cognitive Awareness will not drop below 1, and when it reaches 1, increases in the other Attributes will stop.

*A hungry undead is a dangerous (but stupid) undead.*

Undead do have to eat. Not just human flesh, but the ordinary sustenance of the living. They only consume a fraction of the amount the living do (about a quarter), and are even less picky about the quality. Maggot-infested meat, live rats, ergot-tainted grain, it's all the same to them, and they never suffer ill effects from it. The undead of higher intellect or more refined breeding will of course prefer higher quality fare, though they can barely taste the difference.

Undead need to consume human flesh. Not a lot, but most people don't have any to spare. Every time they need to feed, perhaps a kilogram or so. Flesh or blood, organs or bones, it's all good, as long as it is fresh or not more than a few days old.

▼ **Note** - The average pedes will feel a need to feed perhaps twice a week. So, a tasty eighty kilogram human will feed a troop of forty walking dead for a week.

So, undead villages still need to farm and go through the same motions of life the living do. It is perhaps fortunate the undead need to eat less, since their farming and husbandry techniques are more lacking than the primitive methods used by the living. *Even so, the undead seldom go hungry.* At first glance, or from a distance, a community of undead might look just like a normal village or town. Many an unwary traveller has made this mistake... once.

*Undead are evil.* Irrevocably and unredeemingly so. Yet they retain much of what they were during life in terms of their personality, their outlook and the way they think in terms of the position in society. An undead lord still thinks like a lord, while an undead serf still thinks like a serf. They retain the memories of what they were in life, but the soul that originally inhabited that body is either replaced by one of evil mien, or otherwise tainted beyond redemption.

Thus, communities of the damned act much like those of the living. Except the damned have an insatiable need to feed on the living that colors all their actions. A undead father might still feel great affection for their firstborn son, but will not hesitate to eat him if the hunger overcomes his will, and will feel no remorse afterwards for having done so. It is this complete overriding of the ties of kin, friendship, faith and fealty that scares the living more than anything else, for it is a complete denial of the divinely decreed social order. Shambling, mindless cannibals would be bad enough, but for one of them to recognize you, call you by name, pluck at the strings of kin- and friendship, yet be able to tear out your throat and drink your lifesblood without a second thought... The average person is absolutely terrified of the undead, and not just because of their hideous familiarity. The Church views all of the undead as irredeemably damned, yet virtually everyone who encounters them will know of someone they thought pious and heaven-bound among their number. *And if the pious can lose their souls to evil, how much more so a sinner like themselves?*

Undead on a rampage might consume the living in a feeding frenzy, leaving only gnawed bones behind. But those more in control of their urges might kill and only consume enough to slake their hunger, leaving the mutilated corpse to rise as a new undead, thus decreasing the number of the living and increasing their own.

▼ **POWERS OF THE UNDEAD** - Each type of undead has its own particular origin and strengths. All the undead share one ability in common. They are hard to incapacitate, and have no real fear of being unmade. While they do have a self-preservation instinct, it is not nearly so strong as it is among the living. An undead will readily do something that will end its own existence if it can kill a member of the living who can take its place in the process.

All undead have a hit bracket two points more than they did in life. For a typical *pedes*, this gives them penalties at 6, 11, 16 and 21 hits. On the other hand, undead normally cannot continue taking damage like the living can. If an undead takes more lethal hits than its Will plus Health, it is unmade. The evil energies that animate the undead dissipate, and it falls down, corrupting away within seconds to whatever state it would have been had natural decay processes been in action.

Undead also feel very little, either in pain or pleasure. While they may be stunned, they cannot be knocked out. Undead have cast-iron stomachs. They cannot be poisoned, drugged or catch diseases or infections.

Undead do not have a traditional immune system. Most undead do not heal lethal hits, and lost body bits that would be fatal to the living are a mere mechanical inconvenience. On the other hand, undead never suffer transplant rejection. An undead with a mangled arm can sew on a new one from some unlucky living victim and it will work as good as the original (and such crude and macabre stitchery will restore lost hits due to injuries).

Undead do not need to sleep, but since they retain many of the habits of the living, they will often retire to sleeping quarters for part of a day anyway. Since undead are not partial to sunlight, they can often be found "sleeping" during the daytime. The specific types of undead also have other abilities:

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**Pedes** - After the first seal was broken, all of those recently buried outside of consecrated ground rose as the first *pedes*. Possibly seen as miraculous resurrection, they were often welcomed back into their communities. Until the new *pedes* disappeared, along with a few of the living, who became new *pedes*. Slower of wit, but still capable of cunning, within weeks, the *pedes* had often eradicated entire villages and towns, and walled cities became packed with refugees seeking shelter from the terrible unknown.



### Pedes peasant(male)

Strength: 2d+0  
Awareness: 1d+2  
Agility: 1d+2  
Will: 2d+0  
Health: 2d+0  
Fate: 0d+1

### Skills:

Brawling: +0d  
Club: +0d

### Traits:

Blessing (-1d from non-lethal hits)  
Blessing (extra endurance)  
Dislikes sunlight  
Vulnerable to holiness

The *pedes* have a -1 to all the Attributes they possessed in life, and all their skills, possibly reduced by limits imposed by their Attributes. However, *pedes* have a dulled sense of pain and sensation. The *pedes* feel little pain or pleasure in unlife, and take less non-lethal hits from damage. They subtract 1d from any non-lethal hits done to them. Nor do they tire easily. They suffer exertion penalties one level less than they did in life (they can march seemingly forever).

Because most *pedes* suffered deaths from injury or disease, they bear the marks of the manner of their death. This can range from mild to gruesome, but as long as all the pieces were buried together, it does not affect their mobility or ability to function anymore than it did in life (a blind person would be a blind *pedes*, etc.).

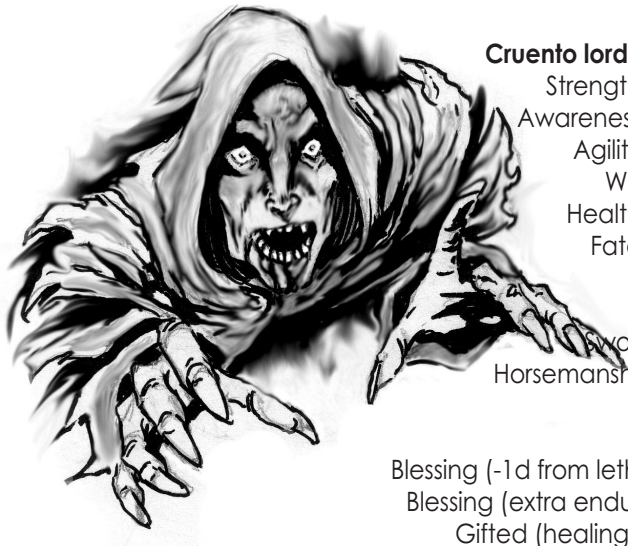
Any person who dies without proper rites given by a holy man or who is not interred in consecrated ground will rise with the setting of the sun as a *pedes*. Simple rites for the dead or dying by a mere priest will not prevent a person from becoming a *pedes*, but it may weaken them.

# EABA

**Cruentos** - The undead have their own rituals, unholy mockeries of those practiced by the Church. Among them is the Dark Communion, where the undead are "blessed" by an unholy cleric, drinking the blood of a living victim who is bled dry as part of the ceremony.

The victim rises not as an ordinary *pedes*, but as a *cruento*. As their blood was drained to bless the unliving, so they must drain the blood of the living to continue their existence. Unlike *pedes*, the *cruentos* only need to consume the blood of a victim, blood that can be regenerated over time, allowing the *cruentos* to be less of a burden on a living populace. In addition, since a *cruento* was not badly mutilated in death, their appearance in unlife is often normal enough that they can pass among the living without notice.

A *cruento* is magnified in death rather than diminished. All their Attributes are increased by 1 over what they were in life, and Fate is increased by +1d. In addition, since the benefit of a Dark Communion is to cause as much harm as possible, those of high status or ability are often chosen as the victims, depriving the living and enhancing the undead at the same time.



### Cruento lord (male)

Strength: 3d+0

Awareness: 2d+2

Agility: 2d+2

Will: 2d+2

Health: 3d+0

Fate: 2d+1

### Skills:

Sword: +2d

Horsemanship: +1d

### Traits:

Blessing (-1d from lethal hits)

Blessing (extra endurance)

Gifted (healing ability)

Gifted (gaze)

Dislikes sunlight

Vulnerable to holiness

Status

A *cruento* also ignores the first 1d of any non-holy damage they would take, and is blessed with extra endurance just like the *pedes*. Like *pedes*, a *cruento* does not heal lost hits. However, they can heal their Fate in lost Hits each time they feed on the living (this takes several minutes). A *cruentos* who has recently fed will be indistinguishable from the living, save for their lack of a heartbeat.

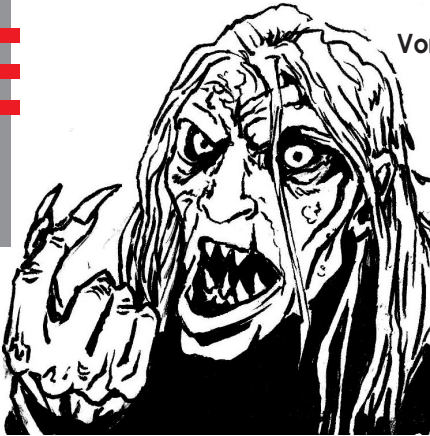
In addition, a *cruento* can attempt to daze anyone they can meet the gaze of. *Cruentos* can subtract their Fate roll from the Will of anyone they can lock eyes with. If you can see the whites of their eyes, you're close enough. If this roll beats the Will roll of the target, that person (or animal) is dazed, and will be unaware of their surroundings until something snaps them out of it (a need for sleep, hunger, a loud noise, etc.). They will *not* remember the *cruento*.

*Cruentos* cannot turn into bats or wolves or mist, nor do they have fangs or a fear of garlic. To feed, they just slice open their victim with a knife and drink the blood as it flows. Like all undead, they are affected by all that which is genuinely holy, which fortunately for them is quite scarce.

It will become the custom in a few short years for those greeting each other to hug or grasp the other in a firm handshake on each other's wrist, the rationale being that you can feel if the other person has a pulse or heartbeat that way. If a church has a genuine source of holy water, to wash one's hands there or accept a blessing by a priest in a church upon entering town will be a custom in these places as well.

**Voros** - When the dead first rise, they hunger, but are not yet ravenous. If their first hunger for flesh overcomes them and the living are nowhere to be found, they will consume any human flesh they can find, even that which is long dead. Those who do this become the voros, and for the rest of their existence are condemned to eating the rotted dead as their punishment for not eating the living. They are compelled to eat only carrion, but they simultaneously despise it, and have the foulest dispositions of any of the undead.

The voros have a -2 to the *cognitive* Awareness, Agility and Fate they had in life, but a +2 to their Strength, Will and Health.



**Voros peasant (male)**

Strength: 2d+2  
 Awareness: 1d+1  
 Agility: 1d+1  
 Will: 2d+2  
 Health: 2d+2  
 Fate: 0d+1

**Skills:**

Brawling: +0d  
 Two at +0d

**Traits:**

Blessing (-1d from non-lethal hits)  
 Blessing (extra endurance)  
 Dislikes sunlight  
 Vulnerable to holiness

The carrion-covered hands of a voro end in bone-hard nails that are completely corrupted with filth and rotting flesh. The punch damage of a voro is counted as two points less than normal, but is *lethal* damage. Any damage done by a voros claw is counted as a crippling hits and heal very slowly.

**EXAMPLE:** The voros above would strike with its rotted claws for 1d+0 lethal damage.

Like other undead, they shun sunlight, but voros greatly prefer the dark. Their eyes are adapted such that they have only a 2 point penalty to rolls made in even the dimmest light, though they still require time to adjust. The counter is that they take a 4 point penalty in sunlight and a 2 point penalty even if it is overcast. This is purely a cultural phenomenon within the voros, and can eventually be overcome, making them the equivalent of the voros. Like the pedes, they take less damage from non-lethal attacks, and have increased endurance.

## Dark Millennium

▼ **LIABILITIES OF THE UNDEAD** - While undead have advantages and even seemingly magical powers, they also have liabilities. Not a lot, but the warriors of the End Time need all the help they can get.

*All undead fear or hate the daylight, the first thing spoke into being by the Divine.* They take a +2 difficulty on all rolls made under the sun. They operate without penalty indoors (avoiding shafts of sunlight), or underground or under an overcast sky, but always take penalties when outdoors and the sun is visible, even if they are in full armor. Since undead have no inherent ability to see in the dark, yet have to plow and till fields, the "work day" of an undead peasant is usually the dim hours before sunrise and from sunset until full dark, with indoor chores and tasks done when the sun is visible.

*Undead do not heal.* With the exception of the *cruentos*, an undead never recovers lost lethal Hits on its own. An undead doctor can stitch on new parts to a damaged body to repair lost Hits, but in general, undead just slowly fall apart from the gradual accumulation of damage.

*Undead hate and fear that which is holy.* They generally take one lethal hit just from the touch of something that is genuinely blessed, and if given a choice, will prefer to attack non-holy targets. The simultaneous presence of any three things that represent the Divine will cause any undead 1d of lethal damage in order to pass or confront it.

**EXAMPLE:** A priest(1) holding a cross(2) at the threshold of a church(3) cannot prevent a *cruento* from crossing that threshold, but he can make it take damage in the attempt.

Sunlight may be one of these three things, as can blessings or benedictions by a holy man on a place. More tangible things would be holy symbols, holy texts, any genuinely holy item and individuals with status as clergy. In addition, specific types of undead have particular liabilities.

**Pedes** - More or less the standard. Their liabilities are as described above. Voros are similar to the pedes, but with the aforementioned greater penalty for acting during the daytime.

**Cruentos** - Their unholy origins make them more vulnerable to that which is holy. They take 1d+0 lethal Hits from the touch of that which is holy, not just one point. However, their blessing still applies to any *regular* damage done by a holy weapon.



▼ **POWERS OF GOOD** - Unfortunately, there are very few, at least at the start of a campaign. To add to the cornucopia of woes Dark Ages humanity faces, the Divine and his heavenly servants are nowhere to be found. Those in high places within the Church say that war rages in Heaven as it does on Earth, and the Divine tests our faith by how well we fight our battles. Some even say that the First Seal was on the gates of Heaven, and was broken when the Dark Lord and his minions forced their way back in. Regardless of the reason, men are largely on their own except for the grace conferred by holy men.

These men, and in rare cases, women, are few and far between. Anyone who has taken religious vows can bestow a blessing, but only the *truly* righteous can bestow one that seems to matter to the undead. There are several sorts of blessings that can be bestowed by the holy:

**Laying on of hands** - The holy person asks the blessing of the Divine and lays hands upon the one to be blessed. This person gains the benefit of holiness until they commit a sin. Damage they do with their bare (or gauntleted) hands counts as holy against the undead in addition to its normal damage, provided some damage gets through any armor. In addition, undead will *prefer* to attack other targets unless the person is the only target available or the undead are ordered to by an undead with more status than they.

A holy person who does the laying of hands to someone who is injured, especially those injured by the undead, will offset 1d of penalty on that person's *next* Health roll for healing. Whether this is because of the holiness of the one laying hands, or the power of faith on the part of the injured person, is of no matter. The benefit is there regardless, as long as a genuinely holy person does it.

Since all are sinful sons of Adam, the benefit of the laying on of hands is all too temporary. A single lustful glance or covetous thought is enough to banish the benefits granted. Depending on the nature of the surroundings (some are more tempting than others), it is an Easy(5) Will roll to maintain spiritual purity for the first hour, and +2 difficulty each time the time doubles after that (time asleep does not count, though one *can* have sinful dreams and not remember them).

**Communion** - The second blessing is the blessing of holy communion. This can be granted to a large number of people in far less time than the laying on of hands. The blessing of communion, *if received in the spirit of true humility*, confers the ability to have undead attack someone else, just as the laying on of hands. It is really only of benefit to a group if that group is mixed in with those who have not been blessed. The benefits of the Sacrament last for a week, but the recipient may have no unconfessed sins before receiving it.

**Consecration** - Consecration takes two forms. The first is the belief by a community that a place is inherently holy. And over the course of generations, this belief makes it so. Most places will have burial grounds that are considered consecrated, and thus the undead cannot rise from them. This is not entirely true, for the benefits of consecration can also be lost. The second means of consecration is if a holy person fasts and prays over the place or item. For something as small as the font in a church, this can be done in a day. For a church or small graveyard, perhaps a few days. For a large church, a week, and for a cathedral, a month.

A place that is consecrated by either means is considered holy. The undead will be harmed simply by being in such a place, and will slowly wither away to nothing, making such places a refuge for the beleaguered living.

The benefits of consecration are completely lost if those who represent the Divine in such a place use the consecration in order to sin. To turn away those seeking refuge because of fear, to dig up those who were interred so that the same burial spot can be sold multiple times, to require money for holy water, all these would cause the place or thing to lose its consecration. No one except possibly a holy person can tell if a place is truly consecrated, or if that consecration has been lost. Remember that a church can ask for donations in return for gifts it may give (like holy water), but only if they become so covetous as to value gold more than the need of the recipient do they fall into sin.

**Holy water** - Water in a *consecrated* container that is blessed by a holy person will act as a holy weapon on contact with any undead flesh, and can be poured on a weapon for this benefit if an attack is made while the weapon is still damp. Barefoot undead are also loathe to cross puddles of holy water for obvious reasons, and holy water sprinkled on a threshold may help prevent undead from crossing it. Holy water may be drunk to grant a 1 point bonus to Health for fighting off the effects of a voros' festering claws, or used to wash fresh voros-caused wounds to prevent the penalty on healing.

**Holy weapons** - A weapon whose entire forging has been blessed by a holy person confers the benefits of laying on of hands to whoever wields that weapon (even if they sin). Similarly, a weapon whose hilt or handle contains a relic of a genuinely holy person also has this benefit. Remember though, that not all saints are holy, nor are all holy relics genuine. A holy weapon is usually still mundane damage. An undead that could ignore 1d, 2d or even more damage from a normal weapon may get still get some of this benefit against attacks from a holy weapon. However, the holy part will be unaffected by this reduction. A holy sword might not scratch a Greater Fallen, no matter how sharp it is, but the fact that it is holy means it will leave an oozing furrow across even the greatest of the Dark Lord's servants.

As a result, the undead both fear and hate holy weapons, and can sense their presence in some vague way that causes them a nameless unease. Of course, if confronted with one, they immediately recognize it.

There is no benefit in making a holy ranged weapon, though a batch (say 10 or so) arrows or quarrels can be blessed and made holy, and will have all the benefits of any other holy weapon.

Unfortunately, the few holy men are in high demand, and do not have time to help in the mass production of holy weapons. Also unfortunately, those who are not holy men have no way of telling if an item is genuinely holy other than to test it against an undead.

▼ **Note** - Not immediately, but as a campaign progresses, some cities and even towns may keep a few undead as chained and starved captives. Those who come to town peddling "holy" relics get to demonstrate the quality of their wares. Those who are charlatans will have everything they own confiscated. Then they are branded on their forehead and kicked out of town. Conversely, those who have genuine holy relics can prove it, and name their own price...

The benefits that can be conferred by holy men are significant, but not overpoweringly so, and in a game context, adventurers may require quite some time before they can convince themselves whether or not a holy person is the "real thing". And even if they are not, they are still most likely a cleric of the Church and to be deferred to.

The last minor benefit of being a holy person is that when you die, you cannot become an undead, and of course, no undead is going to drink your holy blood or feast on your holy flesh.

## Dark Millennium

▼ **OTHER RITUALS** - The Church and the other religions that worship the Creator, will have rituals that have some effect in **Dark Millennium**. They do not require that those bestowing them be holy persons, only that the recipient of the ritual believe in the Creator and the ritual.

**Last Rites** - This is a benediction on someone who is dying or facing death, granting absolution for any unatoned sins. For those who may soon face death in battle, it is worth a -1 to the difficulty of any Will task involving fear, because the recipient knows that they have made peace with the Creator. For those dying of injury or illness, when that person dies, the last rites count as one of three things needed to turn or wound the undead. It will not prevent that person from rising as an undead, but in combination with two other symbols of the Divine will cause the fresh undead to take 1d+0 Hits when these three symbols first co-exist.

**EXAMPLE:** A wounded soldier is given the last rites before going into battle. He also wears a cross or other holy symbol. If he falls in battle, he will rise as a pedes with the setting of the sun, but will take 1d+0 lethal Hits when the first rays of the sun strike them the next morning (unless he remembers to take the cross off). Even without the cross, sunlight and the last rites count as two of the three symbols of the Divine, so even being confronted by anyone with a cross will make that pedes take damage.

**Baptism** - The rite of baptism washes away some of the taint of original sin, and acts the same as laying on of hands. Any ordained member of the Church may perform it, but a person can only gain the benefits of it *once*, and it is not cumulative with laying on of hands.

**Ordination** - The ceremony of clerical investiture. Everyone who has official status as clergy has undergone ordination, and only those who are ordained may perform Church rituals, although consecration and laying on of hands only require holiness, and that is bestowed by the Divine, not by any mortal ceremony.

**Confirmation** - This is a formal vow to Church, binding you to that faith and no other. While many hospices, priests and some holy men will offer rites and blessings to all those in need, some may only serve those who serve the Church. If a blessing or benefit is meant only for those confirmed in their faith, someone who is not confirmed and attempts to partake of the benefit will find it is not there.

**Marriage** - For inheritance of property, a son or daughter must be a legitimate child, which means the father and mother must have been married before the child was born. Infidelity by a woman is taken much more seriously than that by a man, but in either case, it is still a sin, and no benefit of communion or laying on of hands can be gained so long as that infidelity has not been confessed *to the injured party*. So, if you're fighting the undead weeks or months away from home, that casual dalliance with a willing maid may come back and bite you in the ass.

▼ **PAGANS** - The Church is not the only group in the world with faith. There are beliefs different and older than the teachings of the New Testament. The Church denounces all of these as false beliefs, and their followers as in league with the Dark Lord, but that pronouncement is one made by fallible men, not the Divine.

Those who follow "pagan" beliefs actually fall on both sides of the fence. There are those whose beliefs are not contrary to the Divine, and the Divine shows forbearance to them, even if they have been exposed to the Word and not yet accepted it. There are also those whose beliefs are contrary to the Divine, and in the end, they will be counted among the followers of the Dark Lord.

For those who operate outside the Church, but still within the will of the Divine, the powers of good and of holiness *can* be found. But, due to mortal pride and narrow-mindedness, these benefits seldom extend from one circle of faith to another. A servant of the Church might not accept that a pagan could be a holy man, and thus would gain no benefit from the laying on of hands, or a pagan might have similar doubts about a cleric of the Church doing the same. If a knight does not feel a pagan weapon is "holy", then as long as he wields it, it is not.

Things are not so biased among servants of the Dark Lord. Among the mortals who willingly choose to aid the cause of evil, there is no discrimination, only the normal bickering of prideful, envious, spiteful Men. All of the corrupt pagan faiths can have "unholy men", and all accept this unholiness in the name of the Dark Lord who rules over them all.

▼ **RITUALS OF EVIL** - Aside from the mere existence of the undead and a widely scattered pockets of the Least Fallen, the forces of Evil are also seemingly absent from the earthly stage. However, those who have taken religious vows and then become one of the undead, may, if they were exceptionally hypocritical in their profession of faith, become "unholy men". They may perform perverse parodies of the acts holy men can accomplish, with largely the opposite effect.

**Touch of Evil** - The unholy one can lay hands on a undead to make its very touch burn the living, and its presence inspire a fear to confront it. The touch of such an undead causes a point of lethal damage, and the living will prefer to attack any other undead target first unless it is a matter of self-preservation. While undead are irredeemably evil, they do still have feelings for the living they were close to. Actions or thoughts of grace and charity will cause the benefits of the touch of evil to dissipate. This generally does not happen on its own, but must be in response to actions of the living, and the difficulty would be based on the actions and ties the living had to that undead.

**Dark Communion** - In this mockery of the Sacrament, a victim is drained of blood to confer a blessing on the undead. All who partake gain an aura of fear that will cause the living to prefer to be elsewhere or attack other undead first. As for communion, this works best if used on a sub-group rather than all the undead in an area. The limits of the ceremony (one victim) means that only a few dozen undead can have the benefit of a Dark Communion, and the effects last for a week.

A Dark Communion is required for the creation of a *cruentos*, but this is not a required side effect of the ceremony. The victim can simply be bled dry to rise as a *pedes*, or the corpse given to *pedes* or *voros* to be consumed.

**Unholy Union** - While the dead normally rise as a *pedes*, an unholy one can sprinkle the fresh blood of the innocent over unrisen corpses of men and beasts. The human corpse rots away at sunset, but the beasts rise as servants of the unholy one. Rats, horses, and ravens are the common servants. They have no true intelligence, but a more than natural cunning, and the unholy one who raised them can see into their memories. Undead of status will have undead mounts, since no living animal has the courage to carry an undead. Undead rats and ravens make excellent spies, provided they survive long enough to report back to their unholy master. Living animals, especially cats, dogs and geese, can sense and warn against undead animals, and may act on their own to attack them.

**Defilement** - Just as consecration makes a place holy, ritual defilement makes a place unholy. Unholy ones cannot defile an area as large as a holy person can consecrate, but there are unholy weapons, unholy chapels and ground from which the buried rise as whole undead, even if they died through dismemberment. Note that since most men are not holy, they take no damage from being in a defiled place, but it does inspire a great deal of unease and revulsion. The aura, stench and atrocities clearly visible in a defiled area require a Challenging(9) Will roll to confront without fleeing in terror (good Leadership skill helps here).

Unholy water sears the flesh and contaminates wounds so they heal poorly or not at all, it can dry up or poison wells, and unholy weapons are the opposite of holy ones.

While the numbers of the undead are still less than those of the living, it is a testament to the sinful nature of Men that there are more unholy men than holy ones.

▼ **GOOD VS. EVIL** - When the holy and unholy clash, they tend to cancel out or ignore each other. Holy water and unholy water would negate each other, and while a holy weapon blocking an unholy one would tend to have some spectacular special effects, the weapons would have no special effect on each other. On the other hand, each weapon would be fearsomely effective against an oppositely aligned foe and both good and evil flesh would smoulder if a holy and unholy man were to grapple.

In general, that which is holy or genuinely good will usually respond to the presence of evil, and vice versa. A container of holy water might begin to bubble and steam in the presence of powerful evil, or the cover of an unholy book might begin to ooze blood in the presence of a holy man. How close one has to be for this sort of reaction depends on how powerful (or numerous) the respective items are, but it is usually too close for comfort.

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▼ **RELICS** - There are things in the world that are genuinely holy, and things genuinely unholy. And there are a lot of things that do not quite qualify as either. In a world where the Fallen did not manifest and the dead did not walk the Earth, these relics might not even be known as having power. But the Fallen have manifest, and the dead do walk, so relics do exist and are sought, for good or evil.

The most common relics are those associated with saints (or unholy ones). A body part, garment or something closely associated with the saint can count as a holy symbol over an area, granting that aura simply by being nearby. Three qualifications must be met for the relic of a saint to provide its benefits: First, the person must have been a genuine holy or unholy person. Second, the thing associated with them must be the genuine article. Third, the relic is used in the spirit of the person so venerated. Like a consecration, if it is used for sinful purposes, it loses its benefits. Similarly, the relic of an unholy one would lose its power if used for altruistic reasons!

Relics of saints also typically convey a 1 point benefit within the area of their effect, in a way appropriate to the nature of the saint. For instance, a relic of the patron saint of travellers might grant pilgrims sound rest before they go on their way. The most popular patron saints are those dealing with the healing of infirmities, and the number of genuine relics for these saints is vanishingly small.

The more common relics are everyday items that have been imbued with good or tainted with evil through the actions of their former owners. The possessor gains a 1 level personality Trait associated with that virtue or sin. This has no effect on everyday life, but it may allow the user to offset penalties or do certain things with more confidence, thus further encouraging that behavior. A coin that was once the last possession of a peasant, given so that someone even less fortunate might eat, might be a relic of self-sacrifice and charity. A dagger used by someone to stab their brother in the back might be a relic of treachery.

A holy or unholy person will get a "feeling" around any genuine relic, and while they may not know its exact nature, they will know if it is good or evil. The power in a relic does not make it less vulnerable to harm, and relics can be destroyed like anything else. Relics can also be 'repurposed', and are sought as the raw material for fashioning items destined for holy or unholy consecration.



▼ **UNDEAD "LIFE"** - By the time you reach here, you understand that the undead of **Dark Millennium** are not mindless zombies shambling around with their arms out in front of them, moaning "Brains! Braaaains!" *So, what are they like inside, and what does this mean for the living?*

It is thought that the undead are either demons from the Abyss that inhabit and animate the bodies of those who were not interred with proper rites in consecrated ground, or since all men are sinful and damned except for the grace of the Divine, the undead are simply those who died without receiving that grace, their souls damned to occupy their no longer living flesh in the eternal service of the Dark Lord. There is no way to actually tell which of the explanations is true, or if it is a combination of the two.

Regardless, the undead act according to the paths they followed in life, the bad magnified and the good diminished. In addition, all undead have a desire to consume the living, and increase their own numbers, though the priority of these two drives will depend on the local culture and the level of reason any particular undead has at the time.

Undead have all the memories and loyalties and feelings they had in life, and these shape their actions to the extent that they do not conflict with their inherent evil. A human lord might command an undead who was formerly their man-at-arms, but only so long as that undead was not overcome by hunger. The former ties of fealty might make it hesitate if commanded to stop, but that is all. A father might feel great affection and concern for the welfare of a son, but would not hesitate to kill that son if overcome by hunger or ordered to by a higher status undead. This makes any sort of encounter or negotiation with the undead very touchy. They will seem absolutely normal and rational right up until they instant they turn on you, and unlike the living, they have no hesitation or remorse to give subtle clues as to what they intend.

*Negotiations?* Yes. There are places and times where neither side has a clear upper hand, or where the needs of one side or the other are best served (for the time being) by *not* trying to wipe out the other side. It is the position of the Church that the undead are not to be conceded to or negotiated with, but that dictate is not always followed.

**Organization** - The undead are as fragmented as the living. They have no overall king, but they *do* have a common goal and common needs. They have their individual leaders, each with a unique personality and ambition, but rivalries tend to involve direct contests between individuals, rather than through the proxies of armies. So, while two undead might vie for supremacy, when all is said and done, the casualty count might be half a dozen, leaving one undead leader unmade, and the other with command of both armies. Those undead leaders or lords who know they have an inferior position will bend knee to the superior without question.

It is the nature of the undead to corrupt and subvert the living as much as possible. To kill and eat the living diminishes the living. To kill the living and let them become an undead is worse, for the person now adds to the strength of the undead. To make that person a more powerful undead is the worst, for they are now more powerful than they were in life. For this reason, most of the living with significant status are destined to become undead, unless their captors are overcome with hunger. Most undead with two or more levels of Status in life are kept alive until an unholy man can be found, so that they can be turned into *cruentos*, the drinkers of blood, who are stronger and smarter than they were in life, and gifted with evil cunning.

Undead are organized much as they are in life in a region. If an area is tribal, the undead form tribes, usually along the same affiliation they did in life. Feudal undead have a feudal organization. Since the undead need to eat and drink normally, though in lesser quantities than the living, there are undead villages that till the soil, tend herds and pay taxes to undead lords. These evil communities may have their own undead clergy, and attend sabbath ceremonies in defiled churches, their spirits raised by blasphemous sermons praising the Dark Lord.

The undead do not generally use money among themselves, unless they were individuals who had lucre as a fundamental part of their personality. Undead men-at-arms do not need paid, an obvious plus! Money is seen as useful though, as a tool for influencing the living. Weapons made by the living might be bought by undead gold, and transported by smugglers who care not for the overall fight, but only for their personal profit. Human slave caravans might operate with impunity in undead-controlled areas, making a hefty profit for their trade in flesh. Cities under siege might find a traitor to open the gates for sufficient gold and promises that may or may not be kept.

Regardless of the location or culture, the interactions between the living and the undead take a limited number of forms.

The first is complete annihilation. The undead have more or less eradicated the living, with the exception of small fortified pockets of survivors. While this represents a complete victory for the undead, it is also their undoing. Without human flesh to feed upon, they become little more than powerful beasts, losing most of their intelligence to their overwhelming desire to kill. All tangible aspects of civilization begin to decay into ruin, and the woods and streets are filled with ravenous monsters consumed with the urge to kill. Most of the British Isles are in this state. Lacking the larger number of heavily walled towns and castles the mainland had, the undead quickly overran all but a handful of isolated outposts, mostly in Wales, the Scots Highlands and a few hill forts in Ireland.

The other type of annihilation is where the living have achieved a complete triumph. These areas are rare, and almost always smallish islands, where the undead, once unmade, have no new source to come from. Those of the living who die are either buried in consecrated ground, or as is becoming more popular in some areas, cremated and *then* buried in consecrated ground (this also takes up less space in the cemetery).

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The second type of interaction is complete domination. Normally, if the living are in a situation to have domination, they simply finish the job. However, there may be cases where undead are used as a buffer between fractious groups of the living. What will be more common as time goes on will be areas of the living that survive at the sufferance of the undead, because the living can be of greater use *as the living*. A city-state beset by the undead might cut a deal where they agree to provide a certain amount of "slaves" in return for remaining unmolested. An agricultural area tilled more effectively by the living might retain its freedom so long as the harvests are good. A fortified region that refuses to submit might simply be surrounded and bypassed until some later date.

The third type of interaction is uncommon in Europe, but does happen elsewhere. The undead manage to acquire positions of human power, and turn the positions of official power towards the ambitions of the undead. Imagine an undead prince, elite guard and a few army units in command of a human state, ruling by force and terror, literally feeding off any human opposition and turning the machinery of the state towards the goals of the undead. All who die as human soldiers rise to join the ranks of the undead army, regardless of which side they took in a battle.

This could be an interesting place and way to start your campaign, adventurers as knights, men-at-arms, priests or whatever, too late seeing that something is literally rotten at the top, and having to go underground and fight, or flee to someplace safe...for now.

The last sort of interaction is the stalemate, or open warfare. This is the most common situation, where areas under human control strive to beat back and unmake the undead in their region, and the undead strive to slay or convert the living. There are only a few areas where there are clear borders between the living and the undead. Most of the time, any given area will be a patchwork, pockets of undead appearing or being wiped out, human villages being resettled or abandoned, depending on who has the upper hand in an area in any given month.

For more information about culture, life and other topics that can apply to both living and undead, see the **11th Century** chapter.

▼ **MAGIC** - This is an *entirely* optional section for a **Dark Millennium** campaign. As written, the gameworld has similarities to Greek myths. That is, there are plenty of magical *effects*, like the siren's song, and magical or bizarre creatures, like the cyclops, but there are few magical powers invocable by mere mortals. **Dark Millennium** is a world where you survive by the strength of your arms and your faith.

However, not everyone is going to be satisfied with a fantasy campaign that lacks magic, even if the gameworld starts in a historical setting. And, it isn't all that hard to justify. After all, the forces of the supernatural have already manifested in Creation, and the Divine might open the gates of Heaven just a little to let some its light shine down, to counter the forces unleashed upon the world by the Dark Lord.

So, within that conceptual framework, magic will come in two flavors in **Dark Millennium**, white magic and black magic.

Overall, there is a +50 to the cost of both types of magic (the gamemaster can make things easier if they so choose). A person who buys "white magic" or "black magic" skill for 5S (+0d level) can attempt *any* of the powers of that flavor of magic. They do not need a separate skill for each "spell". However, to create enchanted items, one *will* require a white or black enchantment skill (a minimum of 10S for a +0d level). These skills represent study of the hidden ways in which the forces of the Creator and the Dark Lord leak through the cracks into Creation, and is really just a talent at getting the forces beyond the veil to hear your request. White and black magic can be practiced by ordinary mortals. However, holy persons can never practice black magic, and unholy ones can never practice white magic.

Many magics in **Dark Millennium** will take liberty with state-based durations, and use extraordinary range modifiers to bypass the limits of space. In particular, a state-based duration is often something like "until sunrise/sunset", "until a counter-magic is done" or "until an end condition is reached". For instance, demonic possession doesn't last for an hour or a day, it lasts until the bugger is kicked out of the body it has possessed. One level of extraordinary range can communicate with another plane (good for summoning), or bypass any amount of distance (in combination with a link to the target), or can negate the need for a line of sight (again, with a link to the target). So, for that sort of ritual, having something of the victim or something with powerful emotional ties is a must.

