

Merrie England Robyn Hode



Merrie England: Robyn Hode

REVOLUTION IN SHERWOOD

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Prologue



Robyn Hode is one of the seminal heroes in British literature and folklore, and his adventures, as well as those of his companions, have been immortalised in ballads, folk songs, novels, TV series and films. The

Revolution D100 system is perfect for running a medieval campaign, in general, and a Robyn Hode campaign, in particular because it combines a gritty realism with a cinematic flair and narrative focus that allows Robyn to shoot a scroll from someone's hand with a well aimed shot, or take part in a swashbuckling duel. So, sit back, relax and prepare to adventure in the Greenwood of Merrie England, with Robyn Hode and his Merrie Men.

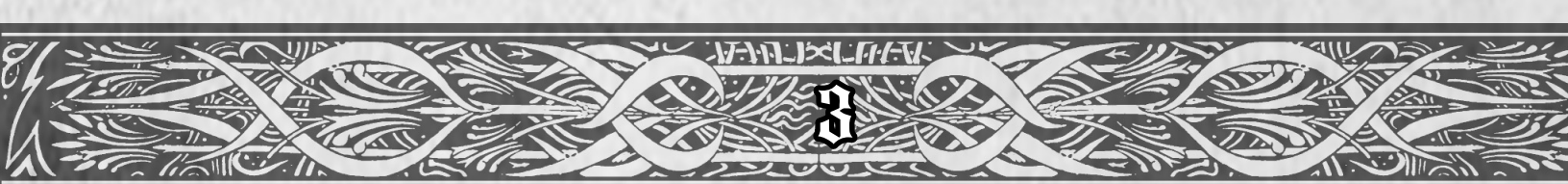
*Lythe and listin gentilmen
That be of frebore blode
I shall you tel of a gode yeman
His name was Robyn Hode*

The Gest of Robyn Hode, Child Ballad 117, Traditional

Timeline

Merrie England: Robyn Hode is set in the time of Merrie England, a time rich in activity and events, where kings and princes clashed, crusades sent men against the heathen and bishops were slain. However, these events play little part in Merrie England: Robyn Hode, except where they affect the Merrie Men, the Sheriff of Nottingham, Prince John or King Richard. As such they provide a rich source for background material for both heroes and villains, and against which to set your adventures. Below is a short timeline showing when these important events occurred.

1160	ROBYN HODE IS BORN
1170	THOMAS BECKETT IS MURDERED
1171	LOXLEY CASTLE IS BURNED, FOR THE LORDS OF LOXLEY SUPPORTED THOMAS BECKETT.
1173	THOMAS BECKETT IS MADE A SAINT AND A MARTYR
1174	HENRY II DOES PENANCE FOR HIS TREATMENT OF THOMAS BECKETT
1188	RICHARD THE LIONHEART BECOMES A CRUSADER
1188	ROBYN OF LOXLEY BECOMES A CRUSADE IN ORDER TO CURRY FAVOUR WITH RICHARD THE LIONHEART, AND TRAVELS TO THE HOLY LAND
1189	RICHARD THE LIONHEART CROWNED KING OF ENGLAND
1190	RICHARD EMBARKS ON THE THIRD CRUSADE , ACCOMPANIED BY ROBYN OF LOXLEY. , ELEANOR RULES ENGLAND AS REGENT IN HIS ABSENCE
1190	PRINCE JOHN KILLS ROBYN OF LOXLEY'S FATHER AND TAKES LOXLEY MANOR
1190	ROBYN OF LOXLEY RETURNS FROM THE CRUSADES
1190	ROBYN OF LOXLEY IS DECLARED AN OUTLAW FOR DESERTING THE CRUSADE
1192	RICHARD RETURNS FROM THE CRUSADE, IS CAPTURED BY LEOPOLD OF AUSTRIA AND IS HANDED OVER TO HENRY VI THE HOLY ROMAN EMPEROR
1194	PRINCE JOHN'S SUPPORTERS TAKE NOTTINGHAM CASTLE



1194	ENGLAND RAISES A RANSOM OF 150,000 MARKS
1194	RICHARD RETURNS TO ENGLAND
1194	RICHARD BESIEGES JOHN AT NOTTINGHAM CASTLE, HELPED BY ROBYN HODE
1194	ROBYN OF LOXLEY IS DECLARED NOT AN OUTLAW AND HIS LANDS ARE RESTORED BY A GRATEFUL RICHARD
1199	JOHN I CROWNED KING OF ENGLAND
1200	ROBYN HODE FLEES TO SHERWOOD AS KING JOHN DECLARES HIM AN OUTLAW
1204	QUEEN ELEANOR DIES
1205	JOHN AND THE BISHOPS ELECT DIFFERENT ARCHBISHOPS OF CANTERBURY, POPE INNOCENT III ELECTS ANOTHER ONE
1207	ENGLAND UNDER INTERDICTION
1208	ALBIGENSIAN CRUSADE BEGINS
1209	JOHN I EXCOMMUNICATED
1210	JOHN INVADES WALES, THEN MAKES PEACE
1211	WELSH UPRISING, QUICKLY PUT DOWN
1213	JOHN SETTLES WITH THE POPE AND ENGLAND BECOMES A PAPAL FEUDAL STATE
1214	JOHN LOSES MUCH OF HIS TERRITORIES IN FRANCE FOLLOWING THE BATTLE OF BOUVINES
1215	THE BARONS, HELPED BY ROBYN HODE, FORCE KING JOHN TO SIGN THE MAGNA CARTA
1215	KING JOHN LOSES THE CROWN JEWELS IN THE WASH
1216	KING JOHN DIES
1247	ROBYN HODE DIES

Ballads

♪ *Medieval ballads are a constant source of inspiration for this period. Folk Songs bring alive the lives of simple peasants, nobles, magicians and fairies. Some quotes from medieval ballads and folk songs will be scattered throughout for added flavour.* ♪

Scenario Hooks

Scattered throughout this supplement are small Scenario Hooks, ideas for scenarios in boxes such as this one. These are meant to inspire GMs to write their own scenarios or for players to develop their PCs' characters. These hooks are not as detailed as cameos and certainly not as complete as a fully-fledged scenario but should be enough to spawn new ideas.

Adventurers



Revolution D100 characters are called Adventurers and this chapter explains how they are created.

Everyone is an adventurer, from the youth on his first trip outside his village to the Crusader, who has returned from the Holy Land. Merrie England:

Robyn Hode is a place for adventure, with outlaws, dense forests, old secrets, wicked princes, corrupt nobles and captured kings.

Adventurer Creation

The Adventurers chapter covers everything concerning creating a new adventurer to play in the Merrie England: Robyn Hode setting.

Every Adventurer is comprised of certain game statistics that describe the character and what he is capable of. These statistics are described in the Revolution D100 rulebook, but include Characteristics, Attributes, Skills, Community, Magic and Equipment.

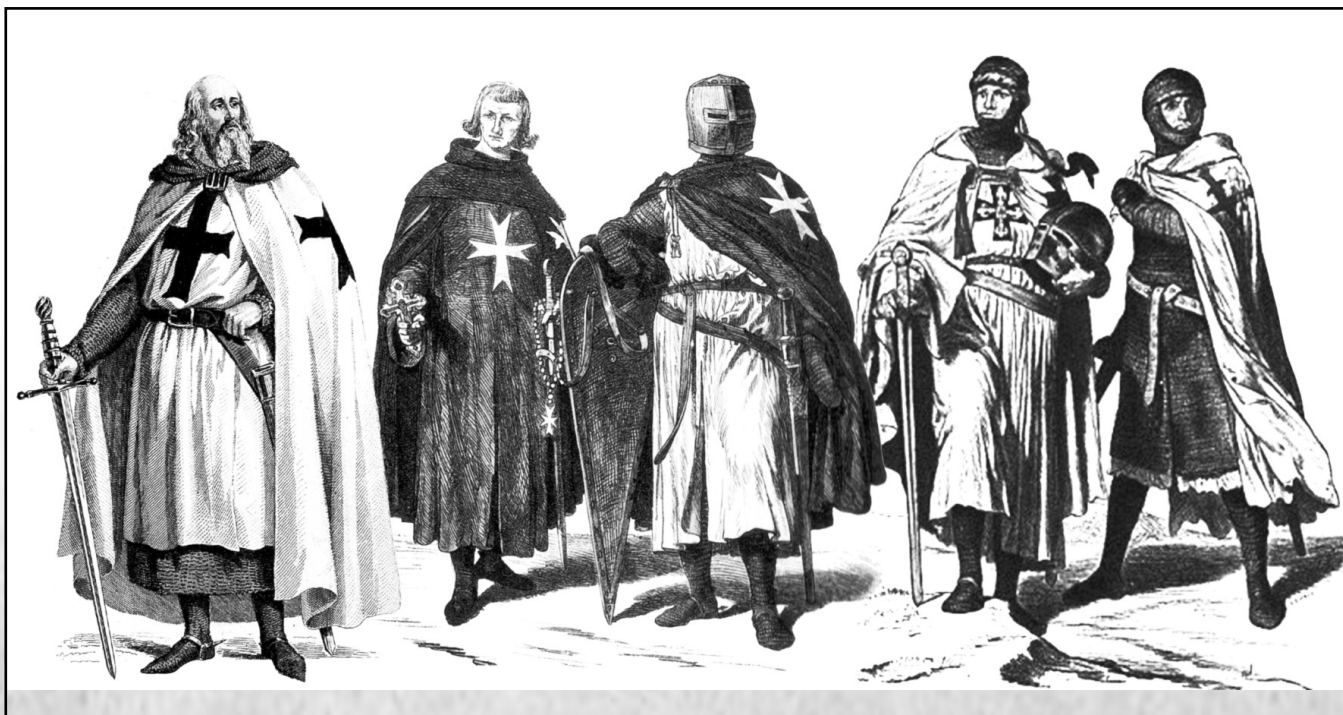
Merrie England: Robyn Hode follows standard Revolution D100 adventure creation, but has its own Cultural Backgrounds, Professions and Skills, which will be described below.

Adventurer Level

Not all campaigns begin at Starting Level. It is sometimes fun to play with a party of seasoned or veteran Adventurers. The Adventurers Level Table below shows the starting values for each Adventurer Level.

	STARTING	SEASONED	VETERAN	MASTER	HERO
RECOMMENDED MINIMUM AGE	13	16	22	28	34
EXTRA CHARACTERISTIC POINTS	NONE	TWO	THREE	FOUR	FIVE
CHARACTERISTICS TO ADD TO SKILLS	ONE	TWO	THREE	FOUR	FIVE
EXTRA TRAITS TO PICK	TWO	FOUR	SIX	EIGHT	TEN
BLESSINGS/ SPELLS KNOWN	TWO	FOUR	SIX	EIGHT	TEN

The Games Master should decide which method of character generation to use, and also which level the Adventurers begin at. It is probably best for all Adventurers to begin at the same level, whether Starting, Seasoned, Veteran, Master or Hero.



Characteristics

All Adventurers in Merrie England: Robyn Hode are human and are generated using the standard values, as described in Revolution D100. Although some players might want to play an Adventurer from the Land of Fairie, this is not recommended as such Adventurers may unbalance a Merrie England: Robyn Hode game.

If the adventurers start at any level other than Starting, they get a number of Extra Characteristic Points that can be distributed among the characteristics as the player sees fit.

Attributes

These are calculated as per the standard Revolution D100 rules.

Skills

The following Skills are used in Merrie England: Robyn Hode. Each is given the basic percentage in brackets.

- **Agility** (CON+DEX)
- **Art** (CHA x2)
- **Close Combat** (DEX+STR)
- **Communication** (CHA+INT)
- **Concentration** (INT+WIL)
- **Craft** (DEX+INT)
- **Drive** (DEX+INT)
- **Knowledge** (INT+INT)
- **Perception** (INT+WIL)
- **Pilot** (DEX+INT)
- **Ranged Combat** (DEX x2)
- **Ride** (DEX+WIL)
- **Stealth** (DEX+INT)
- **Survival** (CON+INT)

Art (Cha x2)

This is the Perform skill of Revolution D100 renamed in order to maintain a medieval feel, as Playing Instruments, Singing, Seduction and Oratory are all Arts. In all ways, treat this as the Perform skill. In a world rich in minstrels and troubadours, this is an important function. The Art skill also covers the creation of works of art, including painting, sculpture, poetry and song. Artists wanting to create works of superior quality should resolve this as a Contest rather than a single roll.

Traits

Some of the Traits used in Merrie England: Robyn Hode are listed below.

Agility [Brawn, Chase, Climb, Dig, Dodge, Juggle, Jump, Run, Run Away, Swim, Throw, Tumble]

Art [Act, Dance, Disguise, Morris Dancing, Oratory, Play Bagpipes, Play Bells, Play Cornet, Play Cymbals, Play Drum, Play Dulcimer, Play Fiddle, Play Flute, Play Harp, Play Hautboy, Play Horns, Play Hurdy-Gurdy, Play Lute, Play Mandolin, Play Organistrum, Play Pipe, Play Psaltery, Play Recorder, Play Shawm, Play Tabor, Play Tambourine, Play Timbrel, Play Trumpet, Play Vielle, Sing]

Close Combat [Axe, Brawl, Club, Grapple, Dagger, Flail, Hammer, Lance, Mace, Morningstar, Pickaxe, Polearm, Rapier, Scimitar, Shield, Spear, Staff, Sword]

Communication [Appraise, Avoid Blame, Bad Influence, Bargain, Betray Friend, Cause Chaos, Chivalry, Command, Commerce, Courtesy, Deceit, Easily Led, Etiquette, Evaluate, Fast Talk, Foolish, Gambling, Gaming, Insight, Intrigue, Language: Arabic, Language: Breton, Language: Cornish, Language: Cumbric, Language: English, Language: Fae, Language: French, Language: Gaelic, Language: Greek, Language: Hebrew, Language: Latin, Language: Norn, Language: Occitan, Language: Welsh, Persuade, Seduction, Status: Clergy, Status: Franklin/Yeoman, Status: Gentry, Status: Peasant, Wealth: Average, Wealth: Affluent, Wealth: Poor, Wealth: Rich]

Concentration [Enchantment, Evil Eye, Freemason, Morris Dancing, Secrets in Plain Sight, Willpower]

Craft [Animal Husbandry, Armoursmith, Blacksmith, Boatmaking, Book Keeping, Brewing, Charcoal Making, Falconry, Fine Work, Fishing, Herbalist, Housekeeping, Land Management, Lock Picking, Make Structure, Mapmaking, Mason, Mechanisms, Milling, Mining, Record Keeping, Weaponsmith]

Drive [Cart, Cranes, Wagon]

Knowledge [Alchemy, Beasts, Christianity, Church Law, Culture, Dark Religion, Demonology, Enchantments, Engines, Farm Animals, Folklore, Fae, Freemason, Geometry, Healing, Heavy Machinery, Heraldry, Herbalism, History, Home Region, Islam, Judaism, Law, Ley Lines, Literacy: Arabic Script, Literacy: Fae Script, Literacy: Greek Script, Literacy: Hebrew Script, Literacy: Latin Script, Local Area, Magic, Minerals, Morris Dancing, Natural World, Navigate, Occult, Philosophy, Poison, Potions, Region, Religion, Research, Ritual, Sacred Architecture, Sacred Texts, Seas, Surgery, Tactics, Talisman, Teach, Waterways]

Perception [Acute Hearing, Acute Sight, See Far Away, See Hidden, See Well, Spot Animals, Spot Hidden, Spot Intruder, Spot Prey, Spot Troublemaker, Taste, Track]

Pilot [Boat, Ship]

Ranged Combat [Bow, Crossbow, Sling]

Ride [Donkey, Horse, Camel]

Stealth [Camouflage, Hide, Sleight, Sneak]

Survival [Desert, Endurance, First Aid, Forest, Mountains, Coastal/Sea, Streetwise]

Stunts

The following list details the various Stunts used in Merrie England: Robyn Hode. They are of the form Stunt [Trait], showing which trait the Stunt belongs to.

Magical Stunts

(Cantrip) [Morris Dance] – The Cantrip allows the adventurer to cast a particular spell, usually from Bladesharp, Bludgeon, Fanaticism, Haste, Heal, Protection or Shimmer.

Hidden Meaning [Mummer] – The Mummers' Play contains a hidden meaning which can be determined by rolling Knowledge and applying an applicably trait, such as Knowledge [Heresy]. Success means the hidden meaning is recognised whereas an Advantage means the full meaning is understood.

Hidden Knowledge [Freemason] – This allows the Freemason to encode hidden and heretical knowledge into buildings. This can be used in the same way as Hidden Meaning, allowing heretics to read the buildings for secret messages.

Sacred Architecture [Freemason] – This allows the freemason to incorporate magic into a building. The building might be able to store magical power for the occupants to use, or might harvest a Ley Line.

Corn Dolly [Farming] – This provides a Support Bonus in any Conflict involving use of the Craft [Farming] skill. Corn

Dollies in the form of Fancies can be given to sweethearts; these can be used as the focus of a love charm to gain their heart, giving a Support Bonus to any attempts at seduction, as these fancies are treated as talismans.

John Barleycorn [Farming/Baking/Brewing] – This provides a Support Bonus in any Conflict involving the use of the Craft [Farming], Craft [Baking] or Craft [Brewing] skill in any attempt to grow barley, make bread, or brew beer.

Cloutie Wells [Healing] – This allows anyone using the well to perform a Healing Conflict in order to heal someone brought to the well and washed with water from the well, providing a Support Bonus to the Healing attempt.

Bow Down in Front of Me [Status: King] – The King of England can use this to initiate a Contest with onlookers, to force them to bow down in front of him. Anyone reduced to 0 Resolution Points must bow before the King.

Fair Judgement [Status: King] – The King of England gains a Support Bonus in any Conflict involving Knowledge [Status: King] when judging cases.

Obe Me [Status: King] – The King of England gains a Support Bonus in any Conflict involving Communication [Status: King] when giving orders.

Majestic Demeanour [Status: King] – The King of England can use this to appear more majestic than usual, granting him a Support Bonus when using Communication [Status: King] to cow opponents or when majesty is an advantage.

Royal Healing [Status: King] – The King of England can cure some illnesses by laying on hands; this allows the King to initiate a Healing Contest, matching his WIL against the Disease's Might.

See the Wrong [Status: King] – The King of England sees through any attempt at deceit in any Conflict involving Knowledge [Status: King] when judging cases, removing any bonuses gained by petitioners using deceitful Traits.

(Blessing) [Piety] – The Adventurer can cast the stated Blessing as a spell but the power comes from the deity

Absorb Sin [Mysticism] – This heretical stunt allows the user to consume sin, absorbing it from the sinner. This means the sinner is absolved and is free from the effects of that sin.

Wash away Sin [Sacred Texts] – This heretical stunt allows the user to wash the



feet, hands, head or body of the sinner, absorbing sin from the sinner. This means the sinner is absolved and is free from the effects of that sin.

Excellent Shot [Herne the Hunter] – You ignore the first penalty incurred when using a bow

Track Anything Anywhere [Herne the Hunter] – You do not suffer from Penalties when using Perception [Track]

Pass through Forest [Greenwood Jack] – Removes Penalties for Movement when moving through a Forest

Wash away Pain [Healing] – A healer can use this to wash away the pain from a wound, as long as the healer mixes her tears with the water, this removes the pain of a wound for the time being, allowing the patient to act without pain.

Empathic Wound [Alana] – Allows the user to use the [Alana] trait when healing any descendant of Alana, whether male or female.

Heroic Aura [Hereward the Wake] – People naturally follow the adventurer, especially when fighting against Normans, this grants a Support Bonus when using the Communication [Hereward the Wake] skill.

Salmon Leap [Salmon Falls Guardian] – Can leap STR in feet vertically or STR in metres horizontally with a successful Agility [Salmon Falls] roll

Swim in Armour [Salmon Falls Guardian] – The user does not receive any penalties due to swimming while wearing armour

Nine Herbs Charm [Healing] – This gives a Support Bonus to any attempt to use Knowledge [Healing] to cure an illness or injury.

With Faerstice – A charm to combat a stabbing pain, this is used with the application of a salve and calls on the powers of the Elves to cure the pain. This gives a Support Bonus to any attempt to use Knowledge [Healing] to cure a stabbing pain.

Cockle Bread – A love charm, designed to attract men. A young woman can press dough against her private parts, then bake the dough in the shape formed and give it to the object of their affections. This gives the user a Support Bonus to the Communication [Seduction] skill when trying to attract a lover.

Open Door [Hand of Glory] – The user can magically open locked doors on a successful Concentration [Hand of Glory] roll.

Corpse Light [Hand of Glory] – The user can set alight one of the fingers of the Hand of Glory to provide a light that

only he can see. This acts as a candle shining a light that nobody else can see.

Still as a Corpse [Hand of Glory] – Placing a lit candle made from beeswax, sesame oil and fat from the hanged man in a Hand of Glory causes anyone to whom it is presented to become motionless on a successful Concentration [Hand of Glory] roll.

Agility Stunts

Flick Flack [Acrobatics] – This allows the user to move in a surprising way, gaining an automatic Change Distance Close Combat Effect, or a Daze Close Combat Effect without needing an Advantage

Bash Down [Brawn] – This gives a Support Bonus to any attempt to bash down a door or go through a wall

No Ropes [Climb] – This negates any penalties when climbing without any ropes as the adventurer is trained to climb in this way

No Fear [Jump] – The adventurer does not fear the gap or height being jumped, so does not receive any penalties due to the distance jumped

Run Away [Run] – This allows the PC to run away easily, either gaining a Support Bonus to the Survival [Endurance] roll or, for a more important situation, allowing the character to add STR to the Resolution Pool when determining if the attempt has succeeded.

Ride Stunts

Stay Mounted [Horse] – This allows the user to remain mounted when receiving a blow that would normally knock him off his horse, acting as a Support Bonus to Ride [Horse] for the purposes of staying on the horse

Trick Riding [Horse] – Normally known by Saracens and Moors, this allows the rider to gain a Support Bonus to Ride [Horse] when trying difficult tricks, such as picking something from the ground while galloping, or making a horse ride backwards for short distances.

Teach Trick [Animal Training] – This allows the user to teach an animal a particular unusual trick, for example teaching a bear to dance or a dog to sing. No bonus is gained, as this merely imparts the ability to teach this unusual trick.

Survival Stunts

Walk Without Tiring [Endurance] – Allows the character to walk for an extra CON in hours without becoming tired.

Cultural Background

Merrie England: Robyn Hode uses Backgrounds that are based on culture, where culture in Merrie England is often based on a person's nationality.

These are generalisations and there are subtleties in all the Backgrounds. For example, the Norman Background also covers Angevins, Bretons and those from the Languedoc; Saxon covers the descendants of Angles, Saxons, Jutes and Danes; Welsh covers the people of Cumberland; Saracen covers many of the people of the Near East, including Syrians, Kurds and Iraqis. Games Masters can use the Backgrounds below and substitute different languages to make different Backgrounds, for example using Breton or Occitan for French, or adding an extra language to the Saracen Background for Kurds or Iraqis.

Background

BACKGROUND	TRAITS (AND APPLICABLE SKILLS)	STARTING MONEY PER STATUS/WEALTH	SAMPLE MOTIVATIONS
NORMAN	RIDE [HORSE] CLOSE COMBAT [ONE OF SPEAR, SWORD, DAGGER OR POLEARM] COMMUNICATION [LANGUAGE: FRENCH] KNOWLEDGE [HOME REGION] KNOWLEDGE [CHRISTIANITY]	RICH: 3D6X100D AFFLUENT: 3D6X50D AVERAGE: 3D6X25D POOR: 3D6X5D	SUPERIOR TO SAXONS FEALTY TO LORD
SAXON	AGILITY [BRAWN] CLOSE COMBAT [ONE OF BRAWL, SPEAR, SWORD, AXE OR STAFF] COMMUNICATION [LANGUAGE: ENGLISH] KNOWLEDGE [HOME REGION] KNOWLEDGE [CHRISTIANITY]	RICH: 3D6X50D AFFLUENT: 3D6X20D AVERAGE: 3D6X10D POOR: 3D6D	FIGHT AGAINST THE NORMANS JOIN A GUILD GET A BIGGER FARM SERVE MY LORD
CLERIC (CHRISTIANITY)	CLOSE COMBAT [ONE OF BRAWL, DAGGER OR STAFF] COMMUNICATION [LANGUAGE: ENGLISH OR FRENCH] COMMUNICATION [LANGUAGE: LATIN] KNOWLEDGE [CHRISTIANITY] KNOWLEDGE [LITERACY: LATIN]	RICH: 3D6X300D AFFLUENT: 3D6X100D AVERAGE: 3D6X30D POOR: 3D6D	GAIN LAND FOR THE CHURCH DEFEAT THE HEATHEN PUNISH THE UNHOLY
CLERIC (JUDAISM)	CLOSE COMBAT [BRAWL OR STAFF] COMMUNICATION [LANGUAGE: ENGLISH OR FRENCH] COMMUNICATION [LANGUAGE: HEBREW] KNOWLEDGE [JUDAISM] KNOWLEDGE [LITERACY: HEBREW]	RICH: 3D6X300D AFFLUENT: 3D6X100D AVERAGE: 3D6X30D POOR: 3D6D	PROTECT MY CONGREGATION DON'T ANTAGONISE THE CHURCH FIND SPOUSES FOR MY CHILDREN
CLERIC (ISLAM)	CLOSE COMBAT [ONE OF BRAWL, SCIMITAR OR DAGGER] COMMUNICATION [LANGUAGE: ENGLISH OR FRENCH] COMMUNICATION [LANGUAGE: ARABIC] KNOWLEDGE [ISLAM] KNOWLEDGE [LITERACY: ARABIC]	RICH: 3D6X300D AFFLUENT: 3D6X100D AVERAGE: 3D6X30D POOR: 3D6D	LEAD MY CONGREGATION DEFEAT THE INFIDEL SPREAD THE WORD OF ALLAH
SARACEN	CLOSE COMBAT [ONE OF SPEAR, SCIMITAR, DAGGER OR POLEARM] COMMUNICATION [LANGUAGE: ARABIC] KNOWLEDGE [HOME REGION] KNOWLEDGE [ISLAM] RIDE [HORSE OR CAMEL]	RICH: 3D6X100D AFFLUENT: 3D6X50D AVERAGE: 3D6X25D POOR: 3D6X5D	DRIVE THE CRUSADERS FROM MY LAND BECOME RICH STUDY THE KORAN
JEWISH	COMMUNICATION [BARGAIN] COMMUNICATION [LANGUAGE: [HEBREW] KNOWLEDGE [HOME REGION] KNOWLEDGE [JUDAISM] KNOWLEDGE [LITERACY: HEBREW]	RICH: 3D6X500D AFFLUENT: 3D6X300D AVERAGE: 3D6X100D POOR: 3D6X50D	MAKE A BETTER LIFE PROTECT MY FAMILY DO NOT MIX WITH GENTILES
WELSH	CLOSE COMBAT [ONE OF BRAWL, SPEAR, SWORD OR STAFF] COMMUNICATION [LANGUAGE: WELSH OR ENGLISH] KNOWLEDGE [HOME REGION] KNOWLEDGE [CHRISTIANITY] STEALTH [SNEAK]	RICH: 3D6X40D AFFLUENT: 3D6X20D AVERAGE: 3D6X10D POOR: 3D6D	DRIVE THE NORMANS FROM WALES BEFRIEND AND MARRY INTO THE NORMANS

Background descriptions

Norman – The Normans conquered England in the 11th Century and their descendants hold many positions in the nobility and land-owning gentry. Although the royal house of England was later called the Plantagenet, at this time the Kings of England did not refer to themselves as members of that dynasty and were simply known as Normans. Norman Adventurers are the privileged elite, considered superior to the Saxons. However, many Normans are as poor, or poorer, than the Saxons of the period, as not all Normans come from noble families.

Saxon – The term Saxon describes those descended from the native English before the Normans invaded. In fact, these people are descended from Angles, Saxons, Jutes, Frisians and Danes but are normally lumped together in the single term “Saxon”. Most Saxons are lowborn and struggle under the Norman yoke,



a combination of taxation and feudal laws designed to keep the common people subservient and tame. However, some struggle against the Norman yoke from positions of power.

Cleric – An Adventurer with the Cleric homeland was born into the church, or was raised in the church since a child. All they have known is the church, priests, monks and nuns. They differ from a Norman or Saxon who has chosen a clerical profession in that they do not identify themselves with anyone other than churchmen. Born into the church, perhaps his/her parents were churchmen, perhaps he/she was given to the church at an early age or perhaps he/she became a monk or nun out of choice. In any case, the character has always been part of the church. It is possible that a character may have a clerical profession and not have a clerical background. A Norman may be made a bishop or abbot, for example. In this case, he would have his original Background but would split his experience between his

original profession and his new one. The Cleric background is slightly different depending on the cleric's religion. In Merrie England, the main religions are Christianity (Roman Catholicism), Judaism and Islam. Orthodox Christianity doesn't affect Merrie England. Skills associated with the Cleric background are detailed in the following tables.

Jewish – Jewish describes a follower of Judaism, a religion, which is both a religion and a culture distinct from others of the British Isles. In the time of Merrie England, a Jew is singled out as a foreigner, a worshipper of a different religion, a rich man and someone not to be trusted. This is enough to give Jews a separate Homeland with their own Backgrounds and Professions. Jewish Player Characters may take their starting profession from one of those described below. These may seem restrictive, but the number of professions open to a Jew at the time was limited.

Background

BACKGROUND	TRAITS (AND APPLICABLE SKILLS)	STARTING MONEY PER STATUS/WEALTH	SAMPLE MOTIVATIONS
CORNISH	AGILITY [CLIMBING] CLOSE COMBAT [ONE OF BRAWL, SPEAR, SWORD OR STAFF] COMMUNICATION [LANGUAGE: CORNISH OR ENGLISH] KNOWLEDGE [HOME REGION] KNOWLEDGE [CHRISTIANITY]	RICH: 3D6X40D AFFLUENT: 3D6X20D AVERAGE: 3D6X10D POOR: 3D6D	KEEP THE SECRETS OF THE MINES FROM THE NORMANS HONOUR THE LITTLE PEOPLE MAKE MONEY FROM THE NORMANS
SCOT	CLOSE COMBAT [ONE OF BRAWL, SPEAR, SWORD OR STAFF] COMMUNICATION [LANGUAGE: GAELIC OR ENGLISH] KNOWLEDGE [HOME REGION] KNOWLEDGE [CHRISTIANITY] STEALTH [SNEAK]	RICH: 3D6X40D AFFLUENT: 3D6X20D AVERAGE: 3D6X10D POOR: 3D6D	KEEP THE NORMANS FROM SCOTLAND BEFRIEND AND MARRY INTO THE NORMANS
IRISH	CLOSE COMBAT [ONE OF BRAWL, SPEAR, SWORD, CLUB OR DAGGER] COMMUNICATION [LANGUAGE: GAELIC, FRENCH OR ENGLISH] KNOWLEDGE [HOME REGION] KNOWLEDGE [CHRISTIANITY] STEALTH [SNEAK]	RICH: 3D6X30D AFFLUENT: 3D6X10D AVERAGE: 3D6X5D POOR: 2D6D	DRIVE THE NORMANS FROM IRELAND BEFRIEND AND MARRY INTO THE NORMANS GAIN THE TRUST OF THE LITTLE PEOPLE
NORSE	CLOSE COMBAT [ONE OF BRAWL, SWORD, AXE OR DAGGER] COMMUNICATION [LANGUAGE: NORN, GAELIC OR ENGLISH] KNOWLEDGE [HOME REGION] KNOWLEDGE [CHRISTIANITY] PILOT [BOAT OR SHIP]	RICH: 3D6X50D AFFLUENT: 3D6X30D AVERAGE: 3D6X20D POOR: 3D6X10D	TRAVEL THE SEAS KEEP THE NORMANS FROM THE ISLES TRADE WITH THE NORMANS
MARSHMAN	AGILITY [SWIM] COMMUNICATION [LANGUAGE: ENGLISH] KNOWLEDGE [HOME REGION] KNOWLEDGE [CHRISTIANITY] PILOT [BOAT]	RICH: 3D6X40D AFFLUENT: 3D6X20D AVERAGE: 3D6X10D POOR: 3D6D	AVOID THE NORMANS REMEMBER THE OLD WAYS HIDE IN THE MARSHES
FAE	ART [SEDUCTION] CLOSE COMBAT [ONE OF RAPIER OR DAGGER] COMMUNICATION [LANGUAGE: FAE, ENGLISH OR FRENCH] KNOWLEDGE [FAERY] STEALTH [SNEAK]	RICH: 3D6X500D AFFLUENT: 3D6X300D AVERAGE: 3D6X200D POOR: 3D6X100D	REMEMBER THE OLD WAYS ENTRAP MORTALS KEEP THE CHURCH AWAY
MOOR	CLOSE COMBAT [ONE OF SPEAR, SCIMITAR, DAGGER, POLEARM OR BOW] COMMUNICATION [LANGUAGE: ARABIC] KNOWLEDGE [HOME REGION] KNOWLEDGE [ISLAM] RIDE [HORSE]	RICH: 3D6X100D AFFLUENT: 3D6X60D AVERAGE: 3D6X30D POOR: 3D6X10D	PROTECT THE KINGDOM OF ANDALUS DEFEAT THE INFIDEL STUDY THE KORAN
CHANGELING	ART [SEDUCTION] CLOSE COMBAT [ONE OF CLUB, DAGGER OR SWORD] COMMUNICATION [LANGUAGE: ENGLISH OR FRENCH] CONCENTRATION [FOLKLORE], KNOWLEDGE [FOLKLORE] STEALTH [SNEAK]	RICH: 3D6X50D AFFLUENT: 3D6X30D AVERAGE: 3D6X20D POOR: 3D6X10D	FIND YOUR REAL PARENTS DISCOVER YOUR TRUE POWERS FIND ADVENTURE

Welsh – The term Welsh describes those descended from the natives of Wales and, to a certain extent, some of those from Cumbria. Although the Normans have not conquered Wales, they have powerful barons in the Marches who exert more and more influence over the nearby parts of Wales.

Cornish – The term Cornish describes those descended from the natives of Cornwall. The Normans have conquered Cornwall, but the Cornish tend to remain apart, separated by language and custom.

Scot – The term Scot describes those from Scotland. The Normans have not yet conquered Scotland, but treat the Scottish king as a vassal. Some Scots are opposed to the Normans, but others want to marry into them.

Irish – The term Irish describes those descended from the natives of Ireland. The Normans have only recently conquered Ireland and their grip is weak, exacerbated by Prince John's ineptitude. The people of Ireland have a choice – accept and live with the Normans or rise up and drive them from Ireland.

Norse – The term Norse describes those descended from the Vikings, especially those of Shetland, the Orkneys, Isle of Mann and the Hebrides. Fiercely independent, the people of the Kingdom of the Isles are, in theory, vassals of either Norway or Scotland, but in practice they have an independent kingdom. The Normans have not yet made inroads in the Kingdom of the Isles as they see it as savage and untamed.

Marshman – The term Marshman describes those people who live and work in the marshlands of England. Normally, Marshmen are Saxons, but have a different Background because of their specialisation. Marshmen come from the Fenlands, the Broads of Norfolk or the Somerset Levels. Marshmen have a long memory and honour the Old Ways, although they are not pagans.

Fae – The term Fae describes those who live in, or are descended from those who live in, Fair Elf Land. The Fae are the Old People, the Little People, whimsical and yet cruel, they do what they want, when they want and see the Normans as just another set of invaders.

Saracen – A Saracen comes from the Near East. Saracen is a general term describing those of several cultures, but is fine for the purposes of Merrie England. Ever since Robin of Sherwood, a Saracen has been accepted as one of the Merrie Men.

Moor – A Moor comes from the Iberian Peninsula, what is now Spain and Portugal. Some Moors may still come from North Africa, but they are more rarely seen in the British Isles.

Changeling – Changelings are the children of the Fairy-folk who have been left in the place of stolen human children. Some have Fae Features and will have distrust or fear of the Church. Changelings operate within their adopted cultures but have their own properties, marking them out as different.



Social Class

Social class is important in Merrie England: Robyn Hode, as it affords certain privileges to Adventurers. There are four social classes – Peasant, Franklin/Yeoman, Clergy and Gentry, each of which can be further sub-divided as required. The Social Class is a Trait and influences how other people see the Adventurer.

Peasant – Those who work on the land, peasants can be serfs, who are owned by their masters, or free, tied to nobody.

- Serf
- Cottager
- Villein

Franklin/Yeoman – More educated and better off than peasants, Franklins and Yeomen are townsfolk, burghers and merchants.

- Freeman
- Townsman
- Merchant

Clergy – Part of the church, clergy in Merrie England: Robyn Hode are normally monks or nuns, living in monasteries, nunneries, priories or abbeys; friars, wandering and administering to those in need; local priests, serving their congregation. or priors and abbots, growing fat from exploiting the poor.

- Lay Brother or Sister
- Monk, Nun or Friar
- Deacon, Priest or Prior
- Abbot, Abbess or Bishop
- Archbishop
- Pope

Gentry – The privileged class, from lord of the manor, knight, nobility or royal, these may not all have titles, but are descended from those who do. Sometimes, their title is all they have, as their lands may have been frittered away or been taken from them.

- Lord of the Manor
- Knight
- Noble
- Royal

Wealth

In Merrie England: Robyn Hode, Wealth is a Trait, in the same way as Social Class. In fact, Wealth defaults according to the Social Class of the Adventurer. However, it is sometimes fun to play a Poor Noble or a Rich Beggar, so Wealth is separated. Games Masters are free, of course, to use Social Class as a means of determining the Wealth of an Adventurer.