**White magic** - First, white magic will never be called such by the Church. "Magic" is a thing done by evildoers, pagans and apostates. Powers granted by the Divine to mortals are "miracles", and they are not done by flawed and sinful men, they are boons granted by the Divine in response to the humble requests of the righteous. Miracles will have the following power framework:

Type	Requirements	Cost
-	Starting cost	+50
●	Damages non-lethal Hits	-10
●	Requires prayer	-5
●	Side effect	-20
●	Must be free of sin	-10
●	Only for righteous purposes	-10
	Framework base	-5

**Side effect:** If a miracle is attempted and failed, it is because the person asking for the boon has displeased the Creator in some way, and has been smitten mightily as a result. The Creator is not so harsh as to wound a person unto death in their time of need, but once the crisis has passed, the person will take a -2d penalty of some kind related to the nature of the miracle or some reason why it failed.

**EXAMPLE:** A person who called for holy strength might be smitten with weakness after the battle is done. One who sought a gift of tongues might be struck mute, or one who sought swiftness of feet might become lame.

If there is a clear reason within the game to explain being stricken, then the side effect will vanish when that reason is nullified, and not before. That is, failing the activation roll for the miracle means the gamemaster can bring back some past sin or bad attitude of the adventurer and say *that* is why the miracle failed to happen (not because you rolled poorly). If the gamemaster can't come up with anything, then the side effect will slowly go away at 1 point of penalty per day (6 days to get rid of a -2d side effect).

**Must be free of sin:** In order to perform any sort of miracle, one must be as pure as possible in the sight of the Creator. This requires the laying on of hands by a holy person. A holy person cannot "lay hands" upon themselves, for this would be a sin of pride or arrogance. The miracle can be attempted without being so shriven, but at +2 difficulty. The confession of any unresolved sins to a priest, the person sinned against or to a stranger is sufficient intent to atone that the penalty is only +1 instead of +2.

**Requires prayer:** In order to invoke a miracle, the penitent must utter a prayer of some kind. This can be little more than a one word benediction like "peace...", but those around you will be aware that you are invoking the presence of the Divine. It is not something that can be hidden, concealed or masked with a special effect. Those who are unholy will know that a miracle is being invoked nearby, even if they cannot hear the prayer. If the prayer is made silently, those nearby will still feel and see the power being invoked, but the person attempting the miracle does so at +2 difficulty.

**Only for righteous purposes:** Miracles are only supposed to be invoked for the greater glory of the Creator. To attempt a miracle for selfish or sinful reasons can be done, but it will be at +2 difficulty. Of course, this increases the chance of a failure, and thus a side effect representing the wrath of the Divine...

**Damages non-lethal Hits:** The power is the Divine is manifested through the body of the supplicant, and even one who is free from sin is still but a mortal whose fragile frame is battered by the Word made manifest. Any successfully invoked miracle does 1d+0 non-lethal Hits to the one who invoked it.

**More** - There are a few special modifiers that will apply to all miracles. Miracles attempted on consecrated ground are at -2 difficulty, while those attempted on defiled ground are at +2 difficulty. A holy person who has the skill to perform miracles does so at -2 difficulty. Most miracles can take advantage of cooperative "spellcasting" modifiers (see **EABA**, page 6.28), and can also adjust their difficulty if holy relics are available (a generic focus limitation). Remember that if a miracle takes a very long time to beseech for (more than an hour, a -29 cost modifier), the supplicant runs the risk of falling into sin during the process (see **Laying on of Hands**, page 3.7). Any damage that is done by direct action of a miracle is considered to be holy in nature.

Miracles are not meant to be easy. The side effects, high difficulties and the various ways that a poor sinner can make things even harder can be compensated for by taking on additional modifiers in terms of time, using relics and so on, but if these effects happened all the time, they wouldn't be all that miraculous, would they? While the miracles might have originally been easy to do, consider who was originally doing them...

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**The Miracles** - The miracles listed below are not all the possible miracles, but they are a good starting point for a gamemaster to develop their own. Naturally, most are based upon the miracles of the Scriptures.

**Loaves and fishes:** This miracle gives a supplicant the ability to feed the multitudes. Starting with any food is available, they can break it into small portions that continue until the mass limit of the power is reached (equal to the Strength lifting capacity of the supplicant's Fate-3). This takes as long as it would normally take to physically serve food to the number of people receiving the benefit of the miracle.

**EXAMPLE:** A person with the minimum Fate for this miracle would be able to turn a small amount of food into 20 kilograms of food. A person with a Fate of 8 could create 40 kilograms worth of food. Half a kilogram would be a good meal, so at the very least, this miracle could turn food for one into food for forty!

The miracle lasts until the limit of the miracle is reached or the supplicant wishes to stop. However, in the latter case, the supplicant has put their own tiredness or need ahead of those who are hungry, and the supplicant must re-roll for the success of the miracle as though they had sinned (+4 difficulty). Failing this second roll means they will suffer a side effect.

Type	Effect or modifier	Cost
-	Framework base	-5
◆	Creates mundane item	+40
●	Requires consumed focus	-20
■	Lasts as caster wills	+15
●	Requires gestures or vocalization	-5
◆	Requires minimum Fate of 5	-5
●	Additional 1d effect	+10
	Adjusted cost	30
	Final activation difficulty	12



**Heal the sick:** The petitioner for the miracle lays hands on the injured person in the manner of a holy man and prays for the assistance of the Creator. If it is granted, the recipient of the miracle heals a number of Hits equal to the Fate roll of the petitioner. If part of the desired effect, 1d+0 of healing can instead negate any infection, corruption or chronic condition from a wound or illness. Only one healing may be done on an injured or sick person. From there, it is only the Creator's will that determines if the patient lives or dies. Healing cannot be done on the undead, but it can be done on the living, no matter how corrupt their souls are.

Type	Effect or modifier	Cost
-	Framework base	-5
■	Lethal damage	+40
■	Reverses an effect	+30
■	State-based effect	+15
●	Takes 15 minutes to activate	-20
◆	Requires minimum Fate of 5	-5
●	Works only on the living	-5
Adjusted cost		50
Final activation difficulty		16

Very few are able to bring this miracle to pass without risking the ire of the Divine. Holy relics and consecrated places are often vital to the success of such an endeavor, and people with maladies will travel great distances in hopes of being cured.

**Water to wine:** The fruit of the vine and the drink made thereof is considered to be a gift from the Creator, though it is a sin to enjoy this gift to excess. This miracle will turn plain or slightly tainted water into the finest wine. It is not often done casually, but as part of celebrations of a religious nature, including of course the joyful union of a man and woman in marriage.

Type	Effect or modifier	Cost
-	Framework base	-5
◆	Creates mundane item	+40
●	Requires consumed focus	-20
■	State-based duration	+15
◆	Requires minimum Fate of 5	-5
Adjusted cost		25
Final activation difficulty		11

If a cup of wine is a quarter of a kilogram, then at a minimum it will serve forty guests. The wine cannot be stored, and that which is not consumed by the end of the meal or feast or celebration will vanish away.

**Fire and brimstone:** This miracle is forged from righteous wrath at the unbelievers. A finger of flame descends from the heavens and consumes all it touches.

Type	Effect or modifier	Cost
-	Framework base	-5
■	Lethal damage	+40
■	7 meter radius	+50
●	Range of up to 63 meters	+25
●	Requires gestures	-5
■	Power costs +6A	-20
●	Takes 30 seconds to activate	-10
●	Requires total concentration	-10
◆	Requires minimum Fate of 11	-15
Adjusted cost		55
Final activation difficulty		17

The supplicant intones the sins of the reprobates to be punished and calls upon the Creator for justice to be done. It is said that only holy persons dare petition the Divine for this miracle, and even they gird themselves with holy relics and undergo long fasting and soul searching before they consider themselves pure enough to stand in the presence of this much power.

**Cleanse:** This miracle removes all taint of the unholy from a thing or a small place. It does not make it holy, but it negates any taint upon it so that it can be more easily consecrated at a later date. It requires the sprinkling of holy water over the item or place to be cleansed.

Type	Effect or modifier	Cost
-	Framework base	-5
■	Reverses an effect	+30
■	Fills a 1 meter radius	+10
●	Requires consumed focus	-20
●	Requires gestures	-5
■	State-based duration	+15
◆	Requires minimum Fate of 5	-5
Adjusted cost		20
Final activation difficulty		10

This miracle can be performed by the more pious upon larger areas, but as with many such miracles, it require much more preparation before asking such a boon of the Divine.

**Walk on water:** As written in the Scriptures, one whose faith is strong can walk upon water. The waters may roil and rage, but they are calm for the one for whom the miracle is granted.

Type	Effect or modifier	Cost
-	Framework base	-5
■	Acts an an Attribute(Strength)	+30
■	Special effect(calms water)	+10
■	Conveys movement(3 meters)	+10
■	Lasts as caster wills	+15
●	Requires total concentration	-10
●	Only on water	-15
●	Works on self only	-5
◆	Requires minimum Fate of 8	-10
Adjusted cost		20
Final activation difficulty		10

This miracle grants no special ability other than to walk on water as though it were dry land, though some of great faith can grant the ability to several at once.

**Calm the waters:** The righteous man can calm the troubled seas. This miracle calms storms and turbulent water around the supplicant for the miracle, allowing safe passage through the most violent of storms or raging torrents.

Type	Effect or modifier	Cost
-	Framework base	-5
■	Acts an an Attribute(Strength)	+30
■	Fills a 7 meter radius	+40
●	Only to calm rough water	-15
●	Requires total concentration	-10
■	Lasts as caster wills	+15
◆	Requires minimum Fate of 5	-5
Adjusted cost		50
Final activation difficulty		16

The effect is to reduce any penalties for rough water by 3 for each 1d+0 in the adjusted Fate of the one working the miracle.

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**Rebuke the unrighteous:** As Jesus cast out the demons, so this miracle ends possession by dark forces.

Type	Effect or modifier	Cost
-	Framework base	-5
■	Lethal damage	+40
■	Only vs. noncorporeal(spirits)	+20
◆	Requires minimum Fate of 8	-10
Adjusted cost		45
Final activation difficulty		15

The miracle does the adjusted Fate of the supplicant in lethal Hits to any demon possessing a person or animal. The effect of the damage is reflected in a penalty on the demon's actions, but not that of the person possessed. If the demon takes Hits that would kill the person (had it been normal damage), the demon is "cast out" and banished back to whence it came. This miracle often requires preparation, and a possessed victim will try every trick at its disposal to prevent being exorcized.

**Bind the unholy:** This miracle says "thou shalt not pass" to all in service to the Dark Lord, but its strength depends on the piety of the one requesting the miracle.

Type	Effect or modifier	Cost
-	Framework base	-5
■	Acts as an Attribute(Strength)	+30
■	Line up to 7 meters long	+30
■	Lasts as caster wills	+15
●	Requires total concentration	-10
◆	Requires minimum Fate of 8	-10
●	Only blocks the undead	-10
Adjusted cost		40
Final activation difficulty		14

The miracle acts as at least a Strength of 2d+2, which any undead must overcome in order to pass through the barrier. The barrier begins within touching distance of the petitioner. The petitioner for the miracle can specify a size and duration as befits their need (and the limits of their piety), from sealing a doorway for an hour, to sealing a breach in a wall for a minute, and can even specify a duration as long as their own will is sufficient to stand and hold the undead back.

**The spoken Word:** Through the power of the Divine (after rinsing one's mouth with holy water), the supplicant speaks a single Word in the Enochian language. That Word can convey a lifetime of hope, joy or courage that raises the spirits of the living and strikes terror in the undead.

Type	Effect or modifier	Cost
-	Framework base	-5
■	Adds to Attribute	+30
●	Maximum 1d+0 effect	-20
■	Sensory targeting	+20
■	Special effect	+10
●	Requires consumed focus	-20
●	Takes 6 seconds to activate	-5
■	Lasts 15 minutes	+25
◆	Requires minimum Fate of 5	-5
Adjusted cost		30
Final activation difficulty		12

While the Word echoes away, all of the living within earshot it get +1 to their Strength, Will and Health for the next quarter of an hour, and it counts as a representation of the Divine to all undead who hear it. By itself, it does nothing, but it can be one of the three things necessary to cause the undead to suffer harm. The damage done by channelling the Word is entirely to the supplicant's vocal cords, rendering them unable to speak at all until the damage is healed.



**Pillar of fire:** As the Israelites were guided through the desert by a pillar of fire by night and a pillar of cloud by day, so this miracle guides the supplicant towards their goal. The goal must be something that is part of their destiny or which is personally known to them. If successful, the supplicant and all who were with them when the miracle occurred will see the pillar in the sky, pointing the direction they must go to reach that goal. Others see nothing but a normal sky.

Type	Effect or modifier	Cost
-	Framework base	-5
◆	Conveys information	+15
●	Takes 15 minutes to activate	-20
■	Lasts 11 days	+40
◆	Requires minimum Fate of 5	-5
Adjusted cost		25
Final activation difficulty		11

The higher the Fate of the one asking for the miracle, the more precise and useful the directions are. A minimum Fate result might give a straight-line indication fraught with peril, while a more pious recipient of the benefit might find that their path wanders, but is faster and easier. The pillar of fire or cloud lasts for eleven days before the miracle ends.

**Split the earth:** Another miracle used to smite the enemies of the Divine. The earth shakes and opens up in a jagged rift, swallowing those seen as unwholesome in the eyes of the Creator.

Type	Effect or modifier	Cost
-	Framework base	-5
■	Half-lethal damage	+30
■	Line up to 15 meters long	+40
■	Range of 15 meters	+15
◆	Requires minimum Fate of 11	-15
Adjusted cost		65
Final activation difficulty		19

The rift in the earth can appear anywhere within 15 meters of the supplicant and does a minimum of 3d+2 in half-lethal holy damage to everyone in the area affected. Only the most worthy and learned of individuals dare to call upon the Divine to funnel this much power through them.

▼ **Note** - This difficulty is left at an unreachably high level. Holy persons, holy days, relics or modifiers like "power costs +3A" can all be used to make it workable.

**Black magic** - The practitioners of black magic will call it by any of several names, like sorcery, dark arts, black magic and so on. They don't really care one way or the other. Black magic is invoked for the glory of the Dark Lord and the corruption of the body and spirit of Man. This includes the descent into sin and madness on the part of its practitioner. Black magic will have the following framework:

Type	Requirements	Cost
-	Starting cost	+50
●	Damages lethal Hits	-30
●	Requires unspeakable oaths	-5
●	Side effect	-20
●	Must be obviously sinful	-10
●	Only for unrighteous purposes	-10
	Framework base	-25

▼ **Note!** - Yes, black magic is easier to do than white magic. Evil has its perks, though you pay for that discount in the long run.

**Damages lethal Hits:** Any use of black magic is corrupting to the body and soul. Successfully invoking the power of the Dark Lord does 1d+0 lethal hits to the invoker (*cruentos* can heal this back by feeding on the living). However, if a living mortal invokes these powers, half of this damage (round down) is to the soul or spirit. They take on that many points towards some personality Trait reflecting the nature of the black magic.

**EXAMPLE:** A person invoking a curse of some kind on the innocent may start to develop a sadistic streak, a person wishing luck at a dice game may become more and more greedy, or someone spying on an enemy could become insanely paranoid.

That is, the nature of the corruption is that it wants to make you invoke that black magic even more, until you are completely consumed by it. A Least Fallen adventurer also suffers this penalty if they have the ability to use black magic. Calling on the powers of the Dark Lord drags them back down the path to the Abyss.

**Requires unspeakable oaths:** Black magic requires blasphemy, the more the merrier. Long rituals often include unholy mockeries or parodies of Church rituals or standards such as the Lord's Prayer. While miracles cannot be hidden, black magic can take modifiers to prevent its effects from being detected. However, a holy person will still sense the invoking of black magic nearby, no matter how well it is concealed. Uttering merely silent curses while invoking black magic causes it to take a +2 to difficulty.

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Note that if you can speak Enochian (which all of the Fallen can), then invoking *any* magic is at -2 difficulty. As a side note, a Least Fallen can perform miracles if they ever become truly mortal, though of course they will not be able to speak Enochian anymore (though the gamemaster might let them retain this ability as an advantage).

**Side effect:** The minions of the Dark Lord are capricious and malicious. A wizard who fails to properly appease them will feel the effects almost immediately. Most often, the effect of the desired magic reflects upon the one invoking it, with up to a 2d+0 final effect. This side effect takes a while to completely run its course. Someone trying to invoke a demonic possession might be possessed instead, and hurl themselves out a window. One wishing sickness on another might become ill, and so on. The side effect will wear off as appropriate for its nature.

**Must be obviously sinful:** A wizard must have a black heart to invoke the aid of dark powers. Having any internal conflict about what you are doing will cause the invocation to be at +2 difficulty. Even the undead can still feel ties of family or loyalty that can hinder black magic, even if they are already irredeemably evil.

**Only for unrighteous purposes:** Invoking black magic for frivolous or Heaven forbid, good purposes is at +2 difficulty. All black magic is supposed to be first for the greater glory of the Dark Lord, and petty personal motivations had better be well to the rear.

**More** - There are a few special modifiers that will apply to all black magic. Black magic attempted on defiled ground is at -2 difficulty, while attempts on consecrated ground are at +2 difficulty. An unholy person who has the skill to perform black magic does so at -2 difficulty. Most black magic can take advantage of ritual "spellcasting" modifiers, but only through using passive but willing *living* participants (see **EABA**, page 6.28), and can also adjust their difficulty if unholy relics are available (a generic focus limitation). Any damage that is done by direct action of a black magic is considered to be unholy in nature.

An undead mage does not need to sleep, and can maintain a spell as long as they want. However, a spell that is maintained by will alone is a distraction and will cause all other tasks to be at +2 difficulty.



**Taint well:** Anyone can poison a well by tossing a corpse down it, but it is much more devious to taint a water supply so that none notice it until it is too late.

Type	Effect or modifier	Cost
-	Framework base	-25
■	Lethal damage	+40
■	Fills an area up to 1m radius	+30
◆	Triggered power	+10
■	State-based duration x 2	+30
●	Reduced 1d effect	-10
●	Consumed focus(unholy water)	-20
◆	Requires minimum Fate of 5	-5
Adjusted cost		50
Final activation difficulty		16

This magic causes its lethal damage (the Fate of the dark mage minus 1d) at sunset on the day the tainted water is used, so that it is harder for travellers to tell exactly what source they drank from that caused the problem. Wells are the favored target for the magic, though springs can also be affected. Tainted springs are more easily noticed because of the dead vegetation that surrounds them and their runoff, until the water mixes with another stream and is diluted enough to negate the taint. The taint remains until the source of water is Cleansed (a miracle) or prayed over by a holy person.

**Corrupt food:** Unlike tainting of wells, this magic is designed to be obvious. It turns an area of good food bad, filling it with mold and maggots and making it completely unsuitable for man or beast.

Type	Effect or modifier	Cost
-	Framework base	-25
■	Lethal damage	+40
■	Fills an area up to 3m radius	+40
◆	Requires minimum Fate of 5	-5
●	Only affects foodstuffs	-15
Adjusted cost		35
Final activation difficulty		13

The default spell can corrupt everything within touching range of the caster, but more evil mages can widen this area to cover entire storehouses of grain.

**Possession:** This evil spell requires something which the target of the spell would commit a grievous sin in order to recover. This willingness to do wrong is the link the spell requires to do its evil magic, and ironically, the item so desired or coveted is destroyed as part of the ritual.

Type	Effect or modifier	Cost
-	Framework base	-25
◆	Subverts Attribute	+40
●	Increased 1d effect	+20
◆	Extraordinary range	+60
■	Special effect	+10
●	Requires consumed focus	-20
●	Takes 90 minutes to activate	-25
■	State-based duration	+15
◆	Requires minimum Fate of 8	-10
Adjusted cost		65
Final activation difficulty		19

The special effect of the spell is that it is invisible and its effects are not readily detected. The thrice-taken "extraordinary range" reflects that you are bypassing normal barriers in the material world, "summoning" something from another plane and do not require a line of sight.

The spell subverts the Will of the target with at least a 3d+2 roll, and replaces it with some essence of a servant of the Dark Lord. This servant is still trapped in Hell, but can use the body of the victim to work its evil mischief. If Will is entirely subverted, the dark servant is in complete control, otherwise the victim and the demon compete for control of the flesh. A possessed person might act normally in order to avoid suspicion, but will be considered an unholy creature for most purposes (avoiding consecrated ground, etc.), and its own sinful excesses will eventually give it away. Possession lasts until the demon is forced or enticed out. The demon can be harmed by the miracle of casting out demons, and is also harmed by its host taking lethal damage. Each time a damage threshold is crossed, the demon must fight to maintain control (with the damage penalty), while the host fights without the penalty.

▼ **Note** - This ritual is uncastable by mere mortals as described. However, with the addition of other ritual implements like a sacrificial altar, doing it at the right time of year and having lots of depraved worshippers assisting, the ritual is easily possible.

**Scry the entrails** - This spell attempts to peer through the veil of time and get a glimpse of the future. It uses the freshly spilled entrails of a warm-blooded creature to assist in gaining knowledge of a single question that can be answered in a single word. More skilled mages can ask questions that can be answered in sentences or even through conversations (add a duration to the spell).

Type	Effect or modifier	Cost
-	Framework base	-25
♦	Conveys information	+15
♦	Extraordinary range(2 months)	+60
●	Requires consumed focus	-20
●	Takes 3 minutes to activate	-15
♦	Requires minimum Fate of 5	-5
Adjusted cost		+10
Final activation difficulty		7

The quality of the sacrificial victim assists in the casting of the spell. A chicken or dog of cat is the default. A human is good for a -1 to the difficulty, a cleric confirmed in the service of the Divine is good for a -2, and a holy person gives a -4 to the difficulty, allowing a better chance of success, a further glimpse into the future, or a more detailed answer to a question.

**Shroud the land:** Not even the Dark Lord can blot out the sun, but his servants can call upon his power to block its light from the land. This spell creates an area centered on the mage which blocks the sight of all that lives, a roiling darkness to mortal eyes, but no impediment at all to the unliving. Undead within this area operate without the penalties of perils of being under the sun's light.

Type	Effect or modifier	Cost
-	Framework base	-25
■	Subtr. from Attribute(Awareness)	+30
■	Fills 64 meter radius	+75
■	Special effect	+10
●	Requires consumed focus	-20
●	Takes 90 minutes to activate	-25
■	Lasts until sunset	+15
♦	Requires minimum Fate of 5	-5
Adjusted cost		55
Final activation difficulty		17

This spell requires the blotting out of a human life at the culmination of the ritual, and lasts until the setting of the sun. The effective Fate of the dark mage is a penalty for the living to see anything in the area, making it very difficult to engage in combat or maneuver effectively.

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**Sickness unto death:** This dark magic visits a malaise or malady upon the target of the spell, striking them down from the fullness of health. The ritual requires the hair or fingernails or blood of the victim, which allows the spell to be cast from any distance.

Type	Effect or modifier	Cost
-	Framework base	-25
■	Subtracts from Attribute	+30
●	Increased 1d effect	+10
♦	Thresholded	-5
♦	Extraordinary range	+40
●	Requires consumed focus	-20
●	Takes 90 minutes to activate	-25
■	Lasts 11 days	+40
♦	Requires minimum Fate of 8	-10
Adjusted cost		35
Final activation difficulty		13

The effect is thresholded on the Health of the victim. If their Health roll matches or exceeds the Fate effect of the spell (which is at least 3d+2), nothing happens except a momentary weakness. If the roll is failed, the victim loses the adjusted Fate effect split evenly between Strength and Health. If both are reduced to zero, the victim immediately dies. The effect looks and acts like a sudden illness or health crisis (like a stroke), but does not respond to any conventional medicine. As a sort of curse, it can be Cleansed, and administrations of holy water or consecrated wine may also be of some efficacy. The spell loses 1 point of effect each day until it is completely worn off.

Some dark mages are said to be able to set this spell up and save it, triggering it with but a single word or upon the victim doing a certain thing. Less than completely willing servants of the Dark Lord may have this placed upon them to guarantee their obedience and in the event of capture, permanent silence.

**Judas' price:** This dark magic is a subtle form of mind control. It requires that the victim have a negative personality Trait of at least two levels, and takes advantage of it. When the spell takes hold, that trait is used against them to compel them to do a task they might otherwise resist. For instance, an overly greedy person could be compelled to do *anything* in exchange for a bribe.

Type	Effect or modifier	Cost
-	Framework base	-25
◆	Subverts Attribute	+40
■	Special effect (invisible)	+10
◆	Thresholded	-5
●	Requires emotional hook	-10
●	Takes 6 seconds to activate	-5
■	State-based duration	+15
◆	Requires minimum Fate of 5	-5
Adjusted cost		15
Final activation difficulty		8

The spell is thresholded on Will. If the adjusted Fate of the spell beats the Will of the victim (*after* personality modifiers), the victim is completely under the thrall of the spell, otherwise it has no effect. It lasts until the required dastardly deed is complete (whichever comes first), after which the victim fully realizes what they have just done. While technically it is a simple black magic, remember that it does require a high enough Fate roll to overcome the victim's will. Less powerful dark mages might resort to more conventional means (like lots of wine) to weaken the victim's will before attempting the spell.

**Feet of clay:** This spell makes the earth hungry for those who are destined to rest there. It saps the movement of the living, but is no impediment to the undead.

Type	Effect or modifier	Cost
-	Framework base	-25
■	Subtracts from Attribute (Health)	+30
■	Fills 64 meter radius	+75
■	Special effect	+10
●	Requires consumed focus	-20
●	Takes 90 minutes to activate	-25
■	Lasts until sunset	+15
◆	Requires minimum Fate of 5	-5
Adjusted cost		55
Final activation difficulty		17

The effect subtracts from the Health (only for movement purposes) of those in the area affected, and it lasts until sunset. Cast on a battlefield, it can root a mortal army in its tracks, making it easy pickings for the undead. The ritual requires the defiling and dismemberment of a consecrated body, something that would be very difficult for the undead to acquire on their own. For this spell, the dark wizard will often use living accomplices to be grave robbers.

**Prince of the air:** The Dark Lord is also known as the Prince of the Air, and while he has lost his wings, he can still grant the ability to fly to his servants.

Type	Effect or modifier	Cost
-	Framework base	-25
■	Acts as an Attribute (Strength)	+30
■	Conveys movement (15 meters)	+30
●	Requires a focus	-10
●	Takes 6 seconds to activate	-5
■	Lasts as caster wills	+25
◆	Requires minimum Fate of 8	-10
Adjusted cost		35
Final activation difficulty		13

Some require a focus to channel the energies of the spell, but it is not required. Similarly, weaker dark mages are limited to only being able to fly at night (-5 to cost), or only on nights of the new moon. The mage can fly at the speed of a cantering horse for as long as they can maintain concentration. Some fly high to escape being seen, while those who doubt their ability to focus do not fly higher than they wish to fall. Mortal dark mages often use this power to work mischief, gaining access to guarded places easily accessible from the air, or doing harm in a distant place and quickly returning to where they can be seen to provide an alibi.

**Wrath:** The dark mage uses the power of death to render themselves intangible to the living. So armored, the mage is nearly invulnerable to harm by the living or any weapon wielded by a living hand. This does not, however, include arrows or thrown objects, nor is the mage intangible to the touch of holy persons or holy weapons. The spell requires anointing one's self with an unholy unguent, and it is worth noting that if the dark mage is a living mortal, they can only carry or wear ritually defiled or unholy items.

Type	Effect or modifier	Cost
-	Framework base	-25
■	Lethal damage	+40
●	Prevents an effect	+30
●	Requires consumed focus	-20
●	Takes 3 minutes to activate	-15
■	Lasts 90 minutes	+30
◆	Requires minimum Fate of 11	-15
●	Only vs. the living	-5
Adjusted cost		20
Final activation difficulty		10

The spell grants a minimum of 3d+2 armor against the listed types of attacks.

▼ **ENCHANTMENTS** - This is somewhat different than the idea of consecration or defilement by (un)holy persons. It is more akin to alchemy, but with genuine overtones of power for good or ill. In **Dark Millennium**, there are no "spelled" objects. There are however, ritual items that can be used for good or ill. An altar or sacrificial knife might be part of a black magic, or a purifying balm of frankincense and myrrh might be part of the preparation for attempting a miracle. An enchantment which is inscribed with Enochian symbols is -2 difficulty to use by anyone who can read Enochian. Enochian can be used for both white and black magic enchantments. An Enochian reduction in difficulty only applies once for a spell or miracle, no matter how many enchantments have Enochian on them.

Enchantment requires a separate skill from that used for miracles or black magic, and it also requires a "laboratory" that has the various esoteric or arcane components and bits needed to do the enchantment. This would have the same cost as an alchemical lab.

In general, a ritual enchantment has a "cost" of 150, which is reduced by all the modifiers applied to both the focus and the parameters of the actual enchantment. This includes the enchantment lab itself, which with a larger size and one assistant can be up to a -20 on the cost. All such enchantments typically have a minimum Fate requirement, which is set at the highest level the enchanter can match. This is like modifying the difficulty by reducing the effect for a normal spell, but since the enchantment has no inherent dice of effect, a higher Fate decreases the difficulty by using the "minimum Fate" modifier. Like other forms of magic, being a holy or unholy person, or performing enchantment on defiled or consecrated ground on on holy days may be worth bonuses.

**EXAMPLE:** A black enchanter wants to make a ceremonial altar. It is going to be a large, immobile focus, it is going to require consumed, esoteric materials as part of the enchantment (a virgin sacrifice), and the enchanter will spend 11 days gesturing and chanting on the process, which *must* culminate at a solstice. It would look something like this:

Type	Requirements	Cost
-	Starting cost	+150
●	Large, immobile focus	-20
●	Consumed focus	-20
◆	Requires minimum Fate of 8	-10
●	11 days to enchant	-40
●	Requires gestures & vocalization	-10
●	Requires enchantment lab	-10
●	Can only be done at solstice	-15
Adjusted cost		25
Final activation difficulty		11

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So, once our dark enchanter does his hideous work (more easily accomplished on defiled ground), he will have created an altar that allows any black magic cast upon it to get a -20 modifier on its cost for use of a focus. If the enchanter also made a sacrificial blade, this could be another -10 to the cost, and if the blade was used for a consumed sacrifice upon the altar, the total cost adjustment would be -40!

The good guys (i.e. the adventurers) may find from time to time that they have to disrupt such evil enchantings and destroy the ritual items used by black mages, thus making their unholy work more difficult. Getting rid of the small number of black enchanters is even better!

**EXAMPLE:** On the other hand, an alchemist/enchanter is trying to make a purifying ointment for anointing one about to beseech the Divine for a miracle. The enchanter has a larger than normal workshop and one skilled apprentice. The balm will be made in a batch sufficient for four uses, and requires rare and exotic materials. The enchantment must begin on a minor holy day of some kind. It might look something like this:

Type	Requirements	Cost
-	Starting cost	+150
●	Consumed focus, 4 uses	-10
●	Cons. focus (rare ingredients)	-20
◆	Requires minimum Fate of 8	-10
●	2 days to enchant	-35
●	Requires gestures & vocalization	-10
●	Requires enchantment lab	-20
●	Can only be done on saint's day	-3
Adjusted cost		42
Final activation difficulty		15

If the enchantment is successful, the enchanter has created a batch of purifying ointments that can count as a consumed focus to adjust the cost of any miracle. Like with the sacrificial altar, blade and victim, it is possible that other ceremonial items can be combined to make it more likely that a miracle attempt will be successful. In either case, there is usually no more than three items, and all must be related or intertwined in some way.



▼ **HOLY DAYS AND UNHOLY DAYS** - Certain times of year and certain days are considered more auspicious for miracles and dark magics. In addition, there may be certain miracles or dark rituals that can *only* be performed on certain days. Miracles and dark magics that can *only* be performed on a certain day or at a certain time will get a reduction in their cost. Normal miracles or black magics performed at these times get half (round down) the listed reduction.

**EXAMPLE:** A black magic that can *only* be performed on the solstice gets a -15 to its cost. Any other black magic performed on the solstice gets a -7 to its cost to figure out the final difficulty.

The Church has an interest in drawing all into the fold of worship of the Divine. It is either Divine intent because of the power of these days, or a decision on the part of the Church, but many of its holy days fall close to pagan holy days, the most notable example being Christ's Mass on December 25 and the winter solstice on December 21. And, given that historically, the Christian calendar was all messed up because of failing to take leap years into account, they might both fall on the same day. A related matter because of this calendar screwup is that it requires a scholar of natural science to tell you exactly what the correct day is. You wouldn't want to attempt a difficult miracle on the wrong day!

**Solstice/Equinox** - The two solstices (December 21, June 21) and equinoxes (March 21, September 21) are times of change in the Divine order of things. Black magics that can *only* be performed within an hour of the solstice are at -15 to their cost.

**All Hallows' Eve** - Known to pagans as Samhain, it is October 31. It marks the end of the harvest and the coming of winter. It is actually a neutral day, and both miracles or black magics that can *only* be performed on this day are at -20 to their cost. However, since it is a day that *can* be aspected to black magic, those aligned with the Divine tend to avoid attempting miracles on this day so as not to give the wrong impression.

**Christ's Mass** - The celebration of the birth of Christ. Any miracle that can *only* be attempted at the start of this day (at midnight) gets a -20 to its cost.

**Good Friday** - The day of the crucifixion. Any dark magic that can *only* be attempted at sunset on this day gets a -20 to its cost.

**Easter** - The celebration of the triumph of Christ over death. Any miracle that can *only* be attempted at sunrise on Easter morning gets a -20 to its cost.

**New moon** - The day when the moon can blot out the sun and when the night is as dark as it can get (and in a world without electric lighting, this is *really* dark). Black magics that can *only* be done at midnight on a new moon are at -10 to their cost.

**Saint's days** - There are a handful of days considered important for servants of the Divine or the Dark Lord. These are associated with particular events or known holy or unholy persons. For instance, the day the Antichrist is said to have been born will be such a day for black magic, and the day Christ ascended into Heaven is one for miracles. There is a day for each of the apostles (including one for Judas), maybe one for the day that Cain slew his brother Abel, and so on. There are few miracles or magics that can *only* be done on these days, but general miracles or magics done at the appropriate time on these days are good for a -3 to the cost of the power.

▼ **PAGAN MAGIC** - Just as there can be holy persons who are not affiliated with the Church, there can be magic that is neither black magic nor miracle. If the effect and intent is truly aligned towards neither, then it draws equally from both. Walking this balance is a difficult task, and many fail, falling towards the dark arts. Because of this, the Church does not support or condone any sort of pagan rituals, regardless of their intent.

Type	Requirements	Cost
-	Starting cost	+50
●	Damages half-lethal Hits	-20
●	Must have moral clarity	-10
●	Only to maintain a balance	-10
	Framework base	+10

Drawing partially from light *and* dark, pagan magic does not have the full benefits, liabilities, nor power of either miracle working nor black magic. As a result, pagan mages must often work harder and take more limitations to get the same effect as either miracle workers or dark mages.

**Damages lethal hits** - Pagan magic treads the line between the light and the dark. A successful pagan spell will do 1d+0 Hits, with half of them (rounding down) being lethal Hits and the rest being non-lethal. If the power draws entirely from the light for a purpose other than balance, the damage is all non-lethal, and if it slides over and draws entirely from the dark (for any reason), it does damage to the psyche and soul like black magic.

**Must have moral clarity** - Pagan magic requires that you know *why* you are doing what you are doing. To do something simply because "it looked like a good idea at the time" goes against the nature of pagan magic and will cause the spell to be at +2 difficulty.

**Only to maintain a balance** - A pagan mage seeks by their magic to restore lost balance. Health, fertility, mental well-being, putting the walking dead back in their graves, and so on. This is different than having moral clarity. It is quite possible that once you have moral clarity, the proper thing to do is *absolutely nothing*. Allowing one's personal feelings or desires to influence the decision of whether something is right or wrong will cause the spell to be at +2 difficulty. Moral clarity is about being fully informed, while maintaining a balance is about making the right decision with that information.

**More** - *Within the Dark Millennium gameworld*, pagan magic is about balance. It neither directly supports nor opposes the Divine nor the Dark Lord, but sees them both as necessary to the scheme of things. One might assume that by allowing pagan powers to exist and draw from the essence of the Divine, that the Divine tacitly approves of this worldview. *The Church, however, does not*. Since the powers of pagan magic draw from the dark as well as the light, they are considered allied with the Dark Lord in spirit if not in name, and are persecuted unremittingly as such.

As an example of balance, the claws of a voros leave wounds that are slow to heal. It would be a matter of balance to offset this so that natural healing can happen. To cure an illness is to restore a life that might otherwise be cut short is an act of balance. To prolong life unnaturally would be tilting the balance, as would working a magic to cut life short, and both of these would turn a pagan mage towards the dark. The undead, being unnaturally animated, are seen as anathema to the balance of the world, and when magic *can* be used to unmake or hinder them, it is seen as the right thing to do.

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The black magic "unholy days" that are not directly tied to the Divine or the Dark Lord (like the solstices and equinoxes) are days in which "pagan" magic can be easier to practice. Pagan wizards and witches also have their own "holy days" which are neither black nor white, like Beltane (May 1), Lughnasadh (August 1), Imbolc (February 2) and Samhain (October 31). Rituals that can *only* be performed on a pagan holy day are at -10 to their cost, and ones which can only be performed on a *particular* pagan holy day are -15 to their cost.

There are no explicitly pagan magical spells listed. The spells of pagan mages are often subtle and large in scope, aimed not at a particular person or thing, but at a group or a place. Good harvests, warding against illness, cleansing of taint, wisdom to leaders of men, that sort of thing. Others may serve the same functions as holy persons. For instance, "drawing down the moon" makes the Goddess incarnate in the High Priestess, which would be akin to possession by an aspect of the Divine. Note that since the Divine created both man *and* woman, the Divine must have both a male and female nature (a doctrine which the Church does *not* accept).

Often, the rituals of a pagan magic will require a large number of mages working on concert, at specific ritual sites (think of Stonehenge), and on particularly auspicious days. Both the Church and the minions of the Dark Lord know this, and may attempt to both disrupt such ceremonies and capture or kill the pagan mages.



THE 11TH CENTURY

"...the scarcity of good money was so great, from its being counterfeited, that, sometimes of ten or more shillings, hardly a dozen pence would be received. The king himself was reported to have ordered the weight of the penny, as established in King Henry's time, to be reduced, because, having exhausted the vast treasures of his predecessor, he was unable to provide for the expense of so many soldiers. All things, then, became venal in England; and churches and abbeys were no longer secretly, but even publicly exposed to sale..."

- from **Chronicles of the Kings of England** (by William of Malmesbury)

▼ **THE NATURE OF THINGS** - This chapter is going to be an incomplete but hopefully useful reference on various topics of import to both the players and adventurers. We hope that if nothing else, the relevance of the material in this chapter for any 'fantasy' campaign makes it worth the price of admission, even if you end up not using the gameworld itself (which would be a shame).

Even if we do not state them explicitly, many of the items mentioned in this chapter are there just because their possible interaction with other items can make for an adventure or a subcampaign. The world is meant to be big enough that no group of players would exhaust the possibilities in several adventurer lifetimes, and while the adventurers may eventually reach pivotal positions and great personal power, they will always be a *contributing* force to the success of the living, not the sole reason for it. Even adventurers do manage to personally pull off a key coup in the fight, it will be because countless anonymous others fought and died to give them that opportunity. **Dark Millennium** is, at its core, a Biblically-themed gameworld, even if we take obvious liberties with the source material. And humility is a virtue...

## Dark Millennium

▼ **NAMES** - In Europe, the 11th century is the first time when surnames were used in a regular fashion by average people. The Chinese began using them in the 4th century, the Roman Empire had them, (and the areas that retained Roman influence kept them) while Scandinavia did not regularly use them until several centuries after the rest of Europe. Nobility would often use them, but this is not a rule. Charlemagne was really just "Charles le Magne" (Charles the Great). Otherwise then, few people had need of two names. Consider "Jesus of Nazareth" as an example of how a person would be referred to, a given name, and then something (if necessary) to differentiate them from others with that name. Most of the time, a second name would be a reference to a profession (Smith), a place (Hill), or lineage (like the "son" in Johnson, e.g. "John's son"), and first names would be something Biblical or related to a characteristic you hope a child would have. And since children might not be named for some time after their birth because of infant mortality rates (fifty percent in the first year), a child could also be named for characteristics they had developed by that time. Adults might also end up with surnames based on physical characteristics (Short, Stout, etc.)

**EXAMPLE:** A boy-child whose father was named Neil, and who was constantly crawling around and getting into things might end up being named Arden Nelson (from the Latin "eager", and "Neil's son"). Or a child named after an apostle who grew up to be a woodworker might be "Luke Carpenter", or a family who lived by a particular place might have the surname "Burton" (from the Old English "fortified town").

What is interesting about many of these names is that while to us, they are "names", in the 11th century, they were parts of the language. Naming a daughter "Giselle" or son "Quincy" would be like us naming a daughter "Pledge" or son "Fifth child". We don't see it because the original language is extinct, and only survives in what we call ourselves. It also implies a certain outlook on life to take on names from common words.



First name	Origin	Meaning
Amanda	Latin	lovable
Abdullah	Arabic	servant of Allah
Blanche	Old French	white or fair
Benedict	Latin	blessed
Candida	Latin	white
Calvin	Latin	bald
Daralis	Old English	beloved
Derek	Old German	ruler
Esperance	Latin	hope
Edbert	Old English	prosperous
Frances	Old French	free woman
Fadil	Arabic	generous one
Giselle	Old German	pledge
Gaylord	Old French	brave
Hasna	Arabic	beautiful
Hadwin	Old English	battle friend
Inga	Old Scand.	hero's daughter
Ian	Hebrew	God is gracious
Jarvinia	Old German	keen wit
Jalil	Arabic	majestic
Kimberley	Old English	meadow
Karl	Old German	free man
Latetia	Latin	happiness
Leonard	Old German	lion-hearted
Malak	Arabic	angel
Magnus	Latin	great one
Natalie	Latin	born at Christmas
Nemo	Latin	no name
Orlantha	Old German	from the land
Olin	Old English	holly
Parnella	Old French	little rock
Peril	Latin	trial or test
Qamra	Arabic	moon
Quincy	Old French	fifth child
Raizel	Hebrew	rose
Raynard	Old German	brave one
Sage	Old French	wise
Samuel	Hebrew	asked of God
Tait	Old Scand.	cheerful
Terri	Latin	harvester
Ulrika	Old German	wolf ruler
Ursel	Latin	bear
Vala	Old German	chosen one
Varden	Old French	from the green hills
Wahida	Arabic	unique
Wistan	Old English	battle-stone
Ximena	Hebrew	He heard
Xavier	Arabic	bright
Yesmina	Hebrew	strength
Yasier	Arabic	wealthy
Zea	Latin	ripened grain
Zelig	Old German	blessed one

Surnames often have some prefix like "de-", "du-", "d'-" or "le-"(French),"at-" (English) or "zum-" (German) to cover place names, like "Atwood" or "d'Arcy", while Arabic would use an "-i" suffix to cover a place.

Surname	Origin	Meaning
Ackermann	Old German	farmer
Abbot	Old English	worker for an abbot
Belcher	Old French	good cheer
Bauer	Old German	peasant
Couturier	Old French	tailor
Capellarius	Latin	maker of hats
Dubois	Old French	of the woods
Denzer	Old German	dancer
Eisenhower	Old German	iron worker
Elias	Hebrew	signifies Lord God
Faust	Old German	fist
Foreman	Old English	looks after pigs
Gardinier	Old French	gardener
Grosvenor	Old English	chief huntsman
Heydrich	Old German	power over heathens
Heber	Hebrew	foreigner
Imanuel	Hebrew	God is with us
Israel	Hebrew	prevailing in the Lord
Joceus	Latin	lord
Jaeger	Old German	hunter
Krause	Old German	curly-haired
Kessler	Old German	coppersmith
Laroche	Old French	the stone
Lavender	Latin	launderer
Merlo	Old French	blackbird
Mannering	Old English	manly
Neumann	Old German	newcomer
Nicholas	Latin	people's victory
Ostermann	Old German	eastern man
Odger	Old French	wealth spear
Paine	Old French	country man
Poat	Old English	toad
Quentin	Latin	fifth son
Quappe	Old German	tadpole
Raske	Old Scand.	one who is daring
Rousseau	Old French	red-haired
Schmidt	Old German	smith
Spencer	Old French	steward
Tobler	Old German	forest dweller
Textor	Latin	weaver
Urbanus	Latin	city-dweller
Upton	Old English	from uptown
Vogt	Old German	steward
Valentine	Latin	vigorous
Wyatt	Old French	wood
Ward	Old English	guard or watchman
Xander	Old German	alexander
Xiphus	Latin	swordfish
Yates	Old English	gatekeeper
Yung	Old German	the younger
Zimmerman	Old German	carpenter
Zumwalt	Old German	from the woods

**EXAMPLE:** "Dubois", "Atwood" and "Zumwalt" would all mean something like "from the woods" or "worker in the woods", while "Dimashqi" would mean "from Damascus (Dimashq)".

A "-son" or "-daughter/dottir" might be used after a first name to show parentage, like "Johnson". Arabic naming would use "abu" as a "first name" to say "father of", "al-" to say "descendant of", "ibn-" for "son of", "bint-" for "daughter of" and "abd-" for "servant of" (like abd-Allah). In addition, there are titles bestowed upon a person that can become part of their name, like "al-Din" (of the Faith) or "al-Dawla" (of the State). These prefixes and suffixes are often contracted. For instance, abd-Allah would be Abdallah (or Abdullah), and the "Saladin" who gave the Crusaders such a hard time is actually "Salah al-Din". If your adventurer is Arabic in origin, a lot can be told about you just by your name.

**EXAMPLE:** "Ahmad ibn Ishaq Dimashqi al-Din" might mean something like "Ahmad, son of Ishaq from Damascus, Sword of the Faith". Which is a lot more colorful than say, "Calvin Foreman", who is "that bald guy who looks after the pigs".

▼ **WOMEN IN SOCIETY - Dark Millennium** begins on a historical footing in 11th century Europe, which is not the most enlightened of times when it comes to women's rights, religious tolerance, human rights and the rule of law. Some of this may change over the course of a campaign, but in the meantime, women are not necessarily the utter chattel of men you might think them to be.

Historically, after the First Crusade, experienced men-at-arms were sought (especially nobility), thus leaving property and wealth to be administered and protected by women. The changing conditions gave some women greater power than they had had before. In times of constant warfare, women's role in maintaining household stability was needed. Women who governed in their husband's name engaged in legal transactions, directed the farming, collected monies in case of ransom, and raised the children. While the Crusades as recorded do not happen in **Dark Millennium**, there *will* be crusades against the strongholds of the undead, and a lot of brave crusaders will not be returning from them, leaving these women in positions of authority and no spare men to take their place.

Basically, women *could* wield a lot of clout, but in the end this often relied on the needs of powerful men who had no other choice than to allow it in order for their own plans to come to fruition. And for their part, the women in question had to be smart enough and ambitious enough to seize such opportunities when they presented themselves:

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**Matilda of Tuscany:** During the controversy over Papal investiture in the latter 11th century, Matilda, countess of Tuscany came down on the side of Pope Gregory VII. To make a long story short, she spent a good deal of her life estranged or single, and forces under her command bloodied Henry IV's armies on the field of battle in both 1084CE and 1092CE. For her support of the Church, she is one of only three women buried in St. Peter's basilica in Rome.

**Shagrat al-Durr:** Former slave and wife to the sultan of Egypt, rules in her own name after he dies in 1250CE, and shortly thereafter, her forces defeat an army of Crusaders, capturing Louis IX (king of France) in the process. The Caliphate in Baghdad is not pleased with the thought of a female sultan, and sends a man to replace her. She seduces him, marries him and continues to be the main decision-maker for several years, even going so far as taking the title "Sultana". She ended up being bludgeoned to death with the wooden sandals of the palace's harem slaves, but that's another story entirely.

And power was not just in terms of rulership. Women would take to the field in combat. This was rare, but not so rare that some accounts haven't survived:

At the battle of Bravellir (circa 750CE) between King Harald War-tooth and his nephew Ring, three women, Hethna, Visna and Vebjorg, led companies on the Danish side, not only fighting, but *leading* men into battle.



Freydis Eriksdottir (literally, "noblewoman, the daughter of Erik") took part in an expedition to Vinland (North America) in 1004CE, fought Skraelings (Amerindians) with a sword while heavily pregnant, and personally murdered several "inconvenient" people later in the expedition, as described in the saga of Erik the Red.

Duchess Gaita of Lombardy (also known as Sykalgaita of Lombardy), who died in 1090CE, was the wife of a Norman mercenary. She was a soldier, and rode into battle with her husband, and did so wearing full armour.

In 1149CE, Count Raymond of Barcelona founded the Order of the Hatchet to honor women who helped defend the town of Tortosa against a Moor attack. Among other things, the members of the Order were exempt from taxes and had precedence over men at public meetings.

Agnes Hotot of House Dudley (born circa 1378CE) took up arms in the place of her ailing father and bested a man in a mounted duel. The family coat of arms (now extinct) shows a woman in a helmet, hair disheveled and breasts showing, the story being that she exposed them in order to prove that she was a woman, and thus humiliate her opponent after beating him up.

The point is, you can't keep a strong woman down. Female adventurers are going to have a more difficult time of it to be sure, but in the game-world they can hold titles, lead armies and win martial contests as well as men can.

▼ **CRYPTOGRAPHY** - As long as there are three people still breathing, there will be intrigues between two of them that they are trying to keep secret from the third. Attempts to make messages undecipherable go back to before the time of Christ, but by the 11th century they were still not very sophisticated. Since only a minority of the population was literate, a simple written message would be enough to baffle most, especially if it was not written in Latin.

Cryptography was far from a science in the 11th century, but virtually every culture whose writings from that time still exist has examples of ciphered text, or books explaining how to cipher (and decipher) text. There are several ways known to hide a message, each with its advantages and vulnerabilities:

**Concealment:** If the message can't be found, it can't be deciphered. The Chinese would place a particular, otherwise innocuous ideogram at a particular place in a message, and if the recipient saw the ideogram there, they could look it up in a book and see what it represented. In this case, each one would be something pre-arranged, like "send more troops", "victory is ours!", and so on. Not good for any sort of detailed message, but useful for short military dispatches. They also would write messages on thin silk, roll it into a ball, dip it in wax and then have the messenger swallow it.

A message can be put onto an object, and then painted or gilded over. A recipient who knows there is a message there, simply removes the paint or gilding to reveal it. A variation of this is to tattoo the message onto someone's bald scalp (usually a slave) and then let the hair grow back before sending them on their way.

**Misdirection:** Alchemists trying to both keep records of their secrets, yet keep them secure from others would sometimes use misdirection, alone or in combination with some other form of cryptography. They would simply write down something that was wrong. Only someone who was equally skilled in the arcane arts would see the error, and know what the author actually meant. Similarly, if you sent a message and the recipient knew that everything you said meant its opposite, someone intercepting "all is under control, we have adequate men to hold the castle indefinitely" would think the enemy commander was confident of his position, while in fact he is urgently requesting assistance.

**Substitution:** The most sophisticated ciphers of the time were simple substitution ciphers, where one letter actually represented another. For instance, if you shifted every letter of the alphabet one position forward ("a" becomes "b", etc.), then the word "cryptography" would become "dszquphsbqiz". A substitution cipher can be complex, but in the end, cracking it is just a matter of time. You just start playing with substitutions until words start making sense. However, this can take a long time, especially if one cipher was used on top of another, or the cipher changes during the message. For a time-critical message, just *delaying* the deciphering may be sufficient.

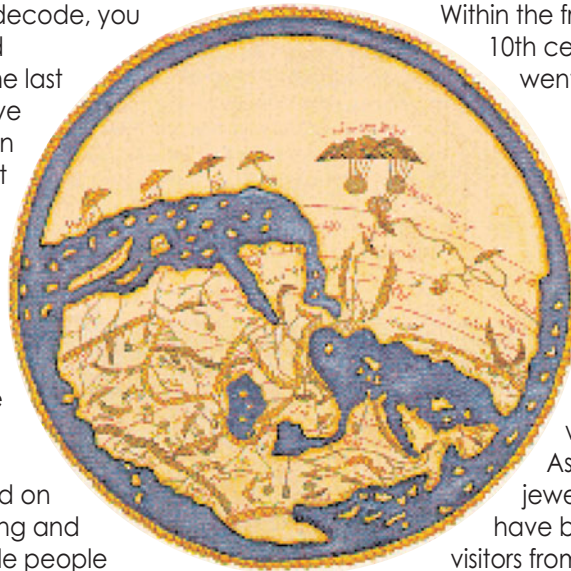


**Other:** Depending on the skill and education of the person creating the encrypted message, they can do a number of simple things that nonetheless make it difficult to decipher a text. A person literate in *several* languages could write text with a simple substitution cipher, but make every consecutive word in a different language, like Greek, Latin, Hebrew. Not only would you have to crack the substitution cipher, you would need to know at least two of the languages in order to get the gist of the message. A message could also have its own specialized language, like signal flags used to pass messages between watchtowers or ships. If you didn't know the flag meanings, you would not know the message, even though it was in plain sight.

**Cracking the code** - There are several means that can be used to break a coded message. More than one method can be applied to some types of message. The first is "brute force" cryptography. In the 11th century, this means finding someone who knows how to decode the message and beating the secret out of them. The second means is "gold key" cryptography, which is similar in principle to the brute force method, but you simply bribe the person instead. Third is "denial of service", where you simply intercept *all* messages and make sure *none* of them get through. The idea is that even if there are hidden messages you can't find or decode, you can at least make sure the intended recipient doesn't get them either. The last method is simple hard work. You have someone who knows ciphers work on the message until they either crack it or give up.

**Game notes** - Cryptography in **Dark Millennium** would be a specialization of a language skill. Deciphering a message would be a difficulty rolled against the skill of the person who created the message, plus any modifier for the time they spent on it (minus the time you spend on the deciphering effort). Both ciphering and deciphering can be done by multiple people at the same time, to either speed the process or alter the difficulty. For someone who knows how to decipher a particular message (like the recipient), it takes half as long as it did to create it and write it down.

Cryptography will mostly be used by the living, though as the many contenders for the antichrist begin their intrigues against each other, they may use secret messages to avoid having their plans uncovered. And when the living and undead are making secret pacts, you can be certain the living are going to cover their tracks as best they can.



## Dark Millennium

▼ **GEOPOLITICS** - The historical political squabbles of the 11th century will be greatly affected by the events of the End Time, but the motivations of the key players and human nature will remain the same. Those that have, will want more. Of the various European kingdoms, it is pointless to draw them out as lines on a map, because maps of sufficient quality did not exist at the time. That is to say, unless the border was a clear geographical feature like a river, there was no way to be sure exactly which side you were on, and for the most part, unless you had an army with you, no one cared. If the map seems infuriatingly vague, remember that your adventurers will only have access to world maps that look something like the one below.

On a local scale, maps are somewhat better, though not to anything approaching a modern standard. If you don't know an area, the only way to get somewhere is to follow the roads or rivers, or hire a local guide.

Descriptions below draw from modern borders as a way to get a feel for where things were.

Within the framework of Europe, during the 10th century, the major break-down went something like this:

**Rhomaioi Empire:** *The foot of Italy, plus Albania, Greece, and Turkey.* What we call the Byzantine Empire considered themselves a continuation of the Roman Empire, and referred to themselves as Romans (or *Rhomaioi*, since Greek was the spoken and written language of the Empire). As seen in its capital and crown jewel, Constantinople, it would have been a sight to inspire awe in visitors from the rest of Europe. In a time when a large city in Europe would have a population in the tens of thousands (Rome itself was less than fifty thousand), Constantinople had a population of perhaps a million! A significant fraction of the planet's wealth was within Constantinople's walls, and if you couldn't find it there, you couldn't find it at all.



However, wealth and power had made the Rhomaioi emperors complacent about their security, an oversight which was to cost them dearly in the 11th century. The Seljuq Turks, having finished off Persia in 1055CE, turned their eyes towards Rhomaioi territory. A combination of inept Rhomaioi military leadership, reliance on foreign mercenaries, outright civil war on the part of the Rhomaioi and the fact that the Seljuq were pretty damn good at what they did, allowed the Seljuqs to roll up most of Turkey (the heart of Rhomaioi economic might) by 1081CE. That the Seljuq exacted less taxes from their territories than the Rhomaioi did may have contributed to the mass conversions to Islam in some regions.

Meanwhile, Norman forces were mopping up Rhomaioi possessions in Sicily and southern Italy. Support the Rhomaioi Empire might have gotten from the west was not forthcoming due to religious disagreements between eastern and western branches of the Church (not helped by the fact that they used different languages (Latin vs. Greek)). The First Crusade helped the Empire regain some its lost territory, but the full extent of its losses were never reversed.

The Rhomaioi in the 11th century are on the slick downhill to ruin, though it is only visible in hindsight. They will never regain their former glory as a "super-power". Constantinople would retain its inviolate position until it is sacked by knights of the Fourth Crusade in 1204CE, but the Empire would constantly be nibbled away on all fronts until the Ottoman Turks take Constantinople itself in 1453CE and bring an end to the Rhomaioi Empire.

In **Dark Millennium**, the Seljuq Turks may instead be armies of undead, which the lax defenses in the eastern part of the Empire are ill-equipped to deal with. However, the extremely formidable walls of Constantinople will repel any undead assault, and supplies by sea are largely unaffected. Thus, the city and its immediate environs are likely to be unaffected by the forces of darkness for quite some time.



**Bulgarian Empire:** *Bulgaria, Bosnia, Serbia, Macedonia and Croatia.* This region is on-and-off a province of the Rhomaioi Empire, with three separate uprisings in the 11th century, leading to the formation of a Bulgarian state in the latter part of the 11th century. In addition to staking its own claims of sovereignty, various Bulgar factions were also contesting the Daco Roman lands with King Stephen I of the Maygars.

**Croatians:** *Slovenia.* Croatia became an independent kingdom in the 10th century, but a civil war in 1089CE gave an opening for the Maygars, who had conquered the region by 1091CE. The Croatian tribal leaders were politically united with the Maygars in the process, but local leaders retained their autonomy.

**Maygars: Hungary.** At the start of a **Dark Millennium** campaign, the Maygars are ruled by King Stephen I, who dies in 1038CE. King Stephen is the first Christian king of what will become Hungary (land of the Hun-Maygars), and aggressively converts the nation, both in a religious and secular sense. Over the course of his reign, he attempted to obliterate pagan belief, established eight bishoprics, several Benedictine monasteries, and organized the country into administrative districts that ignored tribal boundaries and were managed by non-hereditary royal officials. King Stephen was the brother-in-law of the Holy Roman Emperor, he had a peace treaty with the Rhomaioi Empire, and he was in the good graces of the Church, so he had the time and stability to set up a remarkably modern system of running things. On the other hand, he also set up a two-class system: Maygars and everyone else. Maygars had power, wealth and property, and everyone else worked for the Maygars, often as slaves. King Stephen I also played political hardball. When one of his potential heirs challenged his choice of someone else to succeed him, he had the man's eyes put out and exiled his entire family. *Not a man to mess with.* For his work for the Church, he was later sainted, and for game reference, several miracles were reported to have taken place at his tomb shortly after his death.

Even so, after his death in 1038CE, there was still a battle over succession, with disaffected pagans, disenfranchised nobles and various heirs all joining the fracas, which did not end until 1046CE when King Andrew I was crowned, and re-established a Christian state. This lasted until 1060CE, when he was replaced by the succession of King Béla I (1060-1063CE), King Solomon (1064-1074CE) and King Géza I (1074-1077CE), whose reigns were marked by internal turmoil and increasing corruption in the Church that was not reversed until the reign of King Ladislaus I (1077-1095CE).

**Daco Romans: Romania.** The region known as Dacia was originally a province of the Roman Empire, but was abandoned around 271CE as being too difficult to defend against the Goths. The army left, but most of the Roman settlers stayed, creating an independent, but heavily Romanized area. During the early 11th century, the largely tribal Daco Roman lands were being invaded by King Stephen I of the Maygars (with parts contested by the Bulgars, who had similar aims). The conquered territories become more traditional duchies, which eventually became regions like "Transsylvania", literally "beyond the forest". Within a given region, counties or *voivodships* were managed by royally appointed officials (a *voivod* is a high-ranking military commander).

## Dark Millennium

It is worth mentioning that the Romanian language at this point is a mish-mash of several languages, using Latin, and borrowed words from nearby Greece, Turkey and Albania, as well as the Hungarian invaders.

Vlad Tepes (Vlad the Impaler) historically dates to the 15th century, but if you want to have a *cruentos* equivalent for the Hungarians to have to deal with, by all means do so.

**Bohemia: Czechoslovakia.** Nominally allied with the Frankish king, the region is invaded by Emperor Henry III in 1041CE, while in 1058CE, Boleslav II of Poland invades the Slovak region, but needs twenty years to completely subdue it. The Bohemian state thus shrinks significantly over the period. A personality of note is Prince Bretislav I, son of Oldřich. He not only kidnapped his future wife Guta from a convent, but together with his father he re-annexed Moravia to Bohemian lands, carried out a campaign of plunder in Poland and contributed to the issuance of the first Czech law book. In 1055CE he stipulated that the ruler in Bohemia should always be the eldest member of Premyslid dynasty. This was later to lead to frequent disputes within the family line. Bohemia's first king after the dust from the invasions settles (ruling under the aegis of the Holy Roman Emperor), is Vratislav II, crowned in 1085CE.

**Poland: Poland.** This region was an independent kingdom to be reckoned with at this point in time. However, it was a country that didn't want a strong king (who might keep the lesser nobles in check). Within a year of being coronated, Boleslaus I (the Brave), Mieszko II, and Boleslaus II (the Bold) all had to put down revolts in their own territory. During the revolt against King Mieszko II, the country was seen as weakened by its neighbors, and gains Poland had made in previous decades (like taking Kiev away from the Rus) were lost. This trend was not reversed until the reign of Prince Casimir the Restorer (1038-1058CE), and followed up by King Boleslaus the Bold (1058-1079CE).

Poland at this time was definitely a "feudal" state, with populations centered around fortified positions, or vice versa. Peasants owed the lord (or Church) rent, work obligations or both. Skilled craftsmen were a commodity, told what and how much to produce, and could be uprooted and sent to work somewhere else with no say in the matter.

However, Poland did have a moderate amount of religious tolerance (compared to everyone else). Jews displaced by religious persecution elsewhere might end up in Poland. While there was still bias (they could not own land, for instance), they could do quite well in money-lending, commerce and other entrepreneurial fields. It is worth mentioning that any security a religious minority might have (Jews, pagans, whatever) was always ephemeral, and could vanish with any shift of the political winds.

There was a Lithuanian kingdom north of Poland along the Baltic Sea, and an Estonian kingdom north of that, but these were fairly small kingdoms that didn't see a lot of action.

**Kievan Rus:** A bunch of poorly organized (even by Dark Ages terms) territories on the east or north frontiers of the Bulgarian, Daco Roman, Maygar or Polish empires. The Church had made it as far as Kiev by this point and was still spreading north and east.

**Holy Roman Empire:** From the eastern half of France, west until it hits Poland, Bohemia, the Maygars, and Croats, and south until it hits the Rhomaioi in the foot of Italy. As Voltaire said, it was neither holy, nor roman, nor an empire. It was a sort of kingdom, divided into a number of sub-kingdoms based on dynastic marriages and local politics. On the far east, were subjugated (i.e. troublesome) territories, with subjugated Slavic tribes and lots of German immigrants looking for new land. The Kingdom of Italy composed most of modern Italy, save for what the Rhomaioi had, with an H-shaped cutout running across Italy as the *Patrimonium Petri* (Papal State). The southeastern portion of France was the Kingdom of Burgundy, and the rest was the East Frankish kingdom. This was an amazingly large amount of territory to govern when communications moved at horseback speed and armies moved at a slow walk. The fact that it could be done at all says a lot about the talent and perhaps ruthlessness of those running the show.

Each of the Empire's kingdoms was split into a number of duchies. For instance, the *Patrimonium Petri* was bordered on the east and south by the Duchy of Spoleto, and on the west by the Duchy of Tuscany, and on the north by the Duchy of Lombardy.

**Venice:** The city-state of Venice was a going concern even at this early date. It was absolutely worthless as a territory (being one huge swamp), and its value as a trade center would be ruined if it were taken by force. The great merchant houses would rather throw their gold in the murky waters rather than give it over to invaders. Other of the independent city-states like Lucca, Milan, Genoa, Venice, Florence, and Pisa were also prospering at this time because of the early silk trade. Many of the city-states owed nominal allegiance to the Holy Roman Empire, but were fairly autonomous entities that ran things their own way and were separate countries for all practical purposes. For instance, someone exiled from the Holy Roman Empire could find shelter in a city-state and would be considered "outside the Empire". The 11th century city-states were in the process of becoming "anti-feudal", substituting identity with and loyalty to the city as opposed to a particular individual. The powerful in terms of birth and power were coming to terms with those who were powerful in terms of economic clout, and the process was still resolving. Divisive and violent rivalries between the powerful families in each city were common, economic expansion at the expense of one's competitors taking the place of physical conquest of new territory.

**England:** England was being invaded by the Normans at this point in history, and the same things that made the island easy prey for the Normans will make it easy prey for the undead (among the problems, far fewer castles or fortified positions). There may be Norman or other expeditions to reclaim bits of the island for human habitation, but as a political entity or source of secular power, England does not exist in **Dark Millennium**. Ireland is an unknown quantity. Being on the far side of "enemy territory", it could be equally overrun, or perhaps some 11th century successor to St. Patrick can use a stick to drive the undead out of Ireland...

▼ **Note** - As a matter of reference, there never were any snakes in Ireland. The story of St. Patrick is a metaphor for driving out pagan beliefs and replacing them with the teachings of the Church.

**Kingdom of Castille (& Leon):** northern Spain. The armies of Islam had conquered most of Spain by the time the First Seal was opened, leaving only about a quarter of the modern country in European hands. Of this, about a quarter was the County of Portugal, and there were a few other duchies or independent kingdoms in the mountainous frontier of the Pyrenees between modern-day France and Spain (such as the modern-day nation of Andorra). As an area in contention between different belief systems at the time the First Seal is broken, things will be mighty interesting.

Especially since the undead take no sides. Each side will of course accuse the other of dark sorcery at the start, but oddly enough, the undead may bring peace or an alliance between the two sides. There will be lots of interesting points, such as each side finding out that the *other* side apparently has the blessing of the Divine, since holy men exist of *both* faiths, and miracles are granted in equal measure to each.

**The Vikings:** *Denmark, southern Norway and southern Sweden.* The Danes had it in for England in the early 11th century, no doubt partly because in 1002CE Aethred II had ordered the massacre of every Dane in England, which incidentally included King Sweyen of Denmark's sister (Sweyen aside, the rest of the Danes may have been motivated by England's unexploited silver deposits). Sweyen's following campaign of terror against England lasted for a decade and ended with him being King of England, poisoned at a feast shortly thereafter, and giving Sweyen the dubious distinction of being England's shortest reigning king. He was followed by King Canute, who reigned from 1016-1035CE, and who at times was King of a territory encompassing England, Denmark and Norway. There followed a period of instability and payback, during which Norway ruled Denmark, a period ended by King Sweyen II (1047-1076CE), who successfully fought Norwegian King Harald Hardrada to a standstill and made him relinquish his claims to Denmark.

The most important event in Norwegian history that doesn't happen is that in **Dark Millennium**, King Harald Hardrada is busy elsewhere and is not killed at the Battle of Stamford Bridge by King Harold of England (who is later killed at Hastings in 1066CE). Unless of course you want to have a massive battle with the undead at that time and place.

Danes, Vikings and various northmen really got around. There is evidence of trading posts manned by blond caucasians in China, and the Rhomaioi Varangian Guard were originally Vikings. One of the most famous members of the Varangian Guard was the future king Harald III of Norway, also known as Harald Sigurdsson, who arrived in Constantinople in 1035CE. He participated in at least eighteen battles and became *akolythos* (commander of the guard) before returning home in 1043CE.

The Danes are slowly getting behind the Church at this point in time, as its teachings spread north, but holdouts of the older beliefs are still common. And since the Danes have the military force to do what they want, the Church has little leverage and thus religious tolerance is required until such time as they can get the Danish kings to support them and thus convert the nation from within.

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▼ **Note** - The epic of Beowulf is Danish in origin, and the single existing manuscript our knowledge of it derives from dates to the 11th century.

**The Sultanates:** Islam is a major player on the south and east edge of the campaign region, and for gamemasters so inclined, could even be the main focus of a campaign. The followers of the prophet Mohammed are not a unified bunch, no more than the Christian kingdoms are. From Spain, along the northern coast of Africa and east to Egypt and Persia are several caliphates united by common belief, but separated by human ambitions. Just as Constantinople was the jewel of the west, Baghdad, center of the Abbasid Caliphate, was the jewel of the east. From an 8th century chronicler:

*"Baghdad formed two vast semi-circles on the banks of the Tigris, twelve miles in diameter. The numerous suburbs, covered with parks, gardens, villas and beautiful promenades, and plentifully supplied with rich bazaars, and fine mosques and baths, stretched for considerable distance on both sides of the river. In the days of its prosperity the population of Baghdad and its suburbs amounted to over two millions! The palace of the Caliph stood in the midst of a vast park several hours in circumference which beside a menagerie and aviary comprised an enclosure for wild animals reserved for the chase.*

*The palace grounds were laid out with gardens, and adorned with exquisite taste with plants, flowers, and trees, reservoirs and fountains, surrounded by sculptured figures. On this side of the river stood the palaces of the great nobles. Immense streets, none less than forty cubits wide, traversed the city from one end to the other, dividing it into blocks or quarters, each under the control of an overseer or supervisor, who looked after the cleanliness, sanitation and the comfort of the inhabitants.*



The water exits both on the north and the south were like the city gates, guarded night and day by relays of soldiers stationed on the watch towers on both sides of the river. Every household was plentifully supplied with water at all seasons by the numerous aqueducts which intersected the town; and the streets, gardens and parks were regularly swept and watered, and no refuse was allowed to remain within the walls. An immense square in front of the imperial palace was used for reviews, military inspection, tournaments and races; at night the square and the streets were lighted by lamps.

There was also a vast open space where the troops whose barracks lay on the left bank of the river were paraded daily. The long wide estrades at the different gates of the city were used by the citizens for gossip and recreation or for watching the flow of travelers and country folk into the capital. The different nationalities in the capital each had a head officer to represent their interests with the government, and to whom the stranger could appeal for counsel or help.

Both sides of the river were for miles fronted by the palaces, kiosks, gardens and parks of the grandees and nobles, marble steps led down to the water's edge, and the scene on the river was animated by thousands of gondolas, decked with little flags, dancing like sunbeams on the water, and carrying the pleasure-seeking Baghdad citizens from one part of the city to the other. Along the wide-stretching quays lay whole fleets at anchor, sea and river craft of all kinds, from the Chinese junk to the old Assyrian raft resting on inflated skins.

The mosques of the city were at once vast in size and remarkably beautiful. There were also in Baghdad numerous colleges of learning, hospitals, infirmaries for both sexes, and lunatic asylums.

As mentioned elsewhere, the Islamic world is in many ways far more "civilized" than Europe. At this time, the Jewish population is not persecuted, much of the old Greek literature is archived and studied instead of being considered "pagan" thought, and Arab traders and travellers are found in the furthest corners of the known world. And while Church and Prophet are warring for hearts and minds, this does not stop trade across their ideological borders. The spices you might buy in Paris almost certainly passed through Arab trading ports on their way there, and while Venetian traders might have qualms about selling Christians to Arab slave traders, everyone else would be fair game.

**Kingdom of France:** *The western half of modern-day France.* The Frankish kingdoms have most of the attributes we associate with "feudal" culture. Top-down rule, delegated authority to lesser nobility, status and class obligations and privileges, and so on. Norman France is divided into a few dozen smaller kingdoms, duchies and counties, each of which was probably sub-managed by lesser nobility. These lands were originally settled by Scandinavian invaders in the 8th century, and they soon owned the area. Settling down, adopting Church teachings and engaging in more conventional warfare, they soon secured the region sufficiently well to keep the Holy Roman Empire at bay. The timber motte & bailey was a hallmark of Norman territory, a fairly quick to create defensive position that provided a secure base for cavalry forces commonly used by Norman knights. When you think of a Norman knight, do not get illusions of honor and chivalry. Norman knights were more concerned with winning than with honor, and they ruled their territories with bloody-minded practicality.