The four Wealth values are: Poor, Average, Affluent and Rich. This very broadly corresponds to the four Social Classes of Peasant, Franklin/Yeoman, Clergy and Gentry. Some of the sub-classes might the same wealth as a higher or lower Social Class, so an Abbot is a member of the Clergy and would be Affluent, but a greedy fat Abbot might be Rich from plundering the people and a Friar might be Average, or even Poor, as he wanders the land living off the charity of others.

Languages

Several languages are commonly spoken in Merrie England. The common people speak English, the nobility speak French, Jews speak Hebrew, the Scots and Irish speak Gaelic, Welsh speak Welsh, Norman and Angevin nobles speak French and so on. To make communication easier, all non-English-speaking backgrounds include Language [English] or Language [French] at a starting level, thus allowing PCs to speak to each other. It is recommended that all Adventurers share at least one language, as it makes communication easier.

LANGUAGES

SPEAKERS OF	CAN SPEAK THESE LANGUAGES WITH THESE PENALTIES
ANY FRENCH	ANY FRENCH (ONE CONSEQUENCE), ANY OCCITAN (ONE CONSEQUENCE)
WELSH	BRETON, CORNISH, CUMBRIC (ONE CONSEQUENCE), FAE (ONE PENALTY)
CORNISH	CUMBRIC, BRETON, WELSH (ONE CONSEQUENCE), FAE (ONE PENALTY)
CUMBRIC	CORNISH, BRETON, WELSH (ONE CONSEQUENCE), FAE (ONE PENALTY)
BRETON	CORNISH, CUMBRIC, WELSH (ONE CONSEQUENCE), FAE (ONE PENALTY)
ANY GAELIC	ANY GAELIC (NO PENALTY), FAE (ONE PENALTY)
ANY OCCITAN	ANY OCCITAN, CATALAN (ONE CONSEQUENCE), FRENCH (ONE PENALTY)
NORN	NORSE (ONE CONSEQUENCE)

Many of the languages of Merrie England are similar and speakers of those languages can speak similar languages with a penalty.

The differences between the various language families of Gaelic, Cumbric, Occitan and French are slight, not worth imposing a Penalty, but may suffer a Consequence. So, a Scot can speak to an Irishman using Speak (Gaelic) without a penalty but might suffer a Consequence if the roll was failed, but someone speaking Occitan incurs a Penalty when speaking with someone who only speaks French.

Professions

Merrie England: Robyn Hode has professions relating to being an outlaw or sheriff's men, as you would expect, but also has many professions found in the medieval world. Although the list of professions given below is fairly complete, players and Games Masters should be encouraged to make up more professions as and when needed.

Available Professions

Many professions are available to all Backgrounds, but some Backgrounds are restricted in the professions available to adventurers. Players can pick a profession from the lists below. If a player wants a profession that is available to the chosen Background, then it needs a good back story as to why the adventurer has this profession.

Norman – Abbot / Prior, Agister, Alchemist, Ale Connor, Artist, Brewer, Courtier, Craftsman, Diplomat, Enchanter/ Enchantress, Explorer, Forester, Gambler, Guard, Hermit, Knight, Knight Errant, Knight Templar, Leech, Lord, Man at Arms, Mason, Mercenary, Merchant, Miller, Minstrel, Monk/ Nun, Outlaw, Physician, Priest, Sailor, Soldier, Sorcerer, Spy, Student, Tax-Collector, Teacher, Templar, Trouvère, Troubadour, Town Guard, Verderer, Wayte

Saxon – Abbot / Prior, Acrobat, Agister, Ale Connor, Animal Trainer, Artist, Beggar, Blacksmith, Boatman, Brewer, Charcoal Burner, Craftsman, Enchanter/ Enchantress, Entertainer, Explorer, Farmer, Fisherman, Forester, Gambler, Guard, Herder, Hermit, Hunter, Jester, Knight, Knight Errant, Knight Templar, Leech, Lord, Man at Arms, Mason, Mercenary, Merchant, Militia, Miller, Minstrel, Monk/ Nun, Outlaw, Physician, Priest, Sailor, Soldier, Sorcerer, Spy, Templar, Thief, Town Guard, Verderer, Village Idiot, Wayte, Witch, Woodsman

Cleric (Christianity) – Abbot / Prior, Alchemist, Artist, Collector, Diplomat, Enchanter/ Enchantress, Friar, Hermit, Knight Templar, Monk/Nun, Physician, Priest, Student, Tax-Collector, Teacher

Cleric (Judaism) – Alchemist, Collector, Enchanter/ Enchantress, Physician, Priest, Sorcerer, Teacher

Cleric (Islam) – Collector, Diplomat, Enchanter/ Enchantress, Physician, Priest, Teacher

Saracen – Acrobat, Alchemist, Animal Trainer, Assassin, Beggar, Blacksmith, Collector, Craftsman, Entertainer, Explorer, Farmer, Fisherman, Guard, Healer, Herder, Hunter, Knight, Knight Errant, Lord, Man at Arms, Mason, Mercenary, Merchant, Militia, Minstrel, Physician, Priest, Ranger, Sailor, Soldier, Sorcerer, Spy, Thief, Town Guard, Woodsman

Jewish – Alchemist, Collector, Craftsman, Enchanter, Entertainer, Merchant, Moneylender, Physician, Priest, Sorcerer, Spy

Welsh – Abbot / Prior, Acrobat, Animal Trainer, Artist, Bard, Beggar, Blacksmith, Boatman, Brewer, Charcoal Burner, Craftsman, Enchanter/ Enchantress, Entertainer, Explorer, Farmer, Fisherman, Gambler, Guard, Herder, Hermit, Hunter, Jester, Knight, Knight Errant, Knight Templar, Leech, Lord, Man at Arms, Mason, Mercenary, Merchant, Militia, Miller, Minstrel, Monk/Nun, Outlaw, Physician, Priest, Ranger, Sailor, Soldier, Sorcerer, Spy, Student, Thief, Town Guard, Verderer, Village Idiot, Warrior, Wayte, Witch, Woodsman

Cornish – Abbot / Prior, Acrobat, Animal Trainer, Artist, Bard, Beggar, Blacksmith, Boatman, Brewer, Charcoal Burner, Craftsman, Enchanter/ Enchantress, Entertainer, Explorer, Farmer, Fisherman, Gambler, Guard, Herder, Hermit, Hunter, Jester, Knight, Knight Errant, Knight Templar, Leech, Lord, Man at Arms, Mason, Mercenary, Merchant, Militia, Miller, Miner, Minstrel, Monk/Nun, Outlaw, Physician, Priest, Sailor, Soldier, Sorcerer, Spy, Thief, Town Guard, Village Idiot, Wayte, Witch, Woodsman

Why so many musical professions? Well, it was very important at the time to differentiate between them. Kings of England at this time are native Occitan speakers and favour Troubadours over Trouvères, clashing with the Trouvère-loving Normans and the Minstrel-loving Saxons. The Kings of England, and Catalonia are famed Troubadours in their own right.

- Bard – Entertainer who sings in Fae, Welsh, English, French or Occitan, either sings or plays an instrument, never both at the same time
- Minstrel – Entertainer who sings in English, French, Arabic or Occitan
- Troubadour – Occitan-speaking entertainer who only sings in Occitan
- Trouvère – French-speaking entertainer who only sings in French
- Wayte – Musical watchman or town guard, rarely sings to entertain

Scot – Abbot / Prior, Acrobat, Animal Trainer, Artist, Beggar, Blacksmith, Boatman, Brewer, Craftsman, Enchanter/ Enchantress, Entertainer, Explorer, Farmer, Fisherman, Gambler, Guard, Herder, Hermit, Hunter, Jester, Knight, Knight Errant, Knight Templar, Leech, Lord, Man at Arms, Mason, Mercenary, Merchant, Militia, Miller, Monk/Nun, Outlaw, Physician, Priest, Ranger, Sailor, Soldier, Sorcerer, Spy, Student, Thief, Town Guard, Village Idiot, Warrior, Witch, Woodsman

Irish – Abbot / Prior, Acrobat, Animal Trainer, Artist, Bard, Beggar, Blacksmith, Boatman, Brewer, Craftsman, Enchanter/ Enchantress, Entertainer, Explorer, Farmer, Fisherman, Gambler, Guard, Herder, Hermit, Hunter, Jester, Knight, Knight Errant, Knight Templar, Leech, Lord, Man at Arms, Mercenary, Merchant, Militia, Miller, Minstrel, Monk/Nun, Outlaw, Physician, Priest, Ranger, Sailor, Soldier, Sorcerer, Spy, Town Guard, Thief, Village Idiot, Warrior, Witch

Norse – Abbot / Prior, Acrobat, Animal Trainer, Artist, Beggar, Blacksmith, Boatman, Brewer, Craftsman, Entertainer, Explorer, Farmer, Fisherman, Gambler, Guard, Herder, Hermit, Hunter, Leech, Lord, Man at Arms, Mercenary, Merchant, Militia, Monk/Nun, Outlaw, Physician, Priest, Ranger, Sailor, Soldier, Sorcerer, Spy, Thief, Village Idiot, Witch

Marshman – Acrobat, Animal Trainer, Bard, Beggar, Boatman, Craftsman, Entertainer, Fisherman, Gambler, Herder, Hermit, Hunter, Jester, Leech, Man at Arms, Mercenary, Merchant, Militia, Minstrel, Monk/Nun, Outlaw, Physician, Priest, Sailor, Soldier, Sorcerer, Spy, Templar, Thief, Town Guard, Village Idiot, Wayte, Witch, Woodsman

Fae – Acrobat, Animal Trainer, Artist, Bard, Boatman, Craftsman, Collector, Dark Worshipper, Enchanter, Explorer, Gambler, Hunter, Knight, Knight Errant, Lord, Mercenary, Physician, Ranger, Soldier, Sorcerer, Spellsword, Spy, Trickster, Thief, Wizard, Witch, Wizard

Moor – Acrobat, Alchemist, Animal Trainer, Artist, Assassin, Beggar, Blacksmith, Collector, Craftsman, Enchanter/ Enchantress, Entertainer, Explorer, Farmer, Fisherman, Guard, Herder, Hunter, Knight, Knight Errant, Lord, Man at Arms, Mason, Mercenary, Merchant, Militia, Physician, Priest, Sailor, Soldier, Sorcerer, Spy, Thief, Town Guard, Woodsman

Changeling – Acrobat, Animal Trainer, Artist, Boatman, Craftsman, Collector, Dark Worshipper, Enchanter, Explorer, Gambler, Hunter, Knight, Knight Errant, Lord, Mercenary, Merchant, Minstrel, Outlaw, Physician, Ranger, Soldier, Sorcerer, Spellsword, Spy, Trickster, Thief, Village Idiot, Wizard, Witch, Wizard

New Professions

Games Masters and players who want to create new professions can do so very easily using the Revolution D100 rules. A new profession can be based on an existing one, with changes to skills and traits, or can be a brand new profession with new skills and traits. Each profession gets 30 points distributed as Skill Bonuses and eight traits. The typical wealth of the profession must be judged based on similar professions and thought should be given to which cultures would typically have the profession. Sample motivations can be included, if required, or players can use their own motivations.



Professions

PROFESSION	STATUS/ WEALTH	SKILL BONUSES	TRAITS	SAMPLE MOTIVATIONS
ABBOT / PRIOR	Affluent, Rich	Communication +10%, Knowledge +20%	Church Law, Latin, Oratory, Religion Pick Four: Insight, Any [Language], Sing, Teach, Occult, Philosophy, [Sacred Text]	Piety Make the Church Rich Keep the Monks/Nuns in Order Protect the Abbey/Priory
ACROBAT	Poor, Average	Agility +15%, Art +15%	Acrobatics, Dance, Dodge, Jump, Endurance Pick Three Other Arts	Become the Best Acrobat
AGISTER	Poor, Average	Knowledge +20%, Ride +10%	Forest, Horse, Insight, Law Pick Four: Bargain, Book Keeping, Evaluate, Persuasion, Any [Language]	Uphold the Law Protect the Forest Become Rich
ALCHEMIST	Rich, Affluent, Average	Knowledge +20%, Craft +10%	Alchemy, Bargain, Herbalism, Healing Pick One of Written Latin, Greek or Arabic Three Science/Alchemy Recipes.	Discover the Philosopher's Stone Become Enlightened Transcend the World
ALE CONNOR	Average, Affluent	Knowledge +10%, Perception +10%, Ride +10%	Horse, [Local Area], Record Keeping, Taste Pick Two: Persuasion, Insight, Streetwise Pick Two: Brawl, Brawn, Club, Staff, Run	Keep the Brewers Honest Don't Drink Too Much Skim a Little Off the Top
ANIMAL TRAINER	Poor, Average	Knowledge +10%, Ride +20%	Animal Husbandry, Bargain, Cart, Brawl, Staff Three Among [Animal] Traits and Trained Animal Followers	Keep the Animals Safe Train the Animals Well
ARTIST	Any	Art +20%, Craft +10%	Any Art, Insight Pick Six: Any Art, Any Craft, Any Language (Written or Spoken), Bargain, Etiquette, Persuade, Philosophy, [Region]	Become Famous Produce the Best Art in the World Gain a Powerful Patron
ASSASSIN	Poor, Average	Agility +10%, Close Combat +10%, Ranged Combat +10%	Climb, Jump, Poison, Dodge Pick Two: Dagger, Dart, Sword, Crossbow, Throw Pick Two: Disguise, Hide, Run, Sneak	Punish the Wicked Obey a Higher Law Ignore the Screams
BARD	Poor, Average	Art +15%, Communication +10%, Knowledge +5%	Dance, Insight, Harp, Sing Pick Two: Any Art, Any Language, Philosophy, [Region], [Musical Instrument] Pick Two: Dagger, Fast Talk, Disguise, Etiquette, Persuade, Sleight of Hand	Become the Most Famous Bard of Wales/Ireland/Scotland/Brittany Defeat Minstrels in a Sing Contest Learn More of the Old Ways
BEGGAR	Poor	Communication +10%, Perception +10%, Survival +10%	Streetwise Pick Seven: Acute Hearing, Acute Vision, Bargain, Brawl, Endurance, Hide, Sneak, Insight, Persuade, Sleight of Hand	Stay Alive Become Rich Defend the Beggars' Guild
BLACKSMITH	Poor, Average	Concentration +10%, Craft +20%	Blacksmith, Brawl, Folklore, Any Art, Hammer Pick Three: Armoursmith, Weaponsmith, Bargain, Brawn, Enchant	Serve Your Village Protect Your People Keep the Old Ways Alive
BOATMAN	Poor	Agility +10%, Pilot +10%, Survival +10%	Swim, Climb, Boat, Boatmaking, Navigate, Waterways Pick Two: Acute Vision, Brawl, Bargain, Ship	Protect the Boatmen's Guild Serve the People Become Rich
BREWER	Poor, Average	Communication +10%, Craft +15%, Knowledge +5%	Bargain, Brewing, Cart, Insight, Any Craft Pick Three: Any Art, Any Craft, Herbalist, Horse, Mechanisms	Brew the Best Ale Find a Secret Recipe Become Head of the Brewers' Guild
CASTELLAN	Affluent, Rich	Art +5%, Communication +15%, Knowledge +10%	Command, Etiquette, Military Tactics, Oratory Pick Four: Courtesy, Dance, Falconry, Heraldry, Horse, [Musical Instrument], Sing	Protect the People Maintain the Castle Gain Position at Court
CHARCOAL BURNER	Poor, Average	Communication +5%, Craft +15%, Survival +10%	Cart, Charcoal Making, Forest, Local Area Pick Four: Axe, Bargain, Horse, Make Structure, Any Art, Any Craft, Mechanisms	Keep the Forest Spirits Happy Become Wealthy Become Head of the Charcoal Burners' Guild
COURTIER	Affluent, Rich	Art +10%, Communication +10%, Knowledge +10%	Bargain, Etiquette, Courtesy, Heraldry Pick Four: Dance, Falconry, Any Instrument, Intrigue, Horse, Persuade, Sing	Gain More Lands Gain a Powerful Patron Gain Position at Court
CRAFTSMAN	Poor, Average, Affluent	Communication +5%, Craft +20%, Knowledge +5%,	Any Two Crafts, Mechanisms, Insight, Persuasion Pick Three: Any Art or Craft, Any Literacy, [Substance]	Gain a Wealthy Patron Become Head of the [Craft] Guild Become Famous
COLLECTOR	Affluent, Rich	Communication +10%, Knowledge +20%	Research, Magic, Bargain, Insight, Philosophy Pick Three: Latin, Greek, Hebrew, Arabic, History, Religion, [Sacred Texts], Any Other Knowledge Trait	Find a Lost Relic Gain Hidden Knowledge Wealth is Not Just Money
DARK WORSHIPPER	Average, Affluent	Communication +5%, Concentration +15%, Knowledge +10%	Evil Eye, [Sacred Texts], [Dark Cult], Streetwise, Insight Pick Three: Latin, Greek, Hebrew, Arabic, Disguise, Persuade, History, Religions	Enhance the Power of Your Cult Become Your God's Favourite Gain Your God's Blessing

Professions

PROFESSION	STATUS/ WEALTH	SKILL BONUSES	TRAITS	SAMPLE MOTIVATIONS
ENCHANTER/ ENCHANTRESS	AFFLUENT, RICH	CONCENTRATION +20%, KNOWLEDGE +10%,	PERSUADE, ANY ONE LITERACY, MAGIC, ENCHANTMENT, INSIGHT PICK THREE: LATIN, GREEK, HEBREW, ARABIC, EVIL EYE, SEDUCTION, ANY ONE POWER	GAIN AND ENCHANT A POWERFUL PATRON BECOME THE POWER BEHIND THE THRONE CONTROL THE WEAK
ENTERTAINER	POOR, AVERAGE	ART +15%, COMMUNICATION +15%,	ANY ART, INSIGHT, PERSUADE PICK FIVE: ACROBATICS, ACT, JUGGLING, SING, DANCE, DISGUISE, FAST TALK, INSIGHT, ANY MUSICAL INSTRUMENT, ORATORY, SLEIGHT	BECOME FAMOUS GAIN A WEALTHY PATRON PUT ON A GOOD SHOW
EXPLORER	POOR, AVERAGE	AGILITY +10%, COMMUNICATION +10%, SURVIVAL +10%	CLIMB, SWIM, PERSUADE, ANY CULTURE PICK FOUR: BOAT, SHIP, CART, HORSE TRACK, ANY LANGUAGE, ANY REGION	FIND PRESTER JOHN OPEN NEW TRADE ROUTES BOLDLY GO WHERE NO MAN HAS GONE BEFORE
FARMER	POOR, AVERAGE	AGILITY +10%, CRAFT +10%, DRIVE +10%	ANY CRAFT, FARM ANIMALS, BRAWL, CART, FIRST AID PICK THREE: BARGAIN, BRAWN, ENDURANCE, HORSE, TRACK	FEED YOUR FAMILY SERVE YOUR MASTER OWN YOUR OWN LAND
FISHERMAN	POOR, AVERAGE	AGILITY +10%, CRAFT +10%, SURVIVAL +10%	BARGAIN, FISH, SWIM, CLIMB, WATERWAYS PICK THREE: ACUTE VISION, ACUTE HEARING, BOAT, SHIP, SEE WELL, BRAWL, FIRST AID, COASTAL/SEA	COME BACK SAFE AND SOUND EARN ENOUGH TO RETIRE RESPECT THE WATERS
FORESTER	AVERAGE, AFFLUENT	AGILITY +10%, RANGED COMBAT +5%, RIDE +10%, SURVIVAL +5%	BOW, BRAWN, FOREST, HORSE PICK FOUR: ANY CRAFT, INSIGHT, LAW, TRACK, AXE, BRAWL, HIDE, SWORD, SNEAK	KEEP THE FOREST SAFE STOP POACHERS CAPTURE OUTLAWS
FRIAR	POOR, AVERAGE	COMMUNICATION +10%, CONCENTRATION +5%, KNOWLEDGE +15%	INSIGHT, SING, LATIN, PERSUADE PICK FOUR: CHRISTIANITY, DONKEY, ENDURANCE, OCCULT, ORATORY, PHILOSOPHY, TEACH, STAFF	PIETY PREACH TO THE PEOPLE PROTECT THE CHURCH
GAMBLER	POOR, AVERAGE	COMMUNICATION +20%, PERCEPTION 10%	SLEIGHT OF HAND, GAMBLING, BARGAIN, PERSUADE, INSIGHT PICK THREE: SPOT HIDDEN, STREETWISE, BRAWL, DODGE, RUN	FLEECE THE FOOLISH BECOME WEALTHY LIFE IS A GAMBLE
GUARD	AVERAGE	CLOSE COMBAT +10%, PERCEPTION +10%, RANGED COMBAT +10%	DODGE, BRAWL, STREETWISE PICK FIVE: SWORD, DAGGER, SHIELD, CROSSBOW, CAMOUFLAGE, CART, HORSE	ONLY DOING YOUR JOB IT'S MORE THAN YOUR JOB'S WORTH WHAT DO YOU MEAN, I'M STUPID?
HEALER	AVERAGE, AFFLUENT	CONCENTRATION +5%, CRAFT +10%, KNOWLEDGE +15%	FIRST AID, HEALING, HERBALISM, INSIGHT, PERSUADE PICK THREE: MAGIC, SURGERY, ANY OTHER KNOWLEDGE, ANY APPROPRIATE POWER	HEAL THE SICK FIND NEW TREATMENTS PROTECT THE WEAK
HERMIT	POOR	CONCENTRATION +5%, KNOWLEDGE +10%, STEALTH +5%, SURVIVAL +10%	FIRST AID, RELIGION, WILLPOWER PICK FIVE: ANY CRAFT, ENDURANCE, HEALING, HIDE, LITERACY, MYSTICISM, OCCULT, PERSUADE, SING, SNEAK	PIETY CONTEMPLATE THE DIVINE BECOME HOLY
HUNTER	POOR, AVERAGE	PERCEPTION +10%, STEALTH +10%, SURVIVAL +10%	ACUTE HEARING, ACUTE SIGHT, FOREST, SNEAK, HIDE PICK THREE: PREY ANIMALS, TRAPS, BOW, DAGGER, TRACKING	AVOID THE FORESTERS DO NOT ANGER THE FOREST HUNT AN ENCHANTED BEAST
FIGHTER	AVERAGE	AGILITY +10%, CLOSE COMBAT +10%, RANGED COMBAT +10%	DODGE, BRAWL PICK SIX: AXE, FLAIL, HAMMER, SWORD, BOW, CROSSBOW, DAGGER, POLEARM, SHIELD, ARMOURER, CAMOUFLAGE, HORSE, STREETWISE, WEAPONSMITH	BECOME A HERO OF GREAT RENOWN AVENGE THE PEOPLE RESCUE THE PRINCESS
JESTER	POOR, AVERAGE	ART +10%, COMMUNICATION +10%, PERCEPTION +10%	DISGUISE, INSIGHT, PERSUADE, SLEIGHT OF HAND PICK FOUR: DAGGER, TUMBLING, TELL JOKES, JUGGLING, SEDUCTION, ANY OTHER ART, GAMBLING, ETIQUETTE, THROW	MERCILESSLY MOCK YOUR ENEMIES BECOME HEAD OF THE JESTERS' GUILD GAIN A WEALTHY PATRON
KNIGHT	AVERAGE, AFFLUENT	AGILITY +5%, CLOSE COMBAT +15%, RIDE +10%,	COMMAND, DODGE, HORSE, SWORD, SHIELD PICK THREE: LANCE, MACE, DAGGER, MORNINGSTAR, FALCONRY, ETIQUETTE, CHIVALRY, HERALDRY, DANCE, ANY INSTRUMENT	SERVE YOUR LORD BECOME CHAMPION OF THE TOURNEYS INCREASE THE LANDS YOU HOLD
KNIGHT ERRANT	POOR, AVERAGE	CLOSE COMBAT +15%, COMMUNICATION +5%, RIDE +10%	CHIVALRY, DODGE, HORSE, SHIELD, SWORD PICK THREE: LANCE, MACE, DAGGER, MORNINGSTAR, COMMAND, FALCONRY, ETIQUETTE, HERALDRY, DANCE, ANY INSTRUMENT, SEDUCTION.	BECOME CHAMPION OF THE TOURNEYS GAIN THE FAVOURS OF MANY LADIES BE CHIVALROUS
KNIGHT TEMPLAR	POOR	CLOSE COMBAT +15%, CONCENTRATION +5%, RIDE +10%	DODGE, HORSE, SWORD, CHRISTIANITY PICK FOUR: MACE, DAGGER, MORNINGSTAR, SHIELD, COMMAND, FALCONRY, LATIN, HEALING (KNIGHTS HOSPITALLER AND KNIGHTS OF ST LAZARUS ONLY), ETIQUETTE, CHIVALRY, HERALDRY	PIETY CRUSH THE INFIDEL DEFEND THE CHURCH
LEECH	POOR, AVERAGE	COMMUNICATION +10%, CONCENTRATION +10%, KNOWLEDGE +10%	FIRST AID, HEALING, STREETWISE, PERSUADE, INSIGHT PICK THREE: [LEECHES], MEDICINE, [OLD WAYS], INSIGHT, BARGAIN	HEAL THE SICK BECOME RICH BECOME HEAD OF THE LEECHES' GUILD ENHANCE YOUR POSITION
LORD	AFFLUENT	CLOSE COMBAT +10%, COMMUNICATION +15%, KNOWLEDGE +5%	COMMAND, ETIQUETTE, FALCONRY, LATIN, POLITICS PICK THREE: LANCE, SWORD, MACE, DAGGER, MORNINGSTAR, SHIELD, CHIVALRY, HERALDRY, HORSE, LAND MANAGEMENT	BECOME A FAVOURITE AT COURT BECOME WEALTHIER

Professions

PROFESSION	STATUS/ WEALTH	SKILL BONUSES	TRAITS	SAMPLE MOTIVATIONS
MAN AT ARMS	AVERAGE	CLOSE COMBAT +10%, RANGED COMBAT +10% (ADD 10% MORE TO ONE OF THE ABOVE)	DODGE, BRAWL PICK THREE: CAMOUFLAGE, HORSE, HIDE, SNEAK, FIRST AID PICK THREE: AXE, FLAIL, HAMMER, SWORD, DAGGER, POLEARM, SHIELD, CROSSBOW	GAIN YOUR LORD'S FAVOUR PROTECT YOUR PEOPLE FIGHT WITH HONOUR
MASON	AVERAGE	CONCENTRATION +5%, CRAFT +20%, KNOWLEDGE +5%	BARGAIN, MASON, GEOMETRY PICK THREE: CRANES, ENGINES, HEAVY MACHINERY, ANY ART, ANY CRAFT, BARGAIN PICK THREE: LEY LINES, SACRED ARCHITECTURE, LATIN, HEBREW, GREEK	LEARN THE SECRETS OF THE STONE BUILD A CASTLE OR CATHEDRAL BECOME HEAD OF THE MASONS' GUILD
MERCENARY	AVERAGE	CLOSE COMBAT +10%, COMMUNICATION +10%, RANGED COMBAT +10%	DODGE, BRAWL PICK THREE: AXE, FLAIL, HAMMER, SWORD, BOW, CROSSBOW, DAGGER, POLEARM, SHIELD PICK TWO: ARMOURER, CAMOUFLAGE, [HORSE/CAMEL], STREETWISE, WEAPONSMITH PICK ONE: FAST TALK, INTIMIDATE, PERSUADE	EARN AS MUCH AS YOU CAN BECOME A BAND OF BROTHERS PROTECT YOURSELF OVER ALL OTHERS
MERCHANT	AFFLUENT	COMMUNICATION +15%, CRAFT +5%, KNOWLEDGE +5%	ANY ONE CRAFT OR KNOWLEDGE TRAIT, BARGAIN, EVALUATE, INSIGHT, [LANGUAGE], PERSUADE PICK TWO: ANY LANGUAGE WRITTEN OR SPOKEN, [CART], [SHIP]	GAIN AS MUCH WEALTH AS POSSIBLE GAIN A MONOPOLY OVER [...]] BECOME GUILDMASTER OF [...]]
MILLER	POOR, AVERAGE, AFFLUENT	COMMUNICATION +10%, CRAFT +20%,	MILLING, HEAVY MACHINERY PICK FIVE: BARGAIN, INSIGHT, ANY LANGUAGE, ANY ART, ANY CRAFT, MECHANISMS PICK ONE: BRAWL, CLUB, STAFF	PRODUCE THE BEST FLOUR BECOME WEALTHY SKIM OFF THE TOP
MINER	POOR	AGILITY +10%, CRAFT +20%,	BARGAIN, MINING, MINERALS, UNDERGROUND PICK FOUR: ANY CRAFT, HEAVY MACHINERY, HAMMER, PICKAXE, CLIMB, DIG	SAFETY FIRST HONOUR THE SPIRITS OF THE EARTH FIND THE TREASURES OF THE FAE
MINSTREL	POOR	ART +10%, COMMUNICATION +10%, KNOWLEDGE +10%	DANCE, INSIGHT, ANY MUSICAL INSTRUMENT, SING PICK FOUR: ANY ART, HERALDRY, ANY LANGUAGE, ANY MUSICAL INSTRUMENT, PHILOSOPHY, REGION, DAGGER, FAST TALK, DISGUISE, ETIQUETTE, PERSUADE, SLEIGHT OF HAND	BECOME THE MOST FAMOUS MINSTREL IN THE WORLD WIN THE LOVE OF [...]] DISREPUTE PRINCE JOHN
MONEYLENDER	AVERAGE, AFFLUENT, RICH	COMMUNICATION +20%, KNOWLEDGE +10%	BARGAIN, BOOK KEEPING, COMMERCE, PERSUADE PICK FOUR: ANY LANGUAGE, EVALUATE, FAST TALK, INSIGHT, LAW, STREETWISE	BECOME VERY, VERY WEALTHY BLACKMAIL YOUR CLIENTS KEEP YOUR WEALTH HIDDEN
MONK/NUN	POOR	COMMUNICATION +10%, CONCENTRATION +10%, KNOWLEDGE +10%	RELIGION, ORATORY, [ANY CRAFT] PICK FIVE: ANY ART, HEALING, LATIN, INSIGHT, [SACRED TEXT], TEACH, SING, STAFF	PIETY UPHOLD THE CHURCH REMAIN ISOLATED FROM THE WORLD
NOBLE	AFFLUENT OR RICH	ART +5%, CLOSE COMBAT +5%, COMMUNICATION +10%, KNOWLEDGE +5%	BARGAIN, ETIQUETTE, SWORD, ONE LANGUAGE, WRITTEN OR SPOKEN PICK FOUR: COURTESY, DANCE, ANY INSTRUMENT, HORSE, SING, COMMAND, FALCONRY, HERALDRY	GAIN MORE LANDS GAIN A POWERFUL PATRON GAIN POSITION AT COURT
OUTLAW	POOR, AVERAGE	AGILITY +10%, CLOSE COMBAT OR RANGED COMBAT +10%, SURVIVAL +10%	BRAWL, FOREST, PERSUADE, FIRST AID PICK TWO: QUARTERSTAFF, SWORD, BOW, CROSSBOW, SLING PICK TWO: CLIMB, JUMP, RUN, CAMOUFLAGE, HIDE, SNEAK, FAST TALK	BECOME HEAD OF AN OUTLAW BAND PROVE YOUR INNOCENCE TAKE REVENGE ON THOSE WHO OUTLAWED YOU
PHYSICIAN	AVERAGE, AFFLUENT	COMMUNICATION +10%, CONCENTRATION +10%, KNOWLEDGE +10%	FIRST AID, HEALING, PERSUADE, LATIN PICK FOUR: ARABIC, HEBREW, LATIN, GREEK, HERBALISM, INSIGHT, NATURAL WORLD, SURGERY	GAIN A WEALTHY PATRON BECOME WEALTHY LEARN TO HEAL MORE ILLNESSES
PRIEST	POOR, AVERAGE, AFFLUENT	COMMUNICATION +10%, CONCENTRATION +10%, KNOWLEDGE +10%	INSIGHT, LATIN, ORATORY, RELIGION PICK FOUR: CHURCH LAW, LITERACY, OCCULT, PHILOSOPHY, PERSUADE, [SACRED TEXTS]	PIETY PREACH TO THE WICKED BECOME WEALTHY
RANGER	POOR, AVERAGE	AGILITY +10%, RIDE +10%, SURVIVAL +10%	HIDE, SNEAK, FOREST PICK FIVE: CLIMB, JUMP, RUN, SWIM, ACUTE VISION, ACUTE HEARING, TRACK, NAVIGATION, ANY SPECIFIC REGION, HORSE, ANY ONE OF SWORD, STAFF, BOW, CROSSBOW OR DAGGER	SEE THE WORLD SEDUCE FAIR MAIDENS FIND ADVENTURE

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PROFESSION	STATUS/ WEALTH	TRAITS	SAMPLE MOTIVATIONS	
SAILOR	POOR, AVERAGE	AGILITY +10%, COMMUNICATION +10%, CRAFT +10%	CLIMB, ANY CRAFT, DODGE, SWIM PICK FOUR: BOAT, SHIP, COMMAND, ANY LANGUAGE, NAVIGATE, ANY ONE LIGHT WEAPONS	COME BACK SAFE AND SOUND RESPECT THE WATERS DON'T OFFEND THE SPIRITS OF THE SEA
SERVANT	POOR, AVERAGE	COMMUNICATION +10%, CRAFT +10%, PERCEPTION +10%	BARGAIN, ANY CRAFT, ETIQUETTE, ANY LANGUAGE PICK FOUR: ANY VEHICLE, FIRST AID, HIDE, HOUSEKEEPING, INSIGHT, PERSUADE, SNEAK	SERVE YOUR MASTER/MISTRESS BECOME INVALUABLE GAIN SERVANTS OF YOUR OWN
SOLDIER	AVERAGE	AGILITY +10%, CLOSE COMBAT +10%, RANGED COMBAT +10%	DODGE, BRAWL PICK SIX: AXE, FLAIL, HAMMER, SWORD, BOW, CROSSBOW, DAGGER, POLEARM, SHIELD, CLIMB, FIRST AID, COMMAND, DRIVE, HIDE, JUMP, HORSE, SNEAK, TACTICS	LIVE FOR THE MOMENT SURVIVE AT ANY COST HAVE WOMEN FAWN OVER YOU
SORCERER/ WIZARD	POOR, AVERAGE, AFFLUENT	CONCENTRATION +20%, KNOWLEDGE +10%	ANY WRITTEN LANGUAGE, MAGIC, THREE ARCANE POWERS OR TRAITS PICK THREE: ANY CRAFT, EVIL EYE, INSIGHT, ANY LANGUAGE, PERSUADE, ENCHANT, RESEARCH, ANY ONE ARCANE POWER OR TRAIT	BECOME THE SUPREME WIZARD DISCOVER LOST KNOWLEDGE RECOVER LOST ARTEFACTS
SPELLSWORD	POOR, AVERAGE	AGILITY +10%, CLOSE COMBAT OR RANGED COMBAT +10%, CONCENTRATION +10%,	MAGIC, ONE WRITTEN LANGUAGE, ONE WEAPON TRAIT PICK FIVE: EVIL EYE, BRAWL, CLIMB, DODGE, HIDE, JUMP, SWIM, INSIGHT, PERSUADE, SNEAK, TRACK, ANY CANTRIP OR ARCANE SPELL OR TRAIT	DISCOVER LOST KNOWLEDGE RECOVER LOST ARTEFACTS BECOME WEALTHY
SPY	POOR	AGILITY +10%, STEALTH +20%	HIDE, SNEAK, DISGUISE PICK FIVE: BRAWL, DAGGER, DODGE, STREETWISE, CLIMB, JUMP, ANY LANGUAGE, LOCK PICKING, MECHANISMS, SLEIGHT OF HAND, PERSUADE	LEARN THE SECRETS OF OTHERS TAKE REVENGE UPON PRINCE JOHN BLACKMAIL THOSE AROUND YOU
STUDENT	AVERAGE, AFFLUENT	COMMUNICATION +10%, CRAFT +10%, KNOWLEDGE +10%	ANY ONE CRAFT, ANY ONE KNOWLEDGE, ANY ONE LANGUAGE PICK FIVE: ANY ART, HEALING, INSIGHT, ANY KNOWLEDGE, ANY LANGUAGE, PERSUADE	EAT, DRINK AND BE MERRY LEARN YOUR TRADE UPHOLD THE REPUTATION OF YOUR UNIVERSITY
TAX-COLLECTOR	AVERAGE, AFFLUENT	KNOWLEDGE +20%, RIDE +10%	COMMAND, HORSE, INSIGHT, LAW PICK FOUR: AXE, BRAWL, PERSUADE, RECORD KEEPING, SWORD, ANY LANGUAGE	SERVE YOUR LORD FLEECE THE POOR BECOME WEALTHY
TEACHER	POOR, AVERAGE, AFFLUENT	COMMUNICATION +10%, CRAFT +10%, KNOWLEDGE +10%	TEACH, ANY TWO KNOWLEDGE TRAITS PICK FIVE: ANY LANGUAGE, ANY ART, HEALING, ANY KNOWLEDGE, INSIGHT, PERSUADE	GAIN A WEALTHY PATRON GAIN WEALTHY STUDENTS UPHOLD THE REPUTATION OF YOUR UNIVERSITY
THIEF	POOR	AGILITY +10%, CRAFT +10%, STEALTH +10%	HIDE, SNEAK, STREETWISE PICK FIVE: BRAWL, DAGGER, DODGE, CLIMB, JUMP, LOCK PICKING, MECHANISMS, SLEIGHT OF HAND, DISGUISE, INSIGHT, LAW, PERSUADE	EARN ENOUGH MONEY TO RETIRE BE ACCEPTED INTO A GANG OF CRIMINALS STEAL SOMETHING SO WONDROUS THAT THEY'LL BE TALKING ABOUT YOU FOREVER
TRICKSTER	POOR	AGILITY +10%, COMMUNICATION +10%, STEALTH +10%	DISGUISE, HIDE, INSIGHT, PERSUADE, SNEAK PICK THREE: BRAWL, CLIMB, DODGE, JUMP, DECEIT	BRING CHAOS INTO THE WORLD NOTHING IS SERIOUS ALWAYS BE INCONSISTENT
TROUBADOUR	AVERAGE, AFFLUENT	ART +10%, COMMUNICATION +10%, KNOWLEDGE +10%	INSIGHT, OCCITAN, ANY INSTRUMENT, SING PICK THREE: ANY LANGUAGE, DANCE, ANY ART, ETIQUETTE, HERALDRY, DISGUISE, PERSUADE, SEDUCE, ANY MUSICAL INSTRUMENT PICK TWO: DAGGER, [HORSE], PHILOSOPHY, [REGION], FAST TALK	GAIN A WEALTHY PATRON COMPOSE THE BEST POEMS IN THE WORLD WIN THE LOVE OF A FAIR MAIDEN
TROUVÈRE	AVERAGE, AFFLUENT	ART +10%, COMMUNICATION +10%, KNOWLEDGE +10%	INSIGHT, FRENCH, ANY [INSTRUMENT], SING PICK THREE: DAGGER, ANY LANGUAGE, ANY [ART], DANCE, ETIQUETTE, PERSUADE, SEDUCE, SLEIGHT OF HAND, ANY MUSICAL INSTRUMENT PICK TWO: REGION, DAGGER, SWORD, FAST TALK, DISGUISE	GAIN A WEALTHY PATRON BECOME THE MOST FAMOUS TROUVÈRE IN THE WORLD WIN THE LOVE OF A FAIR MAIDEN

Professions

PROFESSION	STATUS/ WEALTH	SKILL BONUSES	TRAITS	SAMPLE MOTIVATIONS
VERDERER	AVERAGE, AFFLUENT	KNOWLEDGE +10%, RIDE +10%, SURVIVAL +10%	FOREST, HORSE, LAW, RECORD KEEPING PICK FOUR: ANY LANGUAGE, ANY CRAFT, AXE, BRAWL, INSIGHT, SWORD, TRACK	PROTECT THE FOREST BECOME WEALTHY UPHOLD THE LAW
VILLAGE IDIOT	POOR	AGILITY +10%, COMMUNICATION +10%, STEALTH +10%	BRAWL, INSIGHT, FAST TALK PICK FIVE: CLUB, DAGGER, HIDE, RUN, DECEIT, SEDUCE, SNEAK, STREETWISE	ALL'S WELL THAT ENDS WELL FIND A SWEETHEART PROTECT YOUR VILLAGE
WARRIOR	AVERAGE	CLOSE COMBAT +10%, RANGED COMBAT +10%, RIDE +10%	BRAWL, DODGE PICK THREE: AXE, FLAIL, HAMMER, SWORD, BOW, CROSSBOW, DAGGER, POLEARM, SHIELD, PICK TWO: CLIMB, HIDE, LISTEN, JUMP, SNEAK, HORSE, SWIM, THROW, TRACK	BECOME A HERO OF GREAT RENOWN FIGHT WITH FLAIR AVENGE ANY INSULTS
WAYTE	AVERAGE	ART +10%, CLOSE COMBAT +10%, PERCEPTION +10%	BRAWL, CLUB, INSIGHT, STREETWISE, PIPES PICK THREE: CLIMB, DODGE, ETIQUETTE, PERSUADE, SHAWM	PROTECT THE PEOPLE UPHOLD THE LAW CATCH TROUBLEMAKERS
WITCH	POOR, AVERAGE, AFFLUENT	CONCENTRATION +20%, KNOWLEDGE +10%	ENCHANTMENT, INSIGHT, ALCHEMY, TALISMAN PICK FOUR: FOLKLORE, HEALING, EVIL EYE, ANY CANTRIP, ANY POTION	REMEMBER THE OLD WAYS BECOME THE MOST POWERFUL WITCH IN THE AREA HELP THE PEOPLE
WOODSMAN	POOR, AVERAGE	AGILITY +10%, PERCEPTION +10%, STEALTH +10%	ACUTE HEARING, CLIMB, HIDE, SNEAK, FOREST PICK THREE: ACUTE VISION, RUN, SWIM, TRACK, FOLKLORE, SPEAR, SWORD, DAGGER, BOW	PROTECT THE FOREST BECOME WEALTHY KEEP THE FOREST SPIRITS HAPPY

Profession descriptions

Abbot/Prior – The heads of abbeys and priories, abbots, abbesses, priors and prioresses are the heads of the church, in many ways more important than bishops or archbishops, for the abbeys and priories control the wealth of the church. In Merrie England: Robyn Hode, Abbots and Priors are corrupt, feeding off the poor to fill their bellies and to clothe themselves in silks and other fineries. They are the ecclesiastical counterparts of the Sheriff of Nottingham and Prince John.

Acrobat – Acrobats are skilled in tumbling and dance, skilled and exotic entertainers.

Agister – Those who collect the agistment, or payment for grazing cattle in the forest.

Alchemist – Alchemists transform the elements, making potions and developing their knowledge.

Ale Conner – An important official whose job involves travelling around the county and checking that the ale sold is of a good quality. The Ale Conner hands out fines to those brewers whose ale is too expensive or is of poor quality. As hops have not yet been introduced, ales can quickly go off, especially in the summer, making tasting a potentially unpleasant job. The Ale Conner has no jurisdiction over clerical ales brewed by the church, which can cause some friction.

Animal Trainer – Animal Trainers tend the cattle and beasts of Merrie England. Armies have specialist Animal Handlers who tend the mule trains, cattle and horses.

Artist – Making a living through the creation of art, whether by drawing, painting, sculpture, weaving or any other means of creative expression in a physical medium.

Assassin – Professional killers, assassins normally belong to the Assassin Sect of the Holy Land, but Games Masters may allow Christian Assassins.

Bard – A Celtic entertainer, the Bard sings songs and tales but never plays music while singing, Bards are normally found in Wales, Cornwall, Cumbria, Scotland and Ireland, but could come from Brittany

Blacksmith – The blacksmith makes the ironwork for towns, villages and castles. One of the most admired professions in any village, the Blacksmith is thought to have special knowledge of the Old Ways.

Beggar – The poorest of the poor, beggars survive by begging for money, food and other necessities. Most large towns have a Beggars' Guild that regulates begging, sets out who can beg and how much they must pay the Guild.

Boatman – Plying their trade on the rivers, fens and marshes of Merrie England, boatmen carry cargo and people, providing a useful service.

Brewer – The brewer brews ale and makes mead, the two staple drinks of the period. A brewer brews for the local people, for the church and Lord of the manor.

Castellan – The commander of a castle, this is often the wife of a Lord while he is away or a younger brother or son of the Lord but is always a noble.

Charcoal Burner – A craftsman, the charcoal burner has the right to make charcoal in the forest, selling the charcoal to industries and to artists.

Craftsman – Working alone or as part of a company, craftsmen make the things of Merrie England. Each craft has its own guild and craftsmen are expected to belong to the guild. Some craftsmen have their own shop, others work with a Master or travel through the land as a Journeyman.

Collector – The possessor of a great deal of arcane lore and artefacts, the collector gathers new power and hoards the power he does have.

Courtier – A member of a royal or noble court, a courtier serves the King, Duke or Lord, normally jockeying for favour. Courtiers are often nobles, but can be commoners who have caught the eye of a patron.

Dark Worshipper – The character is a member of a secret cult, perhaps of demon worshippers, perhaps of Old Gods long forgotten.

Enchanter/Enchantress – The character has learned how to use his magical talent to bend others to his will. He is a charming creature and desires to rule and to exert influence over the powerful.

Entertainer – Although there are specialised Minstrels and Troubadours, the general Entertainer profession covers those who make their money by entertaining the masses. Some do this in a single place but others travel the world.

Explorer – Although Christendom is well known, there are regions that are seldom visited by outsiders. Wales, Scotland, Ireland and Spain are not known by outsiders, as are the lands of the Holy Land, Africa and the East.

Farmer – The foundation of Merrie England society, farmers produce the food that others rely on.

- **Arrenter** – A smallholder, or farmer, who has enclosed a small patch of land in the forest with a ditch and hedge, the Arrenter pays rent to do so. In all other ways, the Arrenter is the same as a farmer.

- **Assarter** – This is someone who cleared part of a forest, uprooting the trees and converting it into pasture or farmland. It is illegal to assart a Royal Forest.

- **Boter** – These are stick-pickers, allowed the right to gather wood for various purposes, for firewood, building materials, making hedges and fences.

- **Pig Herder** – Many people have the right of pannage, allowing them to graze pigs in the forest. They tend the pigs, gathering acorns for food and leading their pigs to the best grazing lands.

- **Turberer** – A peat-cutter or turf-cutter, the Turberer has the right to cut peat or turf from forests. They enter the forests and bring back peat or turf for cooking, heating, roofing or for industrial reasons.

Fisherman – Providing fish for good Catholics, Fishermen take fish from the Rivers and Seas around Britain and sometimes from further afield.

Forester – A person involved in the upkeep of the forest, a Forester keeps the wild wood back, keeping some of the forest fairly open for hunting, clearing thick undergrowth and maintaining the trails that lead through the forest.

Friar – Friars are wandering men of God, travelling around the country and doing good deeds.

Gambler – Travelling through the lands, gamblers make money by the laws of chance, often just staying one step ahead of the law.

Guard – A very important profession, as many people hire guards. The Sheriff has guards to protect him from outlaws; Tax Collectors need guards to protect them from outlaws; Nobles need guards to protect them from the Sheriff and each other. Guards are just below Men-At-Arms and just above militiamen, trained soldiers but not really battle-hardened.

Healer – Dedicated to the healing of the wounded and sick, a healer may use Science (Herbalism) to make healing salves, poultices and other medicinal aids.

Hermit – Hermits live in seclusion, far from society in forests, mountains or deserts, becoming closer to God. Some Hermits live by themselves, but some live in Hermitages, with like-minded men and women.

Hunter – Hunters live by tracking and killing the game beasts of the land. In Merrie England, Hunters are often outlaws, living off Royal Forests and avoiding Rangers and Foresters.

Jester – A jester is an entertainer, a clown, fool and juggler. Jesters often entertain at court but many travel around, living by their wits.

Knight – The elite of the military forces, a Knight is a mounted warrior, chivalric and brave, noble and deadly.

Knight Errant – The Knight Errant wanders the world in search of adventure. He participates in tournaments, challenges other knights, wins the heart of fair ladies, and defeats giants and dragons. Although theoretically subservient to their liege lords, Knights Errants offer their services to the highest bidder.

Knight Templar – A Templar is a member of the Crusading Orders, the Orders of the Reconquista, a Knight of the Temple of Solomon, Knights Hospitaller, Teutonic Knights or Knights of St Lazarus. Templars are the most zealous in the defence of Christendom and are at the forefront of the Crusades.

Leech – Named for their reliance upon the leech, a Leech is a type of medical professional that uses the disgusting creatures from which they are named to cure patients of any disease imaginable. Many Physicians look down upon Leeches, treating them as uneducated fools depending on ancient, superstitious practices, but the ability for a Leech to cure those around him leaves him with little fear that he will not always have patients seeking his care.

Lord – A Lord is a ruler of men, one of the noble classes, perhaps a minor baron, a bishop or a mighty Duke or King.

Man at Arms – Loyal to their Lords, men at arms are the trained soldiers, bodyguards and companions of Knights and Lords. Unlike soldiers, however, their loyalty is entirely to their Lord and they rarely leave their Lord's service.

Mason – Masons build the castles, cathedrals and town buildings of Merrie England. Many have been to the Holy Land, bringing back lost secrets of their craft.

Mercenary – The Kings of Christendom often hire professional trained soldiers to fight their wars. These are hardened mercenaries, loyal to their commander but capable of changing sides according to whomever pays the best.

Merchant – Making their money by buying and selling, merchants drive the economic lifeblood of Merrie England. Many operate from shops and market stalls, others travel long distances between towns and villages. Merchants belong to a number of Merchant Guilds, allowing them to operate in a number of towns.

Miller – He owns or runs the local watermill and turns grain into flour. This is a very profitable profession as he takes a handful of flour from each transaction.

Miner – Miners come from the Peak District, the Mendips, Cornwall and Wales. They work beneath the ground and dig up metal ores and coal. In times of war, Miners are used to undermine fortifications, bringing sieges to a timely end.

Minstrel – A Minstrel is an entertainer, a player of music and singer of songs. He differs from a bard in that bards tell stories and a minstrel sings songs.

Moneylender – The Moneylender has a very important part to play in the 12th Century for several reasons. First, most Christian kingdoms are engaged in extremely costly wars throughout the period. These wars cost money, which needs to be raised through the slow process of taxation, but in the meantime most monarchs go to moneylenders to raise funds. Second, the Pope has ordered the crusades and these are even more expensive to fund. Third, the ransom of King Richard must be paid and only the Moneylenders had the necessary wealth to raise the ransom. Most Moneylenders are Jewish at this time, although the Templars also use their immense wealth to lend money.

Monk/Nun – Many people live and work in Monasteries, Nunneries or Priors, devoting their lives to the service of God and the Catholic Church. Men become Monks and women become Nuns. They work the land, copybooks and perform holy tasks.

Noble – Born into wealth and the ruling class, nobles are the elite of society. However, this is no guarantee of current wealth, there are many younger sons of younger sons with very little money to their name.

Outlaw – Although a legal status, many people were outlawed as children or have only known the outlaw life, so have the Outlaw profession. Outlaws are skilled at evading the Sheriff's men and at living in the forests, marshes, moors and mountains at the edges of civilisation.

Physician – Experts at treating diseases and even performing some surgery, Physicians use their knowledge to help people. However, medieval medicine is not an exact art and much of a physician's knowledge is non-medical in nature.

Priest – Priests are clerics who normally have their own parishes. Unlike Monks and friars, Priests are salaried people, earning money from their profession.

Ranger – A Ranger is at home in the wilderness, able to live off the land for months at a time, travelling through those

lands between the safe towns of the Welsh Marches, Scottish Borders and the wastelands and bogs of Ireland.

Sailor – Working on the fishing fleets bringing in cod, herring and mackerel for good Christians to eat on Fridays, travelling on merchant ships, ferrying pilgrims across the channel, working on pirate ships or serving in the King's Navy, sailors operate from many ports in England and the Angevin coast.

Servant – Nobles, merchants and the clergy have servants. Castles and taverns are full of servants. They are the unseen, the silent, the watchful and the secretive, without which nobles could not operate.

Soldier – The Kings of Merrie England war with everyone and they need men to serve them. Soldiers are trained to kill, to fight battles and to serve their masters.

Sorcerer / Wizard – The Sorcerer is somebody to be feared, a practitioner of the Magical Arts, Black Magic and all things foreign and alien. Sorcerers are thought to be evil and in the

service of Satan, people whose souls are burned black and who will go to Hell when they die. Sorcerers can come from any Background, but the Jews have a reputation for Sorcery. With the advent of the Crusades and the mixing of cultures on journeys to the Holy Land and to Moorish Spain, many beliefs and ideas are trickling through to Merrie England and some of these will help Sorcerers.

Spellword – A spellword is a character that can use magic and martial skills to augment each other. A warrior mage, a spellword travels from master to master, selling his skills to the highest bidder.

Spy – The intrigues of the peoples of Merrie England run deep. The Crowns of Europe are constantly fighting each other, Dukes and Earls jostle for power and the Church is flexing its muscles. These need people who can blend in, obtain information and sell it to their masters.

Student – Not yet qualified, students are learning a trade or study at one of the new Universities, perhaps Oxford, Cambridge, Northampton or Paris.



Tax Collector – An official of the state, or rather of the Sheriffs, or Shire-Reeves, the tax-collector has the important job of collecting the taxes needed to run England.

Teacher – Instructors of students, whether at a school or university,

Thief – Whether a pickpocket, brigand, highwayman or outlaw, thieves steal from those around them. Unlike Robyn Hode, they rarely give to the poor.

Trickster – A mystic conman, the Trickster spreads ruin and destruction in his path, using his skills to fleece good men and women of their money and virtue.

Troubadour – The Troubadours are composers of courtly poems in Occitan and often from southern France. They differ from Minstrels in that they are usually noblemen or noblewomen and they compose and perform their own poems, exclusively in Occitan. Richard I composed several poems in his Occitan dialect and the Angevin Kings, and Queen Eleanor in particular, are patrons and supporters of Troubadours.

Trouvère – The Trouvères are composers of courtly poems in French. Like Troubadours, they differ from Minstrels in that they are usually noblemen or noblewomen and they compose and perform their own poems. There is rivalry between Troubadours and Trouvères, more so than with Minstrels.

Verderer – Important men who were put in charge of governing the forests, Verderers act as magistrates in the forest, dealing out judgements on forest law. They also grant the rights of bote, pannage and turbage.

Village Idiot – Yes, seriously, every village has an Idiot and the job is taken very seriously, with some families holding the position for generations. The Village Idiot is the Fool, the butt of jokes and the person trotted out to meet undesirable strangers. Despite his reputation, the Village Idiot is not always an idiot and could make this quite a profitable job, with many perks, hence the saying “A fool’s bauble is a ladies’ plaything”.

Warrior – Specialising in individual combat, rather than the regimentation of soldiering, a warrior travels the land seeking a master who requires his expertise.

Wayte – Waytes are a specialised kind of watchman/musician who watched at castle gates for fires or the approaching enemy, warning the populace by playing on high-pitched pipes, called shawms, hauteboys or Wayte-pipes, similar to oboes. Waytes also patrol the streets, keeping order and piping the hours. At other times, the Waytes accompany

processions and parades, especially on Holy Days, and provide free concerts for the townsfolk.

Witch – The witch is a magician of the oral tradition; rare is the witch that uses a grimoire. Witches claim that their tradition is the oldest path of magic, but other paths claim that witches stole their magic from more learned magicians. Whatever the truth witches do have capabilities other magicians do not: brewing potions, crafting talismans and working without a grimoire are all the province of the witch.

Woodsmen – Woodsmen brave the dangers of the vast forest to hunt wild animals and other menaces or fell and burn trees to produce charcoal. Woodsmen are often granted a license by their lord to go about their business and Woodsmen often patrol the forests in order to stop poachers and unlicensed woodcutters.

Extra Skills, Traits and Motivations

Once you have completed your character with all the Skill and Trait bonuses coming from his or her previous life, you should finish detailing him in the following way:

- Pick a number of Characteristics of your choice – Starting adventurers choose one, Seasoned adventurers choose two, Veteran adventurers choose three, Master adventurers choose four and Hero adventurers choose five. Distribute percentile points equal to the characteristic value among the skills that have the characteristic in their base value.
- Add two more Traits to your character. According to the Revolution D100 rules, only one of them can be a combat-related Trait, and none of them can be an Environment Trait or Concentration Trait, but I won’t tell if you don’t!
- Add more Motivations to your character until he or she has three of them. These additional Motivations may be related to anything, and will help you make him or her unique. For a religious character, one of the Motivations should relate to the Religion (e.g. Piety)
- Distribute percentiles among all of your Motivations as explained in the Motivation paragraph.
- Any adventurer beginning at a different level than Starting will start the game with a number of Fate Points, as shown in the Adventurer Level table

Role-Playing Guidelines

Merrie England is a historical medieval setting and requires a slightly different mind-set to that of standard medieval Fantasy role-playing.

Female Adventurers

In Merrie England, female characters can be complex to role-play. On the one hand, women have a slightly subordinate place in society. On the other hand, women have a very important place as leaders and warriors while their husbands are away on Crusade or at war.

Typical professions for female characters include Nuns, Merchants, Healers, Witches and Sorceresses. However, female characters can be Castellans, in charge of castles as defenders and attackers, with tactical knowledge and the ability to inspire their men. Female warriors are not unknown and some even fight as knights in disguise.

The Church blames women for Eve's sin of tempting Adam in the Garden of Eden. However, this is tempered by the Chivalric notion of the nobility of women. Some heresies place importance on women and allow women to be the equivalent of priests. Women in Merrie England have a voice and their counsels are listened to by all but the most severe churchmen. Whether a female character is flirty and light or severe and dour, they have a role to play in the setting and in a game.

Jewish Adventurers

Seen by many as being foreigners and Unfaithful, Jewish characters are heavily penalised in Merrie England. Their standard professions are limited and certain professions and positions are forbidden to them. However, this does not mean that they are a second-class character in terms of role-playing potential.

Jews are generally rich but are seldom listened to. They are often merchants, physicians, moneylenders or sorcerers. They can be valued for the exotic knowledge they have. A Jew character can be forthright in his/her opinions or can be humble, preferring not to draw attention to himself. Once a Jew character has proven his worth, he is a valued member of any party or organisation and is often a boon companion. Jew characters are rarely warriors, but can fight.

Muslim Adventurers

Muslims are the enemy in Merrie England, due to their occupation of the Holy Land, their conquest of Spain and their opposition to Christianity. However, they can still play a role in any Merrie England setting as player characters. Several Robyn Hode TV series and films have figured a Muslim Merrie Man, for example. Muslims are very civilised, in comparison with their Medieval Christian counterparts. They have knowledge of the Arts and Sciences that is unknown in the West. Muslim noblemen can be as chivalrous as Christian Knights.

Muslims should be role-played as mysterious, with strange beliefs and customs. They view western Christians as savage barbarians, as Infidels. Depending on their background, they may be outcasts, fleeing from an enemy or wicked master, or they may be adventurers, stranded in England, or hostages taken in the Crusades. Muslim characters can be challenging but interesting to play.



The Land and People

Climate

The climate of Merrie England is better than it is today. Europe at the time is in the middle of the Medieval Warm Period and has average temperatures of around a degree Celsius warmer than today. This means that many crops can be grown, in fact grapes are cultivated even in the north of England, allowing some monasteries to make their own wine.

Summers are warm, winters are generally mild, spring is wet and autumn is warm and dry. May Day is the traditional start of summer and the Medieval Warm Period makes May almost as warm as today's June.

Fair Elf Land

The magical land of the elves is always known as Fair Elf Land, for it is a beautiful place, full of beautiful people. It is far away but also close to hand, difficult to reach but also easy to find, beautiful but also deadly.

Fairy Folk

The inhabitants of Fair Elf Land, known as the Fairy Folk or Elves, are magical creatures humanoid in appearance, but fair of face and magically powerful. Some believe they are fallen Angels, not those who followed Satan, nor those who followed God, but instead those who chose neither side and were banished to the earth. Others believe they are the fallen angels who listened to Satan but were not evil enough for Hell. Still others believe they are an old race, born of the elements and of Mother Nature herself, leftovers of the primal Creation; or that they are the echoes of the Old Gods, forgotten by men and desperately clinging to their ancient ways. Some say they are the spirits of the dead, or forgotten children hidden from God's gaze. Perhaps they are one of these, perhaps several and perhaps something else entirely. The Fairies themselves never answer such questions.

Hidden Folk

The Fairy Folk live secretive, hidden lives. They rarely interact with humans, except under certain circumstances. Leprechauns, brownies and hobgoblins are Fairies that serve humans if they can be caught. They live in the Old Places, around stone monuments, barrows and burial mounds. They cannot live within the sound of church bells and often leave an area if a church is built nearby.

Fairies are poisoned by cold iron and cannot abide its touch. They cast Elf Shot at their enemies and the stone arrowheads that are left behind are proof of their presence. They wear green when in the forests and can blend in to the surrounding vegetation so thoroughly they cannot be seen.

Fairy Folk are not the sweet little winged fairies of modern films. Instead, they are by nature maliciously playful and inquisitive. Pixies play tricks on travellers, leading them astray, tying their hair into small knots or stealing their items. Elf Maidens lure handsome men into Fair Elf Land for Seven Years of servitude. Elf Men seduce young maidens and make them dance at night, leaving them exhausted in the day. Elves also steal human children, sometimes leaving elven children in their place. These children are called Changelings and are fair of face, strong, and magically powerful. Fairies can kidnap a young man or woman and leave a wooden body in their place, so to all appearances they would seem to have died in the night. Elves often cause sickness, milk to curdle, animals to miscarry, and crops to fail.

Doorways to Fair Elf Land

There are many ways to get to Fair Elf Land.

- In the ballad of Thomas the Rhymer, after 40 days and 40 nights of travelling, Thomas is shown 3 roads, one steep and narrow, the Road to Paradise, another wide and easy, the road to Hell, and the third is a bonny road that winds around a hill, which leads to Fair Elf Land.
- Fairy Rings are circles of mushrooms or toadstools and falling asleep inside a Fairy Ring is a sure-fire way of crossing over.
- Trods are fairy paths, where the grass in a field or meadow has a different shade to the rest. People with rheumatism find relief by walking along these paths, but anyone walking the path at the same time as the Fairies can find themselves transported to Fair Elf Land.
- The Old Places are Fairy strongholds and Fair Elf Land can be accessed by entering a long barrow, burial mound or stone circle at a certain time, often at Dawn or Dusk or at Noon or Midnight.
- Ponds and lakes are places where fairies come to visit, and handsome men or beautiful maidens who fall asleep beside a pool or lake are often taken beneath the waters into Fair Elf Land.
- Circling a church widdershins, or against the direction of the sun, is another way to be drawn over.

A Beautiful Land

Elf Land is always described as Fair. It is a beautiful place, full of beautiful people. However, it is a dangerous realm from whence few can return. A common belief is that anyone who eats or drinks while in Fair Elf Land is doomed to remain there. Some say that speaking dooms you to remain, others dancing. Usually, there is some kind of restriction that if not followed means that the person must remain in Fair Elf Land forever.

In any case, anyone leaving fair Elf Land finds that they have been away for a set number of years, sometimes 7, sometimes 40 and sometimes longer. In that time, the person will not have aged a single day.

Men who have been enslaved by elven women may find that they have to be a husband or lover to the beautiful fairy, which can be a pleasant task or an onerous burden. Women kidnapped by the fairies find they act as servants or wives, often to an ugly fairy. Sometimes, making love to an ugly fairy man or woman causes them to become fair, sometimes the reverse happens and a handsome man or beautiful woman is revealed to be a loathsome monster.

Fae Features

Many of the inhabitants of Elf Land have special features that are part of their Fairy nature. They can no more change these as change how tall they are. Generally, every Fairy Folk has one Fae Feature from Fear, Love and Ability. In Game terms, these Fae Features act as Traits and can affect how the adventurers behave.

- A fear is things that the Fairy dreads and simply being exposed to it immediately demoralises the creature and makes him run away if he fails in an applicable Opposed Roll or Conflict.
- Loves are things the Fairy loves with a passion, this love can cause the Fairy to act irrationally, perhaps against his

normal nature, putting himself in danger or taking great risks to satisfy his desire.

- Abilities are special powers that the Fairy has; these abilities may be helpful or harmful. Generally these abilities cannot be resisted by mortals except by the use of blessings, relics or avoiding them by use of trickery. For example, the ability of Fearsome Aura will cause all to flee in terror – but a clever man might use a mirror to reflect the fairy's image and thus turn his own power against himself.

A Fairy must take one Fae Feature from each Category.

- **Shapechange (Self)** – As the Shapechange to [Species] Power, but only affects the Fae. Some Fae can only turn into certain creatures, other, more powerful, Fae can turn into anything desired
- **Shapechange (Other)** – As Shapechange (Self) but can only change the shape of other people or things. The Fae must overcome the victim in an Opposed Concentration roll, normally using WIL in the Resolution Pool. Fae traditionally use this to turn people into toads, to turn pumpkins into carriages or mice into retainers.
- **Gift of the Gab** – The Fae automatically gains a Support Bonus for any Communication roll and uses INT + CHA in the Resolution Pool when resolving Communication Opposed Rolls
- **Instil Paralysis** – As Project [Paralysis].
- **Turn Invisible** – As Invisibility, but the Fae instantly becomes visible if near to a Fear or Love. For example, Aelric the Fair has Loves Music, Hates Running Water and Turn Invisible; he sneaks into a castle to seduce the Lord's daughter but instantly becomes visible when he enters a room where a minstrel plays softly on a lute.
- **Cause Sleepiness** – As Project [Sleepiness]
- **Irresistible Command** – As Dominate, and works on all Species
- **Fearsome Aura** – As the Aura of Terror Innate Power
- **Inflict Ailment** – As Project [Ailment]
- **Minor Elemental Control** – As Form [Substance], with each Fae normally limited to one element

D10	LOVES	D10	FEARS	D10	ABILITIES
1	BELLS	1	LAUGHTER	1	SHAPECHANGE (SELF)
2	FLOWERS	2	CHURCH BELLS	2	SHAPECHANGE (OTHER)
3	WINE	3	TEARS	3	GIFT OF THE GAB
4	BEER	4	MAIDENS	4	INSTIL PARALYSIS
5	CHILDREN	5	DOGS	5	TURN INVISIBLE
6	OLD PLACES	6	IRON	6	CAUSE SLEEPINESS
7	INFLECTING PAIN	7	RUNNING WATER	7	IRRESISTIBLE COMMAND
8	LAUGHING	8	LOUD NOISES	8	FEARSOME AURA
9	DANCING	9	FIRE	9	INFLECT AILMENT
10	MUSIC	10	HORSE SHOES	10	MINOR ELEMENTAL CONTROL

Fairy Magic

Fairy Folk are innately magical creatures. In game terms, they have a high chance of having Psionic Abilities. These abilities are not learned but are part and parcel of being one of the Fairy Folk. As part of Character Generation, Fairy Folk, including Changelings, have 1 Psionic power. A character that is a true Fae may either roll the number of powers or just decide to have one. A Changeling gets his or her single power as part of the Changeling Background package

The trait chosen must be one of the base powers for Psionics (Heal, Sensitivity, Telepathy or Telekinesis), and the Narrator may allow the Fae to eventually acquire new traits in the corresponding family of powers, representing the character's advancement in the understanding of the power.

Inhabitants of Elf Land

There are many different inhabitants of Elf Land, some fair and some foul, some kind and some nasty, some good and some evil. As well as the following fey folk, strange creatures also inhabit Elf Land and terrifying monster in the form of dragons, demonic black hounds, ethereal apparitions, water horses, trolls and giants, can be found.

The Shires

England was too big to be administered as a single unit, so, in Anglo Saxon times; it had been split up into Shires. With the Norman Conquest, the Shires became Counties, but many retained the suffix -shire.

A Sheriff, or shire-reeve, oversees the administration of each shire. The Sheriff reports directly to the Crown, and probably purchased his position. The Sheriff serves the Crown and has a number of obligations: he must keep law and order; he must pay a certain amount of tax; and he must maintain the castles and standing army of the county. The position can be a very lucrative one. First of all, the Sheriff appoints officials below him, and these positions are often bought. Second, while the Sheriff must pay a certain amount of tax, any taxes above this amount are his to keep. Third, the Sheriff can impose tariffs on merchants, marry off wards, and raise money in a number of other ways.

The capital of the Shire, the County Town, normally has a castle at its centre. Many shires have more than one castle, maintained by the Crown, great magnates, local barons, or their stewards. Castles are a source of great instability in many places, and are the focus of rebellion and warfare.

Shires are split further into hundreds, containing 100 hides, or enough land to support 100 households. Hundreds are split

Encounters with Fair Elf Land

- ♦ *To cross a bridge, you must wrestle a giant who is really a friendly shape-changed pixie*
- ♦ *When travelling under a full moon you accidentally take a fairy road and discover a year has passed in your absence*
- ♦ *Journey to Elf Land to rescue your liege lord's son, kidnapped by goblins*
- ♦ *Aid the Elves to defeat a fearsome dragon, which can only be overcome by Christian Blessings*
- ♦ *Free a beautiful maiden imprisoned in an Elf tower, only to watch in horror when she ages to a feeble hag on return to the mortal world*
- ♦ *Joust with a fairy knight and win a bag of gold, whose contents after nightfall turn into sunflower seeds*

into tithings of ten hides. Some counties have different terms or sub-divisions, the counties of the Danelaw has wapentakes, not hundreds, Yorkshire has Ridings, or thirds of a county; some northern counties had wards; Kent had Lathes, Sussex had Rapes, both containing several hundreds, Wales has cantrefs, and Ireland has Baronies. Hundreds controlled by the Crown have their own sheriff. Those controlled by lords have a Steward.

Each hundred has its own court, and the sheriff, steward, or lord administers local justice. Each tithing is covered by a Frankpledge, meaning that all men over 12 years of age are bound by each other's behaviour, sharing the blame for any wrongdoing, and responsible for producing any wrongdoers suspected of a crime.



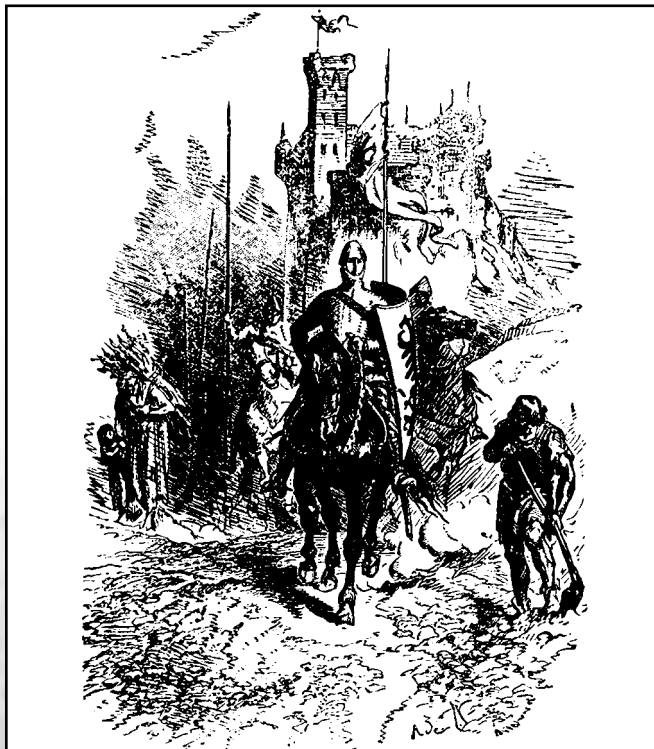
Castles

Following the Civil War between Stephen and Matilda, England was peppered with castles built by powerful barons. When Henry II came to the throne, he ordered the destruction of many of these castles. Between 400 and 1000 castles were destroyed during this period, and many castles were returned to the Crown. This may well have been the source of Robyn Hode's dispossession from the lands of Loxley.

Henry II and his sons Richard I and John I spent large proportions of their budgets on building castles and fortifying existing ones. These have to be paid for and most castles are the focus of intense tax collection.

Royal Castles belong to the Crown and are administered by Royal Officials. When the Royal Court comes to an area, it is likely to stay at Royal Castles. Certainly when the King holds Court he will do so at a Royal Castle. In times of civil unrest, the Royal Castles are the focus of most of the battles, for it would be tactical suicide to allow a Royal Castle to stand uncaptured behind your own lines.

Castles are led by Castellans, responsible for the maintenance of the castle, the feeding of the castle's inhabitants and the defence of the castle in times of war. Many castellans are the wives of the knights who are away at war. In fact, many noblewomen are well versed in tactics, especially siege warfare, and make excellent leaders.



A castle often has a small village or town around it. Sometimes the castle is built in a town, but often the town forms around the castle. After all, a castle requires many skills, stonemasons, blacksmiths, woodworkers, soldiers and cooks are common and don't all live within the castle. Soldiers and guards are rough, violent men and often frequent taverns, whorehouses and brothels, so these are usually found nearby. In Merrie England, the Church is never far away and castles often have churches in the surrounding town, in addition to the chapel normally found within the castle itself.

Early Norman castles were of the Motte and Bailey type, with a wooden keep built on a small hill, or motte, and surrounded by a ditch, overlooking an enclosed area, or bailey, surrounded by a palisade. However, by the time of Merrie England, castle building had advanced somewhat and castles built at this time include a Curtain Wall, made of stone and surrounding the bailey; a defensive Moat or flooded ditch; a Gatehouse typically containing a portcullis, drawbridge and murder holes; Towers commanding the corners and weak points; Battlements on the tops of the walls containing crenulations, gaps between stones allowing defenders to shoot out at or throw things on attackers, and hoardings, or wooden projections allowing defenders to drop things on attackers; Sally Ports allow a small force of knights to sally forth and make a surprise counter attack.

Castles are not only found in Merrie England, of course. The Angevins built castles throughout their realm, from the Pyrenees to Scotland. The French have a similar numbers of castles, or Chateaux, performing similar functions, although these are not the fairy-tale castles that they later became. The Germans have castles on every turn of the Rhine, from which Robber Barons levy tolls on passing boats, and many other castles protecting the local lords against the myriad of rivals in the Holy Roman Empire.

Important Places

Some towns and cities in Merrie England have more importance than others. What follows is not an exhaustive list but should provide a flavour of the important towns of the time.

LONDON – Whilst not the capital, as the Royal Court moves around England and the other Angevin areas, London is the richest, most populous and the most influential city in England. London Bridge is rebuilt in stone between 1176 and 1209, and is the only bridge across the Thames downstream from Kingston. Although part of modern-day London, the City of Westminster is a separate entity in the time of Merrie England, becoming more important when the royal treasury and financial records are moved here from Winchester in 1200. Although separate, London and Westminster are often regarded as being part of the same city. London is recognised as a County of its own. It has

rights as a commune, can appoint its own sheriff, has a Mayor and, in 1215, gains the right to elect its own Mayor. The Guilds of London are very powerful and control many of the trades of the city. London also has a large Jewish population who suffer during rioting at Richard's coronation. Westminster Abbey, Westminster Hall and the Tower of London are important places of power. At this time, London has 13 monastic houses and more than 100 parish churches.