The best-known personality of the era is William the Conqueror, Duke of Normandy (ruled from 1035-1087CE). The illegitimate son of Robert I, duke of Normandy, and Arletta, daughter of a tanner, he historically would invade and later become King of England. That ambition not possible in **Dark Millennium**, he may turn his talents elsewhere, hopefully against the undead. In addition, Normans also invaded Sicily and southern Italy in the 11th century, and also served as mercenaries for both the Sultanates and the Rhomaioi.

As will be mentioned under the papacy, the Normans invaded Rhomaioi territory in Italy in the 11th century, and by the end of the century were about halfway up Italy and owned Sicily outright (as much as anyone could).

▼ **THE CHURCH** - The Church in the 11th century is *not* the traditional "medieval" church that you think of, nor as mimicked in many fantasy gameworlds or novels. The 11th century Church is like a small company that develops a hit product, forced to expand faster than expected without a real business plan for fear that someone else will horn into their market if they don't. The 11th century Church is not celibate, not unified, and does not have a stranglehold on secular power. It doesn't even have a set of consistent beliefs across its geographical range. The doctrine of papal infallibility will not be developed for some centuries yet.

However, it is transitioning into all of these things in the 11th century. We'll say some things here and elsewhere that are not flattering to the Church. But remember that while it may make its share of bad decisions (even if it doesn't admit them), many in both the historical and **Dark Millennium** world will be part of the Church as a genuine calling, doing their best to do the Creator's will, despite any sinners or corruption in their midst. Those individuals can be considered the "true" Church. The rest can be considered part of the problems of day-to-day life that adventurers will have to deal with.

**East vs. West** - Historically, in 1054CE, the Eastern Orthodox and Roman Catholic churches split from each other. This was the end result of a gradual drift apart that had been going on for quite some time. Culturally, the split between Western and Eastern Churches perpetuates the Roman Empire's division into a Western half, in which Latin was the dominant language, and an Eastern half, in which Greek was dominant among literate people. From a modern perspective, some of the differences claimed for the split seem fairly trivial (use of leavened vs. unleavened bread in Communion, for instance), while others were more substantial (did the Son proceed *from* the Father or *through* the Father?). More likely were claims from the West that the Pope had authority over *all* Christians, as well as over the other patriarchs of the Church, who previously were considered equals (the patriarchs were those of Rome, Constantinople, Antioch, Alexandria and Jerusalem). Looking at a map, a rough division between the Roman patriarchate and the rest forms a line that runs down somewhat to the east of the River Vistula, then comes back above the Danube, to continue down the Adriatic Sea, and finally divides Africa west of Egypt.

On one side, the Church ended up with "central rule" from Rome. On the other, matters wound up with the patriarch of that region.

## Dark Millennium

Within a campaign, personal differences in faith can largely be glossed over in service to the greater need of fighting the undead. However, adventurers will always need to be cognizant that they may be operating in "opposition" territory, and that beliefs or not, they will end up being subject to the canon laws of the area they are in.

The "Great Schism" between East and West covers volumes of information. Gamemasters who want to find more detail on the subject will find no shortage of writings on it.

**Authority** - The Church in Rome did not really gain a central, absolute authority in Church matters until the accession of Leo IX in 1049CE. Part of this assertion of sole authority resulted in the final schism between the eastern and western parts of the Church, with the patriarchs of each half mutually excommunicating each other in 1054CE. In **Dark Millennium**, such a schism might still take place, but instead of being founded on matters of historical Biblical doctrine, it might be on the nature of and how to combat the undead. For instance, the patriarch of Constantinople might claim that we are in the End Time as written in the Revelations, while the Pope might say we are not. Or one might say that it is proper to say prayers for the souls of the undead, while the other says the damned deserve not even that mercy and intercession. And, fallible men have used flimsier excuses to help seize and cement their grip on wealth and secular power.

The King or Emperor held the power of lay investiture, that is, the power to appoint people to Church office (even the Pope). In the late 11th century, the Investiture Controversy came to a head, and the Church and State literally went to war over the issue, the Church claiming the right to appoint its head from within its numbers (and thus retain autonomy over its powers), and State claiming otherwise (to retain the power to put a cooperative figure into the office).

Over the course of a campaign, both historically and as a result of forces applied to society in **Dark Millennium**, the end result will be Rome teaching that all who do not acknowledge the pope as the Creator's representative on earth and the Roman Church as the *only* true church were damned. Salvation is only to be found within the teachings of the Roman Church. Any person who disagreed with the Roman Church could expect a heresy trial and perhaps excommunication. And excommunication meant the loss of one's soul.

**Practices** - All Church services (in the west) have large parts done in Latin, which is not understood by the vast majority of those benefiting from them. One need only be present at the ceremonial utterance of the rituals to benefit from them. Virtually all written scriptures are also in Latin, which is something to bear in mind if an adventurer ever wants to claim "benefit of clergy". The two chief parts of the Mass are the "liturgy of the Word" and the "liturgy of the Eucharist". The first consists primarily of two or three Scripture readings, a homily following the Gospel reading, and general intercessions or prayers of the faithful. The main actions of the second part are the preparation of the altar and gifts, eucharistic prayer, breaking of bread, and communion. The Lord's Prayer is recited at the end of the eucharistic prayer. Introductory rites, including an entrance song, penitential rite, and opening prayer, precede the liturgy of the Word and a concluding rite follows communion. Attending religious services gradually becomes mandatory, the frequency of which depends on local conditions. Those in monasteries would have one or more per day (morning and evening).

A celibate clergy was considered ideal, but the idea was laxly enforced until papal reforms in the mid-11th century (recent events might indicate some of the reforms were *never* enforced). Another practice in common use at the start of a campaign was *simony*, or the purchasing of religious office. Consider the following combination of practices: Clergy could marry, ecclesiastical titles could be hereditary, the Church had vast land holdings and the power to collect tithes, church offices could be bought, and nobles could appoint local Church officials (even up to the level of bishops). *You do the math...* This practice was made illegal in 1074CE, with some uproar, since it immediately deprived anyone who had acquired their position this way of their office.

On a less corrupt note, the Church handled the ceremonies of marriage and those involving death and burial. Pretty much, any practice described as ritual in the Scriptures, or dealing with the spiritual, the Church had the force of law. Because in many cases, the only literate people were those in the Church, the Church also became the *de facto* record-keepers for an area.

Another practice first recorded in the 11th century is *indulgences*. Indulgences were a sort of clerical service industry whereby priests employed their special rapport with the Creator to perform certain religious acts for laymen. For a price, clergy would pray, fast and read scripture for a person. So, if you had committed so many sins or so heinous a sin that you could never perform your own penance for it, you could hire an entire monastery to cover for you. This later developed into buying up time one might have to spend in purgatory. In **Dark Millennium**, the practice will arise for those who would have to go into battle, or on behalf of areas isolated by the undead without benefit of their own clergy. A voluntary donation and a "Father, pray for me" eventually develops into a codified practice where you could look up a sin and see how much it would cost to have it "prayed off" without you having to do any of the praying yourself. The more corrupt aspects of the practice will probably decline sharply once simony is outlawed, and then increase once the Crusades begin as a revenue-generating measure. Remember that an indulgence is buying off the penance for a sin that has been *forgiven*. Indulgence does *not* let you off the hook for *civil* penalties of that sin.

Last, since clergy of the church were dispensers of the Creator's grace, they also had the authority to forgive sins. By the 11th century, solitary confession between a person and the Creator (prayer) was abandoned, replaced by a private confession to a priest, who would determine the necessary penance for the sins committed.

▼ **Note** - In the time of Martin Luther (well after the game period), there was a cleric named Tetzel who accumulated vast sums of money for the Church by being a premier salesman for indulgences. After he had collected a substantial amount of money at Leipzig, a nobleman asked him if it were possible to receive a letter of indulgence for a *future* sin. Tetzel quickly answered in the affirmative, but insisted that the payment had to be made at once. This the nobleman did, receiving thereupon the indulgence letter and seal from Tetzel. When Tetzel left Leipzig, the nobleman attacked him along the way, gave him a thorough beating, and sent him on his way empty-handed, with the comment that this was the future sin which he had in mind. Duke George (to whom the noble was accountable to) at first was quite furious about this incident, but when he heard the whole story he let it go without punishing the nobleman.

▼ **THE PAPACY** - The 11th century had more than its share of Popes (the period from 1024CE to 1100CE had fifteen!) Because these figures may play prominently in the history of **Dark Millennium** (even if they do not become popes in this universe), a little detail on each of them is in order. The popes at the start of this period were *not* elected by a college of cardinals, though cardinals undoubtedly had some influence on the process. Rather, they were appointed to the position by the nobility, either the local aristocracy or the emperor in Germany, a process which gradually changed, though not without some controversy and outright warfare.

**John XIX (1024-1032CE)** - In **Dark Millennium**, the last pope before the opening of the First Seal. Romanus, son of Count Gregory of Tusculum, he was a layman with no real knowledge of church law. Much like his brother, the previous pope. He avoided his brother's unpopularity by immediately spending heavily on public works projects. Probably the first pope to grant indulgences in return for alms. Died of natural causes in 1032CE.

**Benedict IX (1032-1048CE)** - Apparently assumed the mantle at a very early age (records indicate about age 20). Orthodox in beliefs, but his personal life got him into trouble. Had the unenviable record of being succeeded by no less than three other popes. Driven out of town in a riot in 1044CE, he was replaced by Sylvester III, but military forces loyal to him reinstated him soon thereafter. He then *sold* the title to Gregory VI (his godfather). However, he regretted this decision and returned in 1047CE to depose Gregory VI. At this point, Holy Roman Emperor Henry II of Germany called a synod to have him deposed and replaced by Damasus II, and he was eventually excommunicated in 1049CE.

**Sylvester III (1045CE)** - After Benedict IX had been driven from Rome, a faction of the Roman nobility made John, Bishop of Sabina, pope and he took on the name Sylvester III. However, Benedict IX was able to return within four months and forced John to flee back to Sabina. However, Sylvester III never abandoned his claims to the papal throne. In December, 1046CE, the council of Sutri deprived him of not only of his bishoprics but also of his priesthood and he was then sent to a monastery where he died.

## Dark Millennium

**Gregory VI (1045-1046CE)** - Sold the papacy by Benedict IX, he also paid off Sylvester III to keep him from trying to regain it. However, he was rightly accused of simony (the purchase of religious office), and lost the papacy after nineteen months in office.

**Clement II (1046-1047CE)** - Of noble birth, he was the bishop of Bamberg (Germany). After the Council of Sutri deposed Gregory VI, Emperor Henry III installed him as pope. He started various reforms, including some against simony, but died of natural causes after only nine months. A combination of bribery and short memories got Benedict IX back on the papal throne afterwards, at least until 1048CE.

**Damasus II (1048CE)** - The bishop of Brixen (Germany), he was appointed by Emperor Henry III to succeed Benedict IX, but he only managed to stay in town for twenty-three days before dying of malaria. Some think he was poisoned.

**Leo IX (1049-1054CE)** - A cousin of a previous emperor (Conrad II), he was a military officer who later became bishop of Toul (France). He held this bishopric for twenty years before being chosen as pope. He accepted the position on the condition that the clergy and people of Rome accepted him. He pursued reforms against simony, worked towards celibacy of clergy, and fostered the Great Schism by pushing the doctrine of papal supremacy. When Norman armies invaded Italian holdings in 1053CE, he personally led an army to throw them out. But, his forces lost. He was captured, spent several months incarcerated and his health never recovered. He died shortly after being released in 1054CE.

**Victor II (1055-1057CE)** - He was the first pope after the Great Schism, though it was not seen as a final break at the time, but rather one more in a long line of disagreements. Victor II was more preoccupied with the Norman invasion of Italy that Leo IX had problems with. He was the last of the popes appointed by Emperor Henry III, and died of natural causes in 1057CE. For reference, Emperor Henry III died in 1056CE.

▼ **An imperial interlude:** Emperor Henry IV was only six years old when his father died. Taken from his mother and advised by a fractious batch of scheming bishops, he did not reach an age to begin ruling on his own until 1066CE (ten years later). During this period of imperial weakness, the Church began taking its own governance (i.e. the papacy) into its own hands, which you will read about shortly.



**Stephen X (1057-1058CE)** - The abbot of Monte Cassino, a position he never relinquished, Stephen X was brother of Duke Godfrey of Lorraine (France). His term only lasted seven months before he died, probably of malaria. During this time, he planned the expulsion of the Normans, and showed great zeal in enforcing celibacy of the clergy. He also worked unsuccessfully towards putting his brother on the Imperial throne.

**Benedict X (1058-1059CE)** - Bishop of Velletri (Italy), he was elected pope in 1058CE, his election having been arranged by the Count of Tusculum, a family with a long history of papal involvement. However, a number of cardinals alleged that the election was irregular, and that votes had been bought; the accused cardinals were forced to flee Rome. The cardinals not supporting Benedict X eventually elected a new pope (Nicholas II), and a year of on-and-off military battles were fought for the title. Benedict X lost, was excommunicated and imprisoned at the Hospice of St. Agnese, where he died several years later.

**Nicholas II (1059-1061CE)** - Only served for two years, but made the important contribution of the papal election decree, saying that the pope may *only* be chosen by a college of cardinals. He also outright outlawed simony, prohibited the investiture of lay persons, and barred priests from performing mass if they were still living with concubines. He died of natural causes in 1061CE.

**Alexander II (1061-1073CE)** - The first pope with any staying power since Benedict IX, he was also the first pope elected as per the decree of Nicholas II. This caused no end of trouble, since Emperor Henry IV did not appreciate being left out of the loop, and appointed his own pope (or anti-pope), Honorius II (previously the bishop of Parma), and the fracas continued until 1065CE, when forces in support of Honorius II attacked Rome and seized the Castle St. Angelo. However, a synod of bishops ruled in favor of Alexander II, causing Honorius II to lose his military support. Also, Alexander II used the Normans against Henry IV, recognizing their authority in southern Italy, and sending a papal banner along for the conquest of England (the Battle of Hastings was in 1066CE). Having failed to oust Alexander II, Emperor Henry IV apparently decided to just wait for him to die and make another attempt. However, this would not happen for twelve years, during which many of the reforms proposed and enforced by his short-lived predecessors were solidly entrenched as church law. Alexander II died of natural causes in 1073CE.

**Gregory VII (1073-1085CE)** - Considered one of the most significant popes of the Middle Ages. Apparently a genuinely spiritual person of humble origins, working his way up in the Church from a start as a Benedictine monk (sometime before 1046CE), to ascension to the papacy in 1073CE. Gregory VII succeeded in reforms where previous popes had failed, perhaps because his own character was free of the vices which he condemned in others. To make a long story short, there was outright revolt in some areas against this new world order, Henry IV attempted to install his own pope and managed to be the first Emperor to be excommunicated, and then the first to be excommunicated *twice*. The matter was finally resolved in the emperor's favor in 1084CE. Disappointed and facing disapproval from the public at the way his Norman allies had taken liberties with Rome, he retired to Monte Cassino, where he died in 1085CE.

*It is the custom of the Roman Church which I unworthily serve with the help of God, to tolerate some things, to turn a blind eye to some, following the spirit of discretion rather than the rigid letter of the law. - Pope Gregory VII*

**Clement III (1084-1100CE)** - Gregory VII's first excommunication of Henry IV was a serious blow to his power, but the second was seen as an injustice (Henry had gotten forgiveness in the meantime). The second excommunication led to archbishop Guibert of Ravenna being invested as Pope Clement III. However, there was still much support for Gregory VII, and his cardinal-elected successor Urban II, so Clement III is generally regarded as an anti-pope.

**Victor III (1086-1087CE)** - Son of the prince of Benevento (a province in Italy), the abbot of Monte Cassino and a reluctant pope, he did not actually go to Rome to formally take office until nearly a year after being elected. The presence of the anti-pope might have had something to do with it. He fell ill very shortly after excommunicating Clement III, and died soon thereafter in late 1087CE.

**Urban II (1088-1099CE)** - Urban II continued the reforms of Gregory VII. He also was the one to call for a crusade to free Jerusalem and the Holy Land from the Muslims.

In general, the pope looked better from further away. The average person had no idea of the intrigues that might go on behind the scenes. All they would see would be papal pronouncements, and the average person simply assumes that the supreme pontiff of the holy church knows what he is doing, and is doing the will of the Divine.

In **Dark Millennium**, there may well indeed be a few corrupt popes. But, the threat of the undead is *everywhere*, not just a problem in some distant land far from Rome. A pope who is an ineffective leader and inspiration will quickly be replaced by one who is. And even if that replacement is all too human in their imperfection, if their heart is in the right place, then perchance the Divine will smile upon their endeavors.

While the papal history in **Dark Millennium** is going to be different, you can weave all kinds of plots and subplots into a campaign using these names and events. Popes could be poisoned, there could be controversial appointments, allegations of influence-peddling, hand-to-hand fighting on the streets of Rome between the factions of pope and anti-pope, controversial pronouncements, evil forces subverting the hearts of men to weaken the heart of the Church, and so on.

▼ **HERESIES** - The scriptures and statements of faith that the Church is built upon are something between a modern corporate statement of principles and a pre-programmed playbook for the faithful. In a world where communications are uncertain and slow, a Bible and an authorized representative of the Church *are* the will of Rome. Having everything in black and white, with lists of "thou must" and "thou shalt not" makes it perfectly clear acceptable (and mandatory) behavior and what is forbidden in no uncertain terms. Thus can the Church maintain a unified front across otherwise unmanageably large distances.

This is also why heresy of any type gets everyone in such an uproar. A charismatic and intelligent individual can spread a new belief *in person*, be there to answer the questions people may have been otherwise afraid to ask, with a much, much shorter lag time in communication with the locals than Rome has. If the heresy is not immediately nipped in the bud, it can spread, and by the time the nearest serious Church authorities can lean on the local nobility to go out and quash it, it may have gotten a foothold that could take centuries to root out. Heresies, not having centuries of tradition and authority behind them, tend to mutate, and so you can get multiple heresies from the same seed. The Albigensians and Bogomils are both offshoots of Catharism, which is in turn a reincarnated form of Gnosticism.

To make things even more complicated, some heresies may have beliefs that are so rejected by parts of a community that they develop a counter-belief, whose nature is *also* heretical. Monophysitism was such a reaction to Nestorianism, both of which were short-lived heresies of the 5th century.

## Dark Millennium

Because heresy is such a serious charge to accuse someone of, the Church has definitions of various improper beliefs, and one must meet the appropriate definition to be classed as a heretic. "Incredulity" is the neglect of revealed truth or the willful refusal to assent to it. "Heresy" is the obstinate post-baptismal denial of some truth which must be believed with divine and Catholic faith, or it is likewise an obstinate doubt concerning the same. "Apostasy" is the total repudiation of the Christian faith. "Schism" is the refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him. In particular, if you are not baptized, your belief is not a heresy, but actually considered a separate religion, which makes you merely an apostate instead.

There are a few historical heresies that may crop up in a **Dark Millennium** campaign. Most of them are in some way a rejection of the wealth and power that the Church was accumulating around itself. Belief in a particular heresy could be both a personality Trait, and if the belief is at two levels or more, probably a Secret as well.

**Iconoclasm:** The belief that making pictures or statues of Christ and the saints is sinful. This heresy was more well known in the 7th and 8th centuries, but there may be isolated holdouts of the belief.

**Catharism:** A mixture of non-Christian religions worded with Christian terminology. The Cathars had many different sects, but they had a common teaching that the world was created by an evil deity (so the material world was evil) and we must worship the good deity instead. The good deity created the spirit that inhabits our inherently sinful mortal forms. Catharism is an offshoot of Gnosticism, a belief that predates the Christian Era, and which as an early Christian heresy, had supposedly been quashed several centuries earlier.

The Albigensians formed one of the largest Cathar sects, centered around the town of Albi in southern France. They believed that if the God-created spirit was good, in an evil body, the ultimate goal must be to free the spirit from the body. Having children was one of the greatest evils, since it entailed imprisoning another "spirit" in flesh. Logically, marriage was forbidden, although fornication was permitted. Tremendous fasts and severe mortifications of all kinds were practiced, and their leaders went about in voluntary poverty.

Historically, this is an 11th century heresy that appeared in Bulgaria, and spread to Italy and southern France. In **Dark Millennium**, the sight of evil flesh walking the earth may convert many to this belief.

**Bogomilism:** This is a Balkan sect from the 11th to 15th century CE that denied that Christ had founded an organized church. It also rejected the Church's doctrine on clergy, saints, the Virgin Birth, icons and images, and infant baptism. They believed that God the Father had two Sons: Satanael (Satan), who was thrown out of heaven for his sin of pride; and Jesus Christ (the Logos). Satanael created humanity, but God gave them their souls. God then created Jesus who overcame Satanael. From its description, it is a version of Catharism, and held wider sway in the original region of Catharism.

**Waldensianism:** Around 1175CE, a wealthy former merchant in Lyons named Peter Waldo was transformed by the sudden death of a friend. He gave all his possessions to the poor and taught a literal application of the communal poverty practiced by the apostles and early Christians. Some Waldensians opposed bloodshed in any form, including "just wars" and capital punishment. This voluntary poverty and imitation of the lifestyle of the apostles gave the heresy some moral authority that the Church, rich and opulent, clearly lacked. The problem the Church had with Waldensianism is not that its teachings were anathema, but that it was more popular and connected to the common man, and so undermined central Church authority.

A little bit after this, Giovanni Bernardone came close to being condemned for espousing the same beliefs. However, he had friends in Rome, and his sect was folded into the Church, and took on his nickname to become the Franciscan Order. Thus a potential heretic actually ended up strengthening the Church.

**Other heresies:** Other beliefs that were heresy in later centuries might crop up in a **Dark Millennium** campaign. The Church will claim that only clergy are sufficiently well trained to be able to interpret "correctly" what the scriptures teach. While literacy is far from widespread, it would probably be illegal to make the scriptures available in various "native" languages so that people could read it for themselves. Similarly, salvation is through the Creator, but only through his earthly representatives in the Church. It would heretical to preach that men are accountable only to the Creator, and that earthly hierarchies are unnecessary.

Bear in mind that while we're painting the Church in a decidedly negative light here, it is not meant to be a universal condemnation. The earthly representatives of the Creator do not have an easy path to follow, struggling under the limitations of keeping a unified faith across a region larger than the Roman Empire, and dealing with their own sinful nature and human failings. True, some may use the Church for personal gain, but others see what they are doing as the best thing that can be done for the bodies and souls of the faithful. Heresy is an attack on the body and spirit of the Church, and if the heretics cannot be brought back into the fold of the believers, they must be excised for the good of all, and may the Creator have mercy on their souls.

▼ **PAGANS** - The world is not a monolithic bloc of those who follow the teaching of the Church, nor are the unbelievers pushed to the fringes. The Church has great influence, but it has its limits. For example, Saint Gerard Sagredo was stabbed to death with a lance and unceremoniously tossed into the Danube in 1046CE in a pagan backlash that followed the death of Stephen the Great, King of the Maygars. A convert from pagan beliefs, King Stephen apparently leaned a little too hard on his pagan nobles, and they took it out on the Church. As a side note, for his efforts, Stephen the Great was canonized as Saint Stephen in 1083CE, and one of his hands is still around in the 21st century as a holy relic.

▼ **DOCTRINE** - There are a number of orthodox doctrines in place at the start of a **Dark Millennium** campaign, some formal, some simply accepted through long tradition, like the divine right of kings, the subordination of women to men and so on. But this is only at the start of a campaign. Things can change, and new doctrines or rules can emerge. Some of these are real doctrines, and some simply take real-world events and give them a new twist.

**The Truce of God:** In an effort to keep local nobility from bleeding themselves dry in local battles, the Truce of God was made a sort of "executive order" of the Church in the late 10th century. It forbade warfare from noon on Saturday to sunrise on Monday. Historically, this was later extended to cover most of the week, but this is unlikely to happen in **Dark Millennium**. The Truce of God also made non-combatants off-limits for casual slaughter. While the penalty for violating it was excommunication, the Truce of God was regularly ignored and few if any persons of consequence were ever punished for doing so.

**Coup de grace:** The "blow of grace". As the war on the undead progresses, there will be many cases where the wounded have been left behind, only to be food for the undead, or worse, to rise as new undead. To murder one of your own men to prevent this would be a mortal sin, as would be committing suicide so that your body could be burned before the undead get to it. Eventually, the Church will promulgate the doctrine of the *coup*. If someone asks to be put to death to avoid a worse fate, it is still a sin, but not a mortal one, nor is it a mortal sin to be granting a quick death to one who asks. If possible, both the request and the *coup de grace* should be witnessed by a priest, who can grant absolution on the spot to both individuals, otherwise the person who delivers the *coup* must carry the sins of both until absolution can be granted. The standard penance for this is a two obol donation to the Church, one each for the deliverer and recipient of the *coup*. Soon after, the tradition of the "soldier's mite" will develop, where a soldier carries his last two obols around his neck like dog tags, thus guaranteeing that anyone who has to deliver a *coup* to him will not be paying for it out of their own pocket. And while stealing a soldier's mite is no more a crime than ordinary theft, soldiers will give short shrift to anyone they catch doing so.

**The Magdalenic Order** - The casualties in the first decade of the End Time will be disproportionately men, who are the ones out there doing the fighting and dying. Eventually, this is going to skew the man/woman ratio among the living to the point where it will be noticeable, and there will be a lot of widows uninclined to take new husbands, regardless of social and financial pressure to do so. There will be no "women's liberation" movement, but the increased number of women who have been forced to take up working trades to support both themselves and the war effort will have an effect. This effect and the simple practical need for it will eventually result in the Magdalenic Order (a **Dark Millennium** fiction, *not* a real order). For all practical purposes, warrior nuns. Composed entirely of and led by women, they will initially be rear-guard troops, left to defend and minister to places at low risk from the undead, but some will eventually have to prove themselves in pitched battles. It will take many years for them to gain serious respect, and they will never be completely accepted in some areas, but they will be a route for women to gain status, power, and against the undead, revenge.

The Magdalenic Order will have different rules regarding acceptable behavior or dress by women, and it will certainly wax and wane in Church favor (especially with the rapid turnover of popes in the 11th century), but it *will* make a difference in any area where it gets a foothold.

## Dark Millennium

▼ **THE CRUSADES** - The Crusades did not happen historically until 1095CE, and in the **Dark Millennium** universe, the crusades to take the Holy Land from the followers of Mohammed will not happen. However, much sooner than that, the gamemaster can initiate a crusade against the undead who have made the Holy Land their own, and who rule with evil malice from Jerusalem itself! To paraphrase the words of Pope Urban II:

*"The noble race of Franks must come to the aid their fellow Christians in the East. The unsouled have advanced into the heart of Eastern Christendom; Christians are being oppressed and attacked; churches and holy places are being defiled. Jerusalem is groaning under the yoke of the Dark Lord's minions. The Holy Sepulchre is in defiled hands and has been turned into a charnel house. Pilgrims are attacked and prevented from access to the Holy Land."*

*"The West must march to the defense of the East. All should go, rich and poor alike. The Franks must stop their internal wars and squabbles. Let them go instead against the undead and fight a righteous war."*

*"The Creator himself will lead them, for they will be doing His work. There will be absolution and remission of sins for all who die in this service. Here they are poor and miserable sinners; there they will be rich and happy. Let none hesitate; they must march next summer. The Creator wills it!"*

The original speech is considered one of the most important speeches of the entire period, and in the **Dark Millennium** universe, it will have a similar importance and effect.

Now, unlike the historical First Crusade, it is likely that the **Dark Millennium** equivalent will be a total disaster, with heavy losses and minimal gains due to people's incomplete understanding of the undead and the sheer scope of the problem. This crusade should be background information and news that slowly trickles in from afar, setting the scene for game events that directly affect the adventurers. That is, there may be some territories that need to come under new management due to the death of the previous owner, and such boons can land in the lap of ambitious, talented and lucky folk...like the adventurers.



And then comes the Second Crusade. There is certainly peril, but there is also the prospect of immense wealth, glory and status to be gained, plus of course the fact that you are doing the right thing in the eyes of the Creator. Adventurers don't have to join a Crusade. After all, there are plenty of undead plots hatching right in their own backyards. But, a year or two after it starts, if it is successful, the first of the crusaders will be coming home loaded with more glory and loot than the adventurers could possibly have acquired at home, and they may end up being neighbors. Wealthy neighbors with an eye to increasing their holdings...

There are enough literally Byzantine twists and turns to a Crusade that it would take an entire book just to detail a trip to and from the Holy Land, plus the castles, sieges, battles, the military orders that will arise to defend regained territory (Hospitaliers, Templars and Teutonic Knights), interactions with the Islamic world and of course, why the Holy Land and Jerusalem is so important to the Dark Lord and the undead?

The real-world histories of the First through Third Crusades are good starting material to see what kind of interesting twists you can throw into a campaign, and what events will have long-term repercussions in a diplomatic sense. The Dark Lord welcomes any schism and dissension in the ranks of humanity, and will do his best to foster all he can.

▼ **JULIAN CALENDAR** - In Europe, days are measured on the Julian calendar (introduced by Julius Caesar in 46BCE). It is more or less the same as the modern calendar, but it is off by one day each 128 years. In addition, leap years were miscalculated several times in the Roman era. As a result, by the time of **Dark Millennium**, the calendar is off from the seasons by over a week.

This is of little import to the average person, who is unlikely to notice the solstice doesn't match the calendar, or that a given season seems to arrive slightly off-cue. However, if you have a world with any sort of ceremonial magic, knowing the proper date is quite important. It wouldn't do to miss your solstice ceremony by a week! Keep this in mind if such occurs in your gameworld. It is also a way to throw adventurers into a panic, if they find they need to be somewhere by a certain astronomical date and then find their calendar is off and they have a week less time to get there than they thought...

▼ **SEX** - Many of the perceived historical hangups and sexual prohibitions in medieval times are just that, perceived (just because the Victorian Era did not want to admit to the rowdiness of their forefathers doesn't mean it didn't happen). Even in the Dark Ages, people knew of several reasonably efficacious methods of contraception, and if the men didn't employ them, the women certainly did. There was a fair amount of fooling around, both in and out of wedlock, the usual alternate preferences and so on. Even if such things are not mentioned directly, the fact that the Church prohibited them surely meant that enough people were doing it to be of concern. While a bit after the **Dark Millennium** game period, 15th century Florence, with a population of 40,000, had about 200 sodomy investigations per year. And those were just the people who came to public notice. Different areas had different terms for things, often pointing at foreigners (bad things always came from somewhere else). For instance, in the 15th century, "Florenzer" was a German term for sodomite. While virtually anything sexual outside of wedlock and for the purpose of conception was a sin and/or crime, enforcement was spotty and penance for many of the sins was minor. As an example, after papal pronouncements mandating unmarried clergy, men apparently turned a blind eye if a priest had a concubine on the side, since it meant he was less likely to be seducing their wives. Or, note that brothels in Rome paid tithes to the Church.

That said, there was a definite gender bias in favor of men. Crimes against women, including sexual ones, were unlikely to be punished unless the victim was nobility or clergy, or if the woman was married, the husband could seek redress for having his "property" devalued. Female adventurers should take this into account.

▼ **GAMES** - As a minor sidetrack, here are a few of genuine games from the period. They can actually be used in play as forms of social interaction or friendly challenge.

**Myar:** You will need a sealable container (a small pot or box was used) and two six-sided dice. Each player has three lives, represented by tokens. Several people can play. For betting purposes, coins would be used instead of tokens, and winner gets the pot.

Each player in turn shakes the box with the dice in it. A player may look at the dice they have cast or choose not to. After shaking the box a player declares a score and passes the *closed* box to the second player (without disturbing the contents). A score is declared as high dice first. Scoring order is higher dice beat lower dice, but doubles beat everything except "myar", which is a score of '2,1'. So, the actual order from low to high is: 3,1; 3,2; 4,1; 4,2; 4,3; 5,1; 5,2; 5,3; 5,4; 6,1; 6,2; 6,3; 6,4; 6,5; 1,1; 2,2; 3,3; 4,4; 5,5; 6,6; 2,1.

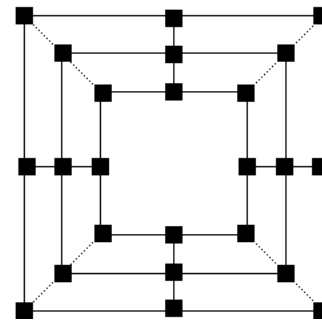
The second player can either open the box or keep it closed. If the second player chooses to open the box, they are challenging the first player. If the score in the box is equal to or higher than the one which the previous player declared, then the challenging player loses a life, if it is lower then the challenged player loses a life.

If the second player does not wish to challenge the first then they may either pass the box on without shaking it, or after shaking it (after the box has been shaken the second player may open it to look at the dice). *Either way the second player must declare a score which is equal to or higher than the previous score, e.g. if the first player declares a score of '4,2', the second player has to declare a score of '4,2' or more.* The box is then passed on to the third player.

The box can only be passed once around the circle without being shaken. If it gets back to the player who last shook it they must either raise the score or shake the box again. You do not play for a certain number of score points, you simply play until only one player has lives left.

## Dark Millennium

**Nine-man-Morris:** This is played on a board that looks like this. Each player has nine tokens.



The game is fought in two stages. In the first stage each player is permitted to place one of their nine pieces at any junction of lines (the small squares). Players alternate placing pieces.

An opponent's piece (any of them) may be taken when a player manages to get three pieces on a single line segment (which is called a 'mill'). The strategies in this stage are related to, but more complex than the strategies for tic-tac-toe. Some boards have the diagonal lines, some do not.

When all nine pieces have been played (do not re-play pieces taken by or from an opponent), the second stage begins, assuming one of the players has not wiped out their opponent; unusual but possible. Each player in succession may move one piece along any line segment to the next junction on that segment. Jumping is not normally permitted. The object in this stage is also to form lines of three (mills). The game ends in one of three ways: a tie, by agreement of the players that neither will be able to form further mills; a win, where one player has been reduced to two pieces and is thus unable to make further mills; and finally a stalemate, where one of the players is unable to move any of his pieces due to the blocking positions of his opponents pieces, which is usually considered a loss for the person who cannot move.

▼ **MEDIEVAL PROFESSIONS** - You normally think of Dark Ages life as a fairly simple mix of farmers, nobles or warlords, clergy and things like scribes, tanners, blacksmiths, and a few other specialized professions. However, in cities, there could be quite a bit of labor specialization. The larger the city or group of towns, the more diverse the selection of professions (some of the jobs listed would only be found in the largest of cities). Some of the jobs that follow are well after the game period, or have names that would not be commonly used (the English ones in particular), but you can still use them to add flavor (it's just a game). Remember that while many jobs or titles are menial ones, they may be the only claim to fame that individual will ever have, so a person may have a prickly sense of pride or have an overblown "big fish in a small pond" sense of their own importance. Quick descriptions are below:

### Government jobs

- Bailiff:** someone employed by a sheriff to serve writs, make arrests and perform executions.
- Chamberlain:** an official who manages the household of a noble.
- Chancellor:** a secretary for a member of the nobility.
- Constable:** the warden or governor of a fortified town. In terms of game status, a "mayor".
- Exchequer:** a manager of royal revenue, also with judicial power in revenue cases.
- Executioner:** usually a part-time job, for someone capable of doing it well.
- Hayward:** an officer who is appointed to guard hedges, and to keep cattle from breaking or cropping them, and impound animals found running at large.
- Herald:** an official crier or messenger.
- Jailer:** guard or official for a dungeon.
- Procurator:** a legal representative for someone.
- Pursuivant:** an officer ranking below a herald, but with similar duties.
- Sheriff:** official of a shire or county charged primarily with executing the processes and orders of courts and judges. Literally, a "shire reeve".
- Watchman:** someone hired just to keep watch on an area. A dark ages burglar alarm.
- Seneschal:** similar to a chamberlain, but specific to managing servants and domestic arrangements.

### Military jobs

- Camp follower:** Someone who follows an army, making a living providing various services to soldiers. A large group of camp followers may have the services of a medium-sized town.
- Pioneer:** an early term for a military engineer.
- Quartermaster:** one who manages a military supply chain.
- Sapper:** a specialist in field fortifications
- Scout:** someone who scouts ahead of an advancing army.

### Scholarly Jobs

- Alchemist:** a dark ages chemist.
- Architect:** a designer of buildings and other constructions.
- Astrologer:** one who attempts to tell the future by the position of the stars and planets.
- Physician:** a medical professional
- Cartographer:** one who makes maps.
- Dean:** a division head at a university
- Librarian:** official in charge of a library
- Professor:** a professional instructor at a university.
- Scrivener:** or scribe. one who writes things down for other people.
- Tutor:** a professional instructor for a single individual.