DUNWICH – Situated on the coast of East Anglia, Dunwich is one of the most important ports on the east coast. It has a population of 3,000 people, and contains eight churches, three chapels and two hospitals. Dunwich trades with Iceland, the Baltic, the Netherlands and France. The Templars hold land here, as do the Benedictines. Later, the Franciscans and Dominicans will build Priors here, reflecting its importance. However, the seas have begun to attack Dunwich, eating it a little at a time. Lost to the seas, there is little trace of Dunwich in modern times, but that may spark a storyline in itself.

NORWICH – One of the largest cities in England, Norwich has a population of 10,000 at the time of the Domesday Book. It is a major port and trades with the cities of the Hanseatic League, with wool being its main export. Norwich became extremely wealthy on the back of the wool trade and built many churches. It has a thriving Jewish community which suffered two setbacks: in 1144, a boy, William of Norwich, was allegedly killed in a Jewish ritual and canonised as a martyr; in 1190, the Jews of Norwich are found massacred in their homes, except for a few who took refuge in the castle.

LINCOLN – Lincoln is the third largest city in England, after London and York, and is one of the wealthiest places in all of Europe. Lincoln exports cloth and wool to Flanders. It also has a famous dyers guild, well known for making Lincoln Scarlet and Lincoln Green, worn by Robyn Hode. Lincoln Cathedral was destroyed by an earthquake in 1185, which falls in the middle of the Merrie England period. Lincoln has a large Jewish population, and anti-Semitic riots took place in 1190. These start in Kings Lynn, when Hugh of Lincoln, later canonized as St Hugh, protects the Jews of Lincoln. Aaron of Lincoln is a Jewish moneylender, and the second richest man in England. His death in 1186 causes the creation of Aaron's Exchequer, a department of the Royal Exchequer, simply to administer the wealth and debts owed to his estate.

YORK – Another rich port town, York trades with the Low Countries and with Gascony, importing cloth, wax, canvas and oats, and exporting grain and wool. York Minster is an important cathedral, and the Archbishop of York is second only to the Archbishop of Canterbury. York has a large Jewish population, which suffers a pogrom in 1190. They take refuge in Clifford's Tower, which belongs to the Crown. Here, they are

besieged, promised safe conduct, and eventually burned out, which kills one hundred and fifty of them.

DURHAM – Durham holds the bones of St Cuthbert and St Bede, and possession of these relics makes it an important pilgrimage site. The Bishops of Durham are styled Earl-Bishops, and have many rights. They may appoint their own sheriffs and justices, form a parliament, raise armies, raise taxes, hold fairs, issue charters, salvage shipwrecks, administer forests, collect money from mines, and mint coins. In fact, the Bishop of Durham rules the County of Durham in his own right.

WINCHESTER – Important historically, Winchester begins to wane during the time of Merrie England. However, it is the place where Kings are crowned and holds important institutions, such as the Royal Mint.

BRISTOL – Another important port, Bristol controls trade with Ireland. Its castle is said to be the strongest in England.

COVENTRY – The largest and most important town in the Midlands, Coventry is situated near the Fosse Way and Watling Street and on ancient track ways passing close to the nearby Forest of Arden. It has a ruined castle and a thriving set of guilds, with the wool trade and dyers taking prominence.



The Wastelands

The land of Merrie England is similar to England as it is today, with some notable exceptions.

Fenland

Around the shore of the Wash is a mass of marshes, fens, meres and channels collectively called the Fenland. Hereward the Wake fought the Norman invasion from the Fens, and there are still outlaws and refugees hiding here. The Fens stretch into what is now known as the Norfolk Broads, and cover the salt marshes on the coast, turning most of northern East Anglia into impassable marshland.

The people of the Fens subsist by fishing, fowling, hunting and harvesting reeds.

Several monasteries can be found here, built where English saints searched for isolation. The monasteries of Crowland, Ely, Peterborough, Ramsey, Spalding and Thorney begin draining the Fens to make fertile farmland, but this process takes many centuries, and, at the time of Merrie England, the Fens are still large areas of marsh and bog.

- **Ely** – Important for its cathedral and the bishopric based there, Ely is a rich city, made fat from the surrounding fens and farmland.
- **Boston** – An important port, Boston trades with the ports of Europe and grows rich on the wool trade.
- **Chatteris** – Chatteris is a market town and site of a Benedictine nunnery,
- **Peterborough** – A Cathedral city lying at the edge of the fens, Peterborough records the events of the day in the Peterborough Chronicle. The Abbot of Peterborough rules the Soke of Peterborough in his own right.

Kesteven Forest was planted to the north of Peterborough as a Royal Forest, and is important throughout the time of Merrie England.

The Somerset Levels

Like the Fenland, the Somerset Levels are a vast stretch of marshes and peat bogs between the Quantock and Mendip hills, along the Severn Estuary. The monasteries of Glastonbury, Athelney and Muchelney drain much of the Levels.

Northern England

William the Conqueror fought a rebellion in England with The Harrowing of the North. His army burned villages and crops, killed livestock, salted the land and replaced all the native

leaders with Norman ones. This caused widespread famine and deprivation, and turned the lands into wastes. The effects of this are still being felt over 100 years after the event; making northern England a land of moors and bare rock.

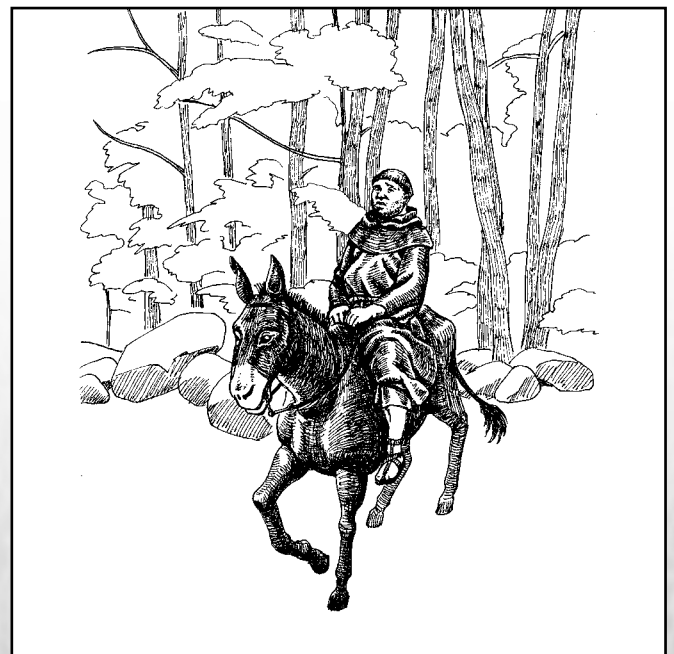
The Great Forests

A great deal of Merrie England is covered with forest. Much of the ancient wildwood has been cleared for farming in the earlier ages. However, enough remains that a squirrel can famously leap from bough to bough across England without having to touch the ground.

Many of the forests are cultivated in one way or another. People hunt animals, gather mushrooms and wild plants, coppice trees and burn branches for charcoal. However, many forests are dangerous places where outlaws hide beside paths and dangerous beasts lie in wait to devour unwary travellers.

Royal Forests

Around one third of the forests of England are reserved as Royal Forests, places where the monarch and nobility can hunt and the rights of commoners are restricted. Commoners are forbidden to hunt deer, boar, hare, wolf, fox, marten, hare, coney (rabbit), pheasant and partridge, although local nobility may buy the right to hunt and warren. It is forbidden to enclose areas of the forest or to clear them, to fell trees or to erect building in Royal Forests. Inhabitants of Royal Forests cannot bear hunting weapons or use dogs, with the exceptions of mastiffs that have had their claws removed. The Wardens, Foresters, Agisters and Rangers uphold Forest Law.



English Pastimes

The common folk of Merrie England have many pastimes to keep themselves amused.

- **The Alehouse** – The drinking water of Merrie England is generally unhealthy, full of bacteria and poisons, so most people drink beer, mead or ale. The Alehouse does not have the puritanical connotations that it has today, although clergymen preach against excessive drunkenness and lewdness. Every village or hamlet has an Alehouse and many towns have dozens or even hundreds. Churches often brew their own ale, sold by churchwardens to raise funds for the upkeep of the church or for alms distributed to the poor. The Bride-Ale is particularly popular, but Whitsun-Ale, Leet-Ale, Lamb-Ale and Clerk-Ale are also brewed for different festivals.
- **Animal Baiting** – Bull-baiting, Bear-baiting and Badger-baiting are especially common in the time of Merrie England, involving setting a number of specially bred dogs against the animal, normally in a pit. The dogs bite the baited animal, worrying and tearing at it until they bring the animal down. At this time the dogs used are normally types of mastiff. Most towns have a bull or bear pit, and some people are employed to trap bears and badgers for the sport.
- **Cock Fighting** – Another bloodthirsty sport, cock fighting involves setting two specially trained cocks against each other in a cock pit. The cocks have metal spurs attached to their legs to do extra, lethal damage and they fight until one is dead or disabled. In Revolution D100 terms, each spur does 1 point of damage and ignores any negative damage bonus.

- **Dog Fighting** – Specialist breeds, normally mastiffs, are be set on each other in a dog pit. With all of the above pastimes, gambling is rife, and a lot of money can be won or lost netting on a fight.
- **Hunting** – The nobles of Merrie England love to hunt, whether with hounds, falcons or on horseback. The commoners also hunt, but not always as sport. They hunt with dogs, with bow and arrow and snares, even when it is illegal.
- **Games** – Board games are common in Merrie England. Nine Man Morris can be played on a simple board, knucklebones and dice are widely played, and chess is popular among the nobility.
- **Entertainers** – Jesters and acrobats, minstrels and troubadours, actors and dancers, all travel the kingdom entertaining the masses. Many are organised in troupes, banding together for safety and companionship, but many travel alone.
- **Sports** – The commoners play many sports for entertainment. Football is a riotous, often banned, game, where two teams of hundreds of men fill the streets and try to score a single goal with a ball, especially on Shrove Tuesday. This usually takes place around Easter. Other games include skittles, quoits, horseshoes, hammer throwing, wrestling and sparring with quarterstaffs.

Inns and Taverns

Many people travel in Merrie England. Many towns have fayres and markets, craftsmen and tinkers travel between towns, pilgrims travel between holy places and all need to stay somewhere. Inns and Taverns are normally frequented by men or by mixed groups of men and women. Unaccompanied women are seldom found in inns and taverns and are often mistaken for harlots, leading to many a misunderstanding, although this happens more often in taverns than inns.

- **Inn** – A place where travellers may seek lodgings and also sells beer or ale, Inns are excellent places for meeting people, hearing rumours and news, spreading gossip or hunting for criminals. Inns tend to be found along roads and pilgrimage routes, often spaced roughly a day's walk apart.
- **Tavern** – A place selling wine where travellers may seek lodgings, taverns are usually found in the centre of towns and villages. Every village has a tavern beside the local Church, where the clergy sell their own beer.
- **Bawdy House** – A building used by bawds, harlots and prostitutes, a bawdy house often sells ales, beers and wines to its clients. In London, the Bishop of Winchester licenses prostitutes and bawdy houses in the Liberty of Clink, his own personal domain, so this is the location of many bawdy houses. Many bawdy houses can be found on streets called Gropecunt Lane where wealthy patrons can use rooms within and poorer patrons can use the doorways and walls outside.



♪ *There is a tavern in the town, in the town
And there my true love sits him down, sits him down,
And drinks his wine as merry as can be,
And never, never thinks of me.* ♪

Music

Merrie England has a very strong musical tradition with many different instruments. There are three types of instrument used - wind, blown like pipes; string, plucked or played with a bow; and percussion, struck or shaken. Some examples of each are shown below, but for reasons of space this is an incomplete list. Bas instruments are quieter ones more suitable to the chamber or indoor performances whereas Haut instruments are louder ones more suitable to outdoor playing.

Stringed Instruments

- **Harp** – A large stringed instrument used by troubadours and minstrels, the harp is a favourite instrument in Wales
- **Lute** – A pear-shaped plucked instrument, the lute is a favourite of minstrels
- **Fiddle** – Medieval Fiddles are played with a bow or plucked and usually held under the chin or in the crook of the arm, they are popular with minstrels and other musicians
- **Psaltery** – A cross between a harp, a lyre and a zither, the Psaltery is a popular instrument in sacred music
- **Dulcimer** – A sounding board with metal strings stretched over it, the Dulcimer is played by striking the strings with hammers and is used for musical performances at courts and in noble houses
- **Vielle** – Similar to a violin, the Vielle is popular with troubadours and minstrels



- **Mandolin** – Very similar to a lute, the mandolin is a smaller version and is equally as popular with minstrels
- **Organistrum or Hurdy-Gurdy** – A kind of mechanical violin, a Hurdy-Gurdy consists of a guitar-like body with strings passing over a wheel that is turned with a crank to make them sound and a series of keys that are pressed to change the note and tone. Two people play these, one turning the crank and the other pressing the keys.

Woodwind Instruments

- **Flute** – Flutes are played by minstrels and other musicians and are similar to today's flutes
- **Trumpet** – Used in pageants and for court fanfares, trumpets are long metal instruments
- **Pipe** – The pipe is a simple instrument used by the common folk, especially in Ireland
- **Shawm** – A reed instrument, the shawm is used by the Waytes to warn townfolk of approaching enemies or fire and its sound carries for miles
- **Recorder** – A very simple instrument used by peasants and burghers
- **Bagpipes** – Popular in Ireland, Scotland, Northumberland and in Brittany and Northern Spain, the bagpipes have a bag made from a sheep and pipes that are blown or pumped
- **Cornet** – The cornet is a long tube with finger holes and is played by musicians, normally as part of a group
- **Hautboy** – Used by the Waytes, a hautboy is a double-reed instrument whose sound carries for long distances
- **Horns** – Long, curved instruments made from the horn of an ox or a ram, these are used as warnings and for outside performances

Percussion Instruments

- **Drum** – Used by commoners, soldiers and other musicians, drums are used throughout Merrie England
- **Cymbals** – Round metal plates, cymbals are an ancient instrument used to accompany all kinds of music
- **Tambourine or Timbrel** – a wooden frame with a skin stretched over it and small metal cymbals within the frame, the tambourine is normally used by women and travelling female tambourinists are often considered loose women and a danger to men everywhere
- **Tabour** – Military musicians play the tabour, a small drum, at the same time as a pipe, especially in Ireland
- **Bells** – Another ancient instrument, bells are used by men and women and are favoured by Morris Men and the Fairy Folk

Societies and Guilds

Towns in Merrie England organise their labour force into organised Guilds. Each profession has its own Guild with a charter and special rules. Guild hierarchies are organised into several ranks, with members starting as Apprentices, progressing through Journeyman to Master Craftsman. An apprentice works for a master craftsman and cannot leave his service. A Journeyman can work for any master and is paid for each day's work. A Master Craftsman can hire apprentices and journeyman and practice his craft as his own boss.

Anyone with talent can become an apprentice, and will be taught the basic skills of his craft until he reaches a certain level of proficiency and produces a work that proves his skill. At which point he can move on to be a journeyman.

Journeymen can travel between towns, learning different skills from different masters, and are generally accepted by the guilds of other towns, for a fee. Those who have practised their craft for several years may attempt to produce a masterwork and prove their skill. If acceptable, the Guild keeps their masterpiece and the journeyman is promoted to master, following a vote of the other masters of the guild.

Guilds are formalised, with their own guild laws, rules and charters. Craftsmen may not intermeddle or practise another craft. Guildsmen must attend guild meetings, pay tithes, dues, and practise their own craft. Guilds are often involved with the Church, to the extent that in Merrie England only Christians can join Guilds, thus excluding Jews and Muslims from Guild Membership.

Guilds have special duties that they carry out. Guilds take part in the Mystery Plays, re-enactments of the stories of the Passion and of general biblical stories that taught the stories to the general populace. They hold parades, grant alms, build almshouses and observe the days of their patron Saints. They attend church en masse and pay for clerics in certain positions, donate for the illumination of bibles and funded burials and masses. Guild members believe that their salvation is affected by the actions of their fellow members, so it is in their best interests to ensure their companions maintain the highest moral standards.

Guilds act to protect their craftsmen, paying those too sick to work, supporting the families of dead members, training and educating new apprentices and providing physical protection if necessary. Indeed, Guilds have been known to arm themselves and march against those who attacked their own fellows! Guilds also act as guardians of their trade, by setting prices and labour costs, preventing foreigners from usurping their own craftsmen, opposing free trade and restricting innovation.

Merchant Guilds

These are organisations of merchants who travel widely as well as shopkeepers. Merchant Guilds operate together to control, regulate and protect trade between different towns and countries. They oversee the actions of their members because if a merchant from a guild defaults on his payments, then other merchants from the same guild may have their goods seized in lieu of payment, leaving them to demand recompense. Merchant Guilds can even boycott trade with a country or town whose rulers seize money and goods from one of their members, something that could adversely impact the wealth of the country concerned.

Merchants are very prosperous in Merrie England and the Merchant Guilds are the wealthiest Guilds in the land. This means that they have a great deal of influence, not only at Court, but in the Church and amongst the other guilds too. Merchants often occupy high office, and act as patrons and friends to the powerful.

Freemasons

Freemasonry as such does not exist at the time of Merrie England, but the Stonemasons have their own Guild. Master Masons who travelled to the Holy Land with the Crusades to design and build castles are reputed to have been taught ancient secrets passed down from the masons who built Solomon's Temple. During this period, there are many masons in the Knights Templar and Knights Hospitaller, with master masons serving in the Holy Lands and journeymen moving back and forth between England, spreading information, secrets and rituals.

Introductions to Societies and Guilds

- ◆ *You are sent to join the Masons, in an attempt to penetrate their ranks and spy on them*
- ◆ *During a religious festival, the dancing of the Morris Men accidentally summons a fairy or demon*
- ◆ *Whilst watching Mummers perform you are drawn into their play, which becomes real!*
- ◆ *After years of fear and loathing, you are rescued from death and nursed by lepers*
- ◆ *When grain becomes scarce, become involved in a guild war between the brewers and the bakers*

The Stonemasons Guild, or Mason's Guild, is important because of the ever-increasing number of building works being carried out. The King needs new castles, barons fortify their strongholds, wealthy merchants and guilds fund new stone churches, medieval towns are expanding, and guilds are desperate for new guild houses.

Game Masters may include the secret society of the Freemasons in Merrie England. If so, possession of the Freemason Trait should count as fulfilling the pre-requisite to learn Arcane Magic.

Morris Men

At Holy Festivals, men gather and dance. Amongst others, they dance on Plough Monday, May Day, Whitsun, Candlemas and the New Year. These dances celebrate the turning of the seasons, the fertility of the land and the joy of life; and use clubs, swords and shields as well as sticks, handkerchiefs and bells. Although outwardly simple festival gambolling, the Morris Dances have a far deeper meaning. They honour the ancient fertility rituals that were carried out before Christianity reached England and have a very strong pagan influence.

This means that Morris Men have access to some magic that normal people cannot use. Each festival dance grants the participants knowledge of a Cantrip, treated as a stunt of the Morris Dance trait, but only if the dancer succeeds in his Art [Morris Dance] skill. The spell is cast using Concentration [Morris Dance].

Spells taught by the Morris Dances vary according to the dance used and the particular tradition involved. However, Sword Dances normally teach Bladesharp, whilst other dances can teach Bludgeon, Fanaticism, Haste, Heal,

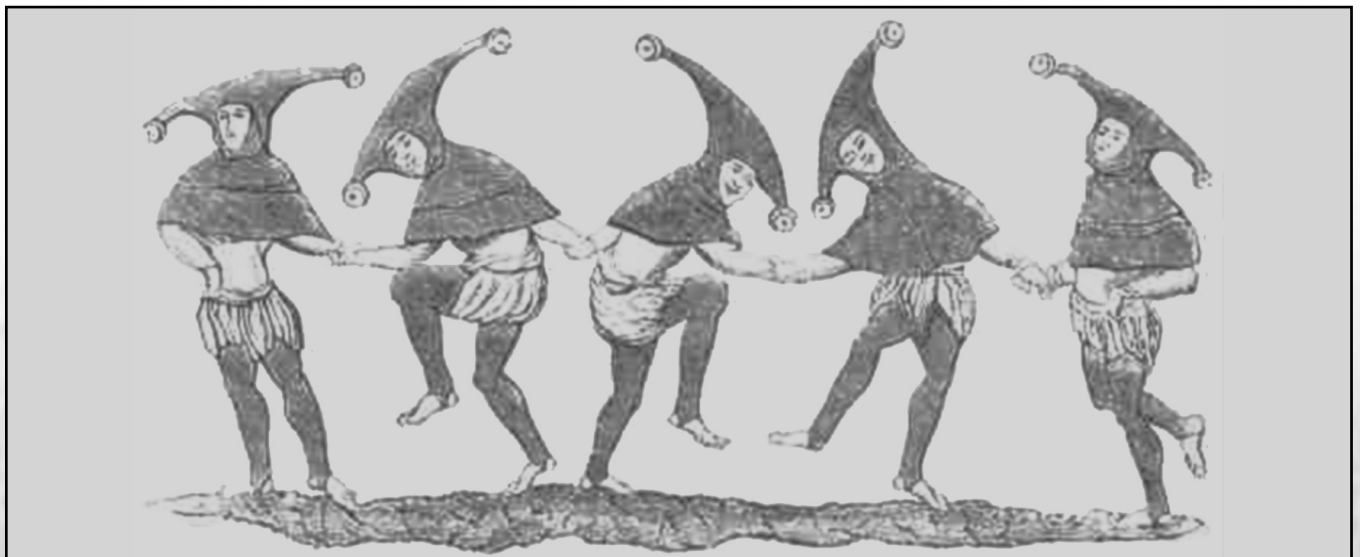
Protection or Shimmer. Individual players and games masters are free to create their own Morris Dances and related spells.

Mummers

Travelling actors, the Mummers are famous for performing their plays; folk comedy dramas featuring characters such as St George, a Saracen Knight, Slasher and even Old Father Christmas and Beelzebub. Mummers travel around the country, putting on plays in each town they visit, never staying long in any particular location. The Mummers Play has links to the Mystery Plays, but they are not directly related. However, some Mummers incorporate strange ideas into their plays, ideas that have their roots in the Cathar teachings, in pre-Christian traditions, or even in the tenets of the Jewish and Islamic faiths. As Mummers return from the Crusades or from travelling in foreign lands, they subtly spread their corrupting philosophies through apparently harmless entertainment.

Lepers

Although not an organised society as such, Lepers are treated as a group of men apart. They are isolated from the rest of the world, some living in leper colonies where they are treated and cared for by monks, whilst others travel throughout the countryside, begging for alms. All lepers have to wear a distinctive set of clothing, normally consisting of robes and a cowl, often with a mask or other covering for their face. They also have to carry a bell or clapper that must be rung whenever others come close to them, to warn of the leper's state of health. Lepers shelter in Lazar Houses, colonies of lepers treated by monks, or at small alms houses along busy routes. Thieves or spies often don the garb of lepers, knowing that they can travel freely without being bothered or accosted by others.



Customs

Amongst the yeomanry, traditions die hard. There is a strong pagan substratum coming from Celtic, Roman, Anglo-Saxon and Norse traditions. Even though Merrie England is a Christian country there are some customs and folk beliefs that hark back to earlier, pagan days.

Marriage

Nobles have to ask the King for permission to marry and have their marriages arranged for them. The yeomanry do not suffer from this restriction. However, they are restricted in some ways. The Lord of the Manor has a say in some marriages in that he can say who can live on his estates, so he can specify that he wants only single folk or that he doesn't want particular individuals on his lands, causing couples to choose whether to marry and flee or stay single. The Droit de Seigneur is sometimes exercised by Lords, taking nervous maidens to their bed on their wedding night, perhaps another reason not to get married.

Marriage is a simple affair. Although some are church marriages, more are simply agreements between two people or are carried out by leaping over a bonfire or a broomstick. There are cases of a man seducing a woman and promising



her marriage if she would sleep with him and then denying her after the event, but on appeal to the church the marriage is upheld, a warning to amorous young men.

Women from the yeomanry are still expected to provide a dowry. This comes from the woman's family and is given to the married couple, to be used by them and be retained in the case that the marriage ends, in which case it supports the woman. Such dowries could be as much as 12 shillings, or half a year's wages, so, marriage can be seen as a serious endeavour.

Sex and Reproduction

Even in heavily Christian Merrie England, people have sex. The Church requires married couples to procreate and expect this as a duty. Noblewomen must provide heirs to noble estates. Peasants must provide new workers to work the fields. Even monks, priests and bishops need their women to provide comfort, something that is denounced by many bishops during this period.

The Church frowns upon sex outside of marriage. However, the principles of Courtly Love actively promote this, even though physical love takes second place to romantic or idealised love. Nobles take lovers and mistresses, bishops and priests have concubines. Troubadours and minstrels travel the country, seducing maidens. Knights ride down pretty maidens in the fields and woods. Soldiers and sailors take women as part of their booty when looting towns, usually by force. Women often entertain rich merchants or tradesmen as they travel on trade routes or pilgrimage routes. Girls go A-Maying on Mayday, romping in the fields and woods with their admirers. Even village idiots can find someone to cavort with. The land is not called Merrie England for nothing!

However, sex has its own difficulties.

- Sexually transmitted diseases are not unknown. Gonorrhoea, or the perilous infirmity of burning, is regulated against in 1161 in England. Syphilis, although commonly believed to have been brought back by Christopher Columbus from the Americas, has possibly been found in the bones of medieval monks. The Pox is a generic form of sexually transmitted disease. The cures for these are deeply unpleasant, normally requiring the use of mercury or hot wires inserted in sensitive areas.
- Pregnancy, especially outside marriage, can be a real problem. Medical science in the Middle Ages is not very advanced and childbirth is a very dangerous time. In game terms, a woman giving birth has a high chance of developing serious complications, even dying if the roll is fumbled. Complications might include bleeding or a fever and could still result in death. Stillbirths and infant deaths are also common. Contraception is forbidden by the Church, as is sodomy, one

of the practical alternatives, so the risk of pregnancy is a lot higher than it is today.

- Bastards are common, even if mother and child survive, there can be a stigma to being born out of wedlock. Noblemen have flirtations and dalliances with common-born women, leaving behind many children. Some of these are tacitly recognised by their fathers and can receive good educations or even titles - there are many Fitzroys around who are the bastard sons of kings. Amongst the yeomanry, being the mother of a bastard can be a problem as such women can be ostracised and stigmatised. Being a peasant bastard can mean beatings from the clergy, fights with legitimate peers and poverty.

Folk Magic

The yeomanry of Merrie England have many traditions passed down from their ancient past. In game terms, these give access to certain spells or enchantments.

Corn Dollies

Farming is an important activity in Merrie England and the strength and health of the crop must be maintained. One of the ways of doing this is to save the last sheath of corn cut and to plait it into a shape, known as a Corn Dolly. Each area of Britain and Ireland has its own form of Corn Dolly and guards its secrets jealously. The Dolly is kept over winter in the home and is ploughed into the first furrow of the next year. This ensures the fertility of the land and improves the quality and yield of the grain.

In game terms, the Corn Dolly is a stunt belonging to the [Farming] trait and provides a Support Bonus in any Conflict involving use of the Craft [Farming] skill.

Some young men and women also make straw dollies, or Fancies, to give to their sweethearts. These can be used as the focus of a love charm to gain their heart. This gives a Support Bonus to any attempts at seduction, as these Fancies are treated as talismans (see also page xx).

- **John Barleycorn** – This is a nature spirit found living in the barley of Merrie England. Each year, he is killed and his flesh and blood is eaten and drunk by the locals, but he is reborn each year in the growing of the new barley crop. Of course, his flesh is bread and his blood is beer, two staples of the medieval diet. In game terms, John Barleycorn can be gained as a stunt that helps the Craft [Farming], Craft [Baking] or Craft [Brewing] skill in any attempt to grow barley, make bread, or brew beer.
- **Well Dressing** – Clean water is a major issue in Medieval England. River water is dirty and full of disease. Marsh water is brackish and unhealthy. The

♪ True Thomas sat on Huntley Bank
and he beheld a lady gay
a lady that was brisk and bold
come riding o'er the ferny brae. ♪

Her skirt was of the grass green silk,
her mantle of the velvet fine at
every lock of her horse's mane hung
fifty silver bells and nine. ♪

True Thomas, he pulled off his cap
and bowed him low down to his knee
'All hail, thou mighty queen of heaven
your like on earth I ne'er did see.' ♪

'No, no Thomas' she said
'that name does not belong to me
I am the queen of fair Elfland
and I have come to visit thee.' ♪

water that comes from wells and springs, however, is, by and large, clean or, at least, cleaner than other water. In order to keep these springs and wells clean, the local water spirits were propitiated by the giving of offerings in pagan times. Of course, in Christian Merrie England, such practices are forbidden, so instead the rural population dress wells with floral garlands and boards with patterns made of flowers. Doing so ensures that the well or spring never dries up and always gives clean, pure water. Not doing so, well that is another story altogether ...altogether...

- **Clootie Wells** - Sacred Wells in Scotland and Ireland, but also found in Wales, Cornwall and Cumberland, Clootie Wells are places where the local population leave offerings of strips of cloth hanging around the well on branches. Usually the participant makes a prayer to a local saint or to the spirit of the well. Sometimes, they wash an affected part of the body with the rag, soaked with water from the well, and hang it up, allowing the rag to decay, taking the problem with it. In game terms, the participants perform a Healing Conflict in which they can use their Piety instead of the Healing Trait. The local clergy may well frown on such superstitions and might think that those offering prayers to the spirits of the wells rather than to local saints are heretics and deserve investigating.

Legends of Merrie England

Merrie England is a place of magic and mystery and has many legends. These can be used as scenario seeds, hooks or just as background flavour.

- **The Dark Heart of Dunwich** – A young maiden of Dunwich, Eva, gives her heart to a local cad who takes her maidenhead and then runs away to sea, deserting her. She says that he has already taken her heart, so he might as well have it, and cuts her heart out with a knife, throwing it into the sea. However, she cannot die and roams the area, particularly the beach and shore. The heart occasionally washes ashore, bringing great misfortune to all who picks it up and keeps it. Eva will die if the heart is returned to her.
- **The Green Children of Woolpit** – During the realm of King Stephen, two children were discovered in the village of Woolpit in Suffolk. They were unusual because they spoke an unknown language, would only eat beans and were coloured green. The boy sickened and died, but the girl learned to eat other foods and learned to speak English. She said they came from St Martin's Land, beneath the ground, where everyone was green. She was baptised, became a housemaid in the service of a local knight and was a normal woman, although loose and wanton in her conduct. Were these children from Fair Elf Land? Were they from an Otherworld? The girl would still be alive during the time of Merrie England and might be a source of knowledge about the St Martin's Land. Perhaps the Games Master would like to set the legend

during the time of Merrie England and have the PCs meet the children.

- **The Orford Merman** – In 1165, Henry II built a castle in Orford, Suffolk, and began to drain the surrounding marshes. Soon after, the men of Orford catch a man in their nets while fishing off the nearby coast. A contemporary source says "He was naked and was like a man in all his members, covered with hair and with a long shaggy beard. He eagerly ate whatever was brought to him, but if it was raw he pressed it between his hands until all the juice was expelled. He would not talk, even when tortured and hung up by his feet. Brought into church, he showed no signs of reverence or belief. He sought his bed at sunset and always remained there until sunrise. He was allowed to go into the sea, strongly guarded with three lines of nets, but he dived under the nets and came up again and again. Eventually he came back of his own free will. But later on he escaped and was never seen again." Is the merman connected to the draining of the marshes? Is he a fairy or a man of the sea?
- **Madoc ab Owain** – Madoc is an illegitimate son of Owain Gwynedd, Prince of Gwynedd. When Owain dies in 1170, his sons begin a dynastic struggle to be Prince of Gwynedd, but Madoc and his brother Rhirid are disheartened by this conflict and decide to explore the world, setting sail from Llandrillo in a small fleet of boats. After many days travel, they find a large land and settle there with a hundred men. Madoc and some men return to Wales to bring more settlers, raising ten ships full of men and women and sailing west, never to return. Madoc is said to have settled in either Alabama or West Florida and his people survived as Welsh-speaking Native Americans, with a distinct culture, despite intermarriage with other natives. Welsh visitors to the New World are said to have spoken with these natives and to



have understood them, four or five centuries after the event. If Madoc could have reached the Americas, then so could characters from Merrie England. Perhaps they could travel with Madoc, or follow him later. Maybe they could also visit the lands of Iceland, Greenland or Vinland.

- **The Pedlar of Swaffham** – A pedlar living in Swaffham dreams that he should go to London Bridge and stand there to hear some good news. Overjoyed, he packs his bag and travels to London, finally reaching London Bridge. He stands on the bridge for three days, straining to overhear any conversations, but to no avail. A shopkeeper notices him and is curious as to why he is there and listens to his tale. He laughs and says “I’ll tell thee, bumpkin, that I had a dream that told me to go to Swaffham in the wilds of Norfolk, search for a pedlar’s house in an orchard and to dig beneath the oak tree that I found there, then I would find a great treasure! Think you that I am a fool, to go off on such an errand? No, learn some wit and wisdom and begone from here!” The pedlar returned home and dug beneath the oak tree near his house, finding a great treasure. He becomes a rich merchant and repairs the dilapidated Swaffham Church. Games Masters could use this as a scenario hook to send a player character on a journey to London.
- **Prester John** – The legend of the Christian King in faraway Asia is common at this time. Prester John is said to rule a Christian Kingdom in the midst of the Muslims and Pagans of Asia. Said to be populated with the descendants of those people preached to by Thomas the Apostle, this is thought to be in India or the lands to the north. Some say that the Kerait tribe of Mongols are the origin of the Prester John myth, as they convert to Nestorian Christianity in the 11th Century. The Kerait Kkhan Toghrul is granted the title of Wang Khan, or King, by the Jin Emperor in 1183. Toghrul becomes a friend and ally of Temujin, or Genghis Khan, and becomes famous for fighting Muslims. His niece, Sorghaghtani Beki, marries Genghis Khan’s youngest son, Tolui, and their sons include Kublai Khan and Monke Khan. The legend of Prester John is key to the expansion of Christian adventurers exploring Asia. After the Crusades, many Christian merchants and adventurers travel through Asia, searching for Prester John. In fact, his legend is one of the reasons behind the Crusades. Player Characters may well wish to locate Prester John’s kingdom for themselves.
- **The Wandering Jew** – When Christ carried the cross; he stopped to rest for a moment and a Jewish cobbler struck him and said, “Go on Jesus! Go on quicker! Why dost thou loiter?” Jesus replied, “I shall stand and rest, but thou shalt go on till the last day.” From then on, the Wandering Jew is condemned to wander the world, immortal, waiting for the Second Coming. Some say that he has converted to Christianity and is a travelling preacher. Others say that he still carries out his trade as a cobbler and awaits the end of days. Does the Wandering Jew exist? If so, can he be used as a plot device? What can he teach the player characters?

Life in Merrie England

Life in the medieval period is very different to life today. Most people live in rural villages or in monastic communities. Some live in towns or castles. Here, we describe how people live in those places.

Forest Life

Forests are not just a lot of trees together - in fact, some forests have no trees at all! Most of the outlaws of Merrie England live, at least some of the time, in forests. What makes the forest so attractive to outlaws?

Hunting happens in many different types of land, especially set aside for the purpose. Outlaws tend to disregard rules and laws, especially laws governing who can hunt in royal forests, so the forests provide a full larder for them to access whenever they desire.

- **Warren** – A warren is a piece of land set aside for the keeping and hunting of small game. Normally, warrens are licensed by royalty or by the aristocracy and hunting rights are sold, protected and enforced. Warrens tend to be enclosed areas of land, sometimes surrounded by a hedge or stand of trees. Unlike Forests, warrens are not protected by forest law, but by common law, so poachers are guilty of theft or trespass. The small game held in a warren are normally hare, cony (rabbits), pheasant and partridge, but some people are granted rights to kill vermin (predators or beasts not fit for the table) here.
- **Deer Park** – Many nobles have been given the right to create deer parks, enclosed areas dedicated to the raising of deer, through a royal licence. Some deer parks are used for the raising of deer for the table, as venison is a luxury reserved for the nobility. However, some larger deer parks are used for hunting, but not when located within a royal forest. The owner of the licence is given exclusive hunting rights, which even the king cannot contravene. This allows nobility to build up stocks of deer even when the king is hunting nearby.
- **Chase** – Unlike a forest, a chase does not have special officials who administer it, but does have reserved hunting rights. A Royal Chase allows hunting for the king and his entourage and guests. A chase is, effectively, common land, but is stocked with game. Most chases consist of open land, perhaps enclosed by woodland, allowing horses to gallop freely and bowmen to hunt easily. Some areas now have names that do not describe the actual land usage at the time of Robyn Hode, for

example, Cannock Chase is a royal forest and Wyre Forest is a chase. Do not let this be a concern; the legalities of which laws cover which piece of land are only important if the Adventurers are caught misbehaving.

- **Forest** – A forest is an area of land that is reserved for hunting. Specifically, these are not common land, which means that access to forests is restricted, as are the things that people are permitted to do in the forests. In Merrie England: Robyn Hode, around a third of England has been set aside as forest, some of it Royal, others reserved for the aristocracy. Each forest is managed and governed by a number of officials. The Warden is the official responsible for the forest and is the head of the forest officials. As the warden is a very important man, the deputy warden normally carries out the day to day running of the forest. The foresters and under-foresters, or rangers, maintain the forests, keeping the forest open and ensuring the game is healthy and well-stocked. Foresters-in-fee hold small pieces of land in the forest and help the foresters on a part-time basis. Agisters collect fees and grant licences for pannage and agistment. Serjents-in-fee patrol the forests and arrest outlaws and poachers, in return for holding land within the forest. Royal Forests are reserved for the king, his retinue and their guests. Sometimes the king will not visit a royal forest for several years, meaning that it is idle for that time. Game can often become too common and can threaten the forest, if not hunted, so the foresters sometimes have to kill the game themselves. This is not viewed as hunting and is allowed as part of their role.
- **Greenwood** – The wooded part of a forest, the greenwood is the deepest part of the forest that is normally entered, the greenwood is the quiet, calm heart of the forest. The greenwood is managed by foresters, who keep it free from tangling undergrowth and carpeted by mosses and flowers. Deer, boars and other game beasts live in the greenwood and these are the targets of many hunts. In Royal Forests, only the royal family and their guests could hunt, but some of the aristocracy had special permission to hunt themselves. In other forests, the local aristocracy controls hunting and hunting privileges are handsomely bought and sold. Many trails cross the greenwood, allowing foresters to maintain the game and hunters to access them. Many local people have access to the forest and can gather wood, herd swine or collect turf and peat, so they need to travel through the greenwood. As the forest is kept for hunting, the undergrowth is kept down by cutting or burning, to allow horses to move between the trees. This allows people to travel through the greenwood itself, not using the trails. Of course, outlaws are skilled at travelling through the greenwood and know the best places for ambushes.
- **Wildwood** – The wildwood is the oldest and deepest part of a forest. Some forests do not have wildwood, as they have been intensely cultivated and managed, or are too new to

develop such a wild heart. The wildwood is the remnants of the ancient forest, deep, dark and tangled, containing many long-forgotten secrets. Here can be found woodwoses, ogres and ancient holy places. Travel in the wildwood is difficult, as the wood is so dense. Very few trails pass through the wildwood and those that do are overgrown and difficult to find, sometimes being magically hidden by the Fairy Folk who dislike intruders entering their realm. It is virtually impossible to move through the wildwood without using a trail, due to the thickness of the undergrowth and the tangle of trees, however, those who live in the forest manage to do so, but only in desperate times.

Outlaws generally live in the Greenwood, usually in its deepest part, that nearest the Wildwood. Some hardy outlaws live in the Wildwood but they often disappear without reason, taken by the Fae Folk or eaten by Ogres.

Commoners live on the outskirts of forests and travel into the forests to pick up sticks, gather nuts, berries and fruit and to collect the herbs, mushrooms and toadstools that can be found there. They normally have the right to do so, but some Commoners enter the woods for the purpose of poaching and are opposed by the Foresters and Sergeants who patrol the forests.

Village Life

Medieval villages are small, with up to a couple of hundred people living there. A village has a small church, a duck pond, a series of fishponds, surrounding fields and small houses where the people live. The fishponds hold fish for eating, as every good Christian must not eat meat on Fridays, and provide food the whole year round. The duck pond is used for keeping ducks and geese, fattened up for winter slaughter they provide food throughout the winter. Many villages have a mill, normally situated alongside a river, this grinds the village's grain, producing flour which is given to the Church as tithing and the Lord as taxes as well as to the villagers themselves. The miller normally takes a handful of flour himself as payment, building up a substantial stock of flour.

Villagers are mainly labourers, for the village's heart beats with the rhythm of the seasons. They work the surrounding fields, ploughing, sowing and reaping. Villagers clear wooded areas, except in designated Royal Forests and sometimes drain marshes. Many villages keep sheep and they provide lambs for eating and wool for the cloth trade, which is fast emerging as the dominant trade of Merrie England.

Most villagers are free men, but there would be many serfs working the fields, perhaps labourers owing a debt of servitude to a Lord or criminals sentenced to labour on the fields. Free men are poor, living just above a subsistence level and their serfs live on the edge of starvation.

♪ *Seven hundred elves from out the wood,
Foul and grim they were.
Down to the farmer's house they went
His meat and drink to share.* ♪

Every village is owned by a Lord and most Lords do not live near their villages. The Lord owns the land and most villagers farm his land in return for payment, either in coin or in kind as flour or wool. The Church also takes its share, with one tenth of any villager's income going to the local church. The King also raises taxes; these are paid in silver pennies and help pay for the Crusades and for King Richard's Ransom. The local Tax Collector's visit is never a happy time for villagers.

Most houses are made of wattle and daub, simple buildings with a wooden wicker frame daubed with local clay. Some villagers live in stone houses, depending on the availability of local stone. Many houses have two stories, with animals living in the lower storey and people living above them. However, this is almost seen as old-fashioned and farm animals are more and more often put in barns beside the houses.

Villages must have water and many are built near streams or rivers. Water at the time is very impure and is often contaminated, so villagers normally prefer to drink beer, as that is less hazardous being made with boiled water. Those villages with wells have better quality water, the water having been filtered by the local rocks, and are normally safe to drink, but some wells have dissolved minerals that slowly poison the villagers.

Most villagers are farmers and villages usually have a blacksmith, brewer, miller, priest and village idiot, with the occasional village having other professions.

Town Life

Unlike village life, a townsman's life is not the relentless grind of poverty and the working of the fields. Towns provide the specialised trades that villages cannot. Most towns are crowded and dirty, with houses built against and on top of each other, some several stories high. Hygiene is poor, with slops being thrown from the houses and people defecating and urinating in the streets. Most towns are organised around their wells, as clean water is a necessary part of life and the houses closest to the wells are the most desirable. Houses on rivers and streams, however, are not that desirable because these are virtually open

sewers and have foul stench, are plagued by rats and carry the threat of disease.

Many towns have defensive walls, especially on the continent. These walls serve to define the town, separating those within from those without and control entry to and exit from the town. Having walls gives a town prestige and distinguishes it from its neighbours.

Most towns in Merrie England have a castle. Many castles were built in important towns and many towns sprang up around castles. In any case, the townsfolk provide services for the castle's inhabitants. Castles need provisioning, cleaning and upkeeping and local people provide the servants and craftsmen. Many of the guardsmen for the castle and town come from the town itself, or at least live in the town. Many castles provide an income for townsfolk that is simply not available in villages, allowing the townsfolk to specialise.

Towns have many churches. Each Guilds provide the upkeep for a church and many of the rich merchant and noble families have chapels of their own. Some towns have monasteries and nunneries, providing more employment for the townsfolk. Although not as tied to the church as the rural folk of the villages, townsfolk attend church every Sunday, pay their tithes and follow the Feast days.

Many towns have entertainers, with minstrels passing through and small groups of musicians residing in the town. Mummers stage plays and the Guilds put on Mystery Plays several times a year. Alehouses dot the streets, brewing and selling their ale. Bawdy Houses hold bawds, strumpets or prostitutes and provide entertainment of a different sort.

Tradesmen are organised in Guilds and every town has its own Guilds to protect their members and provide a regular and stable environment. Every tradesman must belong to a Guild

♪ *Oh where are your feather hats
Your mantles rich and fine
They all got swallowed up, me lads
In tankards of good wine
And where are your maidenheads
You maidens frisk and gay
We left them in the alehouse
We drank them clean away* ♪

and the Guilds take a tithe from their members. These tithes are used for buildings, especially the Guildhouses, and also for the protection of tradesmen and the giving of alms to the poor. In fact, the Guilds provide a service for retired members and those too sick to work, feeding and housing many destitutes.

There are many professions available in towns. Many craftsmen can be found in most towns and the largest towns have whatever craftsmen required. As towns become bigger and older, they support more varied craftsmen and professions. People come many miles to some towns because of their craftsmen. In fact, some towns have a reputation for a particular craft and such crafts and trades dominate the town's economy.

Castle Life

Castles are a staple of Merrie England. Almost every town has a castle but many can be found in secluded areas, away from civilisation. No castle, however, can exist in isolation, as castles need supplies and people to function.

The purpose of a castle is mainly defensive, defending a town or place from attack. It can also be offensive, providing a base from which to attack raiders, disrupt supply lines or otherwise cause problems. Castles are usually administrative centres, providing bases for the local sheriff from which to raise taxes. The Royal Court travels between Royal Castles, dispensing justice as it goes. Castles can also be oppressive, raising taxes, keeping the local populace in place and punishing rebels, thieves and outlaws.

Castles must be able to withstand a possible lengthy siege. They have high walls, defensive moats and their own water supply. The castle's well is probably the most important part of the castle, for if the water spoils or runs dry then the castle is lost. Near the well is a cistern that contains rainwater collected from the walls and water drawn from the well. Many cisterns have pipes and taps allowing people to draw water from the cistern rather than the well. Some Lords and Ladies take regular baths and even have a servant whose job it is to prepare the bath, normally with the Lord, Lady and children taking baths using the same water.

Hygiene in castles is normally better than in towns, mainly because disease can run riot during sieges. Latrines are normally situated high in the walls, allowing waste to fall outside the castle. Often, latrines are in garderobes and are at the top of long vertical drop above a chamber from which servants could collect the waste for disposal. Many an intrepid prisoner has escaped by dropping through a garderobe and occasionally an attacker climbing the garderobe and gaining entry through the privy has taken a castle. Clothes are often kept next to the garderobe, as the ammonia from the decaying waste keeps moths away.

Castle life is regimented, due to the military nature of castles. However, castles are the dwelling places of noble families and their servants, so have a large domestic part to them. Castles are the training grounds of knights and contain many knights, squires and pages, all learning their trade. Castles of important noblemen could contain upwards of twenty pages, an equal number of squires and ten or so knights.

- **Seneschal** – He runs the day to day business of the castle, being a major domo and a steward. The seneschal commands all the servants and tradesmen of the castle, organises the provisions and the upkeep of the building and fortifications.
- **Castellan** – Responsible for the defence of the castle and the upkeep of the fortifications and defences, a Castellan is often, but not always, the Seneschal. He, or she for Castellans are often female, commands the soldiers and guardsmen of the castle and commands the entire castle in times of war.
- **Chamberlain** – Officially in charge of the Great Hall, a Chamberlain acts beneath the Seneschal and provisions the castle, keeping the servants in check and the castle running smoothly.
- **Chaplain** – The person in charge of the chapel, the Chaplain is a priest employed by a nobleman to provide services to the castle's inhabitants. He acts in the same way as a village priest, but is better educated, often being of noble stock. Chaplains often act as personal confessors for their Lords and Ladies, serving to keep certain secrets from the ears of those who would use them against their patrons.
- **Butler** – He is in charge of the buttery and keeps the castle well stocked with drink of various kinds. He buys beer, ale, wine, mead, milk and all manner of other drink.
- **Marshal** – The person in charge of the stables, this is an important position in a society where the horseman is an important part of warfare.
- **Chandler** – The maker of candles might seem a minor position, but when castles are large with many rooms and need to be lit in a safe way, without the risk of fire. A Chandler makes wax and tallow candles by the hundred to be used in the castle, its Great Hall, its bed chambers, chapels and other rooms.
- **Cook** – The cook is in charge of the kitchens provides cooked food for all the castle's staff, often feeding hundreds of people every day. Many castles have large kitchens employing several people, cooking, baking and preparing food.
- **Nurse** – Responsible for the raising of the Lord and Lady's children, the nurse is often closer to the children than their actual parents, leading to jealousy and intrigue in later life.
- **Ladies in Waiting** – These attend the Lady of the castle and are usually noblewomen themselves, albeit of a lower rank than their mistress. These are not servants, servants; instead they act as companions, confidantes and friends. They are often employed in spinning, embroidering and making clothes for the inhabitants of the castle.

- **Maids** – Servant girls, maids are split into several categories including chambermaids, who keep the bedchambers clean and sometimes their master's beds warm, kitchen maids and scullery maids, who help the cook and nursery maids, who help the nurse raise the children.
- **Men at Arms** – Professional soldiers, these are the muscle that fight in the wars that cross the land of Merrie England
- **Guards** – Trained soldiers who keep order in the castle. Guards keep enemies out of the castle and prisoners in. Traditionally, guards also act as a kind of policeman and are usually quite stupid or easily tricked.
- **Watchmen** – Guards who keep watch, the watchmen keeps the castle safe at night, watching out for enemies and attacking forces. Like the guards, the watchmen act as a police force, especially at night.
- **Abbot/Abbess** – The head of an Abbey, monks owe obedience and loyalty to the Abbot above all others. Abbots at the time of Merrie England are masters of their Abbey and even overrule Bishops and the Pope.
- **Prior/Prioress** – The Abbot's deputy or the head of a Priory, a Prior is the Abbot's second in command. When the head of a priory, a Prior owes his loyalty to the Abbot of the superior House.
- **Almoner** – The dispenser of alms to the poor and sick, the almoner has a special place in monastic houses at this time. He is often in charge of an alms-house that takes care of the poor and sick.
- **Barber** – Responsible for keeping the hair of the monks in order, the barber knows which tonsure to apply. He also performs minor operations and dentistry.
- **Cantor** – He leads the choir and decides which music is to be played and which tunes are to be used. A seemingly easy job, he has to balance the fads of the time against the traditions of the church, ensure that heresy does not creep in through new music and protect the integrity of the sacred hymns, psalms and chants.
- **Cellarer** – In charge of provisioning the monastic house, the cellarer buys that food which the monks and nuns cannot grow themselves.
- **Infirmarian** – In charge of the Infirmary, the Infirmarian is sometimes an herbalist, knowing many cures, a surgeon and physician. However, he is often none of those things.
- **Lector** – He reads the lessons in a church or refectory. A Lector can subtly influence the minds of his flock by carefully choosing his scriptures and even by using non-canonical works.
- **Sacrist** – Responsible for the upkeep of the buildings of the monastery or nunnery and also for the safe keeping of the books, manuscripts and documents. This is a very important job, especially for those houses that hold old and rare manuscripts.

Monastic Life

Unlike village, town and castle life, a monastic life is a heavily regulated one. The Church day has regular times for prayer, for devotion, for eating, for sleeping and for working. Monks and Nuns wear special clothing, depending on the Order they belong to. They follow a Rule that specifies in minute detail how they should live their lives, what they must do and when they must do it. Above all, they are holy people, above the affairs of the flesh, or so the theory goes.

Many monks and nuns work the land, providing themselves with their own food. Others, however, have lay brothers who perform this work, freeing them up to do more important work. Most monastic houses have a Scriptorium where the monks and nuns copy books and write documents. Monks and nuns often work in monastic trades, so can be spinners, dyers, clothes makers, embroideresses and physicians. The Monastic Houses are very rich and part of their wealth is generated by the monks and nuns who live there.

Many monastic houses are segregated, only allowing men or women to live there. However, some are mixed, with men and women sharing the complex but living separately. In a time when many of the clergy have wives or take mistresses, such segregation is unusual and shows a high devotion to God and the Church. Monks and Nuns are expected to be chaste, but this does not always happen. There are scandals when a nun becomes pregnant or a monk is discovered with a woman and the miscreants are usually severely punished.

Monastic life is harsh and many offenses are punished with corporal punishment. Monks and nuns often wear hair shirts that itch and cause skin problems. Some beat themselves to rid them of impure thoughts and flagellants sometimes injure themselves so badly that they die. Some bathe in icy water throughout the year to cool their ardour. All fast at certain times and have restricted diets.



The Law

At the time of Merrie England: Robyn Hode, the law is split into several discrete areas, each with its own code and practitioners: Common Law, Church Law and Forest Law.

Common Law

English Common law was based on a hotchpotch of different laws, ranging from Anglo-Saxon, Danish and Norman laws, until Henry II reformed the law following the Anarchy of Stephen and Matilda. The Tractatus of Glanville contains the new form of English Common Law and is used in Merrie England.

Some landowners have the right to detain thieves who have stolen from them, choosing to extract a fine or ransom or to have the thief executed following a short trial by jury.

Some terms from the Common law of Merrie England are:

- **Confession** – If a man sentenced to death desires confession then let it not be denied to him
- **Infangthief** – Thieves caught still on the estates
- **Outfangthief** – Thieves caught while not on the estates but who could be transferred to the estates for trial
- **Backberend** – Where the thief is carrying the stolen goods on his back
- **Handhabend** – Where the thief is holding the stolen goods in his hand.
- **Englishry** – If a man is slain then it is assumed that he is a Norman and a fine shall be made unto the hundred, unless it is proven that the man is English
- **Heriot** – When a serf dies, unless in battle, his master can claim the serf's horse and armour, or the equivalent in cash, from the serf's estate
- **Frankpledge** – Every person in a collection of ten households is responsible for the criminal activity of every other person in those households, including the paying of fines and possible outlawry unless the accused is given up by the households

Church Law

The Church reserves the right to use its own laws for offenses involving the clergy as well as land disputes where the Church is involved.

Forest Law

All land designated as Forest is covered by a set of laws known as Forest Law. Many of these laws are local, but some are held throughout the land. Forest Law changes quite a lot over the period of Merrie England: Robyn Hode, resulting in some

grievances being included in the Magna Carta, such as their importance. Forest Law covers the land's use, who is allowed to roam the forest, what outsiders can do in the forest and the penalties for transgressing. Forests are designed to protect the venison and vert and there are many offences, trespasses, against them. Rights to hunt this game can be granted to nobility and to various other people, for a fee of course.

Trespasses

Some of the trespasses, or offences, against Forest Law are given below.

- **Assarting** – The clearing of forest lands for the purpose of agriculture
- **Bearing Hunting Weapons** – Nobody passing through a Royal Forest is allowed to bear bows, spears or other hunting weapons
- **Dogs** – No dogs are allowed in the forest, apart from mastiffs as long as they have had their claws removed to stop them from hunting
- **Purpresture** – The erection of a building on forest lands or the enclosure of forest lands

Forestry Terms

There are specialist terms in Forest law that have particular meanings:

- **Afforestation** – The declaration of an area of land as forest
- **Affuage** – The right to cut firewood to use as fuel in the home
- **Agistment** – Rights of pasturage and the gathering of forest products
- **Arrentation** – The right to enclose a small area of land in a Forest with a ditch and small fence, in exchange for an annual rent
- **Assarting** – The clearing of land in a Forest for agricultural purposes, it is illegal to assart land in a Royal Forest
- **Commoner** – People who live within the Forest and who had Common Rights that allowed them to perform certain activities within the Forest
- **Deforestation** – The declaration of an area of land as not forest
- **Estover** – the right to collect firewood within the forest
- **Pannage** – the right to pasture swine in the forest
- **Poacher** – An illegal hunter, a person hunting game in the forest, chase or warren without a permit
- **Purlieus** – lands on the edge of the forest where agriculture is practised and where game escaping from the forest can be legally killed
- **Swain** – Freeman of the forest, with certain rights including the right to participate in courts and elections of the forest
- **Turbary** – the right to cut turf for fuel in the forest
- **Vert** – Vegetation of the forest, this is highly regulated and only certain people are permitted to use it

THE ASSIZE OF THE FOREST (1184)

This is the assize of the lord king Henry, son of Matilda, with regard to his forest and venison in England, proclaimed at Woodstock by the counsel and assent of the archbishops, bishops, and barons of England.

1. The King has forbidden that any one shall commit any sort of offence touching his venison and his forests, and he wills that no one shall take confidence from the fact that hitherto those who have committed offences touching his venison and his forests have been declared in mercy only as concerned their chattels. For henceforth, if any one commits any such offence against him and is convicted of it, he wills that full justice shall be had of that man as was had in the time of King Henry, his grandfather.
2. He has commanded that no one shall have bows, arrows, dogs, or hounds in his forests, unless such person has the warrant of the king or of some other man who can lawfully be his warrantor.
3. He forbids all persons to give or sell anything to the destruction or waste of their woods, which are within the forest of King Henry while fully conceding that, without waste, they may take from their woods whatever may be necessary for them, and this by view of the king's forester.
4. He has commanded that all those who have woods within the bounds of the king's forest may put proper foresters in their woods; for which foresters those to whom the woods belong are to be sureties, or they are to provide such proper sureties as can pay compensation, should the foresters commit any offence touching what pertains to the lord king. And those who, outside the bounds of the forest visitation, have woods in which the venison enjoys the peace of the lord king are to have no forester unless they will swear to respect the king's assize, the peace of his venison, and whatever custodian is put in charge of his woods.
5. He has commanded that his foresters shall exercise care over the forest of knights and others who have woods within the bounds of the king's forest, to see that the woods are not destroyed. For if on this account the woods are destroyed, let it be well known to those whose woods are destroyed that compensation will be exacted from those men themselves or from their lands, and from none other.
6. The lord king has commanded that all his foresters shall swear to the best of their ability to enforce the assize that he has established for his forests, and that they will not disturb knights or other good men in the enjoyment of what the king has granted them with regard to their woods.
7. He has commanded that, in each county where he has venison, twelve knights shall be appointed to guard his vert and venison together with the forest; and four knights shall be appointed to have charge of Agistment in his woods, and to receive and keep his Pannage. And the king forbids that any one shall provide Agistment for his own woods within the bounds of the forest before Agistment is provided for the king's woods. And provision for the lord king's Agistment begins fifteen days before Michaelmas and lasts until fifteen days after Michaelmas.
8. He has commanded that, when a forester has the lord king's own woods in his charge, if those woods are destroyed and he can by no means show good cause for the destruction of the woods, vengeance shall be taken on the forester's own body and not otherwise.
9. He forbids all clergymen to commit any offences touching his venison or his forests. He strictly orders his foresters that, if they find such men committing offences, they shall not hesitate to lay hands on those men in order to hold them and put them under attachment he himself will give full warranty.
10. He has ordered that his assarts, both new and old, are to be inspected; likewise his purprestures and wastes of forests, and that each class of offence is to be recorded by itself.
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16. He has ordered that his assarts, both new and old, are to be inspected; likewise his purprestures and wastes of forests, and that each class of offence is to be recorded by itself.
17. He has commanded that, on summons of his master forester, archbishops, bishops, earls, barons, knights, freeholders, and all men, as they wish to be protected and not to be declared in the king's mercy, shall come to try the pleas of the lord king touching his forests, and to attend to his other business in the county court.
18. At Woodstock the king has also commanded that, if any man commits a first offence touching the forest, good pledges shall be accepted from him, and so likewise if he commits a second offence. But if he does wrong a third time, for the third offence no further pledges shall be accepted from him, nor anything other than the body of the misdoer.
19. He has commanded that every man who is at least twelve years of age, and who dwells within the peace of the venison shall swear that peace; and clergy holding lay fees shall do the same.
20. He has commanded that the clawing of mastiffs shall be carried out wherever his wild beasts enjoy his peace and have been accustomed to enjoy it.
21. He has commanded that no tanner or bleacher of hides shall dwell in his forests outside a borough.
22. He has commanded that henceforth no one, either within or without a forest, shall engage in any kind of chase at night for the taking of wild beasts wherever his wild beasts live or enjoy his peace or have been accustomed to enjoy it, on pain of imprisonment for one year and of redeeming themselves by fine at his pleasure; and that no one, under the same penalty, shall raise against his wild beasts any obstruction, either living or dead, between his forest and the woods or other regions disafforested by him or his ancestors.

- **Venison** – The beasts found in different hunting grounds, they are:
 - Beasts of the Forest – Red deer (hart and hind), boar, hare and wolf
 - Beasts of the Chase – Fallow deer (buck and doe), fox, marten and roe deer
 - Beasts of the Warren – Hare, cony (rabbit), pheasant and partridge

Officials

Various officials have responsibility for the maintaining and upholding of forest law:

- **Warden** – These officials have custody of the forest and warren, supervising the land and the officials under him. Many wardens appoint deputies to manage the forests, for a fee.
- **Justices of the Forest** – These magistrates are the highest officials below the warden, under Forest Law, and preside over courts that try those accused of breaking the Forest Law. One or more Justices of the Forest can be appointed, covering all the forests in a certain area.
- **Agister** – He supervises Pannage and Agistment, collecting fees and ensuring that the correct licences are held.
- **Surveyors** – These determine the boundaries of the forest and are called upon to state where a forest begins and ends in courts of law, something that is important when dealing with poaching, for example.
- **Regards** – These officials visit forests to investigate offences and also to check that the forest laws are being upheld and that locals and foresters are not working together to exploit the forest
- **Verderer** – A Verderer is an official concerned with the upholding of Forest Law, recording minor offences and managing the forests themselves. Verderers are sometimes appointed but sometimes elected by the freeholders of the forest and normally hold the office for a fixed term rather than indefinitely.
- **Forester** – The equivalent of the Forest Police, the Forester patrols the forest, with his under-foresters or Rangers, negotiating the price and sale of timber, capturing poachers and organising armed gangs to combat outlaws hiding in the forest
- **Ranger** – An under-forester, assistant to the Forester, a Ranger patrols the purlieu and the forests themselves, keeping law and order and capturing and punishing trespassers.
- **Serjeants-In-Fee (Foresters-In-Fee)** – People who patrol the forest and apprehend trespassers and hold small estates in return.

Forest Courts

Forest law has several different Forest Courts, held at regular intervals:

- **Court of Justice-Seat** – Held every three years and announced forty days in advance, these are presided over by the Justices of the Forest and try any offences that are too serious for others to try
- **Court of Regard** – Held every three years to ensure the declawing of mastiffs within the forest
- **Swainmote** – Held three times a year, a fortnight before the Feasts of St Michael, St Martin and St John the

Baptist, here the Swains meet as jurors and try trespassers. Swainmotes are presided over by Wardens and Verderers, with Agisters and Foresters also attending.

- **Woodmote (Court of Attachment, Forty-day Court)** – Trespassers against the forest are brought to this court to be enrolled. This court is presided over by the wardens and Verderers but does not have the power to try any trespassers; instead they are passed to the Swainmote or Court of Justice-Seat.

Punishment

In William the Conqueror's time there were harsh penalties for breaking Forest Law. Killing a deer was punishable by death, those shooting at a deer had their hands cut off and those disturbing the deer were blinded. After the time of Henry I, however, and certainly by the time of Merrie England: Robyn Hode, these offences were punishable instead by a series of fines, according to the wealth of the trespasser, another way of generating Crown revenue. However, repeat offenders are still likely to feel the full force of the law, especially where it makes a scenario more interesting.

Festivals

Merrie England is a religious land and its year is measured by the passing and celebrating of festivals. Most festivals are Feast days of Saints of the Holy Church, but some are memories of older religions and ancient practices that will not die. The major Saints are celebrated with festivals named after the saint but ending with the suffix -mas, for example Christmas, Martinmas and Michaelmas but minor saints also have important feast days of their own.

These festivals are Holy days, or the equivalent of our holidays, and the peasants are normally given time off and do not have to work. Many festivals involve feasting, eating and drinking, and sometimes have orgiastic properties where the participants frolic with each other. Festivals are more popular with the yeomanry than with the clergy and many of the clergy preach against over-indulgence on festivals.

- **Quarter Days** – The Quarter days are when servants are hired and rents are due. There are four Quarter Days in the calendar, Lady's Day, St John's Day, Michaelmas and Christmas, roughly corresponding to the equinoxes and solstices. In between the Quarter days are the Cross-Quarter Days of Candlemas, May Day, Lammas Day and All Hallows Day.
- **Lady Day (25th of March)** – The Feast of the Annunciation of the Blessed Virgin is especially important to the people of Merrie England. The cult of the Virgin Mary is venerated more than any other

*She had not pulled a rosy rose
A rose but barely one
When by came this brisk young man
Says, lady let alone*

*How dare you pull my rose, Madam?
How dare you break my tree?
How dare you come to Carter Hall
Without the leave of me?*

*Well may I pull the rose, she said
Well may I break the tree
For Carter Hall is my father's
I'll ask no leave of thee*

*He's taken her by the milk-white hand
And there he's laid her down
And there he asked no leave of her
As she lay on the ground.*

*Oh tell me, tell me, then she said
Oh tell me who art thee
My name it is Tam Lin, he said
And this is my story*

and this is her most important day, celebrating the announcement to Mary by the Angel Gabriel that she was with child although still a virgin. It is the start of the New Year and contracts between landlords and their tenant farmers are renewed on this day.

- **St George's Day (23rd of April)** – The feast day of the patron saint of England is important in Merrie England, with sword dances and the wearing of red roses being popular on this day. St George's Day is a propitious day for the slaying of dragons and the beginning of martial enterprises.
- **Mayday (1st of May)** – This is the most important festival that does not have a Christian heritage, for it is the memory of the pagan religions that preceded Christianity. It is the celebration of the beginning of summer and is a time of couples and courtship. A young man and young woman are crowned May King and May Queen, everyone gathers May blossoms (hawthorns), women dance around

maypoles and sing of love. Young girls can take the lead in courtship and many a maidenhood is lost on Mayday, not always to the man who would become husband. Girls go "A-Maying" and go off to the woods or fields where they have sex with their beaux in specially made bowers, the children of such unions are called Merry-Begots and are blessed.

- **St John's Day (24th of June)** – The Feast Day of St John the Baptist is important as the celebration of Midsummer. Today we think of the 21st of June as Midsummer's Day, but Merrie England gives that honour to St John's Day. This is a time of rest and rejoicing following the hard manual work in the fields, ploughing, planting and weeding and is a welcome rest before the equally hard work of the harvest. St John's Day is a time of festivities, with much dancing and singing, eating and drinking, wrestling, races, games and gambling. Local people take part in somergames, bawdy plays with vaguely religious themes where the audience are encouraged, and expected, to take part in the action. Many churchmen see this as hiding activities that are memories of older, pagan festivals and try to limit or ban some of the practices. This is highly unpopular with the commoners and could lead to some interesting scenarios.
- **Lammas Day (1st of August)** – Loaf-Mass Day is a time for the baking of bread and celebrates the first harvest of wheat. Also known as the Feast of First Fruits, this is an important day in the farming calendar and every family brings a Lammas Loaf to church, to give thanks for a successful harvest.
- **Festival of the Blessed Virgin Mary (25th of August)** – This celebrates the Assumption of the Virgin into heaven and is important to Merrie England.
- **Michaelmas (29th of September)** – Another highly important day, the Feast of St Michael and All Angels celebrates the only Angel to be a Saint and also celebrates the Autumn Equinox, the time when the nights become longer than the days. This is a terrifying time for the people of Merrie England and they look to St Michael and the Angels as bearers of light who will guard them from the forces of darkness arrayed against them. Michaelmas is also the end of the harvest and the time where the farming year would come to an end, when leases are renewed, accounts are settled and dues paid. Manors elect a reeve whose job is to ensure that the tithes are paid and the production is up to scratch, with any shortfalls coming from his own pocket, making this not a very popular position. Michaelmas is a time of feasting and celebration that the heavy harvest work is over. Special loaves are baked just for this feast, geese are slaughtered, having been fattened on the stubbles left in the fields and the farmers relax and look forward to the winter.
- **Halloween (31st October)** – A stubbornly pagan festival, Halloween marks the ancient Celtic festival of Samhain.

Of course, in Christian Merrie England this is not the case at all and Halloween instead marks the day before All Saints Day, but the end result is the same. This is the beginning of the dark part of the year, when it was noticeably darker and more frightening. It is a turning point where the souls of the dead can cross over into the land of the living, and where demons could walk the earth and terrorise good folk. To prevent this, people dress up in masks and costumes, making loud noises, singing and dancing to fool the ghosts and demons into thinking that they were of their kind. The Church frowns on this, believing that this gives ghosts and demons more power, but instead it mocks and makes fools of them, making them figures of fun and thereby reducing the power they have over good folk. Halloween gives a Bonus to any attempt to raise the spirits of the dead or to summon evil spirits and demons.

- **All Saints Day (1st November)** – Also known as All Hallows Day or All Souls Day, this is the time for praying for the souls of the dead. All the Saints are honoured on this day, for it is they who carry petitions to God and they who intercede for the souls of the dead. This is a time of reflection and contemplation, especially following the revels of Halloween. All Saints Day gives a Bonus to any attempt to placate the dead or to banish evil spirits.
- **Martinmas (11th November)** – A major feast day, Martinmas celebrates the death of St Martin of Tours, a Roman soldier and monk who cut his cloak in half to give to a beggar and had a vision of Christ wearing the cloak. Martinmas is important for this is the traditional day for the slaughter of pigs and cattle in preparation for winter. Perishable food such as sausages and offal needs to be eaten quickly, so, there is always good food available at Martinmas. Following Martinmas is the Advent, which involves fasting, so many people see Martinmas as a time for feasting and enjoyment. Martinmas is also the time when women traditionally begin work inside the home rather than in the fields, and men work in the forest. Saint Martin's Summer refers to the belief that there is a period of warmer weather around this day before the cold of winter.
- **Advent (November / December)** – The four-week period before Christmas is called Advent and is a time of reflection and fasting, with abstinence required for three days a week. Forbidden during Advent are meat, cheese, fat, wine, ale and honey-beer or mead as well as unnecessary travel, weddings, games and lovemaking.
- **Christmas (25th December)** – The celebration of the birth of Christ, Christmas is a time for feasting and for merriment, especially after the fasting and abstinence of Advent. Food is stocked up and eaten, games are played and much fun is had by all. The following twelve days are also a time of frolicking and fun, with celebrations such as the Feast of the Ass where the humble donkey, steed of Christ and witness to his birth, is the object of celebration; the Feast of Fools where a youth would be elected bishop for a day.
- **St Stephen's Day (26th of December)** – The first martyr, St Stephen was betrayed by a wren and on his feast day young boys hunt the countryside searching for a wren which they kill and parade around their village showing everyone and asking for money to bury it. In the evening, they put the wren on top of a pole decorated with ribbons and the young men and young women dance around the pole.
- **Epiphany (6th January)** – The Baptism of Christ and the time that the Three Magi visited Christ as an infant, Epiphany is one of the more mystical feast days and marks the end of the Christmas celebrations.
- **Plough Sunday (The first Sunday after Epiphany)** – The first Sunday after Epiphany sees ploughmen bringing ploughshares to church in order to be blessed. This ensures that the land is also blessed and will be fruitful.
- **Plough Monday (The day after Plough Sunday)** – When the peasants go back to work after the Christmas celebrations. Plough Monday is the first day of ploughing and often entails the carrying of a plough around the houses of a settlement and a ritual ploughing of a furrow before the normal work is started. Men and women accompany the plough and sing, dance and play music, led by Bessy and the Fool, a man and a woman who collect money along the way.
- **Candlemas (2nd February)** – This feast marks the purification of the Virgin Mary, in memory of her being allowed to enter the temple 40 days after giving birth. Candles are borne through the churchyard, around the graves and to the church, then are kept during the year to be burned to protect against storms and sickness.
- **Shrove Tuesday (The day before Lent)** – Every good Christian must confess sins at least once a year and Eastertime is considered a good time to do this. People confess on Shrove Tuesday, for the shriven are those absolved from sin. Shrove Tuesday is also a time of feasting and rejoicing because it is the last day before the period of fasting known as Lent. People eat meat and fat, drink wine and make merry. Many participate in carnivals, especially those who have recently come from Aquitaine and southern France, with people wearing masks, wearing the clothes of the opposite sex and generally cavorting through the streets in a drunken orgy.
- **Lent (Forty Days before Easter Sunday)** – This is the most important period for fasting in Merrie England. People were forbidden from eating more than one meal a day and that should be eaten at the hour of none, which later became noon. Children, the sick and the elderly were exempt from this on health grounds. Crucifixes and altars are covered with purple cloths and left covered throughout Lent.
- **Palm Sunday (The Sunday before Easter)** – People line the streets and wave palms as blessed palms are carried to the Church, throwing flowers and palms before the procession. In the church the bells would be rung loudly, so those of Fair Elf Land have no love of this day.
- **Holy Week (The week before Easter)** – The last week of Lent is a special time of celebration. Games, singing,



dancing, sports, regular work and even hunting is forbidden. This is a time for extra prayer, abstinence and penance.

- **Ash Wednesday (First day of Lent)** – Lent is a time of penance and many Christians cover themselves with ashes and walk the streets barefoot as penance for their sins.
- **Maundy Thursday (The Thursday before Easter)** – Crucifixes and altars are uncovered and are sprinkled with holy water, blessed and cleaned with the palms from Palm Sunday. People come on their knees and kiss the newly uncovered crucifix. Kings show humility and wash the feet of selected subjects. All the candles in churches are extinguished, to show that light has left the world with the death of Christ.
- **Good Friday (The Friday before Easter)** – The anniversary of the Crucifixion of Christ and is an important day in Merrie England. No mass is held on Good Friday and it is a time of mourning.
- **Easter (Varies)** – The most important holy day in Merrie England, Easter Day falls at different times of the year,

depending on the position of the moon after the winter solstice. However, everyone knows when Easter falls as the date has been fixed well in advance. Easter celebrates the Resurrection of Christ and the hope of things to come. Everyone stops work and attends church. This is compulsory, although not yet written into the statute books. Special music is played and the local guilds put on mystery plays to tell the Easter Story to those who could not read or speak Latin. A sacred fire is lit within each church and from this the Paschal Candle is relit and, from this in turn, other candles in the church are lit, indicating that the light has been restored to the world as Christ is risen. Easter is a time of celebration and feasting. The abstinence of Lent and Holy Week is passed and everything could be eaten. People play games, sing, dance and make love. Many people decorate eggs or roll them across the ground, wear new clothes and take part in other ancient customs.

- **Hocktide (The second Monday and Tuesday after Easter)** – Celebrating the defeat of the Danes, this is a time for the young people to enjoy themselves. Young men tie up the young women and ask for a kiss to free them, the next day the young women tie up the young men and ask for money to free them, any money gained is given to the local church. The Hock

Play is performed by mummers and depicts the defeat of the Danes by the Saxons. The Tutti Men are elected beforehand and collect rents from the villagers, accompanied by Tutti Wenches who give out fruit and sweets in exchange for kisses or pennies.

- **Ascension Day (40 Days after Easter)** – Celebrating the ascension of Christ into heaven, this is the fortieth day after Easter and always falls on a Thursday. It is a major feast day and is the focus of many customs. A statue of Christ is sometimes made to ascend into heaven by priests, to the amazement and wonder of those watching. The Paschal Candle is extinguished, to indicate that Christ is in heaven and no longer walks the earth.
- **Whitsunday (Seventh Sunday after Easter)** – The seventh Sunday after Easter celebrates the falling of the Holy Spirit onto the Apostles after the Crucifixion of Christ and where those wishing to be baptised would wear white robes.