### Artist Jobs

- Bard:** a poet/singer, usually of epic or heroic verse.
- Harper:** an instrument player of some kind. May be a harp, lute or pipe.
- Jester:** an entertainer kept by a household. The one usually seen dressed as a "motley fool".
- Limner:** someone who puts illustrations in the margins of books.
- Painter:** usually a portrait painter, but may also do work on frescoes and such.
- Sculptor:** a creator of statuary.
- Troubadour:** a poet/singer, usually dealing with courtly love.
- Tumbler:** an acrobat of some type.

**Religious Jobs**

- Abbess: the superior of a convent  
 Abbot: the superior of a monastery  
 Archbishop: a bishop with authority over a province or other large area.  
 Beadle: a church usher or someone who maintains order during sermons.  
 Bishop: someone who governs a diocese. has more status than a priest, less than an archbishop.  
 Canon: a member of certain religious communities living under a common rule and bound by vows.  
 Cardinal: someone higher in status than an archbishop, and less than that of the pope.  
 Chantry priest: a priest who chants masses for the benefit of a particular person, usually the one who paid for the church or chapel at which this priest labors.  
 Chaplain: a priest officially attached to a military unit or a noble family.  
 Curate: a priest in charge of a particular parish. Would have more status than a basic priest, but less than that of a bishop.  
 Friar: a member of a mendicant order. Mendicant orders originally believed in owning no personal or communal property, and thus had to subsist entirely on charity and alms.  
 Monk: a member of a religious order who lives in a monastery.  
 Nun: a member of a religious order who lives in a convent.  
 Pardoner: a seller of indulgences  
 Reeve: a church warden  
 Sexton: a church official or someone employed by a church to maintain the grounds, dig graves, ring bells, etc.

**Criminal Jobs**

- Burglar: a professional thief.  
 Fence: someone trading in stolen goods  
 Footpad: a mugger, someone who preys on pedestrians.  
 Outlaw: someone who has fled official judgement. Depending on the crime, may be executed on sight.  
 Cutpurse: a pickpocket.  
 Poacher: one who illegally kills wild game on someone else's lands.

**Dark Millennium****Merchant Jobs**

- Alewife: a female alehouse keeper.  
 Apothecary: a preparer and merchant for drugs and medicines.  
 Money-lender: someone who lends money for interest.  
 Chapman: a travelling merchant.  
 Coster-monger: a fruit seller.  
 Fishmonger: a fish seller.  
 Grocer: a dealer in staple foodstuffs.  
 Harber-dasher: a seller of men's clothing.  
 Innkeeper: proprietor of an inn  
 Ironmonger: a seller of things made of iron  
 Mercer: a dealer in expensive fabrics  
 Peddler: someone who sells on the street or from door to door.  
 Poulter: a seller of poultry.  
 Skinner: a seller of skins, pelts or hides.  
 Spicer: a dealer in spices  
 Waterseller: someone who hauls fresh water  
 Wood seller: someone who sells firewood.

**Farming/Animal Jobs**

- Falconer: an employee of a noble household that breeds and trains falcons  
 Forester: an official of a noble household that monitors and polices that noble's lands.  
 Fowler: someone who hunts wild fowl.  
 Goatherd: a goat herder  
 Horse trainer: someone who breaks in young horses or trains horses for battle.  
 Huntsman: an employee of a noble household that manages hunts.  
 Master of hounds: an employee of a noble household that manages that noble's kennels.  
 Ostler: one who cares for horses. May refer to an innkeeper with a good stable.  
 Ratcatcher: a professional rat exterminator.  
 Sheep-shearer: a shearer of sheep.  
 Shepherd: a herder of sheep.  
 Swineherd: a herder of swine.  
 Thresher: one who separates seeds from harvested plants.  
 Wool-comber: someone who combs wool in preparation for other work.  
 Woolman: someone who sorts wool into different grades.



## Nautical Jobs

- Bargeman:** one who works on or owns a barge.
- Boatman:** generic worker on a boat.
- Canaller:** a worker on a canal boat.
- Chandler:** a ship provisioner. Also someone who makes candles.
- Ferryman:** someone who owns or operates a ferry.
- Hobbler:** someone who tows boats on a river or canal.
- Lighterman:** someone who works on a flat-bottomed boat, as used on shallow waterways that cannot handle barges.
- Mariner:** someone who works on ocean-going boats.
- Navigator:** someone who knows how to get from point A to point B, and figure out where they are inbetween.
- Pilot:** usually someone who knows a particular waterway, or the steersman of a vessel.
- Waterman:** a riverboat sailor.

## Craftsman Jobs

- Arkwright:** a maker of wooden chests or coffers.
- Armorer:** a maker of weapons.
- Baker:** one who makes bread and other baked goods.
- Basket-maker:** a maker of baskets.
- Brewer:** a maker of beer.
- Blacksmith:** one who works with iron to form metal implements, particularly farm tools.
- Bowyer:** a maker of bows.
- Brazier:** a maker of brassware.
- Bricker:** a maker of bricks.
- Broderer:** someone who embroiders clothing.
- Buckler:** a maker of buckles.
- Carpenter:** one who constructs things from wood.
- Cartwright:** a maker of carts.
- Chain-maker:** a maker of chains.
- Cheese-maker:** a maker of cheese.
- Coiner:** someone officially authorized to mint coinage.
- Cooper:** one who makes and repairs barrels and tubs.
- Copper-smith:** someone who works with copper.

- Cobbler:** one who makes and repairs shoes.
- Cutler:** one who makes and repairs cutlery.
- Dyer:** a dyer of fabrics.
- Founder:** one who works with cast metals.
- Furrier:** one who makes and repairs goods made of furs.
- Girdler:** a leather worker who makes girdles and belts, chiefly for the military.
- Glass-blower:** a maker of glassware.
- Glazier:** one who installs glass windows.
- Glover:** a glovemaker.
- Hatter:** a maker of hats.
- Horner:** a craftsman who works in horn, for things like spoons, combs and parts of musical instruments.
- Jeweler:** one who makes and repairs jewelry.
- Locksmith:** one who makes and repairs locks.
- Lorimer:** one who makes tack for horses.
- Mason:** a bricklayer
- Plumber:** one who works with lead, often piping.
- Potter:** one who makes pots.
- Roofer:** one who makes and repairs roofs.
- Ropemaker:** a maker of rope.
- Rugmaker:** a maker of rugs.
- Sadler:** a maker of saddles.
- Sawyer:** one who saws timbers into boards.
- Shingler:** one who installs shingled roofs, as opposed to a thatcher.
- Shipwright:** one who builds boats or ships.
- Silversmith:** one who works with silver.
- Stone-mason:** one who cuts and lays stonework.
- Tanner:** a preparer of leather. This is a particularly pungent process, and most places will require it be outside of town. Which is saying something, if you think of what a dark ages town normally smells like...
- Tailor:** one who makes and repairs clothing.
- Vintner:** a winemaker.
- Weaver:** a weaver of cloth.
- Wheelwright:** one who makes wheels.

**Other Jobs**

Almoner:	a distributor of money and food to the poor.
Apiarist:	a beekeeper, or honey collector
Barber:	a cutter of hair. May also pull teeth, apply leeches, and do bloodletting.
Beggar:	one who subsists entirely on alms.
Copyist:	one who copies documents or books. Note that exact copying does not require literacy, just an eye for detail.
Crofter:	the tenant of a small piece of land.
Delver:	a ditchdigger.
Dwarf:	not really a job, but something you are known for. Look for jester openings in the "help wanted" section.
Farrier:	one who does horseshoeing and similar tasks.
Fuller:	a cloth worker who shrinks, beats, presses cloth.
Grave-digger:	one who digs graves, other than a sexton.
Groom:	a stablehand tasked with preparing horses for use.
Harlot:	a lower-class loose woman.
Hermit:	usually a religious mystic who shuns human contact, and as a result attracts lots of people who want to seek his wisdom.
Knacker:	one who buys old structures and tears them down for the materials. Also someone who buys old animals for scrap value.
Landlord:	the owner of a building or property who then rents it to others.
Man/maid-servant:	a male/female servant.
Midwife:	a dark ages ob/gyn.
Miller:	one who mills grains into flour.
Miner:	one who digs ore from the ground.
Palmer:	someone who has been, or pretended to have been to Jerusalem, so called because they returned with palm leaves.
Pilgrim:	someone on a journey to Jerusalem or some other holy spot.
Porter:	one who carries burdens or a door-man (one who waits at a portal).
Potboy:	one who cleans out chamberpots.
Raker:	one responsible for raking up what animals leave behind on the street.
Scullion:	a servant who does menial tasks in the kitchen.
Spinster:	an unmarried woman past the common age for marrying. Also someone whose occupation is spinning thread.
Thatcher:	one who thatches roofs.

**Dark Millennium**

▼ **MINING** - A rather mundane topic, but one of great importance. The Roman Empire, with its vast armies and population, was a voracious consumer of metals of all kinds. Lead, silver, gold, iron, copper, tin, you name it. They were excellent miners, and did so on a grand scale. The Rio Tinto mine (south-western Spain) used to be a hill, but became a crater 250 meters deep and over a kilometer wide. *Done entirely with manual labor.* The upshot is that any large, exploitable mineral resource in former Roman territories has had all the easily exploitable metals already removed. While the Romans did miss some spots, it means that much of the campaign region is metal-poor. England has a number of useful deposits (especially silver and iron) that are now inaccessible, and perhaps some of the Viking successes could be attributed to a goodly amount of iron being available for various purposes. But, instead of massive gangs of slaves and workers doing Rio Tinto-style excavations, you have the efforts of individual duchies, counties or even small towns devoted to extracting a resource.

The current state of things is that silver, gold and iron are about the only metals worth exploiting, and anything that comes out of the ground along with them (usually lead and copper). Iron was expensive enough that tools were valuable, and quality steel for weapons and armor was in short enough supply that wooden-hafted weapons (like an axe) might be the only major weapon a person could afford. As far as metal quality goes, remember that this is an era where swords commonly got bent in battle and were pounded back into shape afterwards! Even a mediocre sword is not just a weapon, it is a state-ment of status and wealth. As such, in some areas, ownership of a sword without corresponding status would be akin to impersonating nobility! Imagine a culture in which people made do with wooden shovels with iron edges on the blade, either because of cost or the difficulty of making it. A period Saxon source lists the value of a sword as the same as fifteen male slaves (our cost list says five). A sword, *any* sword, would be valuable.

▼ **Note** - The very first "Damascus steel" (from Damascus, naturally) dates from this era, and is measurably superior to anything available in Europe at the time. As a rough guide, a weapon made from this will have an extra point of Armor and an extra Hit, and cost four times as much. It doesn't do any extra damage, but it is a lot more durable, holds an edge longer, and can be wielded with authority by someone strong enough to bend or snap a conventional blade.

Mines are nasty, unsafe places. Cramped, with poor ventilation, toxic fumes, hazardous materials in and around (lead and arsenic) and as dark as dark can get. Undead have no problem with these conditions except for needing lamps to see by, so it is possible that adventurers may have to deal with "bunkers" full of undead in old Roman mines, with numerous exits and old drainage shafts whose exact locations are unknown. Adventurers will either have to go in and clear things out the hard way, find and seal all the exits and hope the undead don't simply mine their way out, or come up with some ingenious solution that doesn't put their lives and souls at risk.

▼ **DAILY LIFE** - Adventurers are probably not your "average" people, so the mundane aspects of subsistence life are less likely to apply to them. Odds are you aren't the one who gets up early to start the cooking fire, or the one sleeping out in the fields with the flocks, or hoeing the fields, etc. For the people above the bottom rung of the social ladder, personal interactions and challenges and intrigues will be more of a feature than simply trying to get by. The history of the papacy and the description of 11th century geopolitics gives you hints of the soap opera of intrigue that is going on at all levels of Dark Ages society.

In **Dark Millennium**, the historical model of culture is going to be altered by the opening of the First Seal and the rise of the undead. Instead of a normal army at the border, people will have to deal with an insurgency within their own borders. The way people deal with this will be more akin to the way people would deal with the plague in the 14th century, another unknowable threat that could seemingly appear out of nowhere. Suspicion of outsiders (more than normal), proof of life, active participation in Church ritual, trading news, paying tolls to use "safe" roads, fees to enter walled cities, negotiations to cross regions, form armed caravans, and so on. The usual tensions between kingdoms will still be there, along with the temptation to take advantage of weaker neighbors, tempered by the possibility of someone doing the same to you. Diplomatic missions (with armed escort) will be common, to negotiate treaties, form alliances, work out joint military commands and so on. Adventurers can be involved with these at several levels. Virtually anything in daily life that can be a backdrop for an adventure in a fantasy setting will work in **Dark Millennium**. Religion, politics, commerce, romance, knowledge and getting any of the previous more or better than the other guy.

▼ **COMMERCE** - We've already mentioned that the 11th century is physically cash-poor, but that doesn't keep things from being bought, sold or traded. Professional merchants are one group of people likely to have hard cash. Nobility and the Church are another, though none of the above are likely to have chests full of gold or silver lying about. The Rhomaioi are the one people likely to have lots of currency available in small denominations for casual use, especially in Constantinople.

One group of "common" people that dealt with cash were soldiers. While a peasant levy might be forced to serve, mercenaries and skilled soldiers like imported siege engineers or bowmen would have to be paid in cash. Any sort of undertaking that involved a lot of people tended to chew through cash reserves like a plague of locusts, whether fielding an army or building a castle (another very expensive endeavor).

Rulers were not above debasing their own currency just to have more of it. They would take something like a ten silver coins, melt them down, add some lead and then mint say fifteen new coins from the metal, while still claiming full value for them. *Voila!* An extra fifty percent of money in the royal treasury! Certain rulers, areas and coinage was known to be "good", while others were suspect. Virtually any sort of gold coinage, English silver, Rhomaioi coinage and that issued by the Italian city-states was the most reliable. England had enough silver that they didn't need to debase it, and the latter because their reputation depended on solid, universally accepted money. While you might have to accept a coin at declared value within the area it is minted in, outside that area, you can expect diminished value. People would also clip or shave coins, removing a tiny amount of metal from the edge of many coins to get enough metal to be worth melting down into a lump and spending elsewhere. People would also make molds of a coin and create their own dies to mint counterfeits with lots of base metals like lead. This would get you summarily executed if you were caught, but people did it anyway.

So, in any given area where there is coinage, there may be several types, from silver minted in Baghdad a century ago, to shaved copper pieces and even the occasional Roman coin, in different sizes, shapes, condition and precious metal content. The gamemaster can play with this as desired, but it is safe to assume that anyone who deals with cash looks at it with enough caution to determine whether or not it is worth taking, or is at least good enough to pawn off on someone else.

Merchant guilds first appeared in the late 11th century. They were composed of all merchants and traders within the town, including at first the artisans, who in earlier times were also traders. The chief purpose of guilds was to preserve the monopoly of the town's markets against any outsiders, to maintain equality among guild members by curbing the initiative of the more enterprising, to guarantee wares of suitable quality, and to establish a system of education through apprenticeships. Membership in a guild is usually mandatory if town already has established guilds. A guild's monopoly of trade within the town was protected by exemption from all tolls and customs. Foreign merchants and other non-members of the guild were at a disadvantage in that they might have to pay fees in order to sell in town, might only be able sell only to members of the guild, or might be forbidden to buy certain commodities in town. No one was permitted to practice a trade in a town without becoming a member of the craft guild. Some towns also had *ius stipulae*, rules mandating that foreign traders passing through had to offer their wares for sale in town, rather than saving them all for more distant and lucrative markets.

Guilds actually tended to stifle capitalism and innovation. The idea of the guild was to give an advantage to the guild members over outsiders, but also to keep guild members on an even keel with regard to each other. So, any sort of innovation that would give one member an edge would be prohibited unless all members had the opportunity to profit from it. Or, any deal involving a commodity purchase had to be shared with other guild members, so they could get in on it at the same price as you. Guild members making the same good had to charge the same as their competition, and could not pay their workers less or work them longer than the other guild did.

Imagine two role-playing game companies in a city. One comes up with the idea of a collectible card game. Likely, guild law would prohibit it from producing that game unless it allowed the other company to produce an exact copy. No copyright, patent royalties or licensing fees allowed.

While guilds might use whatever formal law was available to keep members in line with policy, they would be just as likely to beat an offender senseless.

## Dark Millennium

*But what about trade?* Foreign trade was still alive and well in the 11th century. Even with the events of **Dark Millennium**, trade still goes on. Much like trade still went on during the dark days of the bubonic plague of the 14th century. A 9th century Muslim writer describes Jewish traders:

*"These merchants speak Arabic, Persian, Roman, Frankish, Spanish and Slavonic. They travel from the east to the west and from the west to the east and by land as well as by sea. They bring from the west eunuchs, slave girls, boys, brocade, beaver skins, marten furs and other varieties of fur and swords... Sometimes the Jewish merchants, embarking in the country of the Franks on the western sea, sail toward Antioch. From there they proceed by land to al-Jabiya, where they arrive after three days' journey. There they take a boat on the Euphrates and they reach Baghdad, from where they go down the Tigris to al-Ubullah. From al-Ubullah they sail for, successively, Oman, Sind, Hind, and China...."*

Venice, Genoa, and other Italian mercantile cities accumulated vast wealth from trading. They did not surpass Constantinople, but were certainly the richest cities of the west. After the Norman French invaded southern Italy in the mid-11th century, these cities won trade concessions from the Rhomaioi as the price of help against attacks Norman and Muslim invaders. Genoa and Pisa began attacks on Muslim strongholds in Corsica, Sardinia, Sicily, and northern Africa. By 1052CE they had captured the Muslim base at Palermo.

Inland, trade routes followed old Roman roads and convenient waterways. Elsewhere, they would follow coastal sea lanes. The money that traders had was spent along these routes, which tended to civilize these routes. Inns, markets, bridges, uniform standards of justice and such tended to be more common where traders passed by. If you made life difficult for someone who wanted to spend money in your area, they would simply find another route and spend their money elsewhere.

The goods trading in a particular direction varied. The Baltic region exported furs, hemp, flax, honey, beeswax, timber, and pitch. Britain exported wool and hides. Italy exported fine textiles, steel, glassware, spices, dyes and luxury products of the eastern Mediterranean and beyond. Spices are compact and have a good sale price, and can be imported from vast distances.



An Islamic visitor to Mainz (Germany) in 1083CE notes the presence of Islamic silver coinage and oriental and Indian spices for sale (pepper, ginger, cloves, spikenard, costum and galanga). The market was not as large there, but these items could also be found all the way up to Norway.

▼ **Note** - While we portray the technological and ideological framework of **Dark Millennium** as historical, the historical level of trade is sufficient for the exchange of ideas and scientific knowledge that never occurred in 11th century Europe. We'll mention a bit more on that later.

The 11th towns and merchants were a half-step outside feudal society. These guildsmen and traders were not nobles, yet the wealth they brought to an area meant they could not be dealt with summarily as they could serfs or peasants. This meant development of laws and local systems of justice, which would be speedier than the "thrown him in a hole, wait for the duke to show up and pass judgement" system. This semi-independence gave townsfolk more freedom than the average individual, and could also draw people in from the countryside to take advantage of the opportunities. This became enough of a problem that the privileges and rights of townsfolk were limited to "citizens", and the process of becoming such could take *decades*. Towns did not gain their independence naturally. The nobility who had the force of arms in an area would not generally put up with that. The freedoms of more or less self-rule for a town would be conferred by a royal charter, which usually came with a hefty financial price, though they could also be granted as gratitude for a particular service.

Towns provided a place for fairs and markets, and even with the tariffs charged by guilds, the town was the location where people went, so it was *the* place to sell things. As mentioned elsewhere, towns and cities in Europe were not that large in the 11th century. The great Italian trading centers were less than a hundred thousand people, London before the opening of the First Seal was no more than thirty thousand and Cologne, the largest city in the German region, was only about twenty thousand people. Most of the wealth generated in a town would be in the hands of a few families, ninety percent of the wealth held by ten percent of the people, and these people would invariably be the ones in positions of authority in the town. The closest modern comparison would be a small "company town", with old money, sharp class differences, and rules to keep the rich up and the poor down.

▼ **WARFARE** - The 11th century art of war is practiced in different ways in different areas. The Rhomaioi, with a professional army, actually had manuals of military tactics (the *Praecepta* by Phokas (in Greek) would be a book suitable for granting skill bonuses for any prepared military action). In addition, officers would *command* troops rather than *leading* them in battle. The Norman French were heavily into cavalry tactics, and were known for being good improvisors and taking on and beating superior numbers (having the mobility and load-carrying capacity of a trained horse does wonders). Areas that are more tribal tend toward infantry skirmishing and gung-ho "lead from the front" heroism and personal honor, and areas with peasant levies have large numbers of poorly armed, poorly trained and poorly motivated troops beating on each other, with a smaller number of better trained nobility trying to take down the enemy leadership in order to demoralize their army and force a rout.

Most fighters without status are also without real armor. Your low-level warrior will have a wooden shield, usually faced and edged with leather. If they have a little money or booty, they have acquired a helm to protect their skull, probably with a nose guard. After that, you gain armor piecemeal as you can, something to protect your shins below where you can easily block with the shield, protection for your shield arm and shoulder in case you miss a block by just a little, some torso protection once you come into some money or are high enough on the "booty list" to get some before someone else snags it, and so on. Professional Rhomaioi troops were generally better equipped than low-level soldiers in other fighting forces, and usually had a fairly complete set of armor to begin with, even if it was only a skullcap, padded cloth armor for the torso, upper and legs, and leather shin guards or boots. A good set of armor made one nearly impervious to most weapons, provided you could afford it and had the strength to carry it. This was especially true for cavalry, and there are accounts of men unhorsed by numerous blows, fighting for a while on foot and being helped back onto their horse by their troops, and being none the worse for wear. A heavily armed and armored knight can be brought down by sheer numbers, but as long as they have supporting troops, they're an unstoppable death machine to lesser foes. This is worth noting for battles against the undead.

If you are the death machine, as long as you can keep your support troops in good order, you can wade into the *pedes* and chew them up as long as your stamina holds out, with your lesser troops fighting mostly defensively to keep you from being overwhelmed. Of course, your superior armor (should you have it) will not be impervious to the stronger undead, let alone any of the Fallen you might have the misfortune to encounter.

Weapons used depended on area and status. Spears, axes, pikes and converted agricultural implements like the 'bill' or pruning hook would be more common at the low end, while swords, maces and bows being at the higher end. Bows were not used as much by nobility, but a good bow was a significant investment in time to make and become proficient with. Even warriors equipped with swords or maces might have a spear, just to hurl at the opening of a battle.

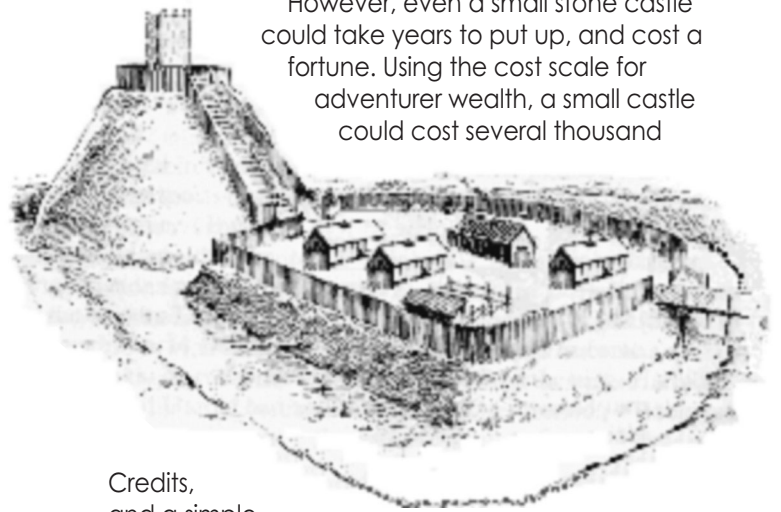
The Rhomaioi had the only professional standing army at the time, and their main unit of battle (a *chiliarchy*) was forty percent long spears, thirty percent archers, twenty percent javeliners (or slingers) and ten percent heavy spearmen (for fending off pesky cavalry charges). A chiliarch was about a thousand men, and was broken down into *hecatads* of one hundred men, and *dekads* of ten men, which also gives you an idea of the officer structure for game and status purposes.

Armies, professional or otherwise, cost money to field and maintain. Even if you have a peasant levy, you still have to feed and minimally equip them. If you "live off the land", either by hunting, pillaging or otherwise acquiring food, a peasant levy may have an effective maintenance cost of half a Credit per week per person when outside your home region. Of course, most fealty oaths also included a proviso where you would provide unpaid service for your lord for perhaps two months per year, service which includes soldiering. In addition to any overtime you have to pay a peasant levy, you also have to deal with whatever your professional soldiers are getting out of it. Winning battles can get you plunder or its equivalent, which can extend your range, but large-scale warfare is an expensive proposition both in terms of supply, and taking income-generating manpower away from your home area. Sometimes, withstanding an enemy siege did not involve being rescued by allies, it simply involved holding out long enough to empty the besieger's wallet! Only the most powerful leaders could exact tribute from enough lesser nobles to be able to afford a large, well-maintained army, which they often had to use to keep their lands protected so they could exact tribute and afford to have a large, well-maintained army...

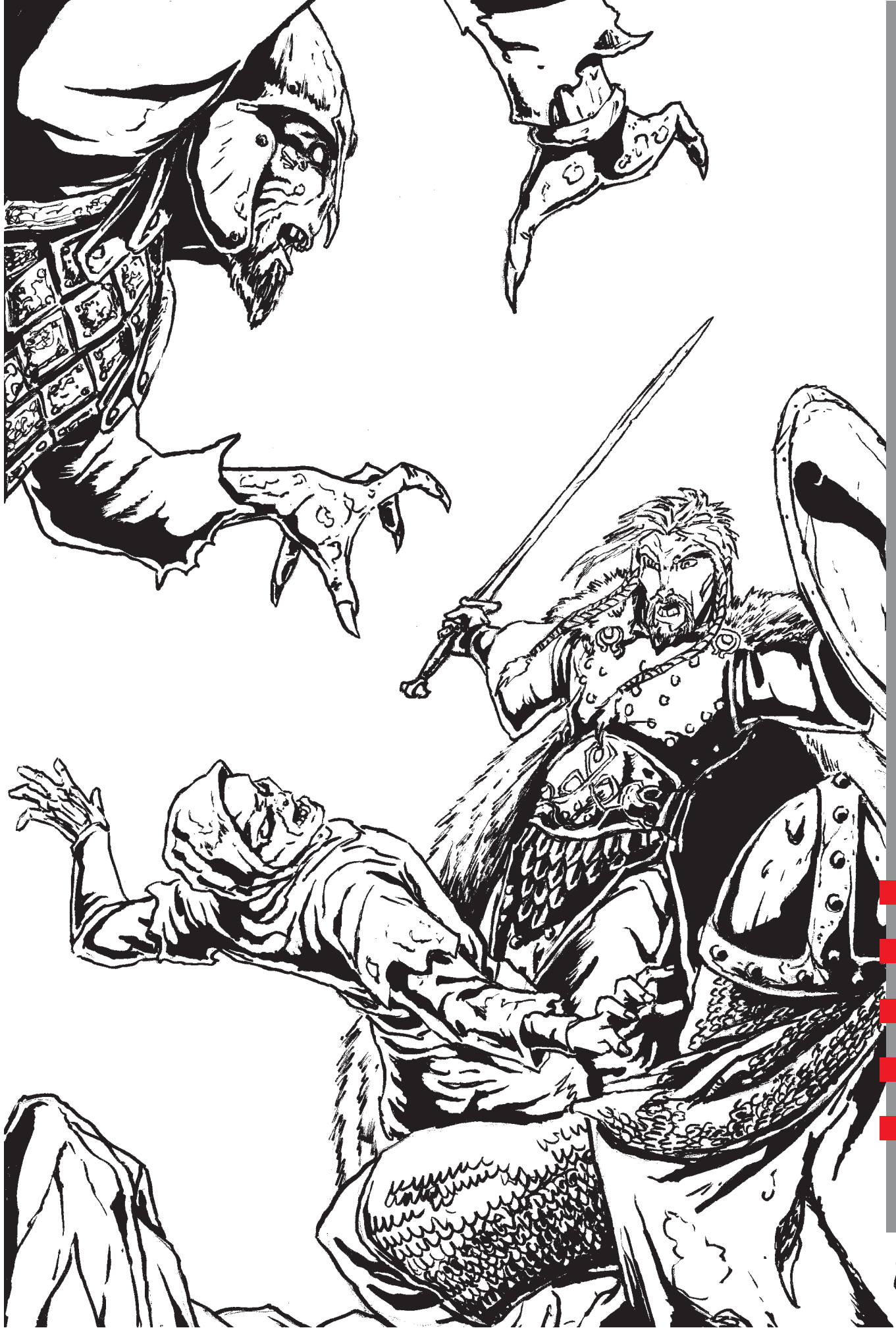
## Dark Millennium

▼ **BUILDING THINGS** - A concise cost list is in the **Gear** chapter, but we'll talk a little about structures here. Building *any* structure is labor intensive in the Dark Ages, since there are no prepared materials available. Even something as simple as planking has to be sawed by hand, one at a time. And stones have to be hand chiseled and brought in from the quarry by oxcart or some other tedious means. However, if you had the manpower (like an army), you could erect something substantial in fairly short order, provided it didn't require a lot of skilled labor and you had someone who knew what they were doing in charge. A small motte & bailey like the French were fond of could be put together in a week by five hundred men, say twenty-five thousand man-hours of labor. Mottes and timber fortifications may be quick, but they do rot away with time, and can be burnt. So, stone is preferred.

However, even a small stone castle could take years to put up, and cost a fortune. Using the cost scale for adventurer wealth, a small castle could cost several thousand



Credits, and a simple stone keep or stone fortified house could be a thousand Credits. Building a substantial castle could occupy two thousand workers, many of them skilled, for *several* years. Masons, woodcutters, smiths, miners, delvers, carpenters, plumbers and so on. For as many people as you could reasonably get to work on a project, a good rule of thumb is that you can build 3 meters of wall (height) per year, and of course you can only build during certain times of the year. So, if you want a castle with walls 9 meters high, and you have the money, and you have more than the other guy who wants to hire your workers, expect it to take three years of work.



CAMPAIGNING

*At that time sinners were rising up like stalks of wheat. Evil people wasted the vineyard of the Lord just as briars and thorns choke the harvest of the land. Therefore it pleased the bishops and other religious men that a council be held at which the property of the saints, which had been unjustly stolen, would be restored. Other evils which fouled the fair countenance of the holy church of God were also struck down by the sharp points of anathemas.*

- from **The Journey of the Body of St. Junianus to the Council of Charroux** (*Letaldus of Micy*), 10th c.

▼ **NOTHING LASTS FOREVER - A Dark Millennium** campaign is meant to last for a few generations. Someone born at its start could easily live to see its end. Not that the world necessarily ends (it might!), but that everything important that is going to happen will take place over a period of about a century. **Dark Millennium** is a campaign and a gameworld that has a start...and a definite end. The exact nature of the end is up to the gamemaster to decide on. Perhaps it will be a golden millennium followed by the eternal ascension of the righteous. Maybe the forces of good and evil call it a draw and life goes on much as we have recorded history, waiting for a final resolution in some future millennium ...perhaps beginning 2033CE?

While the basics of how the gameworld begins is presented elsewhere, once the campaign starts, recorded history gets defenestrated. Many of the key players and politicking may still happen, but with different motivations and outcomes because of the undead. Within the historical framework and the campaign background, there will be a number of events that will take place in a particular order. Any two or three of these events could be almost simultaneous, or be separated by months or years. The adventurers might be there when they happen, or simply have to deal with the aftermath. Their coming might be foretold, concealed by the Church out of fear, or even misinterpreted. All of the events are important, and even if mankind cannot understand the purpose of the Divine behind them, they must assume there is one and try to work within that Divine plan as much as they are able.

## Dark Millennium

The tricky part of prophecy is both the timing, and the reliability of the source. While the Revelation of Saint John predicts the end of the world and the ultimate triumph of the Divine, the Secret Revelation casts some doubt on the issue. The Secret Revelation implies that the Divine might not be the one who wins the ultimate victory, or that their might be an interregnum of a thousand years, where evil gains a foothold on earth, turning it into an annex of the Abyss, a living Hell for all who exist there.

Needless to say, this is one of the reasons the Secret Revelations are *secret*. The Revelations list a number of events which are foretold to happen in a particular order. But, the Secret Revelations list them as events which *might* happen, and the order in which they could occur is not as precise. Just as the sealed revelation of the seven thunders occurred between the sixth and seventh trumpets, so did the seven trumpets and seven bowls of wrath occur mixed in with each other and the seven seals.

All that is certain is that one seal follows another, as do the thunders, trumpets and bowls of wrath. When the first of each occurs is unknown. All that is clear to those within a **Dark Millennium** campaign is that the first seal has been broken. They will quickly see that the second seal has been broken as well, but after that, the seals, trumpets, thunders and bowls of wrath can be intermixed. To make it more confusing, some of them need not happen during the campaign at all. They may be reserved in case the Divine loses, and takes up the battle a thousand years later, long after adventurers have lost *their* ultimate battle.

▼ **Note** - To the gamemaster, we *strongly suggest* that you *not* use many of the items that follow the seven battles, *especially* the later ones. The seven seals are nasty, the seven trumpets go from bad to world-wrecking, and the seven bowls of wrath turn the whole earth into a desolate, poisoned waste. And we don't even know *what* the seven thunders said... You could easily run an entire campaign using just the seven seals and the seven battles, and not even touch the rest. We provide all of them in all their horrible detail just for your reference. If you are not a gamemaster for **Dark Millennium**, you should pretty much ignore everything from here until the **Gear** chapter. If you are the gamemaster, and want to read in more detail, you should also check out the *Book of Revelations* (last book of the New Testament).



▼ **THE GREAT BATTLES** - Over the course of the several generations that will be the whole of a **Dark Millennium** campaign, the threat and terror will increase. For the faithful, the power of the Divine will be more manifest. For the undead, the powers of Hell will become more concentrated. For the living, they must slay undead to prevail, and be worthy of note in any other aspect of the conflict. For the undead, they must simply feast upon the living who oppose them in the conflict. Regardless of which side is seen as the victor, there are those on both sides who will "prevail" and reap the rewards. Besides the seals and the trumps and the bowls of wrath, there will also be several key battles that will shape the fate of mankind. These battles are independent of the seals, trumpets, thunders and bowls of wrath, and while they can occur intermixed with the seals, etc., they should probably do so in the order listed.

**The Battle of the Heart** - There will be a place that was once strong in the faith and the fight against the undead, which has now forgotten its calling, becoming weak and compromising with the forces of evil. A great conflict arises, a challenge for the conscience of all who live there. Those who prevail against their enemies here shall eat of the Tree of Life. For the living, their infirmities shall be healed, and their age reset to the middle of the next lowest adult range. In addition, the living who prevail in this or any of the Battles will automatically gain one level of the personality trait "piety", for the power of the Divine has been made personally manifest, forever changing them. For the undead, they too shall be restored, any damage and infirmities they have made whole.

**The Battle of the Martyr** - There will be a place of suffering and woe, where the living have forgotten their natural allegiance, and where those who fight the undead and worship the Divine are persecuted for their faith. Those who are downtrodden must rise, even though it seems hopeless, and fight, even though it cost them their life to redeem their spirit. Those who prevail here shall not be hurt of the Second Death. For the living, undead shall fear to touch them, needing a Challenging(9) Will roll to lay hands on them, and the undead can also sense the power within this person and will not even want to approach. For the undead who prevail, they gain the ability to ignore the first 1d of all mundane damage, and can heal themselves of injury by feeding (just like a *cruentos*). A *cruentos* gains the ability again, making them doubly powerful.

**The Battle of the Mind** - There will come a time when the faithful will dissent with each other. Both shall be strong in faith against the forces of evil, but their visions of how best to deal with it cannot *both* come to pass. And evil shall sense this dissent, and seek to magnify it and foster enmity between the factions of the living. The battle may be secret, or may break into the open and cause the flock of the living to see the divisions within those who rule them, leading to further peril. To those that prevail, they shall be given the Hidden Names. For the living, they shall know the undead on sight, even though they may be disguised. For the undead, to each of them shall be revealed the name and place of he who is to be their worst foe and most likely instrument of their undoing, and even though they may never have met, shall know this person on sight.

**The Battle of the Faith** - In time, the faithful shall be forced to ally with the Unbelievers, those who claim to do the will of the Divine, but who follow false prophets and corrupt doctrines. And though both sides strive against the undead, there shall come a time when they must strive against each other, for the Unbelievers must be broken as pottery is broken with a rod of iron. And in this battle, the true Unbelievers shall be known, for the undead shall be found among them, and those who have faith yet were called Unbelievers, shall be redeemed beyond doubt. To those that prevail, they shall be given the Morning Star. For the living, any light they hold shall burn with the true light of the Sun, which all undead fear and loathe. For the undead, they shall be granted the power of darkness, dimming all other lights that cast a shadow on them to the faint light of starlight.

**The Battle of the Lost** - There shall be many that fall to the undead, not just individuals, but in time, whole cities and even nations. Worse, there shall be places where the faithful no longer exist, and men must struggle against evil without the guidance of the Church. To those that prevail and win a great victory through purity of purpose, even though they have not the faith, to them shall be given redemption. For the living, they shall be known to all men as faithful to the Divine, regardless of who or what they were before. For the undead, they shall be restored and elevated. Those who were voros shall become *pedes*, *pedes* shall become *cruentos*, and *cruentos* shall become unliving ministers of hell on earth, with powers granted to them by the Dark Lord himself.

A Minister of Hell is the lowest rank of undead that can command a Least Fallen by virtue of its rank. Lesser undead or living mortals cannot command any of the Fallen unless temporarily granted this ability by one who can order other Fallen about.



#### Minister of Hell

Strength: 4d+0  
 Awareness: 3d+2  
 Agility: 3d+2  
 Will: 3d+2  
 Health: 4d+0  
 Fate: 3d+1

#### Skills:

Sword: +2d  
 Housemanship: +1d

#### Traits:

Blessing  
 (-2d from lethal hits)  
 Blessing  
 (extra endurance)  
 Gifted  
 (healing ability)  
 Gifted (gaze)  
 Dislikes sunlight  
 Vulnerable to holiness  
 Status

**The Battle of Renewal** - In a time and place when the undead wane and the living wax strong, men shall become bloated with pride and arrogant in power. Feeling that they have won the battle without, they shall lose the battle within. Greed shall overcome prudence, lust for power shall overcome loyalty, and evil shall wait patiently for the living to undo themselves in ways the undead could not, secretly plotting with those who have opened themselves to the temptations of the flesh. Those that prevail against powers and principalities shall be the Pillar of the Temple. For the living, they shall be given one level of Status within the Church in name, and other level in the respect they are accorded. For the undead, they shall be granted the abilities and status of unholy men.

## Dark Millennium

**The Battle of the Apostate** - There shall come a time when it becomes clear that there are those who are among the faithful, those who are not, and those who simply wait between, seeking which way the wind is blowing. Neither cold nor hot, they shall be acceptable to neither. Though they are among the living, it shall be the job of the living to cast them into utter darkness, leaving none that the undead may call to their own. To those that prevail, they shall be given the power of the Word. For the living, they can speak the name of one of the seven deadly sins (pride, envy, gluttony, lust, anger, greed, sloth), and cause 1d non-lethal damage to all who have committed that sin in the past week. Welts shall appear on the faces and hands of the afflicted, making their sin visible to all. For the undead, they can speak the name of one of the seven contrary virtues (humility, kindness, abstinence, chastity, patience, generosity, diligence), and similarly cause 1d non-lethal damage to anyone who has acted according to that virtue in the past week. Those of the living who are free from the deadly sins are immune to the effects from the undead, and the undead who are free from the virtues (a much easier task) are immune to effects from the living.

There may be many battles with the defining characteristics of those just described, but only one shall be "the battle" of a particular type. After the *fourth* named battle, in addition to the boons granted the living and undead, there shall be *other* events that will transpire. These events may not be known to all, nor known immediately, but the battle shall have something happen that is the genesis for that event. However, only the "winner" of that battle has the event transpire. These events can help further tip the scale for that side in the End Times, so the gamemaster needs to play with when and where they happen. For instance, a battle can take place far from the adventurers, and if the faithful lose, within a few months, things may become harder for adventurers who thought they were able to handle all the threats the gamemaster had to throw at them. Then, they will need to be pivotal in another battle, so that the forces of the living prevail and the faithful have an event that tends to balance the scales.

These escalations take place in the order listed. After the fourth of the named battles, someone gets the benefit of the first escalation. After the fifth battle, the second escalation, and so on.

**Escalation One: The Undead** - The undead cease to become piles of rotting ichor when they are unmade. Instead, the putrid flesh simply melts from their bones, and if there are enough intact bones from one or more undead corpses, they assemble into animated skeletons. This can happen in a matter of minutes. Skeletons have no need to feed on human flesh or eat or drink or breathe. They are slow and stupid and easy to dispatch (Attributes are 1 less than they were in their previous form), but they magnify the forces of the undead, for they now have to be "killed" twice, and disposed of quickly lest they rise from the fallen *pedes* even in the middle of a battle. A skeleton that is unmade turns to powder and will not rise again.



**Skeleton**

Strength: 1d+2  
 Awareness: 1d+1  
 Agility: 1d+1  
 Will: 1d+2  
 Health: 1d+2  
 Fate: 0d+0

**Skills:**

Brawling: +0d  
 Club: +0d

**Traits:**

Blessing (-1d from non-lethal hits)  
 Blessing (extra endurance)  
 Dislikes sunlight  
 Vulnerable to holiness

**Escalation One: The Living** - The living gain the assistance of the faithful who have perished in service to the Divine. For those who lose someone extremely close (a sibling, a spouse, a parent) to the undead after this time, they gain a "guardian angel", an intangible but felt presence that protects and warns them in time of need. The adventurer gains a Forte on Fate for making luck rolls. If they already have such a Forte, they gain +1 to their Fate. This benefit only happens once per person.

**Escalation Two: The Undead** - The undead gain the aid of the Ministers of Hell, *cruentos* who have done greater than normal evil and slain not only the faithful, but also prevented the unbelievers from seeing the true faith. A Minister of Hell is doubly evil, and ignores an extra 1d of any mundane damage that strikes them. In addition, a Minister of Hell has +3 on all their Attributes, and by nature of their status, commands the respect and obedience of all lesser undead. This status also means they typically have the best of mundane armor and weapons, and will almost always have an unholy blade. Their extreme evil compels them to feed on the living twice as often as normal.

**Escalation Two: The Living** - Those who have emerged victorious in any of the great battles shall fight on the side of the Divine as paladins, gaining one level of both nobility and clerical Status if they had none. If they already had Status, they gain no benefit except that of reputation. They gain the blessing of ignoring the first 1d of any damage dealt by the undead, any weapon they wield is counted as a holy weapon, and in any contest or strike against evil, they have +3 on the relevant Attribute. Paladins are righteous, but are *not* holy men, and they can also fall from grace and forever lose the benefits conferred upon them by the Divine.

**Escalation Three: The Undead** - The undead gain the aid of the Lesser Fallen, spirits of the Divine that have fallen into the Abyss and been reincarnated in material form. A Minister of Hell can summon a Fallen with the fresh corpses of half a dozen clerics (anyone who has taken religious vows or has Church status). The Fallen mutilates and morphs these corpses into its horrific material form. With multiple heads, it can see in all directions, and with its many arms it can take two major actions per turn at no penalty. While the spirits of the corpses are long gone, the Fallen can nonetheless recall bits of memories of the dead, using that knowledge to its advantage and to taunt the living. A Lesser Fallen has the powers of a normal *cruentos*, with an additional +3 on its Strength, Health and Will, but the appetite of the *pedes*. Lesser Fallen have a status less than the Ministers of Hell, but greater than the Least Fallen, *cruentos* and other undead. Lesser Fallen can be slain as any other undead, but this can be quite difficult and time consuming.

**Lesser Fallen**

Strength: 4d+0  
 Awareness: 2d+2  
 Agility: 2d+2  
 Will: 3d+2  
 Health: 4d+0  
 Fate: 2d+1

**Skills:**

Sword: +2d

**Traits:**

Blessing (-1d from lethal hits)  
 Blessing (extra endurance)  
 Gifted (healing ability)  
 Gifted (extra action)  
 Gifted (gaze)  
 Dislikes sunlight  
 Vulnerable to holiness  
 Status

The Lesser Fallen are in physical prowess slightly less than the Least Fallen, but their other advantages tend to negate this.

Of the ranks of the Fallen, for each six of the Lesser Fallen there is one Legion, with an intellect, strength and cruelty monstrous beyond normal demonkind. They have +3 on all their Attributes, ignore the first 2d of all mundane lethal damage and have an inherent armor of 1d+0. Legions can only be summoned from the corpses of the higher ranks of the Church, and must include at least one high ranking cleric who only goal was to use their office for their own personal gain. Legions have a status equal to the Ministers of Hell, and it is the nature of evil that the two will seek dominance over each other, though not to the extent of unmaking one another.

For each six Legions there is one Lord of the Abyss, the terrible named demons who are the material embodiment of particular sins. They are the Second Ones in the hierarchy of the damned, outranked only by the Dark Lord and the Fallen First Ones (who fortunately are occupied elsewhere) Some of them are:

Mammon - Lord of greed and avarice  
 Asmodeus - Lord of cruelty  
 Arioeh - Lord of vengeance  
 Jezebeth - Lord of deception  
 Naamah - Lord of lust  
 Sonnilion - Lord of hate

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Only the corpses of the most depraved or self-serving clerics can be used to summon the Lords of the Abyss, and only by the most high ranking of the Ministers of Hell. The Lords of the Abyss have status greater than even the highest Ministers of Hell, and follow only the Antichrist. Though any Minister of Hell who dares to summon one undoubtedly has a good reason to do so and a plan to avoid being the servant instead of the master. The Lords of the Abyss have +6 on all the listed Attributes for the Lesser Fallen, have an inherent armor of 2d+0 and ignore the first 4d of all mundane lethal damage. This makes them more or less invulnerable to any non-holy weapon, and they are quite smart enough to not fall for most tricks that mortals can come up with.

In addition, they can automatically generate a Heroic(15) temptation in any of the living who are the least bit susceptible to that sin. Holy persons and anyone else may fight this temptation with a -2 to the difficulty for each level of Piety they have. A temptation that is resisted may never be repeated. It is the nature of the Lords of the Abyss that while the living may be repulsed and revolted by their appearance, this does not affect the quality of the temptation. A successful temptation "sticks" until the terms of any bargain are fulfilled.

**EXAMPLE:** Mammon has a captive mercenary captain brought before him. A few subtle, sibilant Enochian words are enough to entice the captain's greed for gold, and he is set free, now compelled by 30 pieces of silver to betray the faithful at a key point in an upcoming battle.

If any Fallen is slain, it is banished to the Abyss, never to return. If this is an adventurer, they can make a new Fallen and start over, but that particular Fallen has lost their one and only shot at redemption. There will never be more than six times six times six Fallen, and each one unmade is gone, never to return.



**Escalation Three: The Living** - Each paladin and holy man receives the secret name of seven Lesser Fallen, three Legions and one Lord of the Abyss, names which cannot be spoken or understood by anyone else. This person will know these demons on sight, and feel the direction and approximate distance to each if and when it appears in the world. The name, if spoken where the demon *could* hear it, will be a 3d+0 lethal attack that is not affected by armor or other abilities. The name, once uttered to cause the demon harm, is spent, and will have no effect on the demon in the future. No two paladins or holy men will know the same demon names, and it is likely that not all of the demons will be known. All Fallen names are in Enochian, and with the name comes the ability to speak that word in the divine tongue, but to speak it in the presence of any but its target may cost the paladin the ability to speak for several days.

If there are no paladins, holy men gain the ability to consecrate paladins from those they deem worthy, and if the candidate slays a demon after being granted such status, they will be given the names of the demons in a vision that is memorable but indescribable.

**Escalation Four: The Undead** - The resurrection of the evil dead. All those whose bones remain, and were buried outside of consecrated ground for all of time shall rise as an army of skeletons, with no goal except to tear the living limb from limb. This shall happen only in *one* place, that where evil is most threatened by the living. The undead for scores of kilometers in every direction shall converge upon the threat to their existence, and throw themselves at it without hesitation or thought for their continued existence. All the living who witness this event shall be forever fearful of the dark and that which lurks in shadows.

**Escalation Four: The Living** - The resurrection of the faithful. All those who have perished in the service of the Divine and who are buried in consecrated ground shall rise as spirits in fine raiment, wielding swords of righteousness. This shall happen only in one place, that where evil is strongest in all the world. Each spirit shall strike a holy blow, and then vanish in a shaft of sunlight that streams upwards towards heaven. All the living who witness this event shall have a faith such that they will never fear death, and can resist any coercion that would turn them from the Divine.

After the final battle and its aftermath, the scales will be irrevocably tipped one way or the other. And not necessarily for the side that wins that battle. The undead may rise as a mass of skeletons, yet be beaten back, their numbers now forever diminished. Or, the forces of good might triumph, slaying the Antichrist, but leaving other areas unprotected, which are plundered and burned by the undead, magnifying their numbers where the living cannot oppose them.

But, in any case, the final result is sealed. It may take years or even decades, but the outcome has been determined. The living shall push back and eventually unmake the undead, or the undead shall make the Earth into the Abyss, a place completely absent of the presence of the Divine, where only the trappings of faith remain, and the undead watch gibbering from the shadows, toying with the living who have blinded themselves to the evil that surrounds them as the only means of retaining their sanity.



▼ **THE SEVEN SEALS** - *And I saw in the right hand of him that sat on the throne, a scroll, sealed with seven seals - Revelations 5:1.* This scroll marks the beginning of the End Time, the start of a **Dark Millennium** campaign, starting three days before Easter in 1033CE. Over the course of a campaign, all seven seals on the scroll will be broken, the last of them portending another seven events. Each seal could be separated from the next by months, years or even decades. The Book of Revelations lists the seals and other events, but only a few in the Church have access to the Secret Revelations, things written by Saint John but deemed too terrible for any but the leaders of the faithful to know about. The Revelations known to most are simply the *edited* Secret Revelations, telling much but not all of what is prophesied to happen.

**The first seal** - *And I saw, and behold, a white horse, and he that sat on it had a bow, and crown was given unto him, and he went forth conquering.* The first seal prophesies the birth of the Antichrist, and the rise of the undead. The first seal is broken a few months before the start of a **Dark Millennium** campaign, with the effects you have already read about.

**The second seal** - *And there went out another horse that was red, and power was given to him that sat on it to take peace from the earth, and that they should kill one another.* The second seal prophesies both the rise of the undead as a force to match the living, and the living fighting amongst themselves, blaming each other for the calamity. The second seal will be broken in the first few months of a campaign, when the threat of the undead is realized, their numbers swelling due to inaction and fear among the living. The Antichrist shall be born between the breaking of the first and second seals.

**The third seal** - *And I beheld, and lo, a black horse, and he that sat on it had a pair of balances in his hand.* The third seal portends famine. There will be a terrible storm that rolls across the land near harvest time. Hail flattens fields, floods wash away crops or damp rots them in the field. It will be a Hard(11) task for subsistence farmers to meet their taxation and personal needs, and for those who have to purchase or trade for food, prices will be double for a full year. Lords may be forced to send men-at-arms to take what the peasantry will not give willingly, and many shall starve.

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**The fourth seal** - *And I looked, and behold, a pale horse, and his name that sat on him was Death. And power was given unto him over the fourth part of the earth, to kill with sword, and with hunger and with the beasts of the earth.* The fourth seal follows in the winter of the third seal. The winter shall be cold and brutal. Those left without food by the third seal shall starve. They shall kill each other for food, and wild animals will exhaust their normal prey and may lurk about settlements, hoping to pounce upon the unwary.

**The fifth seal** - *And it was said unto them who were slain for the Word that they should rest yet for a little season, until their fellow brethren should be killed as they were.* The fifth seal portends a dark time in the year after the fourth seal, or perhaps the year after that. The undead shall make great advances, slaying many of the living, though not generally increasing their own numbers. News of great massacres shall work their way across Europe, cities thought impregnable completely wiped out.

**The sixth seal** - *And lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became like blood.* In the autumn of some year after the fifth seal, after the harvest is safely in, the earth shall spout fire in several places. Cities near these volcanoes shall be tumbled to the ground, ash shall fall like snow, and for weeks, the sky will be dark enough that the undead can move in daylight without penalty. The breaching of many city walls, combined with fear by the living and daytime activities of the undead will cause the populace in many areas to panic and become irrational. Secular and religious authority will be all but ignored until a terrible ice storm and cold snap forces the living under cover, and both clears the skies and makes travel and footing nearly impossible for the undead (many of whom will freeze solid until spring).

**The seventh seal** - *And when he had opened the seventh seal, there was silence for about the space of half an hour.* Time for the Divine flows at a different rate than it does for the living. When the seventh seal is broken, the world goes quiet for months. Both sin and virtue are seemingly stilled for both living and undead. It is a time for negotiation, alliance, healing, rebuilding, recovery. The undead will feel no need to attack the living, nor become restless for failing to feed. The living will feel no need to strike back at the undead, or if they do, other things will seem more important. The world pauses, and waits for the seven trumpets to be sounded.

▼ **THE SEVEN TRUMPETS** - *And the angel took the censer, and filled it with fire, and cast it upon the earth; and there were thunderclaps, and lightnings, and an earthquake. And the seven angels who had the seven trumpets prepared themselves to sound.* The seven seals were not really the making of events to happen, but rather a statement of prophecy of events the Divine had destined to happen. The seven trumpets announce a shift in the war between the Divine and the Dark Lord. Men still must fight the undead, but the hand of the Divine will be manifest on Earth. This is a good thing, since after the sixth seal, the living are in really bad shape, and the undead seem poised to overrun the world of men. But, the hand of the Divine will work in ways that try men's souls and bodies, and they simply must have faith that it is all the plan of the Divine.

**The first trumpet** - *The first angel sounded, and there followed fire and hail mixed with blood, and they were cast upon the earth; and the third part of the trees was burnt up, and all green grass was burnt up.* There will be a dry summer, and then a meteor storm in the form of fractured comet shall strike the earth. Fires will rage across Europe's old growth forests, grain will burn in the fields, and cities will be reduced to little more than stone walls and scorched timbers. This will all happen in a matter of weeks. The suffering felt by the living is immense, but that felt by the undead shall be worse, for the worst of the damage shall be in the areas where they were the strongest.

**The second trumpet** - *And the second angel sounded, and a great mountain burning with fire was cast into the sea, and the third part of the creatures were in the sea died, and the third part of the ships were destroyed.* The rocky core of the comet will fall to earth, causing great tidal waves and coastal destruction. Cities held by the undead shall be almost completely washed away, while those held by the living will merely suffer severe damage to ships and port facilities. The water cast into the atmosphere by the impact will bring great rains that put out any fires remaining from the first trumpet.

**The third trumpet** - *And the third angel sounded, and there fell a great star from heaven, burning as though it were a lamp, and it fell on the third part of the rivers, and the third part of the waters became poison, and many men died of the waters, because they were made bitter.* The tail end of the cometary stream shall strike the earth. The effects of the first three trumpets shall be felt in the fourth, but in the meantime, the amount of death and destruction will be felt in a corrupting of many water supplies. The undead shall be unaffected, but the living who are unwary shall sicken from drinking water whose taint cannot be removed by simply making it into ale. It is a Challenging(9) Health task to avoid taking ill, which does 1d+0 lethal hits within a few hours, 1d+0 more the next day, and counts as a crippling injury for healing purposes. Healing cannot occur at all as long as no uncontaminated liquids are available.

**The fourth trumpet** - *And the fourth angel sounded, and the third part of the sun was smitten, and third part of the moon, and the third part of the stars, so that the third part of them was darkened. And I heard an angel flying through the midst of heaven, saying "Woe to the inhabitants of the earth by reason of the three trumpets that are yet to sound!"* The fourth trumpet is the result of the smoke from the fires across the earth and the dust and water tossed into the sky from the first through third trumpets. This shall last for weeks, and be dark enough that the remaining undead can operate without penalty. Their numbers shall increase because of the effects of the third trumpet, but they shall not be organized well enough to resume major attacks upon the living. Which is a good thing, for while the numbers of the undead have been cut by over a half, the numbers of the living have probably declined by a quarter.

**The fifth trumpet** - *And the fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the keys of the bottomless pit. And there came out of the pit locusts upon the earth, and unto them was given power as the scorpions of the earth have power. And it was given to them that they should not kill men, but that they shall be tormented five months, and their torment was like that of a scorpion when he striketh a man.* The fifth trumpet heralds the arrival of swarms of poisonous insects. They will not consume the fruit or grain of the fields, nor afflict livestock to any great extent. Instead, they will prey upon the undead and all those who carry the taint of the undead from trafficking with them. The stings cause little damage, but great pain, sufficient to be a -1d penalty to most actions in the living, but only a -1 penalty to the undead. The swarms will arrive in the spring, and not abate until the fall.

**The sixth trumpet** - *And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, to slay the third part of men. And the number of the army of the horsemen were two hundred thousand, and I heard the number of them.* The steppe nomads who have had their own problems with the undead, have lost their battle. The tribes who inhabit the eastern plains are now an army of mounted undead, who will sweep west like the Mongols would have in future centuries. Their tactics and numbers will devastate eastern Europe for thirteen months.

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▼ **THE SEVEN THUNDERS** - Sometime between the sounding of the sixth and seven trumpets, an angel with a voice of seven thunders shall utter seven pronouncements. The Revelation has these sealed so that none may know them, but the Secret Revelation hints in symbolism about what the angel thundered.

Mostly, they are not events, but predictions, a sort of if-then-else tree of possibilities, hinting at what will happen if certain other things come to pass. This includes the outcomes that result in a thousand years of peace and harmony for the righteous, a thousand years of damnation for the earth while the Divine regroups and prepares to pour the bowls of wrath, and several intermediate outcomes, one of which could result in the world we live in today, waiting for 2033CE and the final apocalypse.

The Church did not want this kind of uncertainty as public knowledge. If you claim to have the backing of the all-powerful, you can't really preach that you *might* ultimately lose... Only the Pope and the Papal archivists with three levels of Status know of the writings of the seven thunders. Even those who know of or have read the Secret Revelations do not generally know that there are parts of that document kept secret from them.

Later in a campaign, the existence and contents of the seven thunders might be a mini-campaign unto themselves. Those outside the inner circle who know the contents of those ancient writings could be too much of a risk to be allowed to live, which leaves the Church in the position of protecting the flock by committing the gravest of sins, which would leave them open to machinations of the evil they are fighting against.

**The seventh trumpet** - *And the temple of God was opened in Heaven, and there were lightnings, and voices, and thunder, and an earthquake, and great hail.* Like the seventh seal, the seventh trumpet is a pause before the storm of the seven bowls of wrath, granting the faithful a glimpse into eternity to give them the strength to endure what is to come, and showing the undead the power and majesty and futility of what they are up against. For a space of days to weeks, nothing happens. All on both sides are too awestruck to do anything. Those who are evil know that for them there is no forgiveness, while the faithful know that if they persevere, paradise is theirs. No one is morally "on the fence" after the seventh trumpet. You know what side you are on and who you will be counted with.



▼ **THE BOWLS OF WRATH** - After the seventh trumpet, the seven bowls of wrath are poured upon the earth. The Divine is, well, pissed off. If you felt the seven trumpets were bad, the seven bowls are where the Divine takes off the velvet glove and shows the *really* big iron fist underneath. The pouring of the bowls implies that the living have failed, and the Divine is ready to write the whole thing off and start over. A campaign cannot realistically continue past this point, as the actions of mere mortals no longer have any significant contribution to the final outcome. So, while we list the bowls for the sake of completeness, full details will be lacking.

**The first bowl** - *And the first angel went and poured his bowl upon the earth, and there fell a foul and painful sore upon all who had the mark of the beast, and upon them who worshiped his image.* All the undead and all the living who fall on the side of evil take 1d+0 lethal damage.

**The second bowl** - *And the second angel poured his bowl upon the sea, and it became like the blood of a dead man, and every living soul died in the sea.* Everything in or on the sea dies.

**The third bowl** - *And the third angel poured his bowl upon the rivers and wells, and they became blood.* All sources of fresh groundwater are tainted in the same way as the oceans, becoming utterly undrinkable and poisonous.

**The fourth bowl** - *And the fourth angel poured out his bowl upon the sun, and power was given unto him to scorch men with fire.* The world acts as though it had no ozone layer. Exposed skin gets brutally sunburned very quickly.

**The fifth bowl** - *And the fifth angel poured his bowl upon the throne of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain.* The sun goes dim and the world turns so cold that men will cut themselves just to see if their frigid extremities still have life in them.

**The sixth bowl** - *And the sixth angel poured out his bowl upon the great rivers, and their waters were dried up, that the way of the kings of the east might be prepared.* Whether by heat or by cold, the headwaters and tributaries will cease to flow, and the bloody rivers of the world will run dry.

**The seventh bowl** - *And the seventh angel poured out his bowl into the air, and there came a great voice out of heaven saying, **It is done.*** Show's over. Greatest earthquake in history, mountains are flattened, islands submerged, storms like none have ever seen, and a rain of 50 kilogram rocks will cause the survivors to finally invent some new forms of profanity.

▼ **THE ANTICHRIST** - A woman who was with child when she rises as an undead may yet give birth in an unholy mockery of life. This shall happen only between the first and second seals. Born of an undead mother near the start of the End Time, the Antichrist is but one of many who have this origin. All such children will have a special status among the undead, who will revere all of them, and do anything required to protect them. They will grow and mature normally, with all the powers and abilities of a *cruentos*. Intelligent, cunning and absolutely evil, they will gravitate to positions of power as they mature, knowing of their potential, and knowing that there are many others out there like them.

But there can only be *one* Antichrist. All of the potentials shall eventually have to decide who shall be foremost, and given their nature, the only way to do this is to remove all competition. This will happen at or by the time of the Battle of the Lost, and the remaining evil child shall become the first and foremost Minister of Hell, to which all other undead give allegiance and obedience. In addition to the powers of a Minister of Hell, the Antichrist can speak to or through any undead. Under one leader, armed with the ability to communicate plans over any distance, the undead shall become not just a fragmented and fractious batch of evil creatures, but a single hammer that can be wielded to crush its opposition and bring the Abyss to the Earth and all who dwell there.

▼ **LIVING IN THE DARK MILLENNIUM** - For many, many people, life will be much the same as it would have been without the seals being broken. As the saying goes, "when you're behind a plow, the view never changes". Instead of the fruits of their labor being taken to help support a Crusade against the infidels, it will be taken to support a crusade against the undead. Instead of losing their crops and lives and being refugees because of warring lords, they lose because their lands are a battleground between the living and the undead.

Adventurers hopefully will avoid much of this, though it is likely that any noble adventurers will lose holdings, wealth and fortifications in the conflict. They just won't lose *everything*.

Living in a world where the dead walk will cause some radical changes in the way people interact with each other, for better and for worse, but mostly just *differently*. There may be formal changes in the way people treat each other, local changes based on a particular culture, and superstitions that may or may not have some basis in fact. For instance, all undead take a penalty when operating in sunlight, but it is not a *large* penalty. In some places, people might not even notice the difference. In others, perhaps the undead shun the sunlight, giving rise to a false belief that it is perfectly safe to travel during the day.

▼ **THE WEIRD 11TH** - Wars are times of change, and often this is technological and ideological change. We've portrayed **Dark Millennium** as a largely historical setting, but where it goes from there is up to you. A campaign can run long enough for *big* changes to happen in the way people think or the way things are done. What exactly does this mean?

At this point in time, Europe is the technological and cultural backwater. Scientific thought is much more advanced in the Islamic sphere, and cultural advances are also more likely in China or the Middle East. The sciences of optics, medicine and alchemy are all more developed *outside* of Europe. After all, gunpowder has just been invented in China, and they are already using paper money. In addition, Islamic and Chinese spheres tended to have more religious tolerance, though they were no more likely than European leaders to allow ideas that would challenge the *status quo*. While European "libraries" might have dozens to hundreds of volumes, many Islamic libraries had *thousands*. Some historical advances are listed below (dates will vary with source and definition of widespread use of the advance).

Historical date	Advance	Where?
≈650CE	distilled alcohol	China
≈725CE	mechanical clock	China
≈830CE	algebra	Arabia
≈850CE	astrolabe	Arabia
≈850CE	gunpowder	China
≈952CE	decimal fractions	Arabia
≈975CE	arabic numbers	Arabia
≈1023CE	paper money	China
≈1040CE	movable type	China
≈1044CE	military rockets, bombs	China
≈1050CE	arbalet	France
≈1086CE	magnetic compass	China
≈1100CE	magnifying glass	China

What we're getting at is that it would not be too far-fetched for adventurers to eventually be lobbing crossbow-launched grenades, built from printing press-produced pictorial instructions, synchronizing operations with mechanical clocks, distilling the crude oil that seeps from the ground in parts of Sicily and Armenia to power flamethrowers, performing battlefield surgery with Arabic medical tools, Afghani opium anaesthetics and antibiotics derived from ancient Egyptian beer recipes!

As another aside, there may be no elves in **Dark Millennium**, but that does not mean an absence of ancient, mythical peoples. The Neanderthals most likely died out over ten thousand years ago, but it might be that pockets of these not-quite human people survived significantly longer. In the early 1900's a very Neanderthal skeleton was found in Poland, buried in riveted iron armor, along with iron spear heads. It may be that in the 11th century, the last of an ancient, not-quite human people still hid in the rugged Pyrenees, Alps or the Khazaria region of Hungary. Maybe they are as human and souled as the rest of mankind, and thus equally threatened by the First Seal. Or perhaps they are an aspect of Creation left out of the Scriptures, a sort of Divine oversight, a people gifted with intelligence and life, but destined for neither heaven nor hell. Their outlook on the conflict would thus be significantly different than humanity, and humanity would view them with great suspicion. Maybe they would help us because it was the right thing to do. Maybe they would help the Dark Lord, seeing that the end of humanity could prevent their eventual extinction. Either way, like we do with so many other quasi-threats, humanity might feel compelled to wipe them out, just to be sure.



ADVENTURES

Now Asmund the viking heard of this marriage, and set out to meet Ogmund. He bade him fight, and Ogmund agreed.... Then they both went to the fighting holm and fought. The viking laid bare his side, but the sword would not bite upon it. Then Ogmund whirled about his sword swiftly and shifted it from hand to hand, and hewed Asmund's leg from under him: and three marks of gold he took to let him go with his life.

- from **Kormak's Saga** (13th century)

▼ **INTRODUCTION** - To help you get started in **Dark Millennium**, there are three short adventures to get you on your feet, and to highlight that while there is a whole lot of undead-dismembering going on, there are also internal battles to be fought, inner demons, tests of character, and the nature of sin in your fellow man. Naturally, if you are going to be playing **Dark Millennium** rather than gamemastering it, you should skip to the next chapter. *Peeking would be a sin...*

Each adventure can be run as a standalone item, or expanded or used in a larger subplot. The personalities the adventurers encounter might never be seen again, or could turn into recurring allies or foes. *People have long memories.* Both favors and insults, victories and humiliations can come back for good or ill, even years down the line.

For experience purposes, each of these is a short adventure, but each has the opportunity to let players come up with clever ideas and make tough choices, and could be worth up to 5 experience points in an exceptional circumstance.

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▼ **SINS OF THE FATHERS** - This adventure can start anywhere, but preferably in an area where the undead are known to be nearby, though probably not in sufficient force to challenge local authority. The dead hunger, and this can make them act irrationally, but they *aren't* suicidal, if that concept can even apply to one who is already dead.

People are generally edgy, and some may have better reason than others, including the adventurers. Financial reverses, being far from home, family issues, bad weather or even difficulties of a romantic nature can put one in a bad mood. Still, it comes as an unpleasant surprise to find a scruffy and foul-smelling raven perched on one's windowsill shortly before dawn, eyeing the adventurers with shiny, corpse-eyed malice before it wakes up everyone in the room with a hoarse cawing and flaps off into the pre-dawn sky.

Word may spread of this, though not too far. If the adventurers were alone in their lodging, they can keep it to themselves. If others witnessed it, the suspicion will fall on the highest status individual (*he's been marked by the Dark Lord, stay away from him!*), or the most outcast of them (*I heard the gypsies are in league with the Dark Lord!*). Either way, no one wants any bad fortune to rub off on them, which will make any dealings by that adventurer a level more difficult for at least the next day or so.

That night, one of the adventurers has a bad dream, one which it seems they should remember in its unwholesome clarity, but which is lost in the chaos of the moment. They awake from the bad dream to an unmistakable stench, and a shuffling in the darkness of their quarters. If they were in such a place as to have a secure, locked door (and no windows large enough to climb in), the smell will be fainter, and perhaps there will be slight sounds of a commotion from without.

Depending on the exact situation, there will be one or more *pedes* or *voros* trying to reach the adventurer. If the situation allows distinctions to be made in the darkness, the *pedes* are particularly trying to reach the adventurer's possessions, which might be something the adventurer keeps nearby, even when sleeping. These *pedes* are armed only with knives, and have no armor. If the adventurers were in secure quarters, any guard outside their door has been slain or is under attack, otherwise the situation is chaotic and mostly dark, only the faint light of shielded candle lanterns carried by the *pedes* to illuminate the scene.



One of the adventurers is in possession of a tainted item (page 3.10). Probably a sword or a knife, though it could be something simple as the mug most people carry to drink from. It was somehow used in the commission of a mortal sin, and is desired by a *cruentos* or unholy one to help further their ambitions. How they came to know its general location is unknown, but the raven was sent to spy and find its exact whereabouts.

If the fight is not resolved in short order, it will be clear that the *pedes* are looking for something. They will be concentrating their efforts on the person in possession of the tainted item, or one *pedes* will be rummaging through things, while the others defend him (or her). If the thing is acquired, the *pedes* will immediately break off the attack, and devote all their efforts to getting themselves and the item away. This could involve such extremes as throwing themselves or the item out a window, regardless of height, hoping to either survive or get the item to a confederate waiting outside.

Regardless of the outcome, no one is going to get any more sleep that night. The morning will bring several possible resolutions. If the *pedes* got the item they wanted, things will go back to normal for the adventurers, less the item and anything that was damaged. If there is someone of higher or equal status who can raise a ruckus, or an Enemy to complicate things, this might happen. People may have been injured, there may be accusations of complicity or possession of unholy relics and so on.



If the *pedes* did not get the item, the level of overall security is raised a bit, and another direct assault is unlikely in the near future. Anyone who was supposed to be guarding the perimeter or town walls is going to get a talking to for failing in their duty. If there are clerical authorities about, the adventurers will certainly be questioned, and their possessions examined, but unless there is a holy man there, there is no way to identify a tainted item, and even so, it is just a "bad feeling", and the clerical authority will only be able to request (not demand) that the item be given up for further examination. Church officials will be interested in its origins, and may investigate further to see if they can find out anything damning.

If the adventurer keeps the item (especially if no one knows which of their possessions is tainted), the gamemaster can start playing with the taint, applying secret modifiers to the difficulty the adventurer has to meet to avoid a particular temptation, whether it be lust, excessive gambling, violent temper, intolerance or whatever. The taint is not something that is immediately obvious, but it serves to draw the person deeper into that sin.

If the *cruentos* who desires the item does not get it through force, they may attempt to acquire it through subtlety. As one able to mimic the living, the *cruentos* can move in certain human circles and let it be known that he is interested in buying a certain object, one whose description can only be matched by the tainted item, like a dagger with a silver-chased rose on the crosspiece, or a set of ivory dice with carnelian pips, or such. It may take a while, but the price offered is high enough to be worth pursuing, but not so high as to be immediately suspicious. There is enough money involved to buy it from an adventurer for a more than its replacement value and still sell it to the *cruentos* for a profit, and enough incentive for a thief to attempt a mugging to steal it.

If the *cruentos* is going to linger in the area, he will be observant for chances to ambush a group of adventurers outside the safety of town walls, but not at the risk of losing too many *pedes*. The tainted item is worth something to him, but not worth the risk of losing more than a handful of his foot soldiers for. If the *cruentos* is passing through or is not in a position to follow mobile adventurers, he will simply remember who has the item. Being evil and selfish, the knowledge is not something he will share, though he might trade or sell that information to someone else. As long as the adventurer retains the tainted item, there will be someone interested in it...eventually.