Nobles, Knights and the Crown



In Merrie England the nobility are very powerful. Factionous and ambitious Barons have brought the country to civil war and their strength is only now being tamed. When Henry II came to the throne he insisted that the Barons and other nobles swore allegiance and fealty personally, thus making him their direct Liege Lord. Under the Feudal System, nobles owed allegiance primarily to their Liege Lord, which meant that powerful nobles could command lesser nobles to side with them in disputes and even follow them into war.

of the area first and French second. Although these Angevin Kings are descended from Normans, they have brought in many noblemen and noblewomen from the lands in the south of France, something that upsets many of the Norman aristocracy.

Other noblemen come from Brittany or Flanders, so they are not Norman, Saxon nor Angevin. With the many marriages between noble families, the origin of a family is less important than where the family lives and who it serves. So, Normans live alongside Angevins and French and many think of themselves as being from England, if not actually English.

Norman or Saxon?

Most nobles of Merrie England are of Norman or Saxon extraction. The ranking nobility are generally Norman and the lower nobility either Norman or Saxon. Wales and Scotland have a mixture of Norman and local nobles. Most nobles speak French and many have relatives from the Angevin Empire in France or even come from the continent themselves.

There is some resentment from the Saxons toward their Norman overlords, and some disdain from the Normans to the Saxons, whom they consider to be little more than peasants. Saxon nobles are usually mixed up in the numerous rebellions and petty squabbles, whereas Norman nobles are often involved in taking land away from the Saxon nobles.

A further complication is the fact that the Angevin Kings, Henry II, Richard I and John, are not Norman and definitely not Saxon. Henry II was raised in Anjou, in France, and his house were rivals to the Normans for many years. His sons were raised in the South of France where they speak the languages

Feudalism

The defining nature of Merrie England is that of Feudalism.

Essentially, Feudalism is a society where everyone serves a temporal master. The King is the head of the Feudal tree, owning most of the land of Merrie England. Beneath him are the Barons who hold land from the King and swear fealty to him. Lands granted to a vassal by a liege lord are called fiefs. Some lands are held of their own right and are called demesne lands. These lands are important because they cannot be withdrawn by the King and do not require a grant to be inherited. Beneath the Barons are the minor Lords, and beneath them are the Knights and Lords of the Manor who swear to the minor Lords. Finally, beneath the Knights and Lords of the Manor are the peasants who swear loyalty to the Lord of the Manor.

Becoming a vassal requires a ritual. This ritual is called a commendation ceremony and requires the vassal to pay homage to his liege lord and to take an oath of fealty where the vassal swears to support the liege lord. The bond of Fealty is a delicate and complex one. At its simplest it means that the vassal owes fealty and loyalty to the liege. At its most complex it leaves a web of relationships that is difficult to understand and even more difficult to manoeuvre through. Vassals have certain duties to their lieges. They must pay taxes and tithes to the liege, they

Upstart Nobles

Henry II, Richard I and John I all moved against the nobility at some stage. They ordered many castles to be pulled down, thus reducing the power of the Barons. This may be the source of Robyn Hode's grievance when Loxley is destroyed or seized.

must muster to arms if the liege goes to war, they must provide counsel when asked, they must ask the liege for permission to marry and for permission for their sons and daughters to marry. The liege lord has similar duties. He must defend his vassals, protecting them in times of war. He is responsible for his vassals and can sometimes be held accountable for their actions.

When a vassal and his liege lord come to blows then there will be ramifications. A liege lord has a duty to punish any vassals who raise arms against him. The usual way of doing this is by laying waste to the vassal's lands. The liege lord will burn the fields, destroy any stored crops, burn down villages, salt wells and generally make the land unproductive.

The laws of land holding are very complex. A vassal has the right to grant part of his lands as fiefs to vassals of his own. These vassals have feudal duties to their liege lord, who is not necessarily the owner of the lands from the Crown. Vassals who grant their own lands to other vassals sometimes accept money in lieu of feudal responsibilities which causes problems for the liege lord who may find it difficult to command his vassals to carry out their feudal duties.

A vassal who dies without heirs or who commits a felony and has forfeited his land rights causes the lands that he holds to be in escheat. This means that the lands revert to the Crown for a year and a day after which they revert to the lord who granted the land to the vassal. At the time of Merrie England, this is not generally seen as a major source of Crown income, but becomes more important during the reign of Henry III, the last king of Merrie England. The Crown can appoint escheators whose job is to manage those lands held in escheat and to settle disputes over those lands. Quite often lands can be seized as escheat lands so that the Crown can benefit from the revenue while any disputes are settled, sometimes such disputes can be stretched out to maximise any income.

Another problem is the practice of giving lands to the Church. Normally, when land is given to another, when that person dies the land reverts to the liege lord who can then grant the land to his vassal's heirs or to someone else entirely. Quite properly, this reversion of land and the subsequent granting to a vassal is taxable and the Crown takes its due. However, when a vassal grants the land to the Church there is a problem. The Church does not die and has no heirs, so the land is permanently in its possession without the chance of taxation. The Church can then grant the lands to vassals who are obliged to serve the Church rather than some remote Lord, especially after the person who granted the lands to the Church has died. In 1290, this problem is solved when a statute *Quia Emptores* is passed that gives the new vassals the same legal and feudal obligations as the original liege lord, thus preventing some of these issues. However, at the time of Merrie England this causes a number of problems and disputes.

Another problem in the feudal system is the problem of having two masters. A Lord can easily hold land from two or more Kings. Many of the Normans in Merrie England have family links to France and many hold lands in France from the French and Catalan Kings. Normally this is not a problem, as they must pay taxation based on the lands they hold from each King and pay each their proper dues. However, what happens when the two kings go to war, as often happens in the time of Merrie England? There are two possible results, the Lord can side with one king against the other or can sit out the conflict and refuse to assist either king. The former lays the Lord open to the laying waste of his lands by the wronged king or to the withdrawal of land rights. Where land rights are withdrawn, the Lord is often compensated by new grants from the king to whom he was loyal. However, a Lord who withdraws support from both kings may well find himself in trouble with both of them. So, there is a risk in accepting lands from more than one monarch, or even from more than one Lord.

The issue of land-owning bishops is also a problem. Many bishops come from the nobility, being relatives of the King or of his most powerful Lords and, as such, many own lands. Some bishops give their lands to the Church, but this is rare as many bishops have families and are often married with children of their own and want to provide lands to their heirs. Bishops who own land have feudal rights of their own. However, they also have feudal rights as bishops and these can be incompatible, giving rise to the issue of having two masters. Some bishops, such as the Palatine Bishops of County Durham own lands as Bishops and have feudal duties in addition to those that came with their own lands and rank. These Palatine Bishops are very powerful as they answer only to the Archbishop and to the Pope. In the case of the Bishops of Durham, this makes the Archbishop of York potentially powerful as their liege lord and is one reason why many kings try to put their own man in that exalted position.



Knights

Knights are a social class of their own, mounted noble warriors whose heavy cavalry form the backbone of the armies of Merrie England. Promotion to knighthood requires being dubbed by another knight, often in combat or following a brave deed, and once elevated the new knight may use the Honorific Sir.

A knight is well trained, being an expert horseman, soldier and courtier. He should be well equipped, having a charger or large warhorse, a full suit of armour that must comprise of at least a helm and chainmail, a lance, a sword, a shield, and other weapons depending on his culture and nationality.

The training of a knight is long and arduous. He starts as a page, a boy who acts as a servant, looking after a knight's horse and equipment. Whilst fulfilling his duties as a page, he learns humility, the value of service and general tasks. Once he has reached a certain age, normally about thirteen, a page becomes a squire. As a squire, he learns more about warfare, how to ride, and how to fight on horseback and on foot. He still serves a knight and looks after the knight's possessions, although he could be served by a page. Once a squire has proven himself in combat, and has shown himself to be courteous and true, he can then be dubbed a knight. During times of war squires are often dubbed knight before a battle or on the battlefield.

When a squire is to be knighted formally, rather than on the field of battle, he is first bathed, normally by the knight that he serves, and dressed in white. He then fasts, confesses his sins

and performs an overnight Vigil staying awake in a Church or Chapel praying to God. Finally, he kneels before his master and is dubbed a knight. Later, only the Monarch is given the power to create new knights, but at the time of Merrie England any knight can create other knights.

Knights are expected to be excellent riders, possess fearsome martial prowess and be courageous in battle. Most serve feudal Lords and form the main part of his Lord's military commitments. However, some become Errant Knights, not following a master but instead travelling the country righting wrongs and doing good deeds.

At the time of Merrie England, knights are also beginning to be expected to follow the codes of Chivalry. Yet, most have failed to embrace the Chivalric traits thus far, remaining discourteous bores and often abusing the hospitality of those they encounter, ravishing maidens and pillaging the land.

Chivalry

To the Robber Barons of the anarchy under King Stephen, the idea of chivalry was a non-starter. After all what was the point of giving quarter to a foe? It was the Angevin kings who promoted the idea of Chivalry in an attempt to reign, pacify and civilise the nobility. But Islamic cultures also uphold the ethical concepts of chivalry, often outdoing Christian knights in chivalric deeds. In fact, the Islamic influence on Provence and Aquitaine following the Moorish occupation of those lands probably had a role in shaping the ideals of Chivalry and Courtly Love.

Chivalry is a set of social and moral guidelines determining how a knight should live his life, how warfare and combat should be carried out, and what acts are considered noble or dishonourable. It can be broken down into three distinct sections:

Duties to Countrymen

- **VIRTUES** – Truth, Honour, Generosity, Courtesy, Mercy, Justice, Valour
- **SERVICE** – The duties that a vassal must perform for his Lord and the services a Lord must perform for his vassals
- **DUTIES** – to God
- **VIRTUES** – Defending your faith against the evils of foreign worship
- **SERVICE** – Obeying God above the wishes of a temporal or feudal master
- **FAITH** – Remain faithful to God and his holy scriptures
- **DUTIES** – Women
- **VIRTUES** – Being gentle and gracious to women
- **SERVICE** – To serve a woman and protect her
- **LOVE** – The idea of Courtly Love

Knighthly Scenario Hooks

Become squired to a knight who later is revealed as a fraud

An immoral knight kidnaps your family and demands ransom

Participate in a tourney held between Christian and Muslim knights

Be approached by your liege lord's wife who wishes to engage in Courtly Love

During your vigil to become a knight, a demon appears to tempt or battle you

The knight who dubbed you is declared a traitor and must be hunted down

Many Knights take a vow of Chivalry that can count as a Vow for the purposes of gaining Blessings.

Knights are supposed to strive for all these ideals, but often find that pursuing some principles cause them to come into conflict with others. This gives rise to excellent scenarios based around a moral conflict over which ideal a Player Character should uphold.

In game terms, Knights have the Chivalry trait that allows them to know what things are chivalrous and to act in a chivalrous manner.

Droit de Seigneur

The “Right of the Lord” refers to the rights conferred on the Feudal Lord through his position. Feudal Lords have many rights and many abuse those rights.

One of those rights is said to be the right of “First Night” where a Feudal Lord could take a virgin to bed on her marriage night and deflower her. This was probably never a Feudal right, but from a Fantasy RPG viewpoint the Droit de Seigneur is too good an idea to not include. The very fact that such a right could have existed could give rise to many role-playing situations.

In Merrie England, the Droit de Seigneur exists and can be practised. In the event that a maiden from a Feudal Lord’s

Droit de Seigneur Cameo Characters

The Wronged Maiden, crying because she has been ravished by the Lord

The Vengeful Husband wants to take revenge on the Lord for deflowering his wife

The Lusty Husband deflowers his wife before the wedding night and deprives the Lord of his right

The Vengeful Maiden prevents the Lord from deflowering her in the most physical of ways or throws herself to her death from the bedroom window

The Reluctant Lord who is expected to do his duty but doesn’t really want to

estate marries, the Feudal Lord can claim his right of First Night. After the ceremony, the husband takes his wife to the Lord’s house or castle and leaves her there until the morning. The Lord will join her in his bedchamber and have sexual intercourse with her in front of one or more witnesses. The witnesses often leave the couple alone after the deed, allowing the Lord to take more advantage of the situation, but ideally the woman would leave the bedchamber and retire to another room for the rest of the night.



Marriage, Divorce and Blood

At the time of Merrie England, marriage and divorce amongst nobles are handled differently than they are today.

*The Highlandmen hae a' come down,
They've a' come down almost,
They've stowen away the bonny lass,
The Lady of Arngosk.*

*They hae put on her petticoat,
Likewise her silken gown;
The Highland man he drew his sword,
Said, Follow me ye's come.*

*Behind her back they've tied her hands,
An then they set her on;
'I winna gang wi you,' she said,
'Nor ony Highland loon.'*

Marriage

Marriage amongst nobles is very rarely concerned with love. The King, powerful Dukes and Counts or the heads of noble families arranges most marriages. Sisters and daughters of noblemen can be married off as political acts, to repay debts, to make an ally or simply for a high price. Many noblewomen bring a dowry of lands or money, lands are more important than money as the noblewoman retains her rights over the lands and can effectively add them to the Lord's Demesne.

Guardians can marry their wards to the highest bidder and often exercise this right. Where a guardian is not closely related to his ward, he can marry her, even against her will. Of course, the Church insists that marriage is consensual, but there are many ways to force consent. Child marriage is common, especially when the child is an heir or heiress, with girls in their early teens being married off to powerful noblemen after the deaths of their spouses, something that must have filled the young bride with dread. Sometimes, young girls are betrothed to young boys, or even older boys

or young men, at an early age, with the marriage happening once they hit puberty.

Marriage by abduction is common, especially when a rich heiress is concerned. A powerful nobleman will ride in to an heiress' estates with his companions and abduct the heiress, carrying her off to his stronghold. There, he will persuade her to marry him, usually by force or the threat of beatings and ravishment. Once she has agreed, he will summon a priest to perform the ceremony then take her to his marriage bed. After this, the heiress will be seen as a less valuable commodity, having been ravished by the nobleman. If she becomes pregnant and has a child it becomes more difficult to have the marriage annulled.

One of the most important reasons for marriage amongst the nobles of Merrie England is to produce heirs. Inheritance rights and laws differ from country to country, but a couple with no children can expect their lands to pass to a relative and nobody wants that. Although the Church forbids sex outside marriage, sex within marriage is encouraged if it is for procreation. However, procreation is a tricky business. Having too many children means that inheritance is unclear and can give rise to rivalry, feuding and warfare between brothers, as happens with King Henry and his children. Having too few children, however, means that the heir could die young, as often happens, leaving the noble couple childless. Having too many daughters means the couple must find good matches and dowries for them or must commit them to nunneries. Nobles quite often cease marital relations after the birth of several children, partly due to the dangers of repeated childbirth and partly due to the expectation that the wife has done her duty and doesn't need to continue. Many noblemen take mistresses, concubines or take advantage of serving girls, chambermaids and unlucky women encountered in the fields or in the forest. Many noblewomen take lovers while their husbands are on campaign or away looking after their scattered lands and there is no shortage of wandering minstrels and troubadours willing and able to assume that responsibility.

Divorce

Although the Catholic Church expects marriage to be for life, many of the clergy are realists and will allow marriages to be ended under certain circumstances.

A childless marriage can be terminated on the grounds of the wife's barrenness. A marriage that only results in daughters can be similarly terminated. Marriages between closely related people can be terminated and nobles often marry relatives confident in the knowledge that they can end the marriage in the future if so desired. Adultery is a valid reason for ending a marriage and there are many opportunities in Merrie England - noblemen are

often off Crusade, fighting in campaigns, visiting their vast estates or simply more interested in their squires and fellow comrades; noblewomen are left at home or brutalised by their husbands and seek solace in the arms of visiting minstrels and troubadours, many marriages are purely political and the husband and wife have no love for each other, some noblewomen take revenge on philandering husbands by messing around themselves.

Blood

The Catholic Church has always had rules on who could and could not marry. At the time of Merrie England, marriage between sixth cousins could be questioned and were grounds for divorce. However, the Fourth Lateran Council of 1215 amends this to marriage between third cousins. The term for the closeness of spouses is consanguinity.

What does this mean in practice?

First cousins are descended from a common grandparent, second cousins from a common great grandparent and third cousins through a common great-great grandparent, with sixth cousins being descended from a common great-great-great-great-great grandparent. From a practical point of view, count back the generations, with grandparents counting as one, if the two parties are descended from someone with a count of 6, or 3 after the Fourth Lateran Council, then the relationship needs to be allowed by a bishop or archbishop. Even if a marriage is allowed, it can be annulled at a later date if either party request it, or if an archbishop or pope orders it.

This is a major problem in Merrie England. Nobles are expected to marry nobles and it is very rare for a commoner to become a nobleman. A commoner can be knighted in battle or can participate in a tournament and be counted a gentleman, but this is unusual. Many of the Norman families have intermarried for many years and many are descended from the Norman Dukes. The web of marriages between nobles in Europe is incredibly convoluted and most nobles are related to most other nobles. Finding a match that can be made without being challenged is a major job and many a blind eye is turned in order to cement relationships. Characters who make a Knowledge [Heraldry] roll may be able to tell if two people are a suitable match from a genealogical point of view, those gaining an Advantage may be able to find a way around any difficulties that allows the marriage to take place.

Nobles from the Iberian countries have an even more difficult task, for they have vowed not to marry anyone with Islamic or Moorish blood. Many of the minor nobles married the daughters of Moorish noblemen, mingling the races, and many of the daughters of the European nobles married the sons of Moorish noblemen. What this means for those Iberian families that want to remain unsullied by Moorish blood is that they

must check for consanguinity as well as checking the family trees for Moorish ancestors. The stock of available women satisfying both these demands is small, so many Iberian noblemen look outside Iberia for their wives. Those Iberian noblewomen who satisfy these requirements are immensely proud of their status and happily show the veins at their wrists that show through the pale skin and appear blue, hence the term "Blue Blood".

Courtly Love

Queen Eleanor is famous for promoting the ideas of Chivalry and Courtly Love. Her grandfather was one of the earliest troubadours and her court of Poitiers is a veritable Camelot. These ideas are spread by the troubadours and minstrels across the Angevin realm and soon reached England where the nobles have embraced them. Queen Eleanor's actions are partly responsible for transforming the nobility from a bunch of feuding robber Barons to a chivalric collection of knights.

Courtly Love is the, sometimes secret, expression of love and admiration between noblemen and noblewomen. It has elements of desire, lust, eroticism and chastity. Courtly Love is very often unrequited or unconsummated, allowing a noblewoman to feel the fires of romance without the dangers of becoming pregnant or of bringing shame upon her family. However, it often develops into an actual physical affair, but in doing so change its nature, cheapening the ideal. Marriage is sometimes the natural conclusion of Courtly Love, but is not the objective.

The Courts of Love

Although Eleanor of Aquitaine is the main force behind Courtly Love in Merrie England, many more exist in southern Europe. Queen Eleanor also holds court at Poitiers; her daughters, Marie of France, Countess of Champagne, and Eleanor of England, Queen of Castille hold court at Troyes and Burgos; Ermengarde of Narbonne holds court at Narbonne.

These four women are pivotal to the causes of Chivalry and Courtly Love. Troubadours, minstrels and sages are welcome at each of their courts, some of the greatest poets are patronised by these Queens and many ideas from Islamic Spain and the Cathars pass through these courts where they are transformed and spread far and wide.

They speak a language that is related to those spoken in northern Spain, southern France and northern Italy and in which much courtly poetry is written.

From the nobleman's point of view, Courtly Love means trying to Impress a beautiful noblewoman, acting in an honourable and chivalrous way, being courageous, proving himself worthy of her and accepting her independence and free will.

From the noblewoman's point of view, Courtly Love means being available to be courted by one or more handsome noblemen, showing interest and attention to them, having secret and illicit liaisons, exchanging tokens of their love and bestowing favours on knights at tourneys.

Courtly Love applies equally to single and married noblewomen, whom often remain at home while their husbands or fathers go off crusading, raiding, participating in tourneys or attending matters of court. It is often a very lonely existence and women lighten their situation by accepting court from a handsome, young nobleman. Quite often this nobleman is a member of her household, perhaps a young knight, a troubadour or a visiting relation of her husband or guardian. Whilst she may see this as an opportunity to increase her power and influence, he may regard it as a chance to further his cause with a powerful and influential sponsor. That aside, they can both safely satisfy their emotional needs for love, companionship and illicit desire without the dangers of an actual physical affair. Quite often, the courtship will continue when the noblewoman's husband or ward returns, adding an extra frisson to the relationship.

The stages of Courtly Love are:

- Attraction to the lady, usually via meaningful glances
 - Worship of the lady from afar
 - Declaration of passionate devotion
 - Virtuous rejection by the lady
 - Renewed wooing with oaths of virtue and eternal fealty
 - Moans of approaching death from unsatisfied desire (and other physical manifestations of lovesickness)
 - Heroic deeds of valour which win the lady's heart
 - Consummation of the secret love
 - Endless adventures and subterfuges avoiding detection
- In an age when heiresses are routinely abducted and married against their will, when nobles can buy guardianship of a noblewoman and marry her to the highest bidder, when widows can be forcibly married off, when marriages are usually arranged between young noblewomen to far older noblemen, when feudal Lords can exercise their droit de seigneur to take the maidenhood of a bride on her wedding night and when noblemen have mistresses and use servants as bedwarmers, the idea of Courtly Love is a way of softening the harsh, often loveless lives of the noblewomen of Merrie England.

The Rules of Love

- Marriage is no excuse for not loving.*
- He who is not jealous cannot love.*
- No one can be bound by two loves.*
- Love is always growing or diminishing.*
- It is not good for one lover to take anything against the will of the other.*
- A male cannot love until he has fully reached puberty.*
- Two years of mourning for a dead lover are prescribed for surviving lovers.*
- No one should be deprived of love without a valid reason.*
- No one can love who is not driven to do so by the power of love.*
- Love always departs from the dwelling place of avarice.*
- It is not proper to love one whom one would be ashamed to marry.*
- The true lover never desires the embraces of any save his lover.*
- Love rarely lasts when it is revealed.*
- An easy attainment makes love contemptible; a difficult one makes it more dear.*
- Every lover turns pale in the presence of his beloved.*
- When a lover suddenly has sight of his beloved, his heart beats wildly.*
- A new love expells an old one.*
- Moral integrity alone makes one worthy of love.*
- If love diminishes, it quickly leaves and rarely revives.*
- A lover is always fearful.*
- True jealousy always increases the effects of love.*
- If a lover suspects another, jealousy and the effects of love increase.*
- He who is vexed by the thoughts of love eats little and seldom sleeps.*
- Every action of a lover ends in the thought of his beloved.*
- The true lover believes only that which he thinks will please his beloved.*
- Love can deny nothing to love.*
- A lover can never have enough of the embraces of his beloved.*
- The slightest suspicion incites the lover to suspect the worse of his beloved.*
- He who suffers from an excess of passion is not suited to love.*
- The true lover is continuously obsessed with the image of his beloved.*
- Nothing prevents a woman from being loved by two men, or a man from being loved by two women.*

Star-Crossed Lovers

Several pairs of lovers are held up as examples of Courtly Love. Some of these are fictional, others are real, but all are celebrated in song, poetry and prose. Minstrels and Troubadours sing of their exploits and tell of their doomed love, making the hearts of noblewomen flutter.

Tristan and Isolde

The story of the Cornish Knight Tristan and Isolde, an Irish Princess and the intended wife of King Mark of Cornwall, is a staple of the minstrels and troubadours. Set around the time of King Arthur, this story is a favourite amongst the Bretons, Welsh and Cornish and is gaining in popularity in England and the Angevin lands.

Tristan travels to Ireland to bring back Isolde as a wife for his king, but on the voyage back they drink a love potion that makes them fall madly in love with each other. Their affair lasts after Isolde's marriage to King Mark until they are betrayed by Tristan's uncle. Depending on the story, Tristan is wounded and needs Isolde to heal him, but is tricked into believing that she has refused, so he dies of grief, leaving Isolde also to die of grief, falling on his corpse. Another version has the lovers condemned to death but escaping, hiding in the forest of Morrois, until their discovery by Mark who forgives them, staying with Isolde and leaving Tristan to marry Isolde of the White Hands, a Breton princess.

The troubadours like this story because it tells of a doomed love, caused by magic and therefore not the fault of the lovers. Although it is a physical love it is held up as an example of the principles of Courtly Love.

Lancelot and Guinevere

Part of the revival of the stories of King Arthur, the tale of Lancelot and Guinevere is becoming widely known throughout Merrie England. Passed down for years amongst the Welsh, Cornish and Bretons, these tales have been written down and elaborated on recently to celebrate the Norman victories over the Saxons.

Lancelot rescues Guinevere after she is abducted from Arthur's court, but falls in love with her. They pursue an adulterous affair even though Lancelot is Arthur's best friend and the noblest and purest knight of Camelot. The affair is important as it weakens Arthur, as a cuckolded King is a shamed King, weakens Lancelot as he is no longer the purest knight of Camelot and weakens Guinevere as she is wracked with guilt. Eventually, the affair is discovered and Lancelot leaves Camelot in disgrace, Guinevere retires to a nunnery and Arthur is left to fight his nephew Mordred without Lancelot's help. When Arthur is killed, Lancelot retires to a hermitage and he and Guinevere do penance for their sins until their deaths.

Troubadours love doomed lovers and Lancelot and Guinevere fit this model. It also warns of the consequences of adulterous affairs on the kingdom and serves as an example for the Queens of England.

Aucassin and Nicolette

The story of Aucassin, son of a nobleman of Provence, who loved Nicolette, a Saracen-born woman raised by the Viscount of Beaucaire, so much that he forsook his knighthood and chivalry and refused to defend his lands. His father imprisoned Aucassin in his castle and the Viscount locked Nicolette in a tower, but she escaped and spoke sweet words to Aucassin in his cell. She made a home in the forest and waited for him. After his release, he went to her bower and they fled together, crossing the seas to the land of Torelore. After three years together, Saracen pirates seize them and they are separated, Aucassin returns to Beaucaire and succeeds his father as Count, Nicolette is carried to Cartage, her homeland, where she is recognised as the king's daughter and a royal marriage is planned for her. However, she escapes, disguised as a troubadour, returning to Beaucaire, where she sings of her adventures, reveals herself to him and they are reconciled and married.

Troubadours love their story because they were separated many times, but love overcame all obstacles. Nicolette disguised herself as a troubadour and is the real heroine of the tale.

Heloise and Abelard

Unlike the other star-crossed lovers, the story of Heloise and Abelard took place in recent times, just before the time of Merrie England. Heloise was a brilliant young woman, a scholar, knowing Latin, Greek and Hebrew, and known as having intelligence and insight. Her guardian and uncle, Fulbert, engaged as a tutor an equally brilliant scholar and philosopher, Peter Abelard, who had made his name as a logician and a debater. The two quickly fell in love, with Abelard seducing her and embarking on a physical relationship, producing a son names Astrolabus. The two secretly married, even though that might affect Abelard's career as a scholar, but when Heloise denied the marriage after Fulbert announced it, Fulbert decided to take revenge. In the middle of the night, his men entered Abelard's house, held him down and castrated him. His attackers were brought to trial and the man who had castrated Abelard was himself castrated, a punishment that the medieval folk would have heartily approved of. Heloise was locked in a nunnery and eventually became a prioress. Abelard became a monk but was so annoying that he was forced to leave several monasteries, becoming a hermit but was pursued by students, eventually founding a college. Heloise became Abbess of the Oratory of the Paraclete, which Abelard had established, and the two were reunited, but now more like brother and sister than husband and wife.

What made their story famous was the fact that Abelard and Heloise exchanged letters describing their affair in explicit detail. This both scandalised and titillated polite society and the troubadours picked up on their relationship. Theirs was a relationship based on love, not politics, on desire not duty, one doomed to a tragic end with the lovers separated in a brutal fashion, only for them to be reunited first through love letters then in person.

Heraldry

Battles are very confusing places, full of knights and soldiers wearing similar armour. It is very difficult to tell them apart. To counter this, knights and soldiers wear coats of arms, identifying knights. These coats of arms are badges that show the knight's status as a gentleman and a nobleman.

Nobility is a precious thing, not to be squandered by marriage to commoners. Many organisations only allow entry to those who have several generations of noble ancestors, so being able to prove one's nobility can be very important.

The science of Heraldry codifies and categorises these coats of arms, under the watchful eye of the Heralds. Heralds are a profession whose job is to control the coats of arms of nobles, to arrange and settle matters of honour and to regulate and record the nobility. They officiate at tournaments, oversee battles, arrange treaties and truces and facilitate prisoner exchanges.

The science of Heraldry is governed by a few simple rules, but the interactions between those rules are complex and



varied, giving rise to many coats of arms. There are rules on who may bear coats of arms, which colours may be used and which symbols are present. The in depth study of Heraldry is beyond the scope of Merrie England.

Each country has its own College of Arms, or College of Heralds, which regulates the coats of arms borne by the nobility of these countries. At the time of Merrie England, these are not fully formed and organised. Games masters must decide whether they want a College of Arms or simply a number of important Heralds to oversee coats of arms.

Success in the Knowledge [Heraldry] skill allows the Herald to recognise and interpret coats of arms, to judge the relative rank of nobles and to determine whether a forthcoming marriage will be legal. All of these things are vitally important to nobles in a Merrie England campaign.

Robber Barons

During the anarchy of Stephen and Matilda, the Barons of England became too powerful to be reined in by the monarch. They fortified many castles and rode out to pillage the countryside and fight each other. Henry II and his sons Richard I and John tried to curtail the powers of the Barons, making them swear fealty to the King himself, destroying many castles and forbidding the building of new ones.

Such actions did not always go down well with the Barons and there is an undercurrent of simmering discontent that continues throughout the period of Merrie England. When Henry's sons rebelled against him and fought each other; the Princes offered concessions to the Barons to purchase their loyalty, watering down attempts to limit their powers.

In the time of King John, the Barons buy many favours, privileges and positions, once again growing in strength as the monarch weakens. In consequence, taxes are raised and the barons have to find ways to pay them. The local populace are taxed and terrorised more and more often, resulting in the creation of dissident heroes such as Robyn Hode.

Eventually, this leads to the Barons uprising, forcing John to sign the Magna Carta, and then taking up the cause of the Prince of France, supporting his invasion against John. It is only John's timely death that allows his son, the child Henry III, to become King and to gain the support of the nobles.

The situation with Robber Barons is worse outside of the Angevin lands. The Rhine is littered with castles allowing their Robber Barons to exact tithes on the river traffic. The South of France is ruled by a series of Robber Barons who exact tithes on pilgrims and merchants.

Politics and Intrigue

Where there are nobles there are politics and where there is a court there is intrigue. Merrie England is not different, politics and intrigue abound. During the Anarchy, King Stephen and the Empress Maude fought each other for control of England and King Henry II, Empress Maude's son, has a long memory and is short of forgiveness for those who opposed his mother. Henry's sons bicker about their inheritance, fighting each other and their father for control of parts or all of the Angevin domains. Queen Eleanor supports one son against another and several sons against her husband. The English and French Kings plot against each other almost continually. The Princes of Wales and the Kings of Scotland look for weakness in the English Crown and exploit those weaknesses ruthlessly. The Pope acts against those kings who try and control the church and against those who oppose his rule. The Holy Roman Emperors oppose the Pope and try to establish their own rule of the church. Individual bishops try to establish themselves as independent of the Pope and princes in their own right. Nobles try to establish themselves in the favours of kings, often gaining new lands from different kings and establishing new feudal relationships. Nobles fight and plot against each other, bringing down rivals and promoting allies. Merrie England is a seething cauldron of hotbed and intrigue.

Characters in Merrie England may use the Intrigue and Politics traits to actively influence events. However, politics and intrigue are vastly more complex than a couple of skill rolls. Many situations could be part of politics and intrigue. For example, defeating a rich noble in a tournament might make a powerful enemy; killing an opponent in battle might advance an adventurer in the eyes of his king; writing a satirical poem and paying minstrels and troubadours to sing it throughout the land can be used to discredit a rival; having a rival accused of heresy might be useful, even if not proven.

Travel

Many of the nobles of Merrie England hold lands scattered far and wide. The Anglo Norman nobles have family lands in Normandy and Brittany and the Angevin nobles own lands further south in Anjou, Poitiers and Aquitaine. Some nobles even possess lands in France, Castile, Aragon and Germany, sometimes by marriage, sometimes by inheritance and sometimes by conquest. The nature of feudal society means that these nobles have to travel around their holdings to extract oaths of loyalty from their vassals, perform certain duties and also swear fealty to their own liege lords. The Royal Court of Merrie England continually travels around the domain, stopping for a few days at certain key town or castles, before moving to the next.

Cross channel travel is relatively commonplace, especially when travelling to and from Normandy. Many ships stop off at one of the Channel Islands whose sheltered harbours grant safety in all but the worst weather. Such a crossing will typically take two or three days. Travelling from Boulogne to Dover takes a day but has no safe harbours in the event of bad weather, so this is the preferred route of only those nobles with holdings in the area. Nobles with Flemish and German holdings travel to Holland, those with holdings in Castile or Aragon cross to France and travel by road - or brave the Bay of Biscay with its treacherous weather. Game Masters may use the Ship rules in Revolution D100 for these journeys.

Travel overland is not as dangerous as travelling by sea. However, the dangers from brigands, bandits and robber barons are ever-present. It is a brave or foolish nobleman who travels without a military escort, no matter how skilled a knight. Noblewomen are routinely abducted and married, or conversely abducted, ravished and held to ransom.

A horse can move 50 km or 30 miles a day, according to the Revolution D100 rules, however this is an optimistic movement rate during a sustained journey. A nobleman on a horse might be able to make 30 miles per day if he is on a good road and has several changes of horses. A more realistic movement rate is the 8 miles that the Royal Court moves each day, and a heavily laden noble's entourage would probably not move much faster. Difficult terrain would slow down travel away from the major roads, as would adverse weather conditions, fatigue and illness.

The Crown

The Crown is the office of the monarch of England, normally a King but occasionally a Queen.

The Kings of England have great power, but are also answerable to their Barons and Clergy. This makes them fascinating sources for role-playing fun. Merrie England covers the reigns of Henry II, Richard I, John and Henry III, all unique rulers, yet similar in their ambitions.

Crown Powers

The Crown controls vast lands and estates. It owns the properties of some, and the inheritance of others. The Crown also possesses other privileges. It can grant lands and titles to certain individuals; bestow guardianship over minors; permit or disallow weddings; confiscate lands and banish great lords. In addition, the Crown can raise taxes and levies, and if unchecked, can bleed the country dry, as happened under Richard I and John.

Income

The Crown has its own income from the Royal Demesne; great estates managed by stewards for the king. This brings great wealth, but it is not the Crown's only source of income.

- Buying and selling of positions – Anyone who wants a Royal position can buy one from the Crown. Prices vary widely according to the position and also the state of the country.
- Appointing Sheriffs to the Shires – Sheriffs purchase their office, paying a renewal fee every year. Once installed, a Sheriff must remit a set level of taxes for the whole Shire, but has free rein in how he raises those taxes. Anything extra is personal profit. Sheriffs can also sell subordinate positions and tend to raise a great deal of money by such sales.
- Selling Guardianships of Heiresses – With the high incidence of warfare and the lack of medical knowledge, many wealthy lords die young, leaving both widows and heiresses without a husband or father. The Crown can grant guardianship over heiresses to relatives or people of power, who can offer them 'protection.' Such guardianship allows the guardian to control the ward's lands, often appointing a steward to run the estates. The guardian can also determine who the ward shall marry, often at a price as the new husband will gain title to the estates after the wedding - in fact it is not unknown for the guardian himself to marry his ward when she comes of age! Although in theory the ward must agree to the marriage, in practice they are often threatened, cajoled and even beaten into submission. Even widows can be married off against their will, often to the rich and powerful, bringing their estates with them. The only real alternative is to take the veil, become a nun and give their estates to the church.
- Granting permission to marry – The Crown has the power to forbid marriage within the nobility. Seeking permission to marry is normally a formality, but even formalities come at a price. Nobles wishing to wed must petition the king and pay a fee before the nuptials can take place; the wealthier or more powerful the family, the higher the settlement.
- Inheriting land and titles – All nobles hold their land in grant from the Crown. This means that when a noble dies, his lands will pass, in theory, back to the Crown. His heirs have to petition the Crown and buy back the rights to the land. Sometimes the Crown will grant the lands instead to a rival or favourite, for a fee of course.
- Jews – The Crown owns all the Jews of Merrie England. Any Jew who dies, automatically leaves his or her wealth to the Crown, as the Crown is the heir to all Jewish estates. This is an excellent source of income, and some Jews are so wealthy that on their death the Exchequer sets up a special department to take care of their estates!

The Crown and Warfare

All the nobles of England have a feudal duty as vassals of the King to come to his aid in times of war. Each Lord has to provide a certain number of knights and men at arms when the king calls. However, this presents several difficulties. Some noblemen are ill suited to warfare and have few knights to raise. Others are of dubious loyalty at best, and the king cannot always trust these vassals. Yet others have conflicting loyalties that prevent them from engaging in certain conflicts, for example those who hold lands in both France and England have two feudal lords, the kings of France and England, so when war breaks out, such noblemen are at a loss over which side they should support.

Due to these facts, the Kings of England often ask for scutage in lieu of service. Scutage is a tax, dependant on the number of knights and men at arms that the Lord is duty bound to provide. The King uses this money to hire professional mercenaries to wage wars, and some captains and their troops serve loyally for many years.

The nobles of course resent paying scutage and also resent having to go to war. The Angevin kings of Merrie England engage in war in France and beyond, which eventually causes the barons to rebel. Many nobles claim their feudal duties only stretch to waging war in England and Normandy, not in the other Angevin states or in France itself. Historically this caused friction between the nobles and King John in particular, being one of the reasons why John lost Normandy, Anjou and Poitiers.

Royal Encounters

Capturing a well defended knight during battle, he is revealed as an incognito king

The Crown sells the guardianship of your betrothed to a sworn enemy

You must escort a priceless treasure to ransom your own king

As a member of the Royal Court you are approached by conspirators to overthrow the king

The crown jewels are stolen, and suspiciously end up in your possession

Despite loyal service your royal office is put up for sale by the Crown, desperate for funds

Ransoms

Many rich nobles make arrangements for ransoms to be paid in the event of being captured, which offers their captors an incentive not to kill them. Since the Crown is always in search of ready cash to finance wars, facilitating and guaranteeing such ransoms is a lucrative way of making money. The normal practice requires the freed noble to lose various lands and titles as a punishment, then force him to buy back said lands and titles later, at a profit for the Crown.

Hostages

The Crown often takes hostages to ensure the good behaviour of troublesome vassals. Hostages are normally family members of the troublemakers, sons, brothers, nephews, daughters, sisters and nieces. They are generally well treated, raised as nobles, educated and trained, eventually returning to their families without harm and often having a good impression of the Crown and the Court. However, things can change very easily. In times of rebellion, hostages are often killed, or blinded and castrated, a punishment that happens fairly frequently, although more often in Scotland and Ireland than in civilised Merrie England.

During the Third Crusade, King Richard the Lionheart kills the Muslim hostages in his charge, an act that deeply shocks and offends Saladin. Both men are noted for their chivalry, but Richard was making a point and that point was not lost on Saladin.

The Royal Court

The Crown has certain duties to its vassals and vassals have requisite duties to the Crown. One of these is the duty of the Lord to inspect, or to be in attendance at, its properties. The best way to do this is to travel periodically to these holdings. Another duty of the Crown is to act as Judge in certain cases, and therefore Royal Justice must travel to those towns where it is required. Vassal Lords can also be summoned to Court to pay homage to the Crown.

In a country where transport links are painfully slow, it is unfair to expect everyone to come to London or Poitiers, so the Crown travels to more convenient places. Thus the Royal Court is a mobile one, travelling on average 8 miles per day, around the castles, abbeys, towns and cities of Merrie England.

Henry II and Richard had vast holdings in western France and their Court travelled through those properties as often as through Merrie England. John spent a lot of his time in France before he lost his French territories, after which he then passed most of his time in England, though his Court still travelled from place to place.

Some places receive more visits than others. London is important, being the largest town in the Kingdom. Winchester is the place where the kings are crowned, and Canterbury is the seat of the archbishop. The Midlands are important since many battles are fought there, and the Crown needs to keep a tight rein on the local nobles. Henry II used Northampton as a base for his Midlands court, but all the Kings of Merrie England travelled extensively in the region. East Anglia is seldom visited, mainly because the fenlands are not important politically or economically. Nottinghamshire and Derbyshire are important to John as he has holdings there and the further north, the less frequent the Court's visits. The Great North Road is a customary route used by the Court as it takes in many important towns and allows a single journey to York.

Magical Blessings

The Crown fulfils a vital authoritative role, with the King being anointed in his office in the same way as the legendary kings of old. This anointing, taken as part of the coronation ceremony, bestows some special powers to the King, gained when the King takes the Kingship trait. These include the power of healing, the power of command, the power of judgement, and the power of majesty. In game terms, you can consider each power as a Stunt of the Kingship Status Trait. The basic effects of the powers are described below.

- **The Power of Healing** – The King has the power of healing, as demonstrated several times by several kings of Merrie England. Henry II cured scropula, a disease of the throat and neck called the King's Evil, and several other kings emulated this act. Simply touching the king's robes is said to be enough to cure some minor ailments. This is not a feat unique to the Angevin kings; the Capetians of France had similar abilities, as did several of the pre-Conquest Anglo Saxons.
- **The Power of Command** – The King has the power to command his vassals. This could be a normal mundane effect reflecting the power and importance of the king or could be a magical effect reflecting the Divine Right of the king to rule.
- **The Power of Judgement** – The King is the ultimate Judge, second only to God himself. Being anointed gives the king access to the stunts of Fair Judgment and See the Wrong which allow the king to judge fairly. The King does not have to use these, but may do so at will.
- **The Power of Majesty** – The King is majestic by his very nature, but sometimes that just isn't enough. Being anointed grants him the stunts of Majestic Demeanour and Bow Down in Front of Me, both of which may be used to force his subjects to treat him in certain ways. Bonuses and penalties to this should be allocated by the Games Master as required.

Competitions, Contests and Duels

Many of the people of Merrie England are very competitive and try to prove their skills against their peers.

The Archery Contest

The archetypal contest of Robyn Hode, the Archery contest is a way to determine the best archer in a County. Sometimes, the contest is open to all-comers but can also be a closed contest restricted to people from one County or to the retinues of rival nobles.

Although the longbow has not reached the levels of importance under later kings, it is still a valued skill, especially among the Foresters. As many outlaws and poachers use the longbow, an archery contest can be used to identify the skilled archers, so they can be kept track of.

Arranging an Archery Contest

Some archery contests are arranged as part of a Fayre, others happen when two Lords meet and try to boast about the skills of their Foresters. Some contests are arranged as a result of a bet between two nobles or to see whowhom the best archer is in an area.

Whatever the reason, an announcement is made and heralds take the news to the important towns in the area.

Entering the Contest

Where a contest is open to all-comers, anyone can enter the contest, provided they can afford the fee. Some contests charge a penny (1d) to enter, but some may require a Shilling (12d), Crown (60d) or even a Mark (160d) to enter. The prize given relates directly to the entrance fee, so a richer fee means a richer prize.

Closed contests normally require proof of the competitor's provenance, either by giving his name, where he comes from or who his liege lord is. Some outlaws enter contests in disguise, falsely claiming to serve a lord or falsely claiming a town.

Resolving the Contest

Contestants take part in a series of rounds, arranged as a Conflict with Dexterity used to determine the starting Resolution Point pools (use the average of Dexterity and Intelligence if DEX alone would create too much disparity).

Participants take part in subsequent rounds of target shooting and wand shooting as described below. The participant who rolls the highest success in a Round may roll for Resolution Point damage normally, doing 1d6 or 2d6 damage to all other archers, according to the difference in level of success. Any contestant reduced to half the Resolution Points of the highest among the others immediately exits the contest. Rounds continue until there is only one participant left.

Assembling for the Contest

All the archers line up for the contest. Normally, they remove any hoods they wear, to make it easier to identify each archer and to make it easier to shoot. However, some archers prefer to remain anonymous and remain hooded.

Each archer is given a quiver of arrows, with different coloured feathers or a different colour shaft, to identify the arrows.

Target-Shooting

Each archer shoots three arrows in turn at a target. Sometimes, archers are eliminated after each arrow, at other times archers are eliminated at the end of the three shots. Any archer who fumbles or misses the target is automatically eliminated as they are an embarrassment to other archers.

The targets are large and close to the archers, so the initial roll is Easy (+30%). However, the targets are moved steadily backwards, increasing the difficulty from Easy to Normal, then Hard (-30%) and Very Hard (-60%).

Wand-Shooting

In this part of the contest, the archers do not shoot at a large target, instead they shoot at wands of stripped wood approximately the thickness of the palm of the hand, placed into the ground. The new targets are where the bark has been stripped away from the wood, making a smaller target.

Each archer fires a single arrow at his wand.

Since the wands are small, the archer starts off at Hard difficulty. However, the wands are placed fairly close to begin with, then are moved back, giving a Difficulty Rating of Hard, Very Hard and Superhuman.

Any remaining archers must shoot one arrow each at a single wand, with the best shot winning the contest. In the event of a tie, the archers shoot again until a winner is found.

The Prize

The prize given to the winner of the Archery Contest varies, depending on the entrance fee and the type of contest.

Some winners get a new, well-made longbow, which gives a bonus to the archer's Longbow skill. Others get a cash prize of a fifth of the total entrance fee. Contests with a large number of competitors or where reputations are at stake might offer an ornamental prize, perhaps a jewelled brooch in the form of a bow or a golden arrow.

In any case, the prestige of being the best archer is more important than any prize.

The Tourney

Most noblemen are also warriors, being trained as knights and skilled in combat. Many wish to prove their mettle, thus skirmishes between nobles are not uncommon. During times of war, each noble gathers his Liegemen and presents himself to his Liege Lord. In times of peace, however, the knights have to be able to keep their skills honed and ready. One way of doing this is to take part in a Tourney or Tournament.

Arranging a Tourney

Tourneys are very well organised and must follow a standard plan. A Lord, the Appellant, calls upon the King of Arms, an official concerned with the bearing of arms and heraldry, of his country and asks him to travel to another Lord, the Defendant, and request that he would be so kind as to face this Lord in a tourney. The King of Arms takes a ceremonial sword between the two Lords. The Appellant Lord chooses eight knights and squires of whom the Defendant Lord must choose four judges, these judges must be knowledgeable and skilled, well travelled and noble, respected by all the participants. Those judges choose the date and place of the Tourney, then the King of Arms, or his pursuivants, must cry the tourney around the land. The King of Arms must cry the tourney himself to the King, the Lords Appellant and Defendant and to the Captains of the Tourney.

During the Crying of the Tourney, all noblemen of the land and those of other lands, who are not banished or enemies of the King are invited to the Tourney. Those who accept may take a small token, a shield emblazoned with the arms of the four judges, and may enter the Tourney.

The phrasing of the request and acceptance is interesting.

The King of Arms goes to the Defendant Lord and says "Very noble and powerful prince and redoubted lord, the very noble and powerful prince and my redoubted lord the <Lord's Name>, your cousin, has sent me to you on account of the great chivalry and prowess that he knows is in your very noble person. In all love and friendship, and not out of any ill will, he wishes to hold a tourney and bouhort of arms before ladies and damsels; and to signify this he sends you this sword, which is appropriate for this."

The Defendant Lord, if he accepts, says, "I accept not out of ill will, but to please my cousin, and to amuse the ladies".

So, one of the main reasons for a Tourney is to please the damsels and ladies, presumably the sight of young fit men fighting holds as great a fascination in the Tourneys of Merrie England as it does today in the boxing ring.

Several benefits are said to be gained by taking part in a Tourney. These are:

- Everyone will know which men are of ancient nobility, by the way they bear arms and crests
- Those who behave dishonourably will be chastised so that they will behave better in future
- Everyone taking up the sword will get excellent weapons practise
- Perhaps some young knight or squire, by doing well, will get mercy, grace, or an increase of love from a lady or mistress

Assembling for the Tourney

Knights taking part in a Tourney normally gather several days beforehand, in a pre-arranged spot, in order to register. They must present their coats of arms and must list their noble forbears and their valorous deeds and achievements.

There are rules about what a knight has to wear to a Tourney, what armour is permitted, what weapons are allowed and so on. Each knight must wear padding to ensure that the blows are not fatal and must use special swords too wide to pass through a visor and hollowed out so as not to be heavy enough to cause serious injuries. Maces should be lighter than usual and must have hand guards to protect knights. These weapons must be checked before the Tourney to ensure that injuries are kept to a minimum. In game terms, weapons used in a Tourney do half weapon damage.

Participants in a Tourney must abide by the rules of combat, which generally means no stabbing attacks, no attacking below the belt, no fighting where fighting is not permitted and no attacking someone whose helm has fallen off before he has put it back on again. Tourneys are meant as combat practice and a bit of fun for the ladies, not arenas where well-trained knights are slaughtered.

Tourneys are generally held on a Monday or Tuesday, never on a Friday or Sunday, and never during Lent. The Tourney is set in an open area a few miles wide between two settlements used as lodgings for the participating knights, one for each of the Appellant and Defendant Lord, and any knight staying in one settlement has chosen which side he will fight for. Sometimes viewing stands are erected for spectators outside one of the settlements.

The Lords and Barons enter the Tourney town or site on destriers, with their knights, squires, pages and heralds in a veritable parade, with minstrels and trumpeters moving ahead, everyone displaying their coats of arms on pennants.

Rules and Punishments

Tourneys have rules and the rules are very rigid, as everyone knows their place and should know their duty. Infringements are dealt with by corporal punishment, where the offenders are beaten with stocks or with swords and maces. Sometimes the offender is then placed on his horse with the saddle girth cut and facing backwards whereupon he is led away out of the Tourney in disgrace.

Offences that merit punishment include:

- Speaking ill of ladies (Punished by a beating until the offender cries out for mercy and promises never to speak ill of ladies again)
- Breaking a promise, especially if a matter of honour (Punished with a beating and then being sat on a horse, as above, and led from the Tourney)
- Usury, lending money and charging interest (Punished with a beating and then being sat on a horse, as above, and led from the Tourney)
- Marrying a wife who is a commoner and not a noble (Punished with a beating and must wait with the heralds until the Tourney is over in which case he may leave on a horse, as above, and led from the Tourney)
- Breaking the rules of combat of the Tourney (Punished with losing horse, weapons and armour and being expelled from the Tourney)
- Entering the Tourney when not a gentleman and without being a nobleman (Punished with a beating but only a symbolic one by the Princes gathered there and with the flats of the blades of swords, after which he may take a coat of arms and be treated as a gentleman thereafter. This is the way that an unknown knight may enter a Tourney without proving noble descent.)

Once again, speaking ill of ladies is considered a major infraction of the rules, but not one that merits expulsion from the Tourney.

The ladies of the Tourney may select a Champion, or Knight of Honour, who must bear a veil on his lance. If anyone is beaten too severely, this Champion may touch his crest with



the veil and the beating must stop, for that man is put under the protection of the ladies and may not be touched for the duration of the Tourney.

Types of Competition

There are several types of competition held at a Tourney. The most obvious to modern day observers is jousting at the Lists, where knights charge at each other and try to knock opponents from their horses. However, there are other forms of competition. The Grand Melee is the highlight of the Tourney and involves a mock battle between the forces of the Lords Appellant and Defendant. Participants can challenge each other to mock duels to determine who is the better fighter. The most handsome men can vie to be the Ladies' Champion, and who knows where that might lead.

During the evening before the tourney proper, knights test their skills in individual jousts. The next morning a formal parade is followed by more jousting.

Jousting at the Lists

The archetypal contest of arms, jousting at the lists is actually a very minor part of a tournament, simply because charging other knights is not a valuable method of warfare. However, it has entered the psyche of our view of medieval life and hence is covered here in some detail.

In a joust, two knights ride at each other, each armed with a blunted lance and shield. The aim of the joust is to

unhorse the opposing knight, knocking him off his horse. If both knights are unhorsed, the joust then takes the form of combat between the two knights until one is knocked prone, whereupon the victorious knight puts his sword to the prone knight's throat and asks him to yield. Not yielding in such a position is a grave offence against honour and merits expulsion from the Tourney so most knights simply yield.

Victory in the joust means the capture of the defeated knight's weapons, armour and horse, a valuable source of income for knights, for the defeated knight may well offer to buy back his belongings at a fair price.

Jousts use the Advanced Combat rules, but in a slightly modified way because of the highly structures format of the joust. Attacks take place simultaneously according to the Charge rules, without taking into account Strike Rank, and each knight may attempt to make a Close Combat roll, with the Lance and/or Joust traits, and defend with his Ride skill, with the Horse, Joust and Shield Traits.

Each knight's lance does 1d6 + his horse's Might. Since these lances are blunted, they cannot score an Impale effect. If hit, the defending knight must make an Endurance roll or be Stunned for 1D3 rounds. Being Stunned means the knight must make a Ride roll each round that he is Stunned, or fall from his horse. Normally, it takes several rounds to reach the ends of the lists, whirl around and attack again, so the other effects of being Stunned do not have any effect on the Joust.

In addition to normal Combat Effects, the jousting knights may use two special options. They can Shatter the enemy's

lance with an Advantage defensive effect, and they can Bash their opponent with a Tactical Advantage offensive effect with the lance, forcing him to make a Ride roll or be dismounted.

Each knight has a limited number of lances, normally three but this can be increased by prior agreement. If a knight loses each of his lances because they have shattered then he forfeits the Joust unless the opposing knight decides to dismount and fight him in single combat.

When in single combat, either because both knights have been unhorsed or because one knight has lost all his lances and the other has decided to fight him, combat follows with either the Basic or Advanced Combat rules. However, swords and spears are blunted and so can only use the Stun Combat Effect in Advanced Combat, and cannot deliver a Coup de Grace; heavily armoured opponents are usually finished with a Subdue or Trip Effect. Combat lasts until one knight has fallen to the ground. Such combats should be chivalrous in nature, so a knight who loses his weapon or shield should be allowed to retrieve it and a knight who slips rather than being knocked to the ground should be allowed to regain his footing.

The Grand Melee

The main event of the day is the grand melee. Participants enter the field with their valets and foot servants. Princes may have 4 valets, Lords 3, Knights 2 and other gentlemen 1. These valets are mounted, wear brigandine armour and carry short lances to be used to protect their gentlemen if he is sorely pressed. Foot servants wear leather armour and carry short blunt spears with which they can protect a gentleman who has fallen.

The knights form up in their two sides and begin with a series of massed charges. These eventually degenerate into melees where small groups or individual knights fight each other, seeking to capture their opponents for ransom. Indeed, ransoming is a prime method of earning or losing wealth, but can lead to ferocious combats resulting in accidental injuries and even death.

The grand melee finishes when either the knights retire exhausted, or the sun sets, usually leaving a swathe of destruction over the countryside between the settlements.

Tourneys are very popular in France, where they were invented by an Angevin nobleman, but have spread to England, Scotland, Spain, Germany and even Poland. Henry II of England banned Tourneys in England both to weaken the nobles and to avoid the conflict and public disorder that they generated, although he allowed them in his French lands. His sons Richard and John allow Tourneys under strict conditions, but only under licence and in certain locations.

Tourney Encounters

The Penniless Knight who when defeated, ransoms himself to a year of service

The Vengeful Rich Noble who resents being ransomed

The Clumsy Noble who's accidental death causes a blood feud

The Cowardly Lord who fears injury and seeks protection

The Arrogant Baron who boastfully belittles his conquered opponents

The Dishonest Noble who claims he wasn't captured and reneges on his ransom

Wrestling Contest

Popular among the peasants, the Wrestling Contest is a trial of strength and skill between men. The competitors draw lots, to see who is paired with who, then each pair takes part in a wrestling match, with the winners drawing lots again to pair with each other, repeated until the final remaining pair wrestles and a winner is announced.

Arranging a Wrestling Contest

Normally held as entertainment in a market or fayre, a wrestling contest is occasionally held as a special event, perhaps to honour a visiting wrestler or giant. There are no special rules for announcing a wrestling contest, but the local town crier usually announces it in his daily proclamations.

Entering the Contest

Usually open to all-comers, the contestants turn up and pay the fee of one penny or, rarely, one shilling. Sometimes, for a special event, entrance is by invitation only, but an especially large, strong or famous wrestler might be able to gain entry even when not invited.

Assembling for the Contest

All the wrestlers line up and draw lots, to determine who is paired together. Any wrestler remaining unmatched is given a by, or free pass, into the next round without having to wrestle. Where possible, no wrestler is given more than one by.

The winners of each round draw lots again, to determine their opponents, until the final pair wrestles and an overall winner is announced.

The Wrestling Match

Each competitor must strip to the waist, normally dressed in leather or cloth breeches or hose and soft leather boots, with a protection of 2/8+ against unarmed attacks.

Depending on the rules of the contest, wrestlers must fight unarmed, but might not be allowed to punch, kick or butt. Often, only grappling is allowed, but some contests are more vicious and allow any unarmed attacks. Such a contest is better handled with Basic Combat rules, but you can switch to Advanced Combat in wrestling contests where punching and kicking is allowed.

Some wrestlers cover their upper bodies with grease or fat, bestowing a Penalty on Grapple rolls, however this is normally frowned upon.

The Prize

The overall winner of a wrestling match might be given a barrel of mead, a pot of honey or a new set of clothes. Winners of each match might get a pie or something similar. Wrestlers in local matches compete for the prestige not the richness of the prize.

Special contests might have a purse that is considerably bigger, perhaps several Shillings or Marks. Where a wrestler is a champion, his prize might be even higher.

Song Contest

Troubadours, Trouvères and Minstrels are very conscious of their reputations, especially when a rival comes to court.

Arranging a Song Contest

Normally held when a number of troubadours, Trouvères or minstrels meet in a tavern, town or at a noble's court, sometimes they can be held when a noble declares his entertainer is better than anyone else, or when two rivals need to show who is best.

Entering the Contest

In a tavern or town, any entertainer who turns up can enter, perhaps with an entrance fee of a penny or a shilling. More formal events might have an entrance fee of a shilling, a mark or even a pound, but such high stakes would be for very special entertainers. Games Masters might require a successful Reputation roll to determine whether the locals have heard of the entertainer before they are allowed to enter the contest.

Assembling for the Contest

All the contestants line up with their instruments, dressed in their best and finest clothes, for this is as much about bragging as singing. Entertainers enter these contests for many reasons – to gain a wealthy sponsor, to catch the eye of a pretty lady, to win money on side bets or even to prove who the best singer is.

The Contest

Contestants take part in a series of rounds, arranged as a Conflict with Charisma used to determine the starting Resolution Point pools. Each competitor must make the appropriate roll, with other skills and traits used to influence the result, so a minstrel with a local connection might get a bonus and a minstrel might use Influence to subtly manipulate the audience. The participant who rolls the highest success in a Round may roll for Resolution Point damage normally, doing 1d6 or 2d6 damage to all other minstrels, according to the difference in level of success. Any contestant reduced to half the Resolution Points of the highest among the others or who scores a fail or fumble immediately exits the contest. Rounds continue until there is only one participant left.

As this is a contest of music and song, competitors normally use the Art skill, with whichever Traits are allowed in the particular stages.

- The first round requires an Art [Play Musical Instrument] roll, to test the participant's skill with a particular musical instrument. Some competitions state the instrument to be used but most allow different instruments.
- The second round, the competitors must use Art [Sing], to test their singing abilities, for this is a contest for all-round entertainers.
- The third round uses Art [Play Musical Instrument, Sing], allowing the participants to use both their favourite musical instrument and singing.
- Each subsequent round requires the use of a different musical instrument Trait, but allows the Sing or Dance Traits to be used, as these rounds show the versatility of the entertainers. A competitor who cannot play a different instrument must retire from the round and automatically loses 1d6 Resolution Points.
- The contest continues until only one contestant is left and is the winner.

The Prize

The winner takes a quarter of the money charged as an entrance fee, anyone else in the final round shares a quarter of the prize money between them.

Each contestant should roll the Reputation skill with a Bonus for every Victory Point gained, with an advantage meaning the entertainer has gained a patron. All contestants gain an increase to their Reputation equal to the Victory points gained, with the winner doubling the increase.

Duels

Although duelling is not the art form that it will eventually become, there are generally recognised rules that most people follow. Not following these rules will gain a reputation as a cheat, which can be harmful.

The Archery Duel

A particularly lethal duel, the two duellists each wear a piece of white cloth over their heart and stand a number of paces apart. They simultaneously fire a single arrow at the other's mark. If both participants can stand afterwards, the duel is declared a draw, if one participant can stand then he is declared the winner of the duel. Such duels are often fatal and are not for the fainthearted. Particularly skilful archers might wish to stand further away, reducing the chance of successfully hitting the opponent, but this must be agreed beforehand.

The Quarterstaff Duel

Favoured by peasants and outlaws alike, this involves the two duellists engaging in melee combat using only quarterstaves. The duel may be decided on a knockdown or a knockout, but is rarely to the death.

The Wrestling Duel

Another favourite of peasants, this involves both duellists wrestling with each other, normally stripped to the waist, until one is thrown, pinned or knocked out.

The Sword Duel

Favoured by knights and soldiers, this is a duel using sword and shield and can be to the first blood, until one participant is disarmed, until one participant yields or dies. Such duels are often to the death, especially when between archenemies.

The Duel of Words

Favoured by troubadours and minstrels, this involves the two duellists engaging in wordplay, poetry and insults, with the winner gaining in reputation and the loser losing face.

The Magic Duel

Sorcerers use magic to defeat their opponent, casting spell after spell until the opponent is defeated. The terms of the defeat depend on the duel, but being turned into a toad normally counts.

The Faith Duel

Normally held between followers of different religions, this is a duel of faith and can involve sparring with words or performing miracles. Each duellist uses his Piety, or equivalent skill, with whatever traits can be brought to bear. The loser often gains some kind of insight and can even gain an applicable trait from the winner.

Trading and Adventuring

Money

The standard coin of Merrie England is the Silver Penny. The shilling, mark and pound are accounting terms used to measure large numbers of pennies, with one shilling worth 12 pennies, one mark being worth 160 pennies, 13 shillings and 4 pennies or two thirds of a pound, and one pound worth one and a half marks, 20 shillings or 240 pennies. The penny is often cut in half, to make a half penny or ha'penny ($\frac{1}{2}$ d), which can be cut in half to make a farthing ($\frac{1}{4}$ d). Farthings and ha'pennies are used for smaller purchases.

Merrie England uses the abbreviations (£) for pounds, (s) for shilling and (d) for pennies, with the Imperial designation of LSD for pounds, shillings and pence, with prices written as so many pounds, so many shillings and so many pennies, or in short form so many and so many referring to shillings and pennies. So, something costing 2 and 6 means 2 shillings and six pennies, or 30 pennies. This sounds complicated but is fairly easy to follow and use, especially for those of us born in England in the sixties or earlier.

COIN	VALUE (SHILLINGS)	VALUE (PENNIES)
SHILLING	1S	12D
CROWN	5S	60D
MARK	13S 4D	160D
POUND	20S	240D

Other coins are in use at the time. The Crusader states of Outremer use the Bezant, worth 2 shillings. The Kingdom of Sicily, and later the Venetians, use the Ducat, worth 5 shillings.

COIN	VALUE	1 ENC
PENNY	1D	240 PENNIES
BEZANT	2S (24D)	700 BEZANTS (70 POUNDS)
DUCAT	5S (60D)	280 DUCATS (70 POUNDS)

A Silver Penny weighs approximately 1.6g, so £1 3s 8d weighs a pound, £2 12s weighs a kilogram. For game purposes, assume that £1 (240 pennies) weighs 1 ENC.

Banking and Money Lending

To modern eyes the idea of a society without a developed banking structure is very difficult to understand. However, at the time of Merrie England that is exactly what we have. There are three main groups involved in banking and money lending, Jews, Templars and Lombards.

For the most part, transactions are carried out in cash. However, large transactions involve a lot of cash and carrying out these transactions becomes problematic or downright dangerous. For example, a transaction of £20 involves 20 pounds in weight of coin, or 4,800 silver pennies, which has to be carried in a chest or a number of money bags and can easily be stolen, it takes a lot of time to count such an amount and weighing is not always accurate due to the snipping or trimming of coins.

Bills of Exchange and Promissory Notes

The main way of dealing with large transactions without the need of large amounts of coin is through the use of Bills of Exchange or Promissory Notes. These are documents that promise to pay the payee a certain amount of money and can be carried quite safely without being as obvious as clinking saddlebags.

Promissory Notes

These are documents where one person (the maker) promises to pay another (the payee) a certain amount of money. Quite often these notes name the payee, mainly to prevent fraud, but can promise to pay the bearer. Notes that promise to pay the bearer can be traded as if they were currency themselves and are popular with merchants. Promissory Notes are normally redeemable only at certain places and at certain times. Many notes are redeemable at certain Fairs, especially those at which accounts are regularly settled, such as the Champagne Fairs. Others are redeemable at specific places, such as a Templar House.

Bills of Exchange

These are documents where a person (the drawer) instructs a banking organisation (the drawee) to pay money to a third person (the payee). Bills of exchange very rarely specify the payee as the Bearer and so are very unlikely to be used fraudulently. Bills of Exchange are used in international trade where large amounts of goods are being bought and sold and are usually redeemed at trade fairs or at banks.

Banking Organisations

There are two main banking organisations at the time of Merrie England, the Templars and the Lombards. These are used to obtain money in remote locations, to carry money across borders easily and securely, to make cashless transactions and to lend money. Banking organisations have to have several key properties to be successful, thus limiting those organisations capable of providing banking services. The organisation has to be wealthy, or at least to have access to a degree of wealth; it has to be multi-national, or have bases in many countries; it has to be trustworthy.

- **TEMPLARS** – The Poor Fellow-Soldiers of Christ and of the Temple of Solomon, or Knights Templar, are a monastic Order devoted to the guarding of pilgrims and to the defence of the Holy Land. Many of the knights are the lesser sons of great nobles and royalty and have given their lands away to the Order. This has made the Order very wealthy indeed. The Templars have lands and holdings throughout western Christendom, with great holdings in the Holy Land, in Italy, France, Spain and England. They are trusted as monks of God and have a reputation for fair dealing and of security. Many pilgrims have a need to obtain money on their travels, often in foreign lands far from home. One of the best ways of doing this is to obtain a note from the Templars where the person pays the Templars a certain amount of money and obtains a Promissory Note promising that the Templars will pay the person, or the bearer, a certain sum. Normally the Templars charge for this service and the charge is paid up front before the note is issued. Such a note makes it very easy to obtain cash thousands of miles from home. Since many pilgrims die on their travels or are robbed by bandits it also gives the Templars a minor source of income for unredeemed notes increase their wealth.
- **LOMBARDS** – Originally from northern Italy, the Lombard families became international bankers. Trading along pilgrimage routes, the Lombards began with exchanging currencies but soon moved on to the issuing and redeeming of Promissory Notes and Bills of Exchange. Lombards generally fund trade deals in Italy, southern France and northern Spain, along the pilgrimage routes to Rome and Santiago de Compostella. Their shops are recognisable by the three brass balls hanging outside. They become more powerful with the growth of the merchant city-states of Venice and Genoa and peak in the 14th and 15th centuries, somewhat after the period covered by Merrie England.

Money Lenders

Christianity, Judaism and Islam all prohibit usury, the lending of money with interest. Christianity also prohibits the making of profit on money without working. However, Jews are allowed to lend money for interest to non-Jews and Christians are, in theory, allowed to do the same to non-Christians and heretics.



So, in theory, Jews and Christians could lend each other money. However, the practice of usury is frowned upon by the Church and is very rarely carried out by good Christians. Templars and Jews finance the Crusades and Lombard generally finance trade deals, but this is not a hard and fast rule.

- **JEWS** – The Jews of Merrie England have many trading relationships. Many came from families based in France or Germany and have contacts in those communities. The Jewish community has a history of helping each other in times of need, so the risk of financial transactions is lessened. Many Jews have become moneylenders and have helped to finance the Crusades and have to provide a third of King Richard's ransom. Jewish moneylenders normally act alone and not as part of a larger organisation. They generally do not charge extortionate rates but instead have fixed terms and conditions for paying back the loan and charge fines if those terms are not met.
- **TEMPLARS** – The Knights Templar do not lend money and charge interest. However, they do lend money but charge a fee, paid up front, for the privilege of borrowing money. Quite often the Templars give a Promissory Note instead of cash, thus allowing money to be leant without the transportation of large amounts of coin. Those who fail to repay the Templars' loans can find themselves being pursued by heavily armoured knights, although most disputes are settled in the courts.
- **LOMBARDS** – Unlike the Templars, the Lombards do not have the military might to enforce loans made to pilgrims. Instead, they insist on security for the loan with ownership of the security defaulting to the Lombards if the loan is not repaid within a certain time limit. Sometimes they have a contract where the Lombards purchase the security but agree to sell back the security to the borrower at a certain time at a slightly inflated price, thus ensuring a profit.

Trading Leagues

At the time of Merrie England, long distance trade is dominated by the Trading Leagues. A collection of guilds, merchant organisations and powerful families, the Leagues control the trade routes, navies and wealth of Christendom.

- **THE HANSEATIC LEAGUE** – Made up of a series of merchant cities, the Hanseatic League begins to dominate trade in northern Europe at the time of Merrie England. The merchant guilds, or Hansa, organised themselves in mutually supportive societies that ensured mutual protection, raised armies to protect trade and sought to remove barriers to trading and tariffs for their members, although they do not officially become a League until the 14th century. In 1157, the Cologne Hansa gains freedom from all tolls in London and the right to trade in all fairs in England. Many of the east coast ports of Merrie England are associated with the Hanseatic League. London, Boston, Lynn, Ipswich, Norwich, Yarmouth, Hull and York have Hanseatic warehouses and merchants, as well as Bristol in the west. These warehouses serve to store goods that are then traded with other merchants for distribution around the country. The Hanseatic League acts to protect its trading interests, in particular they combat piracy with aggressive attacks on pirate bases, they have permanent professional armies to guard their warehouses and trade routes, they restrict shipbuilding to their own cities and aggressively stop other cities from building ships.
- **GENOA** – Situated in the northwest of Italy, the republic of Genoa is a trading powerhouse at the time of Merrie England. It dominates sea-going trade in the western Mediterranean and has major holdings in the holy Land, where it is allied with the King of Jerusalem and has a number of trade concessions. Genoa is normally allied with Pisa and together they are a potent military force, able to field a fleet of war galleys and also a sizeable army, specialising in crossbowmen. Genoa and Venice struggle for dominance during this period, with almost continuous hostility between the two republics. Politically, Genoa is part of the Lombard League and supports the Papacy over the Holy Roman Empire, being in the Guelph camp.
- **PISA** – A firm ally of Genoa, Pisa controls much of the western Mediterranean. Pisa gains control of the Sardinian kingdoms of Arborea in 1185 and Gallura in 1207, increasing their domination of the area. Pisa jointly controls Corsica with Genoa, but the two powers are struggling for control. Pisa and Venice are continually at loggerheads in their struggle for dominance over the east and establish formal spheres of influence in 1180 and 1206. Pisa supports the Holy Roman Emperor and this caused some conflict between Pisa and Genoa, which was settled in 1175.

- **Venice** – Situated in the northern Adriatic, Venice controls that sea and the eastern Mediterranean. The Doge, elected for life by a council of aristocrats, rules the city-state. Venice has been heavily involved in the Crusades, regularly fielding navies of 200 war galleys, and has gained colonies and trading concessions in much of the Holy Land. Venice is allied with, and is a trading rival of, the Byzantine Empire, providing its navy for much of the period, but is hurt by the anti-Latin riots of 1182 and carries the Crusaders to Constantinople in 1204 on the Fourth Crusade for the Crusaders to sack the city. Also during the Fourth Crusade, Venice conquers Crete and Corfu, allowing it to dominate the area.
- **RAGUSA** – Lying along the Dalmatian coast, Ragusa is a rival to Venice's power in the Adriatic. Its merchants gain free trading rights in Serbia in 1186, Bosnia in 1189 and the Byzantine Empire in 1191, showing how much the republic is expanding in the time of Merrie England. However, Venice uses its influence with the Crusaders of the Fourth Crusade and invades Dalmatia in 1205, forcing Ragusa to pay a tribute to Venice and become a Venetian naval base. Ragusa is the gateway to the Balkans and any characters travelling to those lands will probably pass through Ragusa.
- **ANCONA** – Situated on the eastern coast of Italy, Ancona lies opposite Ragusa and is traditionally allied with both Ragusa and the Byzantine Empire. It sent ships to the Crusades, is a rival to Venice and supports the Papacy in the struggles between the Popes and the Holy Roman Emperors, managing to repulse a combined attack by Venice and the Holy Roman Emperor in 1174.

Trading Vessels

Maritime travel is very important during the period of Merrie England. Normans the Angevins need to travel between England and France to visit their properties and to pay homage to their liege lords. Pilgrims visit the shrines of Santiago de Compostella, Rome and Jerusalem. Churchmen need to travel between abbeys on the continent and in England. Merchants trade between England and Flanders, England and France, England and Spain/Portugal and England and the Holy Land. Crusaders must travel to the Holy Land and the fastest way is by sea and the Normans of the Kingdom of Sicily travel between Sicily and the mainland of Italy.

Although the different maritime powers have very different cultures, they have surprisingly similar ships. Norman warships are based on the Viking long ship and those of the Venetians and other Mediterranean powers are huge galleys. Cogs and Hulks carry cargo in the northern seas. The different types of ships will be described in the Merrie England Companion.

Wages

The following are typical wages for the medieval period. If you want to take into account inflation, a Thatcher's wages increased from 2d to 3d in 50 years, from 3d to 4d in 30 years and from 4d to 5d in 70 years.