▼ **FEET OF CLAY** - Adventurers are passing through the town of Barto's Crossing, a community at the junction of two little-used roads, on the fringe of its overall lord's territory. Odds are that they will spend the night there. Depending on their status, they may simply be sleeping in someone's hayloft, or dining and guesting with the mayor. Either of these or anything in between is possible.

Jeanne, the baker's widow, makes a pittance by offering space to travellers, and a few obols by cooking a few times a week for the mayor's household. Mayor Fangren, portly and quite full of himself, is fond of Jeanne's cooking, and has had his eye on her as well. His wife, unhappy but intimidated by her husband's will, notices, but says and does nothing as the Mayor's sinful advances become more overt, not to the point of threatening her employment (which would get her out of the Mayor's household), but he can make her life miserable in other ways if she does not accede to him. If adventurers are staying with the Mayor, they will see the undercurrents of what is going on, but should probably not abuse their host by actually saying anything about it. If they are staying at Jeanne's, she will have to leave at some point for her cooking duties, and it is clear there is no love lost between her and the Mayor. She will not go as far as to say anything specific, but it is easy enough to read between the lines. An attractive young widow, an older man in a position of power...

Jeanne's husband, Thomas the baker, was, like all the men of Barto's Crossing, part of the town militia in these troubled times. He, and the other five men in his patrol, were slain by *pedes* while doing a routine patrol on the north road out of town. Three of them were consumed for food. The other three, including Thomas, rose the next sunset as *pedes*. Thomas, damned but still with mortal feelings, found he and his companions had been betrayed, deliberately sent into an area where a superior force of *pedes* was suspected to be.

Two weeks later, freshly fed on the flesh of an unwary traveller, Thomas the *pedes* snuck to the edge of the woods outside town, where Jeanne would go to find seasoning herbs for her cooking. There, despite the risk of being found and the harsh light of day, he confronted her. He stifled her first scream of horror, and with genuine words of affection told her of what had happened, and how he had been betrayed by the Mayor simply to get Jeanne into his bed. Thomas, while still holding feelings for his wife, is also a damned and evil soul, and is using her as a tool of revenge. Jeanne, heartbroken, is willing to damn herself to get that revenge. And this is the situation when the adventurers show up in town.

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*Pedes* activity seems to increase during the night, as flimsy barricades of brush and branches are visible on the roads on the edge of the woods. This is an infrequent but not unexpected event. The *pedes* are daring the townsfolk to come out and do something about it, which they do. The *pedes*, not wanting to fight under the sun, put up only token resistance and retreat back to the unpopulated woods where their hidden camps are, and by early afternoon, the roads are clear again. Adventurers with fighting prowess are expected to help in this endeavor, since they presumably plan to use the roads themselves. It is suggested that as long as the *pedes* are agitated, it might be a good idea to stay in town for a few days. The *pedes* have been known to put blockages further down the road sufficient to delay even mounted travellers from reaching a guaranteed safe haven before nightfall. Further patrols in the next day or so will determine if the roads are clear.

The increased *pedes* activity is the sign that Thomas told Jeanne to watch for. Jeanne is literally hell-bent on revenge. On the Mayor, for sending her husband to his death. On his wife, for not standing up to him and allowing such behavior. On her neighbors, who began whispering behind her back about what they think she is already doing with the Mayor. And as for the adventurers and the townsfolk she doesn't know, she simply doesn't care what happens to them. She does not simply want to kill the Mayor, for he would rise again as a *pedes*. She wants him to be consumed utterly.

Her plan depends on where the adventurers are staying, and the adventurers can either be part of the plan, or impediments to it. As a cook, she has the run of the Mayor's house, and it is not at all suspicious to see her there. Her intent is to find some fighting men, provide them with an "early dinner", maybe along with some cheap wine or ale. The dinner is poisoned, more than enough to kill a man, and the wine or ale is merely to provide something to explain the early stuporous symptoms of the poison. If she thought she could get away with it, she would probably try this with the adventurers, but the Mayor's personal guardsmen are likely to be more trusting. For any adventurers staying with her, she will simply arrange for any bread or ale in the house to be spiked enough to render them sleepy (make a difficulty 11 Health roll. Take 2d+1 non-lethal Hits over the course of an hour, +1 Hit for each point the roll is failed by, -1 Hit for each point the roll is made by).

After the first several Hits have occurred, the adventurers can make a difficulty 11 Awareness roll (possibly with penalties from injury) to realize exactly what has happened, and to connect this with Jeanne's somewhat improved mood and slight nervousness that seemed unremarkable earlier, but which now has sinister overtones.

If she has to, while poisoning the Mayor's men, she will sup on the poisoned fare herself, but that is not her main intention just yet. She needs the Mayor's guards to be dead before sunset, so they can rise at sunset as *pedes*. She will gladly help any of the unconscious along with a knife to the heart if it looks like they won't expire before the setting of the sun. She knows when the Mayor is likely to return from his official duties of looking important, which will be somewhat after the sun has gone down, so to satiate the hunger of the new *pedes*, she will have to feed them the Mayor's wife. An excuse to lure her down to the kitchen will suffice, or a blunt object to the back of her head will also do the trick. Any screaming will be echoed by mendacious screams from Jeanne, who will temporarily flee the house, screaming and sobbing about how the Mayor's wife threw a fit and beat her. Once any neighbors have run off to spread juicy gossip, Jeanne will go back inside.

The *pedes* will want her as well, but sated, she will be able to tell them what she intends before they tear her to shreds. With a small force of armed men, none of whom are visibly injured or rotted and who appear completely human, the goal is to force open the gate on the north road, which is closest to the surrounding forest. The several score of *pedes* lurking there will rush the gate and attempt to wreak bloody mayhem on the hundreds of unready townsfolk.

Jeanne will be in the thick of it. She does not expect or even want to survive. She is simply looking for an opportunity for more treachery, searching in particular for Thomas or the Mayor, and trying to avoid the most ravenous of the *pedes*. If she is going to die, she wants to die as cleanly as possible, to be the beautiful as possible for her undead husband. If she finds Thomas, he can protect her from the other *pedes*, and if she finds the Mayor, she will try to lure him into the clutches of the most ravenous of the *pedes*, laughing maniacally as they tear the flesh from his still-living body.

All of this is of course only going to happen if the adventurers do not interfere somehow. Like so many tales, this one has no completely happy ending. If Jeanne is thwarted early, then the Mayor's treachery goes unpunished. For who would believe the word of a woman who said she heard it from a minion of the Dark Lord? If she succeeds in murdering the Mayor's guardsmen but fails to force open the gates, then she is still a murderess, will be executed and burned. If the gates are forced open, perhaps the Mayor's treachery will be punished, but only at the cost of dozens of innocent lives.

**Aftermath** - If the adventurers were staying on the property of Jeanne, then they may be seen as possible accomplices in her ultimate treachery. If they are staying with the Mayor, then perhaps they would have been able to re-slay the Mayor's guardsmen, even in their drugged state, and be seen as heroes. Battling to re-take the north gate and hold it so that no new *pedes* could get into town will also be a tough fight, but one with a lot of visible heroism. There is not a lot of loot to be had. In any outcome where Jeanne's complicity with the *pedes* is revealed, her property is forfeit to the town, to be resold and a cut of which lines the Mayor's pockets. Of any *pedes* slain, even if they were the Mayor's guardsmen, adventurers can probably ask a share of the spoils, perhaps a spare sword or piece of armor, maybe a handful of obols. In the end, the outsiders were both the herald of the trouble, and a constant reminder of it, and no one in a position of importance, not even those whose lives were saved, is likely to be sad to see the adventurer's backs leaving town.

▼ **MORTAL COILS** - This adventure has a setting that is probably not in the home region of the adventurers, but does not have to be too far off. It is a place they would encounter while travelling, but a little bit off the beaten path.

**Background** - The weather has been wet and nasty the past few weeks, and people have been nervous, for the undead move more freely when the sun is not upon them, and fewer scouts are out and about to monitor their movements. The sun has finally reappeared, but things are still soggy. The River Eld is still too high to ford, and the nearest bridge or ferry is some days' travel upstream, so the adventurers find themselves on the path that leads by the Hospice St. Lazar. Pilgrims are fewer on the roads in these troubled times, but there is a sporadic trickle of wounded refugees and soldiers headed that way, and a noticeably smaller number headed back from the hospice (let players be suspicious, but the reason is simple enough. Many of those leaving St. Lazar are headed towards presumably safer territory, which is *not* the direction the adventurers came from).

**St. Lazar** - The hospice at St. Lazar at one time dealt mainly with lepers, but is now devoted almost entirely to the care of those injured by the walking dead. A measure of the age and perhaps the success of the hospice can be seen in the large cemetery, which has apparently been expanded at least twice since its original consecration some centuries ago. St. Lazar sits on the eroded top of a rocky promontory that forces a bend in the River Eld, a steep and treacherous two score meters down to the muddy, churning waters of the river. Protected by nature on three sides, the last side is a simple (and recent) timber palisade, inside of which are the gardens, chickens, cemetery, chapel and other hospice buildings.

The hospice is busy, but fairly efficient. Travellers are queried at the gate as to their physical or spiritual needs, and directed accordingly. Shelter and food are available for a small donation, and for those lacking in money or goods, there is always work that needs to be done. For those needing medical attention, they are directed to one of several wards that have been re-opened to the gentle breezes that constantly blow across the promontory. For those who seek the healing salves the hospice is known for, there is yet another building. Again, for those who have need but have no money, arrangements can be made, but all others are expected to give donations such as they are able to cover the cost of the preparations. The scuttlebutt is that about 1 Credit is about right for commoners, and double this for each level of Status (or apparent Status) you have.

## Dark Millennium

The effectiveness of St. Lazar's salves is the same for all, but those of higher status will find that a little extra care has been put into the preparation, and the humble pottery container the commoner gets is replaced with something a bit more ornate. One .5 kilogram container would fit nicely in your hand, and is sufficient to treat several wounds and numerous minor scrapes. It is strongly stipulated that it is for external use only and is not for wounds penetrating the chest or abdomen.

For gamemaster reference, there are no holy individuals here, but the hospice is a genuinely caring place, and many parts of its grounds are considered consecrated. This includes the herb gardens, and the medicinal salves and linen wrappings the hospice sells would be as efficacious as holy water in treating wounds left by the undead.

**Crisis!** - Most travellers to St. Lazar stay overnight, since the trip from just about anywhere else takes most of a day and no one wants to be out on the road after dark. This gives the monks of St. Lazar a chance to attend to the spiritual needs of visitors, since not attending the evening sermon would be a considerable breach of courtesy for guests, and the monks have a pretty good choral section to uplift the spirits of the downhearted.

The monks of St. Lazar are up before dawn, as is most everyone else, to make the most of daylight for travelling. At morning prayers, sometime in the half light before sunrise, there is a commotion of some sort at the rear of the chapel, and a mud-stained and somewhat impoverished-looking knight gets the attention of the hall by rapping the iron-shod butt of his spear on the flagstones, though it seems he is leaning on it more for support than for getting attention.

"The pedes. They march upon St. Lazar!"



And then, obviously exhausted and having delivered his message, he collapses. There is an obvious hubbub and incipient panic, though any adventurers with Status or good leadership abilities may be able to calm down the most fearful to where some calm and order can be maintained.



### Sir John of Mansein

Strength: 2d+2  
 Agility: 2d+2  
 Awareness: 2d+1  
 Health: 3d+0  
 Will: 2d+2  
 Fate: 0d+2

#### Skills:

Brawling: +0d  
 Spear: +1d  
 Equestrian: +1d  
 Scrounging: +0d

#### Traits:

Status  
 Secret  
 Pain tolerance

Sir John is youngish for a knight, and this is too true. He was a squire when his lord, Sir Bretle, took a mortal wound from a *pedes*. Dying, he bid his squire to take up his arms and continue the good fight. So, while "Sir John" bears the authentic heraldry of his lord, he has never been confirmed or recognized by Sir Bretle's lord. Given how far he is from home, it may be months before word of Sir Bretle's death even gets back to his holding. In the meantime, "Sir John" is doing the best he can as a sword for hire, using his dubious status to command more wages than some commoner who got a hold of a weapon and some armor. As long as he can fight, no one cares what name or lineage he claims, and Sir John does not care who he works for, so long as the money is real and he does not have to show his face in Sir Bretle's territory.

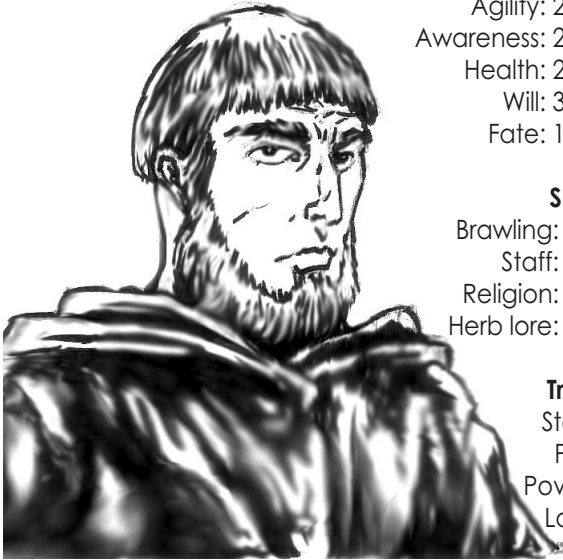
Sir John's armor, horse and weapons are not the best, but they are serviceable. He will have recovered enough from his exhaustion to be useful by the end of the day, but neither he nor his horse are up for battle or hard riding for at least several hours after arriving.

The highest point of St. Lazar is the bell tower of the chapel. By the faint light of the coming day, the shadowy river valley can be seen. Perhaps at the edge of sight are occasional flickers from the gates of towns some great distance away, but what is of more concern is the handful of flickers approaching from the other side of the river. It is far too dark to see anything significant, and the rush of the river covers any sounds that might be made by a host on the other side. But as the sun rises over the forested valley, it is clear that there is an army of *pedes* there, even some mounted on steeds as unholy as their riders. As they crowd the banks of the swollen river, some of the *pedes* are overcome by the presence of the living and dying far above them in St. Lazar, and they wade blindly into the muddy water, only to be battered to pieces on the rocks and disappear in the turbulent flow. After a few of these unsuccessful attempts, one of the leaders mouths a command unheard from St. Lazar, and the remainder cease crowding the bank. He draws a black blade, points to what are apparently his knights, and gestures up- and downstream. The force of *pedes* seems to know the area as well as anyone else. A smaller contingent of the *pedes* head downstream, while the bulk of the force heads upstream, where the nearest crossing is, perhaps half a day's march away.

The host of *pedes* is not huge, perhaps only a few thousand. The adventurers may have seen larger. They can conjecture the origin of this force if they wish, but it is simply a regrouped force from a lost battle a week's march away. The poor weather allowed the *pedes* to march night and day under the harsh leadership of the *cruentos* commander and his knights. Their goal was to outrun pursuit, and find a few small towns to plunder for goods and fresh "recruits". But for one reason or another, they felt drawn to St. Lazar as a place that despite its low population, was worth razing and defiling. The vanguard of the *pedes* force *could* be here by nightfall.

What is clear to anyone who has a few battles under their belt is that St. Lazar has neither the defenses to halt this force, nor the able-bodied men to man those defenses. St. Lazar *will* fall, and fall quickly.

The problem is this: Not to save St. Lazar, which is in all likelihood impossible, but what to do with the wounded, of which there are a few hundred. At best, no more than the most able-bodied half can be evacuated fast enough to reach a more secure town ahead of the pursuing *pedes*. *The rest will have to be left behind*. Not only is this a tragedy, for they will surely die, but they will also become new *pedes*, and join the ranks of the undead.

**Brother Joseph**

Strength: 2d+2

Agility: 2d+1

Awareness: 2d+2

Health: 2d+1

Will: 3d+0

Fate: 1d+0

**Skills:**

Brawling: +0d

Staff: +0d

Religion: +1d

Herb lore: +0d

**Traits:**

Status

Piety

Poverty

Lame

Brother Joseph joined St. Lazar's several years ago, after the death of his wife. While other monks at St. Lazar's are married (remember that this is before the Church mandated celibacy), Joseph has remained single, if not entirely celibate. He was lamed in a minor border scuffle many years ago and was nursed back to health if not wholeness here at St. Lazar's. He made a marginal living as a farmer until he decided to give up the secular life. He has no ties to the world except St. Lazar's, and he will not abandon those in his care. If anyone stays behind with those too wounded to travel on their own, he will be among them.

**What to do?** - There are a few possibilities that the adventurers might consider. Keep in mind that every minute they discuss is a minute that they are not acting. For the first hour or so, the monks will be busy trying to organize what supplies they can save and figuring how to ready the most able of the wounded to travel, but after that, every second wasted is an enemy army one step closer to St. Lazar's palisades.

**Head them off at the pass?:** Someone might consider trying to lead a cavalry force to the bridge upstream, to set fire to it or otherwise render the river uncrossable. This is probably not workable. The road is just as good on the other side of the river, and the undead steeds of the enemy knights will not tire like mortal horses. The enemy cavalry is small in number, but they are riding hard to secure the bridge, and there is no guarantee that advance scouts are not already in the area. Adventurers might fight a successful delaying action, but it would only buy them a few hours.

## Dark Millennium

**Vespillonis**

Strength: 5d+0

Agility: 2d+0

Awareness: 1d+2

Health: 2d+1

Will: 2d+1

Fate: 0d+1

**Skills:**

Brawling: +0d

Running(x3): +2d

**Traits:**

Blessing (-1d from non-lethal hits)

Blessing (extra endurance)

Dislikes sunlight

Vulnerable to holiness

Literally, a "corpse-bearer", usually associated with the poor, but in **Dark Millennium**, the term used by the Church to denote an undead horse. A *vespillonis* has all the behavioral characteristics of a horse, but also a cunning and viciousness towards the living that is beyond mere animal intelligence. While it will gleefully stomp and tear at the living, if it was a vicious beast in life, it will require a strong undead to master it in death.

**Improve the defenses?:** St. Lazar was never meant to be a fortress. It's location is superb for it, but it also in a location that is useless for a fortress. The better road is on the other side, the river is not navigable here, and it is nowhere near a border that needed guarded. In the course of a single day, the defenses might be improved somewhat, but only by using the manpower that would be needed to evacuate the walking wounded, and even the improved defenses would not hold against the force being brought to bear.

**Run for help?:** No one could possibly get here in time. Even the forces pursuing the *pedes* army are days behind them.

**The Unthinkable?:** To murder the most severely wounded and bury them in consecrated ground is *not* going to happen. It would put the murderer's soul straight into the enemy camp, and the monks would physically prevent it if it were attempted. Nor can the most injured be expected to take their own lives, for this would also be a mortal sin that would imperil their soul and also keep them from being buried in consecrated ground.

**Solutions - Mortal Coil** is meant to be a serious moral quandry more than a demonstration of martial prowess, though there will likely be a bit of that at the end as well. There is *at least* one solution, and the players may come up with others...

If no one comes up with it themselves, in the last few hours, an acolyte will hesitantly suggest that graves be dug in the consecrated ground for those who must remain, their beds be placed in the graves and they be given the last rites. That is, if they are slain by the undead while already *in* their consecrated graves, they will not rise again. Doing the digging and the rituals at the last moment will take all the effort of those who are remaining, and their escape will be by no means certain. They might want to dig graves for themselves as well, just in case their retreat is cut off and they have to make a last stand inside St. Lazar's. While some may be loath to give the *pedes* more weapons, the monks will not deny any who remain a weapon of some kind so that they may try to deal a final blow to the Enemy. A few of the monks, though not fighters, will choose to stay. They will not abandon those placed in their care, even unto death. As adventurers leave, they will see these brave souls digging their own graves, and granting benedictions to those about to meet their Creator. Though there will be no survivors, of these individuals are saints and relics made.

**No easy out** - Unless the adventurers fled St. Lazar's at the first sign of trouble, they are likely to run into some *pedes*, or maybe even some mounted *cruentos*. The early part of the *pedes* force will be on the road as the last of the injured are leaving, and it will be up to those with steel and strong arms to deal with the first dozen or so, to buy time or prevent them from reporting back to their leaders about how close the fleeing wounded actually are. The undead are not afraid of death for obvious reasons, but they do have some sense of self-preservation. If things start to go badly against the *pedes*, they will retreat, and it is up to the adventurers to bloody their noses and make them think twice about going down that road, at least until the main force shows up. And by then, the wounded will have enough of a lead that they can make it to the safety of a nearby walled town.

**Aftermath** - St. Lazar's will fall, probably before sunset. The fires of the burning buildings will light the sky for a few hours after dark, a pillar of fire that leads to nowhere. However, this will also be a beacon for the pursuing army. By the next night, the *pedes* will be heading towards the walled town that the wounded retreated to. Perhaps as a favor from the Divine, by the time the human army reaches the Eld, the fords are once again crossable, and they will smash against the *pedes* like a hammer against the anvil of the town's walls. Few if any of the *pedes* will escape, and even the unholy one is given the final death. Not all of the *cruentos* were accounted for in the chaos, and it is thought that the *cruentos* commander swallowed his pride and escaped by posing as a peasant refugee.

St. Lazar is a smoking ruin. The chapel was ritually defiled before it was burned, and the cemetery is scene of carnage. Clearly, hundreds of the most desperate *pedes* braved the pain of sacred ground to kill those left behind, and the stench of corruption fills the air, but it is *still* holy ground. Within a week, plans are in the air to rebuild on the site, with stone walls. Soldiers too crippled to march but still able to wield a weapon are emulating the one some are already calling Saint Ioseph, and have offered to take vows and serve in defense of the rebuilt hospice.

This adventure is built around the idea that St. Lazar's *will* fall, by simple virtue of overwhelming enemy numbers, poor defenses and the impossibility of sufficient reinforcements arriving in time. However, players have a remarkable ability to snatch victory from the jaws of seemingly certain defeat. The fall of St. Lazar's is the most likely outcome, but it is not a script that the gamemaster should feel they must follow. If the players manage to come up with a solution that actually saves St. Lazar's, it would be a *major* accomplishment, nay, a *miraculous* accomplishment, with all manner of interesting consequences for the adventurers.

▼ **ADVENTURES IN DARK MILLENNIUM** - The world of **Dark Millennium** is a crude and barbaric place by any standard, made worse by the trying times of the Revelations. But, it is a world populated by people little different than you or I, with the exception of the ones that are soulless evil entities. These people have the same motivations we do, and while they are capable of treachery and counter-productive selfishness, they are also capable of love, heroism and sacrifice for the greater good.

As we said earlier, even a poorly documented period of history like the Dark Ages still has enough depth to keep a professional historian going for several lifetimes. Even the things we are "sure of", might only hold true for a limited region or limited time. Technologically, we have a good handle on things, but culturally and socially, the gamemaster can feel free to make things up. Within reason.

While it might only take a year or two to travel completely across the "known world" of **Dark Millennium**, that year or two would only tell adventurers as much they would see of a rug's pattern by looking at a single thread. There is more than enough world out there to keep a group of adventurers busy for several lifetimes.

Naturally, as adventurers survive, become more powerful, skilled and hopefully wealthy, the challenges they will face will rise in difficulty, and the stakes played for will similarly rise. The fate of the little town of Barto's Crossing might be in the hands of starting adventurers, but the fate of entire countries may rest in those hands some years down the line. While adventurers might have to deal with pompous mayors and proud knights early on, later they may have to deal with the Rhomaioi foibles and personalities of kings and popes. And in the end, it is not just their fate and fortune that is on the line. The adventurers are ultimately fighting for the soul and survival of humanity itself.

## Dark Millennium

**Do's & Don'ts** - There are a few things useful to remember when gamemastering **Dark Millennium**. We may have said or implied them before, but they are worth keeping in mind.

- 1) *For every fact, there are a dozen rumors.* There are no central sources of trusted information. Even king and church get it wrong sometimes, though you'll never find a commoner who will say as much. Gossip is an art, especially since hearsay is valid evidence, but people who are *too* gossipy can suffer fines and public humiliations like the stocks.
- 2) *People are ignorant, **not** stupid.* There is a difference. People without formal scientific knowledge or broad intellectual horizons can still come up with internally consistent explanations for why things are the way they are. *They're just wrong most of the time.* People can be every bit as clever as they are now, they just have fewer formal tools to be clever with.
- 3) *Status trumps money.* Christ made a whip and beat the moneychangers from the Temple, but he only had strong words for the Pharisees who allowed the practice. For those who want true power, money is spent to get status, and more money is spent to keep that status.
- 4) *Communications are slow.* While there may be local or specific means of communicating that are fairly fast, like heliographs or carrier pigeons, these are not accessible to most people and not practical for large amounts of traffic (when you run out of carrier pigeons, someone has to bring you some new ones). For a written missive borne by a chain of merchants or caravan or courier, it can take months for it to travel to a distant locale, with no guarantee it will arrive, and no way to know if it got there except to wait several months for the reply. You can, if you keep moving, stay ahead of a bad reputation.
- 5) *Life is cheap.* By those of higher status, those of lesser status are tools to be used towards a goal. And tools wear out and are broken and replaced with nary a tear being shed. Blind belief in the cause of someone above you on the heap is a good start towards an unmarked grave. So is questioning the judgement of someone who has the power of life and death over you. Sometimes you just can't win...





GEAR

*...If a small ship arrives at Billingsgate it will give one obol as toll; if a larger ship, and has a sail, one denarius. If a longship or barge, and if it stays there, one denarius as toll. From a ship full of timber, one log as toll. A freight ship gives toll on Sunday, Tuesday, and Thursday. If any one comes with a boat full of fish, he will give one obol as toll in order to sell the fish; from a larger ship he will pay one denarius. Men of Rouen who come with wine or deep-sea fish will pay six solidi for a large ship as toll, and will give one twentieth of their large fish...*

*- from a toll list for Billingsgate(England), 11th c.*

▼ **INTRODUCTION** - The list of gear and property for **Dark Millennium** is simple in some respects, but detailed in others. Where possible, costs will be the same for an item as they would be in other **EABA** supplements, using reductions in game income to make them more costly for this particular setting. There will also be a fair number of mundane and sometimes world-specific items. Because of the effort required to make any sort of manufactured goods, you can't just go out to a store and buy something a lot of the time. If you don't have it, or can't make it, you have to do without. Conversely, if you do have it, you need to keep track of it. Records from the period are full of inventory lists, where an abbey, castle or other important place has its possessions listed down to the last spoon. That it was important enough to write down implies that the goods themselves were worth keeping track of, if only to make sure the hired help wasn't literally stealing the towels.

The various goods available are split into broad categories, and some items require more explanation than the brief space allowed. Overall, many items nearly duplicate those found in the **EABA** rules, but some costs and capabilities have been modified for the genre.

## Dark Millennium

To make things faster for you, for some of the categories you can simply choose the last item in a category, which has a selection of the items appropriate for certain uses, like "household tools", or "travel food".

**Pricing structure** - The world of **Dark Millennium** runs on only a few percent of the cash that even a later medieval world might. When you look at the prices for some goods, you see that they are very low, but that is deceptive. Most of the gameworld is going to be in the income class of "peasant", people who have an effective income of less than 100 Credits per year, or somewhere less than 2 Credits per week, .25 Credits per day or about .04 Credits per hour. For someone like this, the clothing they are wearing represents the income equivalent of 50 hours of hard work, and if they accidentally drop a 2 Credit hammer down a well, you can bet they will risk drowning to go fetch it. Can you blame a noble for never thinking a peasant honestly came by a sword that cost over a year's income? A peasant household, with a hovel, ox, plow, basic tools and furnishings, a few chickens and a cow will cost about 150 Credits, which is about the sum of what two adult peasants would have as the sum of their possessions with their game income...

While those with status and wealth can afford the finer things and real weapons and armor, these things still often require imported materials and the skilled efforts of several types of craftsmen. You normally only think of the final craftsman, but there are usually several workers in the chain, with the level of skill required increasing as you go. A piece of leather armor has the cost of the animal, plus the work of the tanner, plus the work of the armorer. A sword has the work of the miners, then the ore has to be smelted, and then the smith has to hammer it for hours to get the proper shape and temper, plus the work of others for ornamentation and fashioning a scabbard for it. Items like armor or weapons can take several hundred man-hours to make, and that is not counting the cost of consumed supplies (like charcoal for a forge). Even at a fraction of a Credit per hour, it adds up. The knight in the example on page 2.12 has enough assets to afford a horse, a suit of armor, a weapon a longhouse and a few small luxuries. And that was with two levels of extra Wealth. Sadly, the easiest way to acquire the good things in life is often to take them from other people...

**Weapons** - The weapons listed are pretty much all that is available in the main area a campaign is focused on. There are two options for adventurers, however. First, an adventurer of larger or smaller stature could have a lighter or heavier weapon made for them. Increasing the weight by about a third will add  $0d+1$  to the damage, and decreasing it by a sixth will drop the damage by  $0d+1$ . Second, imported "Damascus" blades may be available. While not totally realistic, you can give these +1 Hits and an extra  $0d+1$  in Armor, for double the normal weapon cost. They are not any sharper, nor do any more damage, but they hold an edge longer and are stronger.

On the other hand, there are plenty of tools and agricultural implements that can be used as weapons, from utility knives to pruning hooks. While they can be lethal, they are not meant to be used as weapons. In addition to having a lower Armor or Hits, they take a +2 to the difficulty of using them, even if you have the appropriate skill.

Bows and crossbows, as mentioned elsewhere, are not as efficient as they might be. This lower damage is offset by the use of "bodkin points", which are in effect, armor-piercing arrows. They ignore up to 1d of any armor combination that includes chainmail or leather (but not scale or solid metal). This can make bows passably effective weapons against armored foes.

This subtraction will only apply to a maximum level of the type of armor being affected, and never causes the weapon to do extra damage.

**EXAMPLE:** A  $1d+2$  chainmail armor would be reduced to  $0d+2$ , and a  $1d+0$  armor or less would be completely bypassed!

However, a medium bow only has an effective range level of 12 (23 meters), and a heavy bow a range level of 14 (40 meters). After that, they each lose 1d of damage. Crossbows also lose damage at range. A light crossbow loses 1d at a range level of 11 (16 meters), a medium one at a range level of 13 (32 meters) and a heavy crossbow at a range level of 15 (64 meters). In addition, they lose another 1d of damage at each 2 range levels past the range where they lose the first 1d.

Using bodkin points in a crossbow is significantly more effective because of their higher damage. If the local warrior (or undead) culture is one that uses a lot of archery, then people will tend to use scale armor more than chainmail.

**Armor** - Armors available in **Dark Millennium** range somewhere between the Late Primitive and Early Basic eras, with leather armors being at about their peak as a Late Primitive technology, while good chainmail is Early Basic (and is appropriately expensive). All of the primitive armors assume that some sort of cloth or other padding is under them (lose  $0d+1$  protection without it). Throwing chainmail over bare skin is just asking for trouble... The listed armors are:

**Leather wrappings:** Tanned hides of the appropriate thickness, wrapped around your arms and/or legs. If you have the time, they are laced, otherwise they are held in place with leather thongs or strips of cloth. Better than nothing, but not by a lot. Leaves the elbows, knees, shoulders and hips vulnerable most of the time. This armor is also fairly flexible and crushing weapons are considered armor-piercing against it.

**Leather armor:** Leather that has its molecular structure polymerized to surprising toughness by controlled boiling or baking. This is a rigid armor that works well against all attacks.

**Scale armor:** This is a flexible leather or cloth backing with metal plates sewn or laced onto it. It is easier to move around in than hardened leather, and provides better protection. Rhomaioi infantry may have skirts of this that protect the upper legs.

**Chain mail:** More accurately, "mail" armor. Made of thousands of interlocked, riveted iron links, it provides excellent protection against cutting and stabbing weapons, but is not as good as scale or hardened leather against blunt attacks, and is as vulnerable as leather armor to bodkin points.

**Iron helm:** This is a typical Norman or Rhomaioi helm, protecting the skull, with a flap covering the neck and possibly the ears, with a nasal bridge to keep glancing head blows from taking off your nose and lips. It is large enough to be worn over some other sort of skull padding, whether a chain mail coif or just some extra rags.

**Iron breastplate:** About the largest piece of metal that can be conveniently hammered, it is a one-piece breastplate that can be worn over chain mail or by itself. Both the helm and breastplate are proof against most forms of attack.

**Shield:** The only real protection most peasant levies have. Made of wood, edged in leather to absorb the shock of edge impacts, and sometimes faced with leather or metal reinforcement. It's cheap and it works. Your typical peasant levy will be issued a spear and shield and that's it.

Most of the armors available are not all that good. Anyone who can afford it will pack on all they can wear, which may involve more than one use of the layering rules (**EABA**, page 4.9). To make things easy, see the following chart:

Armor rating	If 2nd layer	If 3rd layer
0d+1	0d+1	0d+1
0d+2	0d+1	0d+1
1d+0	0d+2	0d+1
1d+1	1d+0	0d+1
1d+2	1d+0	0d+2
2d+0	1d+0	0d+2

**EXAMPLE:** If your adventurer is wearing a metal helm (1d+1) over a mail coif (1d+2), the total effect is 2d+2 armor. As a comparison, a person with a Strength of 2d+2 swinging a longsword would do 2d+1 lethal damage, which would ring your chimes, but get no damage through this combination. Or, an iron breastplate over a mail shirt would provide a total protection of 3d+0 to the front. Of course, these two items alone would also mass 14kg and cost 600Cr, so you had better be both wealthy and strong if you intend to pull this off.

Note that armor can be made in any thickness you can carry. In general, you can get a 0d+1 bonus on any listed armor by adding a third to its listed mass.

**EXAMPLE:** Your adventurer has a blacksmith make you a helm a third heavier than normal (2.1 kilograms instead of 1.6 kilograms). It has an armor rating of 1d+2 instead of 1d+1. This is not enough of a bonus to get any extra benefit when layered with the mail coif from the previous example (it would still be a 2d+2 combination).

While expensive, silk makes an excellent armor underlayer. A quilted silk gambeson or padding underneath leather or mail armor will not add any protection, but will negate the armor-piercing effects of bodkin points. This isn't perfectly accurate, but it is an advantage you can give to adventurers who need the extra protection.

Most of your poorly armed, poorly armored (and poorly motivated) peasant levies will have only a shield and leather wrappings, and anything they could beg, borrow or steal.

## Dark Millennium

▼ **Note** - Just for reference, equipping a knight in a full set of chainmail, with a metal helm, and sturdy boots will be wearing about 30 kilograms of armor. If this were owned by the sample knight from page 2.9, the total armor package would have a cost that is the equivalent of about two and half years of his income! The situation is not terribly different from that of a modern elite soldier, if you factor in the cost of things like sniper rifles, night vision gear, portable recon drones, body armor and the like. The difference in the situation is of course that the knight has to pay for all the gear *himself*, in an economy where these things are proportionately more expensive in terms of income. This is why looting was so popular. *Manufactured goods are the equivalent of money.*

**Furniture** - Not a lot of in-game use for these, this is just a reference for equipping a household or replacing things as they are lost, stolen or destroyed by the slings, arrows and other implements of outrageous fortune.

There are no tools for easily turning lumber into quantities of planks. Hand sawing a log lengthwise is it, followed by hand planing to smooth out the irregularities. While the tools for doing this are well-developed, it is still hard work. Similarly, all the other household goods are hand carved, forged or whatever, though wooden bowls and plates can be primitively lathed by a carpenter. The cost of these items makes it unlikely that the average household will have a surplus of them.

A general set of fittings for a married couple, for a longhouse or an exceptionally nice hovel, will be about 15 Credits.

**Housing** - Also described in the 11th Century chapter. Basics are below. All costs assume paid labor. Slave labor, using tenant farmers during times of the year not critical for farming, and other cost-saving measures can cut this by up to half.

A hovel is a large, usually single room hut, either round or rectangular in plan, with a fire pit in the middle and a smoke hole in the peak of the roof. A hovel is perhaps twenty to forty man-days to build, and simply requires some men with axes and a supply of thatch for the roof. A community can put one up in a day or two, and house-raising for members of that community are typically at no charge. However the recipient of the service is expected to provide food and ale for the workers, so a house-raising party gets it done at half cost.



A longhouse is an extra large hovel, usually rectangular in plan, possibly with a private or semi-private area at one end, and lofts for storage at either end. Both longhouse and hovel probably have dirt floors. A longhouse takes about three times as long to build as a hovel, since it has larger open spaces that require some timber joining work, and therefore some passably skilled personnel. A mortared stone hearth may also require skilled help. In colder climates, the longhouse is sunk halfway into the ground, and earth is bermed around it to act as insulation and windbreaks around the door or doors, and in areas with plentiful loose stone, the low walls may have been stacked stone. In either case, in colder climates sod roofs were used instead of thatch if at all possible.

A longhouse would typically be surrounded by a low fence, and the enclosure would be used to pen animals and keep small predators out. A larger longhouse complex might have several small outbuildings within the enclosure. A large longhouse has room to sleep and feed up for forty people!

A manor house would be about the size of two longhouses, possibly at a right angle, or a longhouse that has been added to over time. It will actually have separate rooms dedicated to various functions, like a kitchen, audience hall, pantry, etc. A manor house might have stone or wooden floors, and may take well over a thousand man-days of labor to build because of the carpentry and masonry requirements. A hovel, longhouse or manor house in a town will be double cost, and the equivalent in a city will be quadruple cost. A fortified manor house is double cost, and has a palisade, reinforced doors, solidly built shutters and other design considerations to make it more defensible. Both types of manor house will likely have a fence and outbuildings of various types.

A motte & bailey is the most primitive form of dedicated fortification. The motte is a constructed or improved hill, with a small moat backed by a timber palisade, with several hovel or longhouse-style buildings on the open area on top of the hill (the bailey), with a wooden observation tower to provide long-range visibility. The main vulnerability of a motte & bailey is that the timber palisade is flammable, so defenders must constantly be ready to extinguish flaming projectiles hurled over the walls. A motte (the hill) might be tens of thousands of tons of earth, and the labor to make it is the main expense, and will be somewhere around three to four thousand man-days of labor.

Add another five hundred man-days for the buildings and palisade. Even an excellent site will still require about half the listed labor, simply to improve it, dig the moat and clear the surrounding trees. A motte & bailey is for most purposes an extremely well-fenced manor house. The structures inside the palisade are not fortified to any degree, nor any more sophisticated than your average longhouse.

A small castle is often just an improved motte & bailey, with the wooden palisade replaced by a stone wall, and the central buildings replaced by a single stone tower. A small castle can easily withstand an assault by five times the number of defenders, and cannot be taken at all without some form of siege equipment (ladders, battering rams, etc.). It also takes tens of thousands of man-days of labor to construct, and the services of skilled stonemasons, carpenters and blacksmiths.

Based on information available, an estimate for three story stone tower that measures 10 by 20 meters is about 2,600 tons of cut stone, 35 tons of lumber, 50kg of nails, 500 tons of mortar, 80,000 man-days of unskilled labor and 15,000 man-days of skilled labor.

A large castle is the centerpiece of a wealthy and powerful individual's holdings. It will have a commanding position, in a geographic sense, economic sense or both. In the Dark Ages, the only way to forcibly get someone out of a large castle is to starve them out or spend months hammering it with primitive siege engines. Because of this, diplomatic means are often attempted, and unusual strategies may also be employed (infiltration, bribery, lobbing diseased carcasses over the walls, etc.). A large castle can easily withstand an assault by ten times the number of defenders. It takes over a hundred thousand man-days of labor to build, and requires stonemasons, carpenters and smiths in quantities that generally require importing the labor. And if everyone is building castles, they may be in demand enough to leverage higher wages, or simply force delays because there are not enough people on hand to do the work. And this is a "small" large castle. Really large castles (or cathedrals) can take decades to build...

▼ **Note** - "Property" may be owned and sold and transferred just as it is in modern times, but in the end, ownership is either by your own might of arms or at the sufferance of those who have more might than you do. If someone more powerful than you wants your property, the best you can hope for is that the current situation in terms of force, politics & religion is such that you will be given fair market value for it.

**Tools** - Like furnishings, just a general guide for players. The "one of each" set is sufficient for a small household, and insures you have most of the things a self-sufficient peasant would need.

**Clothing** - Only the most wealthy individuals will have more than a handful of changes of clothing. For a peasant, replacing a lost tunic costs a week's wages. For a vast majority of the population, a wardrobe (the size of a small closet) would hold all the clothes they own, possibly all the clothes their entire family owns. Remember that everything in clothing is absolutely handmade, with a hand loom being the epitome of labor-saving technology.

A "set" of clothing as listed covers the neck to ankle basics appropriate for that type of wear. This may or may not include the equivalent of underwear (smallclothes), a bodice for women, and a belt of some kind to hang a knife or sword or pouch off of. Footgear is simple, durable and practical for the conditions in in the area it was made or the purpose it needs to serve. It may not be comfortable to walk in for long periods of time, but being comfortable was never the highest priority in the Dark Ages.

**Raw materials** - Just for casual reference. If an adventurer has a significant chunk of real estate that needs these supplies, the estate either provides them (and has paid staff to provide or manage them), or they are factored into the maintenance cost of the estate and brought in from elsewhere.

Most of the time, raw fabric will be bought in quantities smaller than a bolt, at slightly inflated prices. A bolt of fabric would be half a year's work for a single person to make, and would likely be taken to a yearly fair to be traded for household needs rather than sold for cash. Exotic fabrics may be bought in small quantities to be used as trim. A peasant who gets a scrap of something fine may unweave it to get thread for use in other projects.

Charcoal serves much the same purpose as coal does in later times, a hot, clean burning fuel that was almost always used by blacksmiths.

**Dark Millennium** is *not* an economic simulation. Players who want to manipulate the prices of goods to try and make a fortune should be playing something else. The prices set are generally useful for adventuring needs, but we have not used 11th century labor costs and agricultural efficiency figures to determine the prices. It should be assumed that yields and commodity prices are sufficient for a subsistence worker to survive, pay taxes and tithes, and have enough surplus to get them through the winter...in an average year.

## Dark Millennium

**Food** - There are no taverns or inns to speak of in Europe at this time, though such might exist in distant Constantinople and the well-traveled trade routes and cities. The prices are an average of what you would pay in normal conditions at a market in a town, or from a supplier in a city. There is always someone willing to do the work of preparing food for money, it is just seldom organized into the form of a business, generally because there is a lack of consistent demand. Hard cheeses, salted meats and special breads are the food a traveller would eat. Armies would simply have the raw materials in the form of flocks and flour and make their own food on the move (or acquire it one way or the other from the locals).

To make things easy for gaming purposes, the Dark Ages are not a time when most people could afford to be picky about their diet. If an adventurer is getting about a kilogram of food a day, they're going to be okay. Even if is a month of bread and cheese followed by a month of gnawing on salted fish and washing it down with ale. Spices are a luxury item, the high cost offset by the likelihood you are only buying it in quantities of ten or twenty grams.

Unless otherwise stated, the food prices assume average quality. While a person of status can eat "average" quality food, you should assume a twenty-five percent increase in food cost for each level of status for any guests you are feeding. They will expect to be feted according to their more lofty station in life, and get better than the average person. And of course, they reciprocate in kind when they are the host.

**Travel needs** - General equipment for making life easier when on the road. Saddles at this point might or might not have stirrups, depending on where you are. Don't worry about it. A pavilion is the heavy and bulky equivalent of a tent. You generally don't bring on along unless you plan on being on the road a long time, and have a retinue in tow to set it up, tear it down, and so on.

**Slaves** - Slavery is alive and well, in Europe and elsewhere. If you need to buy someone, these prices are a good starting point. Depending on the local market, you can sell someone into slavery for a quarter to half the listed amount.

**Professionals** - In case you need to hire someone while travelling. Supply and demand, as well as the quality of the professional will modify these amounts.

**Livestock** - Generic prices for various useful animals. Unless an animal is exceptional, money seldom changes hands. Instead, some form of trade is made for other goods or intangibles.

**Cash** - There are no standard prices, many transactions are done by barter, and there is no standard currency. People who deal with money will judge it by its content and weight, along with whatever fact (or rumor) their third cousin might have heard about any debasement or dilution of the metal in a particular type of coinage. Kingdoms who need to pay their bills and don't have enough precious metals on hand will often stretch their coinage by diluting it with lead or other base metals. In addition, counterfeiting does occur. It is uniformly punishable by death if you are caught at it, but it happens nonetheless.

All that said, the listings for money are a simple guide to how much what you are carrying is worth, or conversely, how much you need to weigh yourself down to have a certain amount of cash.

**Dark Millennium** will break coinage down into three kinds, copper, silver and gold, with a simple decimal scale of inflation:

10 obols equals 1 copper  
1 copper equals 1 Credit  
10 coppers equals 1 silver (10 Credits)  
10 silvers equals 1 gold (100 Credits)

Or, for more historical units of currency and their very approximate conversions:

4 farthings = 1 penny  
1 penny = .1 Credit = 1 obol  
1 shilling = 12 pence (1.2Cr)  
1 crown = 5 shillings (6Cr)  
1 pound = 20 shillings (24Cr)

The *denier*, *sou* and *livre* will be the French equivalent of penny, shilling and pound.

An obol is the smallest unit of currency **Dark Millennium** uses (though you may use farthings), and would be iron or very small copper coins. While adventurers might buy things in Credit amounts, the very low wage scale means that the handful of coppers a person might earn in a week comes in the form of several jobs that pay in obols. Obols (or farthings) are also useful for handing to beggars to get them to leave you alone, or to pay children to run errands.

In general, any fifty coins of obol size will mass one tenth of a kilogram, so a sack of 500 coins is about 1 kilogram (there were about 540 silver pennies in a kilogram). In a gameworld where weekly wages are measured in single digits, most common people will never see anything more valuable than obols. Simply consolidating money into larger coinage may require going to a city.

As is the case today, fine gems are the most compact form of wealth in the world. The art of gem cutting and shaping may be very poorly developed compared to today's precision work, but the allure of shiny baubles is no less powerful because of it. Gems run the gamut from rubies, emeralds and diamonds from distant locales, to more local quartz or semi-precious stones, to golden amber from the Baltic. The market for gems is very small and specialized, and adventurers are unlikely to deal with them for quite a while.

**Vehicles** - There are only a handful of vehicles adventurers are likely to encounter or need on a regular basis. Carts for carrying things, lighters for use in shallow rivers, or barges towed along deeper, slower moving waters.

**Workshops** - While they will certainly differ in size and equipment, any trade will have similar general requirements, a space to work, tools particular to that trade, and certain intangibles in terms of resources. A miller requires water for a waterwheel, a potter needs a source of clay, a blacksmith charcoal, and so on. Buying a "workshop" allows a person with that skill to have all the tools of their trade, some structure appropriate to house it in, and a location appropriate to the needs of that trade. Of the cost, 50Cr is assumed to be the "location". This part of the cost will be double in a town, and quadruple in a city, mainly because of the cost of the real estate the workshop is located on (being inside city walls is safer, but more costly). The actual tools of the trade can usually be loaded into one oxcart, and anything that won't fit can usually be reconstructed at a new site (like a smith's forge).

**Books & such** - Listed mainly for their cost and size, in case an adventurer needs to buy them or travel with them. A small book generally counts as half of a large book for purposes of granting any skill bonuses. All books and maps are hand-copied, usually on vellum (a fine grade of leather made for just this purpose). For reference, a Bible would require the skins of two hundred sheep! A blank book or map-sized sheet of vellum would be about a quarter the listed cost. A writing set includes a set of quills, a few different types and colors of inks in small metal or glass containers, and tools and powders for preparing a surface for writing.

**The spoils of war** - In any sort of conflict in this period, the possessions of the losers become those of the victor. And the redistribution of wealth is *not* done equally. Those with the most status get the lion's share of any booty. How spoils get divvied up will vary, but for game purposes we'll say that whoever is in charge gets a third, and the best third at that. The individually valuable items, gold, etc. The remaining amount goes to everyone else, which typically means those who have some claim to nobility (as in Status). You can give a third of what is left to the next rank to split among themselves, and continue doing this until there is nothing left. The bottom rung of Status (knights) gets two thirds of the remainder, with the last third being scabbled over by the non-Statused fighters.

**EXAMPLE:** If there was a battle involving a leader with three levels of Status, four lesser nobles with two levels of Status, fifty knights with one level of Status and five hundred armed peasants, and the total value of the loser's accumulated goods was 3000 Credits, the split would be as follows:

Baron(1):	1000 Credits
Earls(4):	250 Credits each
Knights(50):	13 Credits each
Peasantry(500):	.67 Credits each

Now, this is the simple way of doing it. In reality, the overall leader gets it all, and then distributes it among subordinates. So, there will be plenty of nepotism to those who are in good with those above them, there will be some cheating about goods not turned in for "equitable division" (along with a few judicious hangings for those who are caught), and there may be various awards for valor or specific awards for being the first man over the wall, bringing down the enemy's standard, etc.

The people in the lower rungs of loot-garnering will find their share is often in less portable forms. Getting a large shield as your reward for surviving the battle is not much of a thrill if you already have one. Camp followers will run a service to turn such goods into more portable forms of wealth, but at a hefty discount. There will be an entire sub-industry that revolves around buying and reselling the non-cash goods looted by victorious armies. Can't afford a new item? Someone in a trade city might have a set of armor with only one hole in it, a blade with a few nicks in it, or a brace of refurbished spears for your peasant militia. Given the value of many items, things are not thrown out until they are *completely* worthless. Discounts on the listed price will vary with the condition of the item.

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Unfortunately for those hoping to get some quick wealth through battles, the undead are not known for having lots of money or fine equipment. However, the *cruentos* and other leaders recognize the value of wealth and their strongholds often have money and good accumulated for helping to subvert the living or buy the luxuries anyone of high status (even if undead) tends to desire. So, field battles against the undead are fairly poor from a spoils standpoint, but undead towns and undead strongholds are often richer than their counterparts among the living. If the papacy is corrupt, the Church may find a way to get its fingers around more than its share of undead loot (to purify it, of course). Otherwise, the Church may be content with getting its own property back, along with some tithes to further the Church's fight against the undead.

Taking into account battle damage and losses, spoils from fighting among the living tend to have a value of about 25 Credits per person. High status individuals can skew this, but in general, the really good stuff tends to get away. The peasant levies don't always drop their shields and spears, and the better equipped nobility likewise escapes to fight another day, leaving only the an unlucky minority as casualties or captives. Drop the amount for fights against the undead by about half, but double it for victories against towns or strongholds. In addition, a higher percentage of loot in field battles will be in the form of poor quality weapons, since the undead are far less likely to retreat.

▼ **Note** - For reference, the only time (at least among the living) that prisoners are taken is if there is money to be made. If you can't be ransomed, or readily made a slave or sold into slavery, *it's just not worth the effort of keeping you around.* This is yet another of the many reasons why peasant levies tend to cut and run if it looks like their side is losing. For the more well-heeled and statused captives, they can often buy their freedom, though this can take a while, since any wealth you had on you when captured is automatically forfeit. So, you have to get a message home, and the ransom has to get from there to where you are. Simply being allowed to walk off with your weapons, armor and wealth is a powerful incentive to surrender a fortress to a besieger if you are not sure you can hold out.



## PRIMITIVE ERA RANGED WEAPONS

NAME	USES	ACCURACY	DAMAGE	SHOTS HELD	WEIGHT	COST	ARMOR	HITS	NOTES
Medium bow	arrow	0	0d+2	1		30Cr	1d+0	2	Reliable, Str 6
Heavy bow	arrow	1	1d+1	1		50Cr	1d+0	2	Reliable, Str 8
Light crossbow	quarrel	1	1d+2	1	2.1kg(.1)	75Cr	1d+2	3	Unreliable, Str 6
Medium crossbow	quarrel	1	2d+1	1	3.1kg(.1)	120Cr	1d+2	4	Unreliable, Str 8
Heavy crossbow	quarrel	2	3d+0	1	5.2kg(.2)	175Cr	1d+2	4	Unreliable, Str 8
Thrown spear	spear	0	punch+3	1	2.0kg	15Cr	1d+1	3	
Thrown axe	axe	0	punch+2	1	1.5kg	90Cr	1d+1	3	
Thrown rock	rock	0	punch+0	1	.5kg	0Cr	1d+1	1	Half-lethal damage
Sling	lead weight	0	punch+1	1	.2kg	5Cr	1d+0	1	-1 damage if using a pebble or stone

## PRIMITIVE ERA MELEE WEAPONS

NAME	DAMAGE	DAMAGE TYPE	LENGTH	WEIGHT	COST	ARMOR	HITS	NOTES
Utility blade	punch-2	lethal	short	.2kg	2Cr	1d+1	1	eating dagger or utility knife
Knife	punch+0	lethal	short	.3kg	30Cr	1d+2	2	large utility or fighting blade
Stiletto	punch-2	lethal	short	.3kg	30Cr	1d+2	1	armor-piercing vs. leather, chainmail or cloth
Short sword	punch+1	lethal	medium	1.1kg	120Cr	1d+2	3	balanced
Longsword	punch+2	lethal	long	1.3kg	160Cr	1d+2	3	balanced
Axe	punch+3	lethal	medium	2.0kg	120Cr	1d+1	4	unbalanced
Axe (throwable)	punch+2	lethal	medium	1.5kg	90Cr	1d+1	3	unbalanced
Spear (throwable)	punch+3	lethal	long	2.0kg	15Cr	1d+1	3	balanced, uses two hands
Mace	punch+2	half-lethal	medium	1.6kg	90Cr	1d+1	3	balanced
Flail	punch+3	half-lethal	long	2.0kg	120Cr	1d+1	3	unbalanced
Club	punch+2	half-lethal	medium	1.4kg	3Cr	1d+1	3	balanced
Staff	punch+3	half-lethal	long	1.4kg	4Cr	1d+1	3	balanced, uses two hands
Bill (agricultural)	punch+3	lethal	very long	3.0kg	6Cr	1d+1	4	unbalanced, uses two hands

## PRIMITIVE ERA PERSONAL ARMOR

NAME	ARMOR	COVERS	WEIGHT	COST	NOTES
Leather wrappings	0d+2	Arms Legs	2.3kg 5.0kg	15Cr 25Cr	May be worn over arms or legs
Leather armor*	1d+0	Body Head Arms Legs	5.0kg 1.0kg 4.0kg 6.0kg	125Cr 30Cr 125Cr 175Cr	No face protection Include separate gauntlets Does not include boots
Scale armor*	1d+1	Body Head	8.0kg 1.6kg	250Cr 65Cr	No face protection
Chainmail*	1d+2	Body Head Arms Legs	8.0kg 1.6kg 6.0kg 10.0kg	350Cr 90Cr 350Cr 500Cr	No face protection Includes separate gauntlets Does not include boots
Iron helm	1d+1	Head	1.6kg	90Cr	May be worn over chainmail, skull only
Iron breastplate	2d+0	Torso	6.0kg	250Cr	Chest and abdomen, front only
Small shield(6 hits)	2d+0	-	5.0kg	30Cr	User is +2 difficulty to be hit in melee
Large shield(8 hits)	2d+1	-	8.0kg	65Cr	User is +4 difficulty to be hit in melee

\*Armor for body, arm and leg locations has mass for both front and back. Front only coverage is half the listed mass and cost.

## PRIMITIVE ERA STUFF

FURNITURE & SUCH	WEIGHT	COST	ARMOR	HITS	NOTES
Table	20kg	2Cr	1d+2	7	Seats six to eight
Stool	3kg	.2Cr	1d+1	4	
Chair	5kg	3Cr	1d+1	5	
Bench	10kg	.5Cr	1d+1	6	Seats four
Bed & mattress	30kg	3Cr	2d+0	8	Sleeps two
Blanket	1.0kg	.5Cr	0d+1	3	
Quilt	3.0kg	2Cr	0d+1	4	As warm as four blankets
Bucket	1.0kg	.1Cr	1d+2	2	
Bowl & spoon	.2kg	.1Cr	1d+0	2	
Leather mug	.2kg	.1Cr	1d+0	2	
Washbasin	1.0kg	.1Cr	1d+1	1	
Chamberpot	1.0kg	.1Cr	1d+2	1	
Towel	.5kg	.5Cr	0d+1	3	
Pottery mugs(2)	1.0kg	1Cr	0d+2	2	
Cooking pot	5.0kg	.2Cr	1d+2	3	Serves up to a dozen
Wardrobe	15kg	5Cr	1d+1	6	Holds ten changes of clothing or one full set of armor
Chest	10kg	5Cr	1d+2	5	Holds six changes of clothing
Candle lantern	.2kg	.2Cr	0d+2	1	Enough to light your path or read by
Candles(10)	1.0kg	.2Cr	0d+1	2	Each one lasts two hours
Barrel, small	1.5kg	2Cr	1d+1	3	About the right size for a pickled head
Barrel, large	10kg	5Cr	1d+2	5	Holds about 100 liters
Wineskin, small	.2kg	.2Cr	1d+0	1	Holds about 1 liter
Wineskin, large	.4kg	.5Cr	1d+0	2	Holds about 4 liters
<i>Furnishings for two</i>	-	15Cr	-	-	<i>Basics for a married couple from the above list</i>

HOUSING	WEIGHT	COST	ARMOR	HITS	NOTES
Hovel	-	50Cr	1d+2	4	Hits are for a 1m square section of wall
Longhouse	-	150Cr	1d+2	5	
Manor house	-	300Cr	2d+0	6	
Fortified manor house	-	600Cr	2d+2	7	
Motte & bailey	-	900Cr	3d+1	8	Fortifications this level and larger have a moat
Stone keep	-	5KCr	4d+1	12	
Small castle	-	20KCr	5d+0	14	
Large castle	-	100KCr	5d+1	16	

TOOLS	WEIGHT	COST	ARMOR	HITS	NOTES
Hammer	1.0kg	2Cr	1d+1	2	
Hatchet	1.0kg	4Cr	1d+1	2	Does punch+1 lethal damage if used as a weapon
Saw	1.0kg	4Cr	1d+1	2	
Grappling hook	2.0kg	4Cr	1d+2	2	Used with rope to pull down branches
Lumber axe	2.0kg	8Cr	1d+1	3	Does punch+2 lethal damage if used as a weapon
Pruning bill	3.0kg	6Cr	1d+1	4	
Set of needles	-	1Cr	-	-	For sewing various materials
Hand loom	1.0kg	1Cr	1d+0	2	
Shovel	1.0kg	2Cr	1d+1	2	
Wheelbarrow	10kg	2Cr	1d+1	4	
Scythe	2.0kg	4Cr	1d+1	3	
Rope, 25 meters	3.0kg	2Cr	1d+0	2	Holds a couple of large men
<i>One of each</i>	-	40Cr	-	-	
Plow & ox yoke	50kg	10Cr	1d+2	8	

# EABA

CLOTHING	WEIGHT	COST	ARMOR	HITS	NOTES
Peasant clothing	1.5kg	2Cr	0d+0	3	Homespun, rough cloth, minimal tailoring
Craftsman's garb	2.0kg	3Cr	0d+0	3	Better tailored, light embroidery
Formal clothing	2.0kg	20Cr	0d+0	4	Dyed, finer weave, embroidered
Ornate clothing	2.5kg	50Cr	0d+1	4	Armor value comes from multiple cumbersome layers
Travel leathers	2.0kg	1Cr	0d+1	3	Basically, a large, waterproof cloak with a hood
Belt pouch	.2kg	.1Cr	0d+1	1	Will hold about a kilogram of stuff
Sandals	.2kg	.1Cr	0d+1	2	Protects the bottom of the feet
Shoes	.5kg	.2Cr	0d+1	2	Protects the feet
Boots	1.5kg	1Cr	0d+2	2	Protects the feet and lower legs
Heavy boots	2.0kg	2Cr	1d+0	3	Protects the feet and lower legs
RAW MATERIALS	WEIGHT	COST	ARMOR	HITS	NOTES
Bolt of rough cloth	25kg	10Cr	0d+1	6	50 hexagons of cloth. A full set of clothing is 6 hexagons
Bolt of fine wool	20kg	50Cr	0d+1	6	50 hexagons of material, probably imported
Bolt of silk	20kg	150Cr	0d+1	6	50 hexagons of material, imported
Tanned hide	5.0kg	40Cr	0d+2	5	1 hexagon of material (2.5 hexagons for a full body armor)
Spool of thread	.1kg	.1Cr	0d+1	1	
Charcoal	100kg	1Cr	-	-	Prepared locally
Firewood	1000kg	2Cr	-	-	Gathered by locals from fallen limbs & trees
FOOD	WEIGHT	COST	ARMOR	HITS	NOTES
Loaf of bread	1.0kg	.1Cr	-	-	
Hunk of cheese	1.0kg	.1Cr	-	-	
Skin of ale(good)	4.4kg	.2Cr	-	-	Cheap ale is half price
Skin of wine	1.2kg	.2Cr	-	-	Cheap wine is half price
Salted meat or fish	1.0kg	1Cr	-	-	
Fruit, in season	1.0kg	.1Cr	-	-	
Dried fruit	1.0kg	.5Cr	-	-	
Whole chicken	2.0kg	.2Cr	-	-	
Whole goose	10kg	1Cr	-	-	
Eggs, dozen	.5kg	.1Cr	-	-	
Grain	5.0kg	1Cr	-	-	
Flour	5.0kg	2Cr	-	-	Half price if you supply the grain
Average spices	1.0kg	5Cr	-	-	
Uncommon spices	1.0kg	40Cr	-	-	
Travel fare, 1 day	2.0kg	.5Cr	-	-	<i>Bread, cheese, fruit, salted meat, ale</i>
TRAVEL NEEDS	WEIGHT	COST	ARMOR	HITS	NOTES
Travelsack	1.0kg	2Cr	1d+0	3	Holds up to 20kg of stuff, has shoulder strap or straps
Saddle	15kg	10Cr	1d+1	6	
Saddlebags	10kg	5Cr	1d+0	4	Holds up to 20kg of stuff
Wedge tent	20kg	4Cr	1d+0	6	Sleeps several
Small pavilion	30kg	10Cr	1d+0	8	Classier, better weather resistance
Large pavilion	50kg	50Cr	1d+0	10	Cosier than most hovels
Inn expense, w/horse	-	.5Cr	-	-	Food & lodging, where available
Inn expense, no horse	-	.3Cr	-	-	Food & lodging, where available
Local guide, per day	-	.2Cr	-	-	2d+0 skill roll
Ferry fare	-	.1Cr	-	-	Or toll bridge
SLAVES	WEIGHT	COST	ARMOR	HITS	NOTES
Worker/bearer	-	25Cr	-	-	Field work, carries loads, 1Cr per week upkeep
Household servant	-	30Cr	-	-	Cooks, cleans, etc., 1Cr per week upkeep
Scribe	-	50Cr	-	-	Literate and numerate, 1Cr per week upkeep -10Cr if mature, -20Cr if middle-aged, -30Cr if elderly

# Dark Millennium

PROFESSIONALS	WEIGHT	COST	ARMOR	HITS	NOTES
Rent a book	-	.5Cr	-	-	Per week, surety deposit sometimes required
University education	-	200Cr	-	-	Per year, room & board not included
Scribe services	-	1Cr	-	-	Per day, double for translation services
Translator services	-	.5Cr	-	-	Per day, double for specialized topics
Thuggery	-	.2Cr	-	-	Per encounter, per person. Formidable targets are extra...
Companionship	-	.1Cr	-	-	Quality varies with price
Manual labor	-	.2Cr	-	-	Employer provides food or extra pay
Guard services	-	1Cr	-	-	Per day, for not-quite adventurer level of skill and gear
LIVESTOCK	WEIGHT	COST	ARMOR	HITS	NOTES
Cow	-	10Cr	-	-	
Bull	-	20Cr	-	-	
Oxen	-	15Cr	-	-	
Swine	-	2Cr	-	-	
Sheep	-	2Cr	-	-	
Chicken	-	.1Cr	-	-	
Goose	-	.5Cr	-	-	
Cat	-	.1Cr	-	-	
Dog, mongrel	-	1Cr	-	-	See listing for extras
Dog, trained	-	5Cr	-	-	
Horse, poor	-	25Cr	-	-	See listing for extras
Horse, average	-	50Cr	-	-	
Horse, good	-	150Cr	-	-	
CASH/JEWELRY	WEIGHT	COST	ARMOR	HITS	NOTES
Money (copper)	1.0kg	5Cr	-	-	see text
Money (silver)	1.0kg	50Cr	-	-	see text
Money (gold)	1.0kg	500Cr	-	-	see text
Silver ring	.1kg	10Cr	-	-	
Silver necklace	.2kg	20Cr	-	-	
Gold ring	.1kg	100Cr	-	-	
Gold ring with gem	.1kg	400Cr	-	-	
Gold necklace	.2kg	200Cr	-	-	
String of pearls	.1kg	300Cr	-	-	
VEHICLES	WEIGHT	COST	ARMOR	HITS	NOTES
Cart	200kg	Cr	1d+2		Damage Limit of 7, carries up to a half a ton of people/cargo
Heavy cart	300kg	Cr	2d+0		Damage Limit of 6, carries up to a ton of people/cargo
Coracle	20kg	Cr	0d+2		Damage Limit of 9, carries up to two people
River lighter	200kg	Cr	1d+2		Damage Limit of 4, carries up to a ton of people/cargo
Barge	3 ton	Cr	2d+1		Damage Limit of 2, carries a few tons of cargo, towed
WORKSHOPS	WEIGHT	COST	ARMOR	HITS	NOTES
Alchemy shop	-	250Cr	-	-	
Smithing shop	-	150Cr	-	-	
Carpentry shop	-	150Cr	-	-	
Armorer shop	-	150Cr	-	-	
Scribe shop	-	100Cr	-	-	
Medical shop	-	200Cr	-	-	
BOOKS & SUCH	WEIGHT	COST	ARMOR	HITS	NOTES
Book, small	2.0kg	50Cr	1d+2	3	
Book, large	5.0kg	100Cr	2d+0	4	
Map & case	.5kg	50Cr	1d+0	2	
Portable writing set	.5kg	10Cr	1d+0	2	



**Name** Large dog

**Motivation** Chasing you down

**Strength** 5 Level 1d+2  
 Bite 1d+2 Kick n/a

**Agility** 6 Level 2d+0

**Awareness** 6 Level 2d+0

**Will** 7 Level 2d+1

**Health** 6 Level 2d+0  
 Walk 4 Run 8

**Fate** 1 Level 0d+1

Skills: **Brawling** 3d+0, **Running (x2)** 3d+0

Encumbrance: 5, 10, 20, 40

Armor: Body d+, Head d+, Arms d+, Legs d+

Hits	
1	11
2	12
3	13
4	14
5	15
6	16
7	17
8	18
9	19
10	20

**Other info** Vicious guard dog.  
 Bite is half-lethal damage. Smart enough to recognize weapons.

**Name** Wild boar

**Motivation** Defend its territory

**Strength** 8 Level 2d+2  
 Punch 2d+2 Kick n/a

**Agility** 6 Level 2d+0

**Awareness** 5 Level 1d+2

**Will** 9 Level 3d+0

**Health** 9 Level 3d+0  
 Walk 4 Run 8

**Fate** 3 Level 1d+0

Skills: **Brawling** 4d+0, **Running** 3d+0

Encumbrance: 10, 20, 40, 80

Armor: Body 0d+2, Head 1d+0, Arms 0d+2, Legs 0d+2

Hits	
1	11
2	12
3	13
4	14
5	15
6	16
7	17
8	18
9	19
10	20

**Other info** Uses luck only to reduce damage to self. Will defend its young to the death. Goring attack is half-lethal damage.

**Name** Warhorse

**Motivation** Get rider and self through fight intact

**Strength** 16 Level 5d+1  
 Bite 2d+1 Kick 4d+1

**Agility** 7 Level 2d+1

**Awareness** 6 Level 2d+0

**Will** 8 Level 2d+2

**Health** 8 Level 2d+2  
 Walk 5 Run 10

**Fate** 1 Level 0d+1

Skills: **Running(x3)** 4d+2, **Brawling** 4d+1

Encumbrance: 63, 126, 252, 504

Armor: Body 0d+1, Head 0d+1, Arms 0d+1, Legs 0d+1

Hits	
1	11
2	12
3	13
4	14
5	15
6	16
7	17
8	18
9	19
10	20

**Other info** Larger than average, well trained horse. Capable of acting on own initiative to protect self and rider. Doesn't like strangers.

**Name** Vespillonis

**Motivation** Slay the living

**Strength** 15 Level 5d+0  
 Bite 0d+2 Kick n/a

**Agility** 6 Level 2d+0

**Awareness** 5 Level 1d+2

**Will** 7 Level 2d+1

**Health** 7 Level 2d+1  
 Walk 5 Run 10

**Fate** 1 Level 0d+1

Skills: **Brawling** 4d+0

Encumbrance: 25, 50, 200, 400

Armor: Body d+, Head d+, Arms d+, Legs d+

Hits	
1	11
2	12
3	13
4	14
5	15
6	16
7	17
8	18
9	19
10	20

**Other info** See text for details. Is based on an average horse. One that was a warhorse would be about a point better than the warhorse.

**Name** Pedes

**Motivation** Slay the living

**Strength** 6 Level 2d+0  
 Punch 1d+0 Kick 2d+0

**Agility** 5 Level 1d+2

**Awareness** 5 Level 1d+2

**Will** 6 Level 2d+0

**Health** 6 Level 2d+0  
 Walk 2 Run 4

**Fate** 1 Level 0d+1

Skills: **Brawling** 1d+2, **Club** 1d+2

Encumbrance: 6, 12, 25, 50

Armor: Body d+, Head d+, Arms d+, Legs d+

Hits	
1	11
2	12
3	13
4	14
5	15
6	16
7	17
8	18
9	19
10	20

Other info See text for details.

**Name** Voros

**Motivation** Slay the living

**Strength** 8 Level 2d+2  
 Punch 1d+2 Kick 2d+2

**Agility** 4 Level 1d+1

**Awareness** 4 Level 1d+1

**Will** 8 Level 2d+2

**Health** 8 Level 2d+2  
 Walk 2 Run 4

**Fate** 1 Level 0d+1

Skills: **Brawling** 1d+1, **Club** 1d+1, **Blade** 1d+1

Encumbrance: 10, 20, 40, 80

Armor: Body d+, Head d+, Arms d+, Legs d+

Hits	
1	11
2	12
3	13
4	14
5	15
6	16
7	17
8	18
9	19
10	20

Other info See text for details.

**Name** Creuntos

**Motivation** Slay the living

**Strength** 9 Level 3d+0  
 Punch 2d+0 Kick 3d+0

**Agility** 8 Level 2d+2

**Awareness** 8 Level 2d+2

**Will** 8 Level 2d+2

**Health** 9 Level 3d+0  
 Walk 3 Run 6

**Fate** 7 Level 2d+1

Skills: **Sword** 4d+2, **Horsemanship** 3d+2

Encumbrance: 12, 25, 50, 100

Armor: Body 1d+2, Head 2d+0, Arms 1d+0, Legs 1d+0

Hits	
1	11
2	12
3	13
4	14
5	15
6	16
7	17
8	18
9	19
10	20

Other info See text for details.

**Name** Lesser Fallen

**Motivation** Torture and slay the living

**Strength** 12 Level 4d+0  
 Punch 3d+0 Kick 4d+0

**Agility** 8 Level 2d+2

**Awareness** 8 Level 2d+2

**Will** 11 Level 3d+2

**Health** 12 Level 4d+0  
 Walk 4 Run 8

**Fate** 7 Level 2d+1

Skills: **Sword** 4d+2

Encumbrance: 25, 50, 100, 200

Armor: Body 1d+0, Head 1d+0, Arms 1d+0, Legs 1d+0

Hits	
1	11
2	12
3	13
4	14
5	15
6	16
7	17
8	18
9	19
10	20

Other info See text for details.



	Adventurer		A	S	Adventurer notes
	Base points	<input type="text"/>	<input type="text"/>		
	Attributes	<input type="text"/>	<input type="text"/>		
	Skills	<input type="text"/>	<input type="text"/>		
	Traits		A	S	
		<input type="text"/>	<input type="text"/>	<input type="text"/>	
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		<input type="text"/>	<input type="text"/>	<input type="text"/>	
	Total		<input type="text"/>	<input type="text"/>	

Ranged weapons	Uses	Accuracy	Damage	Shots Held	Weight	Cost	Armor	Hits	Notes	Always	Combat	Packed
			d+		kg	Cr				<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			d+		kg	Cr				<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			d+		kg	Cr				<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			d+		kg	Cr				<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Melee weapons	Damage	Damage type	Length	Weight	Cost	Armor	Hits	Notes	Always	Combat	Packed
	d+			kg	Cr				<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	d+			kg	Cr				<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	d+			kg	Cr				<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	d+			kg	Cr				<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Stuff	Personal armor	Armor	Covers	Weight	Cost	Notes	Always	Combat	Packed
		d+		kg	Cr		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
		d+		kg	Cr		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
		d+		kg	Cr		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
		d+		kg	Cr		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Game events									



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August 1, 2004

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