Military

PROFESSION	WAGES			
	DAILY	WEEKLY	MONTHLY	ANNUAL
KNIGHT BANNERET	4S	£1 8S	£7	£73
KNIGHT	2S	14S	£3 10S	£36 10S
MAN AT ARMS	1S	7S	£1 15S	£18 5S
SQUIRE	1S	7S	£1 15S	£18 5S
ESQUIRES	1S	7S	£1 15S	£18 5S
CONSTABLES	1S	7S	£1 15S	£18 5S
CENTENARS	1S	7S	£1 15S	£18 5S
MOUNTED ARCHERS	6D	3S 6D	17S 6D	£9 2S 6D
ARMOURED INFANTRY	6D	3S 6D	17S 6D	£9 2S 6D
HOBILARS	6D	3S 6D	17S 6D	£9 2S 6D
VINTENARS	6D	3S 6D	17S 6D	£9 2S 6D
WELSH VINTENARS	4D	2S 4D	11S 8D	£6 1S 8D
MILITIA VINTENARS	4D	2S 4D	11S 8D	£6 1S 8D
ARCHERS	3D	1S 9D	8S 9D	£4 11S 3D
WELSH INFANTRY AND MILITIA	2D	1S 2D	5S 10D	£3 10D
CAPTAIN	8S	£1 9S 2D	£7 6S 1D	£76 3S 5D
LIEUTENANT	4S	14S 7D	£3 13S	£38 1S 8D
ENSIGN	2S	7S 3D	£1 16S 6D	£19 10D
DRUMMER	1S	6S 1D	£1 10S 5D	£15 17S 4D
TRUMPETER	1S	6S 1D	£1 10S 5D	£15 17S 4D
CAVALRYMAN	18D	5S 5D	£1 7S 4D	£14 5S 7D
INFANTRY	8D	2S 5D	12S 2D	£6 6S 11D
SQUIRES OF A KNIGHT	<1D	2D	11D	10S
SQUIRES OF A KNIGHT BANNERET	<1D	3D	1S 5D	15S
WARDENS OF LONDON BRIDGES				£10
WARDEN OF A CASTLE	6D	2S 10D	14S 4D	£7 10S
SHERIFFS OF LONDON PAID TO THE CROWN				£300

Tradesmen

PROFESSION	WAGES			
	DAILY	WEEKLY	MONTHLY	ANNUAL
LABOURER	<1D	5D	2S 3D	£1 4S
SERGEANT AT LAW	16S 5D	£3 2S 9D	£15 13S 9D	£163 12S 8D
CHIEF ARMOURER	10D	3S 4D	16S 11D	£8 16S 11D
OTHER ARMOURERS	9D	3S	15S 3D	£7 19S 3D
MASTER ARMOURER	15 3D	4S 11D	£1 4S 8D	£12 17S 8D
APPRENTICE ARMOURER	6D	1S 10D	9S 6D	£4 19S 6D
MASTER MASON	4D	2S	10S	£5 4S 3D
MASTER CARPENTER	3D	1S 6D	7S 6D	£3 18S 2D
CARPENTERS' GUILD SICK-PAY	2D	1S 2D	5S 10D	£3 10D
WEAVERS	5D	1S 11D	9S 8D	£5 1S 4D
CHANCERY PRIEST	3D	1S 3D	6S 3D	£3 5S 10D
SAILOR	2D	1S 2D	5S 10D	£3 10D
CARTERS (MERCHANT)	<1D	<1D	4D	4S 3D
PORTERS (MERCHANT)	<1D	<1D	4D	4S 3D
FALCONERS (MERCHANT)	<1D	<1D	4D	4S 3D
GROOMS (MERCHANT)	<1D	<1D	4D	4S 3D
MESSENGERS (MERCHANT)	<1D	<1D	4D	4S 3D
CARTERS (KNIGHT)	<1D	1D	7D	6S 6D
PORTERS (KNIGHT)	<1D	1D	7D	6S 6D
FALCONERS (KNIGHT)	<1D	1D	7D	6S 6D
GROOMS (KNIGHT)	<1D	1D	7D	6S 6D
MESSENGERS (KNIGHT)	<1D	1D	7D	6S 6D
KITCHEN SERVANTS (MERCHANT)	<1D	<1D	1D	1S 6D
KITCHEN SERVANTS (KNIGHT)	<1D	<1D	3D	3S
BOYS (MERCHANT)	<1D	<1D	<1D	9D
PAGES (MERCHANT)	<1D	<1D	<1D	9D
BOYS (KNIGHT)	<1D	1D	5D	4S 6D
PAGES (KNIGHT)	<1D	1D	5D	4S 6D
THATCHER	2D	1S 2D	5S 10D	£3 10D
THATCHER'S MATE	1D	7D	2S 11D	£1 10S 5D
1 ADULT SHEEP PRODUCED WOOL WORTH				8D

Board and Lodgings

ITEM	COST
KNIGHT'S HOUSEHOLD	£100 PER YEAR
MERCHANT'S HOUSEHOLD	£100 PER YEAR
LORD	6D PER DAY
ESQUIRE	3D PER DAY
GUARD	2D PER DAY
STABLE BOY	1D PER DAY
LODGINGS AT AN INN	COST PER NIGHT
BREAD	½D
ALE	¼D
WINE	¼D
MEAT	1D
BEDS	¼D
WOOD/COAL	¼D
HORSE FODDER	1½D

Education and Books

ITEM	COST
MONASTERY SCHOOL (TO ATTEND)	£2 (APPROX) / YEAR
UNIVERSITY	£2-£3 / YEAR
UNIVERSITY (STUDENT OF GOOD BIRTH)	£4-£10 / YEAR
7 BOOKS	£4 (APPROX)
TO RENT A BOOK	½D-1D PER PECIA*
FENCING INSTRUCTION	7S / MONTH

*A PECIA IS 16 COLUMNS OF 62 LINES OF 32 LETTERS, I.E. ABOUT 7500 - 8000 WORDS. RENTAL PERIOD IS ABOUT A YEAR; BOOKS WERE RENTED IN ORDER TO BE COPIED, AND COPYING THE BIBLE TOOK 15 MONTHS.

Horses and Livestock

ITEM	COST
DESTRIER	£30
COURSER	£20
ROUNCEY	£14
1 KNIGHT'S HORSE	£5
HIGH-GRADE RIDING HORSE	£12
PALFREY	£4
COMMON RIDING HORSE	£1
DRAUGHT HORSE	15S-25S
ITEM	COST
CURLY FLEECE SHEEP	10D
COARSE FLEECE SHEEP	6D
RAM	1S 5D
PIG	1S
COW	4S
OX	4S
1 CHICKEN	½D
GOOSE (IN LONDON)	6D

Housing (to rent)

ITEM	COST
COTTAGE	5S / YEAR
COTTAGE (1 BAY, 2 STORIES)	£1 / YEAR
MERCHANT'S HOUSE	£2-£3 / YEAR
CRAFTSMAN'S HOUSE (WITH SHOP, WORK AREA, AND ROOM OR WORKERS) WITH 2-3 BAYS AND TILE ROOF	£1 / YEAR

Housing (to build)

ITEM	COST
MODEST HALL AND CHAMBER, NOT INCLUDING MATERIALS	£15
HOUSE WITH COURTYARD	£90+
GOLDSMITHS' HALL (WITH HALL, KITCHEN, BUTTERY, 2 CHAMBERS)	£136
LARGE TILED BARN	£87
CASTLE OR COLLEGE	£350 / YEAR FOR 13 YEARS (PAYMENTS)

Cloth and Clothing

ITEM	COST
FASHIONABLE GOWN	£9 - £45
SHOES	3D
SHOES (FINE)	8D
BOOTS	5D
PURSE	.5D
HAT	8D - 1S 3D
CRAFTSMAN'S TABARD	3S 6D
TUNIC	5S
ROBE (DARK BROWN)	6S
ROBE (RED)	5S
LINEN CHEMISE	10D
WOOLLEN GARMENT	5S
FUR-LINED GARMENTS	9S
CLOTH FOR PEASANT TUNICS	8D - 1S 3D / YARD
BEST WOOL	5S / YARD
"TAWNY AND RUSSET"	4S / YARD
SILK	7S - 9S / YARD
LINEN	2S

*NOTE: LOOSE TUNICS TAKE 2.25 - 2.5 YARDS. SHORTER DOUBLED (LINED) TUNICS, KNOWN AS DOUBLETS REQUIRED 4 YARDS.

Marriage

ITEM	COST
PEASANT DOWRIES	13S
WEALTHY PEASANT DOWRIES	36S
MINOR NOBLE DOWRIES	57S
NOBLE DOWRIES	£4 - £10
BARON DOWRIES	£100 +

ITEM	COST
FOR SERFS - FEES TO LORD, DEPENDING ON WEALTH	1S - 13S
WEDDING FEAST, WEALTHY PEASANT	20S
TITHES TO CHURCH	2S - 5S
WEALTHY PEASANT WEDDING TOTAL	£3 - £4

*NOTE: THESE COSTS WILL BE WILDLY VARYING DEPENDING ON CIRCUMSTANCE

Funeral

ITEM	COST
CHEAP GENTLEWOMAN'S FUNERAL (BELL-RINGING, CLERGY, FOOD)	£5
BRASS MONUMENT (WITH A FIGURE INCISED ON MARBLE BASE--FITTING FOR LESSER ARISTOCRAT)	£8
BRONZE EFFIGY ON GILDED TOMB	£200

*NOTE: THESE COSTS WILL BE WILDLY VARYING DEPENDING ON CIRCUMSTANCE.

Miscellaneous

ITEM	COST
FEE TO ENROL AN APPRENTICE: WITH MERCERS (RICH MERCHANTS)	2S

ITEM	COST
FEE TO ENROL AN APPRENTICE: WITH CARPENTERS	1S

ITEM	COST
FEE TO JOIN GUILD AT END OF APPRENTICESHIP: WITH MERCERS	20S

ITEM	COST
FEE TO JOIN GUILD AT END OF APPRENTICESHIP: WITH CARPENTERS	3S 4D

ITEM	COST
FEE TO JOIN GUILD	6S-£3

ITEM	COST
FEE TO EMPTY A CESSPIT IN A CITY	5S

ITEM	COST
6 SILVER SPOONS	13S

ITEM	COST
2 GOLD RINGS WITH DIAMONDS	£14

ITEM	COST
GOLD RING WITH RUBY	26S

ITEM	COST
3 STRINGS OF PEARLS	70S

ITEM	COST
6 GOLD NECKLACES	100S

ITEM	COST
TABLE	4D

ITEM	COST
CHAIR	1D

ITEM	COST
CHEST	4D

ITEM	COST
BOARD FOR A BED	1D

ITEM	COST
1 STOOL	4D

ITEM	COST
COFFER	1S

ITEM	COST
BASIN	1S 6D

*NOTE: MOST OF THESE COME FROM INVENTORIES OF PEASANTS' BELONGINGS. THE FINE GOODS WOULD BE MORE EXPENSIVE.

*NOTE ABOUT LIGHTING: GREAT HOUSES COULD USE 100 LB OF WAX AND TALLOW IN A SINGLE WINTER NIGHT. OTHERS, NOT AS RICH, WOULD GO TO SLEEP EARLIER.

ITEM	COST
1 SHEET	3D
1 MATTRESS	2D
4 PILLOWS	3D
1 BLANKET	1S 4D
1 TOWEL	6D

ITEM	COST
CANDLE TALLOW	1D / LB
CANDLE WAX	6D / LB
VAT	3D
BARREL	2D
BOTTLE	3D

ITEM	COST
1 BUCKETS	5D
METAL EWER	6D
BRASS POT	2S
CERAMIC COOKING POT	1/2D

Travel

ITEM	COST
QUEEN'S CHARIOT (TO BUY)	£400
CHARIOT (TO BUY)	£8
CHARIOT MAINTENANCE	1 - 3S / YEAR
IRON-BOUND CART	4S
BARGE (TO BUILD)	£10
GUIDE FOR A NIGHT	1D
FERRY RIDE PER HORSEMAN	1D

Military Equipment

The type of equipment used by the people of Merrie England varies depending on their social class and homeland.

Norman Knights wear chain mail armour and full helms (5/1+, 8/9+, encumbrance 5), carry large shields (+2 Coverage), war swords or bastard swords, maces and daggers. They rarely use missile weapons. Their horses often wear chain mail (5/3+, 8/9+). In a mounted charge, they use the lance.

Saracen Knights wear chain mail or lamellar armour with open helms (2/2+, 5/4+, 8/9+, encumbrance 3 – adding 6/6+ and +1 encumbrance for lamellar), carry target shields (+1 Coverage) and scimitars, and use short or composite bows. Their horses are sometimes armoured with leather, but are often left unprotected. In a charge, they use a long spear. Their horses are generally smaller and more agile than those of the Crusaders.

Foot soldiers wear chain mail hauberks over padded hauberks, a helmet, and leather trews (2/1+, 5/3+, 8/9+, Encumbrance 3). They generally carry long spears or halberds, and a dagger or short sword. Many use heater shields (+1 Coverage).

English archers use the self-bow or crossbow, and carry buckler shields. Longbows are not in general use at this time. An archer is often protected by another infantryman, who stands in front of him with a kite shield to protect the archer from missile fire (+2 Coverage).

Saracen archers use short bows and wear little or no armour. They carry bucklers, scimitars and daggers. Some townsmen use crossbows rather than bows.

Peasants generally carry staves and know how to use them. Some peasants also carry daggers. Townsmen often carry daggers or clubs, and some carry swords when travelling.

Bandits and outlaws use bows, and carry both swords and shields. Robyn Hode used the longbow, but this might have been a rarity as most bows of the time were self-bows. The clergy are often unarmed, relying on their status and profession to protect them, but some carry staves, clubs and even swords. Many of the noble abbots and bishops have been trained in weapons use and carry swords beneath their robes.

Knights generally carry swords, maces and shields when travelling, and are usually accompanied by squires with swords, daggers and shields, and pages armed with daggers.

In sieges, Saracens use strange new weapons. They have thrown or catapulted flasks filled with naphtha that burst

on impact, spreading burning naphtha onto the nearby targets. Some have grenades and others use rockets. None of these made their way to Merrie England, but all can be encountered by Crusaders.

Armour uses the Fantasy Armour table, p140 in the Revolution D100 rules.

Melee weapons use the standard Light, Heavy and Two-Handed Weapons Tables, p144 and p145 in the Revolution D100 rules.

Ranged weapons use the standard Fantasy/Historical Ranged Weapons and Ammunition Tables, p147 in the Revolution D100 rules.

Travel

The people of Merrie England are often well travelled. Gone is the perception of the medieval peasant who never left his village.

The Anglo Norman noblemen hold lands in northern France, as well as manors scattered throughout England. Angevin Nobles hold lands further south, and many nobles hold land in other European countries, by birth or marriage. These lands have to be maintained, and their feudal lords must travel around their lands, in a continual nomadic cycle. Where the nobles go, so do their courts and hangers-on.

The common folk also travel widely. Many go on pilgrimages, both within England and further afield, to northern France, to Spain, to Rome or the Holy Land. At the time of Merrie England, such travel has its dangers, but is relatively routine, especially where the route has pilgrim houses where the pilgrims can stop and eat, and where the Knightly Orders protect them.

The Kings of England fight wars in France, and many common men are conscripted into the army. They fight throughout France, in Ireland, Wales and Scotland, and also in many skirmishes in England.

Cross-channel travel is also relatively routine, especially when travelling from Normandy. Many ships stop off at one of the Channel Islands, and their sheltered harbours allow safe travel in all but the worst weather. Such a crossing will typically take two or three days. Travelling from Boulogne to Dover takes a day, but has no safe harbours in the event of bad weather. This is the preferred route only for the nobles with holdings in the area. Nobles with Flemish and German holdings travel to Holland, those with holdings in Castile or Aragon cross to France and travel by road, or brave the Bay of Biscay with its treacherous weather. Games Masters may use the Travel rules in Revolution D100 for these journeys.

A rider on a horse can travel 36 km or 23 miles a day, according to the Revolution D100 rules, which is about right for the Merrie England period. A single galloping horseman might increase this slightly, but the infrastructure does not really support much faster speeds. Carts and packhorses, however, would travel 8 miles in a day. Difficult terrain would slow down travel away from the major roads, as would difficult weather conditions, fatigue and illness.

Most travel is done by river and sea, with a good fleet providing fairly safe passage around the English coast and along the many navigable rivers. However, much travel is done along the roads of England, which vary considerably in quality.

Travel by Road

The major roads in Merrie England are The Great North Road (Ermine Street), Fosse Way, Icknield Street and Watling Street, all based on Roman roads and, incidentally, all still used today.

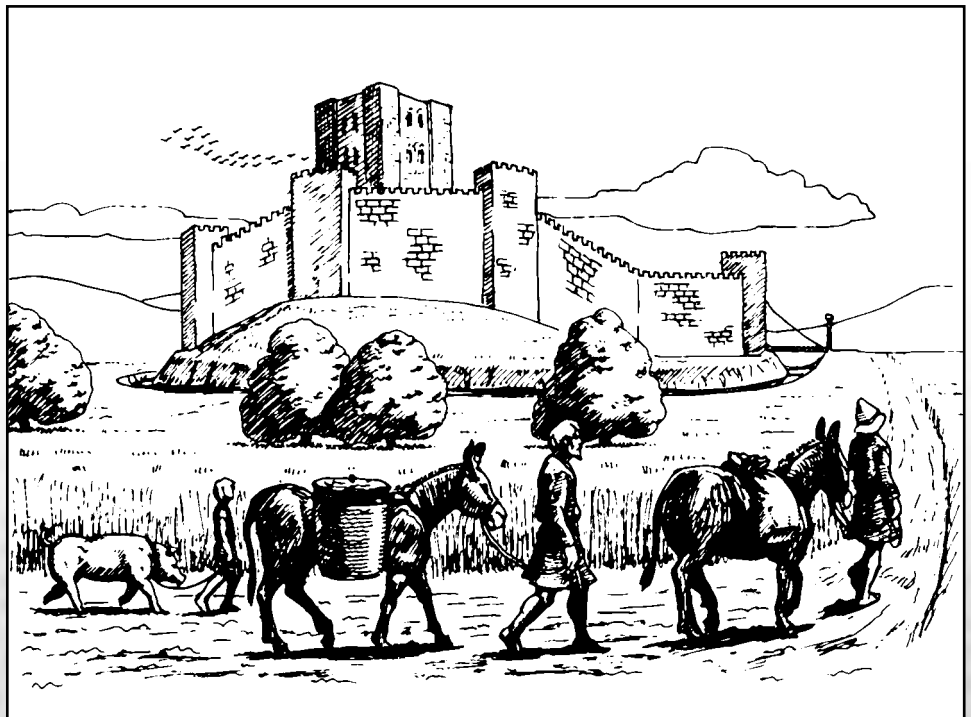
- **The Great North Road (Ermine Street)** – Running from London to York, via Lincoln, this is probably the most important road in Merrie England. It is well maintained and has towns and villages along its length. It skirts the Fens, St Neots, Peterborough, Stamford, Lincoln, Sherwood Forest and York, providing access to the important market towns of the day.
- **Fosse Way** – Running from Exeter in the South West, to Lincoln in the North East, the Fosse Way passes by Bath, Cirencester and Leicester, and meets with the Great North Road at Lincoln, Icknield Street at Bourton and Watling Street at High Cross, south of Leicester. It connects the important ports of Exeter and Lincoln.
- **Icknield Street** – Running between Bourton on the Water in Gloucestershire, to Templeborough in Yorkshire, Icknield Street passes through Alcester, Studley, Bromwich (Birmingham), Lichfield and Derby. It crosses Watling Street at Dunstable. Not as important as the other main roads, Icknield Street is still a major thoroughfare and passes through the important Midlands.
- **Watling Street** – Running from Dover to Caerleon and on to Chester, Watling Street is the main East/West road. It passes through Canterbury, St Albans, London, High Cross, Wroxeter and Usk, crossing Icknield Street at Dunstable and the Fosse Way at High Cross.

Markets and Fairs

The markets and fairs that are held throughout Merrie England are central to trade. Markets are held weekly or monthly. Fairs are held less frequently, normally annually or twice a year, but attract more people.

Many towns at the time of Merrie England are created with a charter and a market. The charter incorporates the town, sets the rights and privileges of its citizens and establishes the town boundaries. The market is a place where merchants can come and trade together with the local citizens, who are often given permission to buy and sell in the market. This is not necessarily open to outsiders.

Some towns in Merrie England are given the right to hold fairs, although “given” is perhaps not the correct term, as these towns generally pay the Crown handsomely for the privilege. Fairs attract people from far and wide. The local Lord makes a lot of money from a fair. One estimate is £100 a year, which is a small fortune. Fairs are places where people can come and trade, meet, make merry and generally enjoy themselves. Merchants come from abroad, empty ships and fill them again with trade goods from the fair. Young men and women come to fairs to find spouses or just to practise. Traders and hawkers sell their wares, minstrels and fools entertain the people and everyone enjoys the sunshine.



Disease and Illness

Wounding

When using the Revolution D100 Advanced Combat rules player characters can easily be killed or maimed. Normally, the existence of magical healing counters this, but Merrie England is a setting in which magical healing is not widespread. To counter this, Games Masters may adopt the following optional rule.

Dead is not Dead – When a player character receives a fatal wound he or she does not die as normal but lingers on for his or her CON in minutes, or CON in hours if the character makes an Endurance roll. During this time the character cannot actually do anything, except perhaps talk. Any magical healing during this time restores the character to life.

Medicine

The art of medicine is not very advanced at all. Many clerics believe that illness and disease are visited on mankind to cause suffering or as a punishment, and that it is against God's will to interfere.

Amongst peasants and townsmen, healers are known as Leeches and have a rudimentary knowledge of medicine. Some Clerics know more medicine, and their healers are known as



Physicians. However, the best healers of the day come from the Jews or the Muslims, who also have the Physician profession. If you wish to better reflect this fact in your campaign, you can give Muslim and Jew professional healers the benefit of Academic First Aid option as described in the core rules on page 34. Alternatively, the [Saracen] or [Jew] Traits can be applied to First Aid and other healing skills.

Clerics can cure injuries, diseases and poisons by using Blessings, some sects have specialist Blessings that they can use to improve their healing abilities. Sorcerers, Witches and Shamans also have magic of their own that can cure, but the main religions of the day would consider them blasphemous.

Wounds and Infection

Merrie England is not the sterile, safe place that we are used to. It is dirty and dangerous, with the possibility of infection ever-present. Each wound taken may become Infected, which means that even if the wound is treated with Fast Healing at the end of combat, the Narrator may call for a Conflict between the wounded character's CON and a pool of 10 RP representing the infection, modified by the table below. The wound itself cannot heal or be healed until the character has been cured of the infection., and even if the

SITUATION	MODIFIER
WOUND NOT HEALED IMMEDIATELY AFTER COMBAT	+4 RP TO INFECTION
DIRTY WOUND	+4 RP TO INFECTION
CHARACTER ALREADY ILL	PENALTY TO CHARACTER
INFECTIOUS LOCALE (E.G. SWAMP)	BONUS TO OPPOSITION

Disease Modifier

There are many factors that affect the progression and treatment of diseases.

- **Poor Hygiene** – Although hygiene standards in medieval Europe are poor, by today's standards, they are not inherently dangerous. However, there are times where conditions are especially unhygienic and Games Masters may decide that these conditions are bad enough to incur a Penalty on treatment rolls.
- **Starvation** – A starving patient is already in an unhealthy state, so any treatment incurs a Penalty to the skill used in the treatment.
- **Virulent** – Some diseases are especially dangerous or difficult to treat. Such diseases have a Challenge Rating up to 80.

Disease Effects

Many diseases share similar symptoms, some of which have specific game effects. Some of these symptoms are described below.

- **Aches and Pains** – The character suffers from continual muscular aches and pains that reduce his or her concentration levels. He or she suffers the equivalent of a Consequence that applies to all activities that require focusing and precision.
- **Diarrhoea** – The patient loses bodily fluids through diarrhoea and loses one starting Resolution Point in any STR or CON based conflict per day or even hour of affliction, depending on the severity of the diarrhoea.
- **Fatigue** – The character suffers one Fatigue consequence as described in the Core Rules.
- **Fever** – The character has highly elevated temperature and associated delirium, with difficulty concentrating and incurs an automatic Penalty to all skills attempted while in a fevered state. Any Advantage rolled in the disease contest means the fever breaks and the patient recovers; however, being brought to zero RP in a conflict with a disease that causes fever may kill the patient.

Epidemics

Where a disease has taken hold and affects many people it is said to be an epidemic. Strictly speaking, locally occurring diseases are an outbreak rather than an epidemic, but for the purposes of Merrie England, we use the term Epidemic to cover outbreaks.

Epidemics are no respecters of individual circumstances, so anyone in an affected area has a chance of becoming infected with the epidemic disease. Each epidemic has a Challenge Rating *t*, that shows the chance of becoming affected, and a Might like any other threat.

Each day, week or month, depending on the intensity of the epidemic, a person is in an epidemic represents a round in a Conflict between the character's CON, backed by Survival [Endurance], and the epidemics Might and Challenge Rating (virulence). Any loss of Resolution Points implies being infected and thus suffering at least temporary Consequences, and total defeat means the character is disabled by the disease and risks death. As soon as the character is infected, the Conflict changes time scale and assumes that of the disease, if lower.

Starvation and poor hygiene can add to the chances of becoming infected by an epidemic as described in the previous sections. If more than one character is exposed, a

multi-opposition Conflict takes place, with each character having to defeat his or her own pool of Resolution Points representing the Infection, and the possibility for characters skilled in Healing to provide Support Bonuses to friends.

Example: Richard the Good is part of an army besieging a town but Cholera has broken out, with a Challenge Rating of 40% and a Might of 10 and a Weekly intensity. Every week that Richard is in the affected area, the Games Master attempts to roll below 40% to see if Richard is infected and Richard's player must roll Survival [Endurance] to see if he has resisted. Richard's CON is 15 but his army has no food and Richard is suffering from the effects of starvation so he has a Penalty to his chance of throwing off the disease. He has Survival 30% and has the Endurance Trait, increasing his effective skill to 60%, but is reduced back to 30% due to the Starvation penalty.

The first week, the Games Master rolls 80 to Richard's 23 and Cholera loses 1d6 (3) RPs, reducing the Cholera to 7RPs. The next week, the Games Master rolls 55 to Richard's 18 and Cholera loses another 1d6 (4) RPs, reducing it to 3RPs. On the third week, the Games Master rolls 14 and Richard rolls 43, a failure, so Richard loses 1d6 (5) RPs, reducing him to 10 RPs and infecting him with Cholera.

Infected with Cholera, Richard has diarrhoea as a symptom, so loses 1 RP in any contest against Cholera and the frequency of the rolls changes from weekly (Downtime) to hourly (Narrative Time).

Richard now has 9 RPs to the Cholera's 3. For the first day, he continues as normal but rolls 87 Survival against the Cholera's 12, so he loses 1D6 (4) RPs, reducing him to 5RPs. He takes to his bed and his friends bring him wine and beer to drink, while keeping him clean. He is starving but has access to clean fluids, but has not drunk foul liquids, so any Knowledge [Healing] roll to treat him has a single Penalty to cure the disease.

The next hour he automatically loses an RP, bringing him down to 4 RPs, but rolls 21, giving him an Advantage, the Games Master rolls 88 and the Cholera loses 1d6 (5) RPs, bringing it down to 0. Richard has lost 1 round to Cholera but has an Advantage, so the Games Master rules that he is weakened but has suffered no permanent losses.

If he had become weaker, his friends would have summoned a healer who would have had a Penalty to his Knowledge [Healing] roll, in addition to Richard's attempts to throw off the disease.

Disease Descriptions

Cholera

NARRATIVE TIME, MIGHT 3D6, EFFECTS: DIARRHOEA (HOURLY ROLL)

A much-feared disease amongst armies, cholera is transmitted through the ingestion of bacteria and is spread through the faecal matter of those infected. Armies massed close together, either in a siege or while travelling through difficult terrain, have very poor hygiene, with many soldiers defecating together or where others walk. The main symptom of cholera is acute diarrhoea, which is responsible for spreading the disease further.

Characteristic points lost are regained at the rate of 1 per day, with rest and recuperation.

Treatment for cholera is by replacing lost bodily fluids by rehydration. However, drinking infected water simply reinforces the disease, so the patient must have a supply of pure water, beer or wine. If this is available, the patient is cured with a successful Knowledge [Healing] roll, with a Penalty if the patient is starving, a further Penalty if the patient does not have access to clean drinks and a further Penalty if the patient has drunk foul liquids.

Dysentery

NARRATIVE TIME, MIGHT 4D6, EFFECTS: DIARRHOEA (DAILY), ACHES AND PAINS, FEVER

Also much feared and more prevalent than cholera, dysentery has similar causes and is spread in the same way as cholera. The main symptoms of dysentery are diarrhoea, fever and severe abdominal pain.

Characteristic points lost are regained at the rate of 1 per day, with rest and recuperation. Treatment for dysentery is the same as for cholera.

Leprosy

DOWNTIME, MIGHT 1D6, EFFECTS: INFECTION/MUTILATION

Leprosy is a disease that causes loss of feeling in infected areas, resulting in the victim not noticing small wounds that become infected, causing open sores and wounds that do not heal. Lepers often have skin lesions, some becoming gangrenous, patches of skin without feeling, skin growths, loss of feeling and weakness, with infections leading to the loss of fingers, toes, noses, ears and, occasionally, genitals and limbs.

Contracting Leprosy is notoriously difficult, represented by the very low Might value. Games Masters should also use a low Challenge Rating, with the victim being unaffected by

leprosy if the Leprosy is reduced to 0 RPs. However, if the character loses RPs then he is infected with Leprosy.

Leprosy causes loss of DEX, STR and APP and the permanent loss of Toughness in affected hit locations, over a long period of time. Each wound taken, but not magically healed, can become infected and, in turn, cause disfigurement. Wounds do not naturally heal and must be treated with Knowledge [Healing].

This disease is dreaded in the medieval period. Some think that it is sent as a punishment from on high, while others think it is a method of undergoing Purgatory while still on this earth.

Saint Anthony's Fire

NARRATIVE TIME, MIGHT 5D6, EFFECTS: CONVULSIONS, DIARRHOEA, SPASMS, MADNESS, GANGRENE

Caused by the eating of rye and barley infested with a fungus, Saint Anthony's Fire causes convulsions, spasms, diarrhoea, itching, headaches, nausea, vomiting, mania and gangrenous postulence. Thought by many to be caused by bewitchment, some millers recognise that this is caused by eating flour that was damp and has been dried out. FASTER at causing maiming than leprosy, Saint Anthony's Fire is greatly feared.

Treatment is by removing the poisons from the diet, normally by not eating infected grains and flour. The wounds and infections can be cleaned and treated, with the hope of stopping the hit point loss. Once the damage has stopped happening, the limb can heal over time, but remains damaged, with the loss of fingers and toes quite common.

Saint Anthony's Fire is difficult to treat, incurring a Penalty. Characters who have the [Order of Saint Anthony] Trait can use this to counter the Penalty, due to the specialized training of that Hospitaller Order.

Malaria

NARRATIVE TIME, MIGHT 4D6, EFFECTS: ACHES AND PAINS, FATIGUE, FEVER

A disease normally associated with warmer climes, malaria is a problem in the Fenlands and Somerset Levels at the time of Merrie England, due to the warmer conditions. It is also present in the Holy Land and several Mediterranean countries, and thus can be encountered on Crusades. Although spread by mosquitoes, this is not known during the time of Merrie England and Marsh Fever, as malaria is known, affects people seemingly at random.

Symptoms of malaria include coughing, nausea, muscular pain, fatigue, headaches and fever,



Malaria is not cured permanently by eliminating all its Resolution Points, and can strike again, at the Games Master's discretion.

Children lose INT rather than STR, due to inflammation of the brain, such losses are permanent.

Smallpox

NARRATIVE TIME, MIGHT 4D6, EFFECTS: ACHES AND PAINS, FATIGUE, FEVER, PUSTULENCE

An often-fatal disease, smallpox is spread through the inhalation of infected droplets, often via coughs and sneezes, also by contact with the belongings or bedding of an infected person. The main symptoms are high fever, muscular aches, fatigue and headaches, followed by a rash consisting of inflamed blisters and pustules. Survivors of smallpox often have scarring on the face and body.

Surviving patients are immune to further attacks of smallpox, but lose 1D8 APP permanently due to the scarring. Characteristic points lost, except for APP, are regained at the rate of 1 per day, with rest and recuperation.

Smallpox cannot be effectively treated, but medieval physicians have several herbal remedies that can help assist recovery. Knowledge [Healing] can provide several Support Bonuses to anyone fighting the ailment.

Typhus

NARRATIVE TIME, MIGHT 5D6, EFFECTS: ACHES AND PAINS, FATIGUE, FEVER, DEATH

Spread by the human louse, typhus can be prevalent where hygiene is poor, where bodies are forced together and where the same clothes are worn for long periods of time, conditions typical in armies of the time of Merrie England. The main symptoms are headaches, a cough, a running nose, nausea and chest pain for a couple of weeks, followed by chills, a high fever, muscular aches, vomiting, constipation and a red rash covering the trunk, arms and legs. It is at this time when the lice leave the body, forced away by the high fever, and moves to a new host, thus increasing the infection rate.

Modern treatment for Typhus normally involves antibiotics, something that is not available at the time of Merrie England. This means that any attempt to treat Typhus has an automatic Penalty, in addition to any other situational Penalties. A physician may only easily treat one typhus patients for every 10% skill in his Knowledge [Healing], attempting to treat any more incurs another Penalty, because the treatment is time consuming. A successful Knowledge [Healing] roll breaks the fever and halts the course of the disease. Lost CON is regained at the rate of 1 point for every day of bed rest.

Crime and Punishment

Merrie England is often a lawless place, with local barons administering their own justice. However, there are centralised law codes and a legal structure that covers the whole country at several different levels.

Law Codes

Merrie England has several Law Codes in use at the time.

- Common Law is a law code that has been built up around the mundane laws of the land.
- Forest Law covers the Royal Forests and the rights and offences of the Forests.
- Canonical Law covers legal matters pertaining to the Church and its clerics.

The Kings of Merrie England standardised many of the laws of the land. Henry II issued the Assizes of Clarendon and Northampton, John was forced to issue the Magna Carta, and all the kings issued Charters that either reinforced existing laws or created new ones.

The Royal Court dispenses justice wherever it holds court, although this is at the whim of the King. Justices tour the country and are, in effect, mobile courts, dispensing justice to those areas that do not have a fixed court. Each County has its own County Court, headed by the Sheriff, which deals with the law within that county. Local towns and borough have the ability to try the citizens of the town or borough. The nobility has the right to try those who have committed crimes on the lord's property.

Trial by Ordeal

Some people can elect, or be forced, to undergo a Trial by Ordeal. These take the simple form of an act that God would judge, and by which innocence or guilt could be determined.

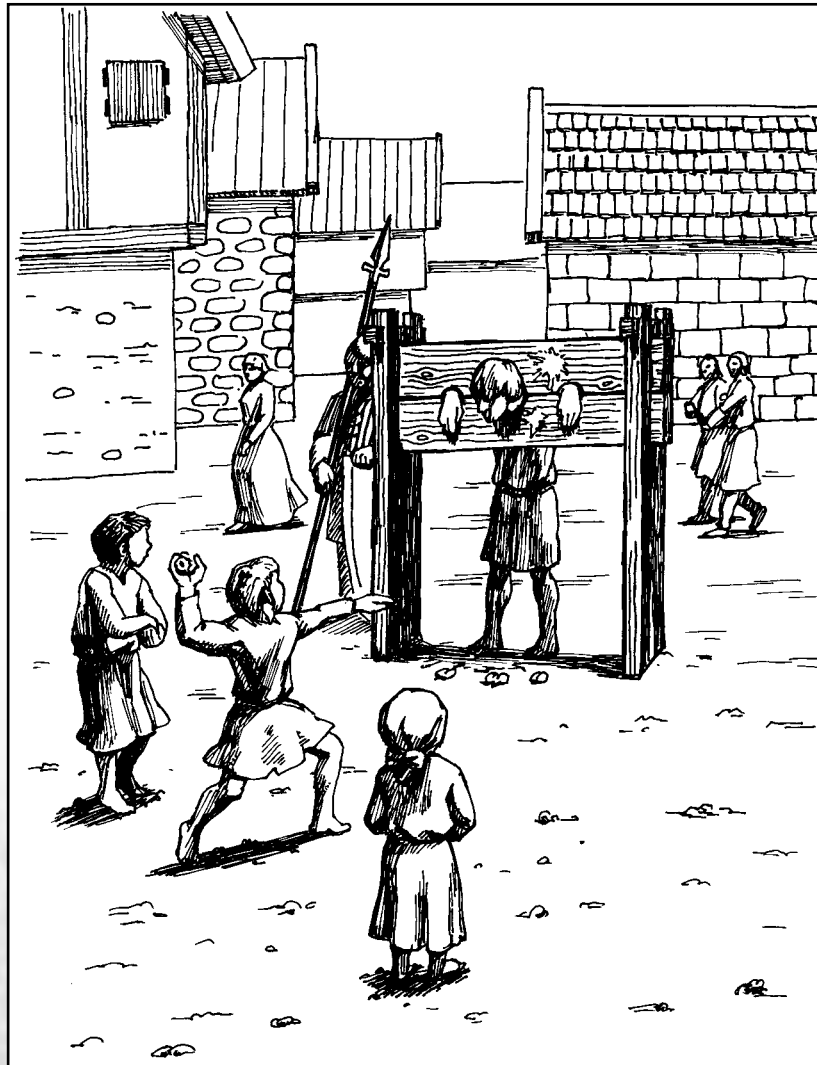
There are three kinds of Trial by Ordeal during the time of Merrie England: Robyn Hode – Trial by Water, Trial by Fire, and Trial by Combat.

- Trial by Water consists of being thrown into a body of water that has been blessed by a priest, or being strapped into a chair and ducked under water for

several minutes, with guilt being determined by either floating, in the former, or surviving in the latter case. This is often used in cases of witchcraft, and also in cases of thievery and murder.

- Trial by Fire involves the holding of a red-hot piece of iron for three paces, then having the wounds examined after three days. If the wounds have started to heal or have completely healed then God has intervened and the person is innocent. The wounds of the guilty have festered, or have not started to heal.
- Trial by Combat involves fighting to prove one's innocence. Normally, combat is between accuser and accused, but quite often, the accuser or accused can nominate a champion to fight in their place. Guilt is determined by losing the contest, as God is said to assist the innocent party.

In 1215, the Pope issues a Papal Bull that forbade the clergy from participating in Trials by Ordeal, unfortunately just too late for Merrie England.



Methods of Punishment

- **Scold's Bridle** – Actually used later on, this is a staple of medieval punishment and has a place in Merrie England. The Scold's Bridle consists of an iron muzzle or cage with a bar that is held between the jaws over the tongue and is used as a punishment for gossiping or scolding women.
- **Ducking Stool** – A long beam with a chair on the end, a Ducking Stool is used to punish scolding women and those who have committed minor sexual offences, such as the bearing of an illegitimate child, or prostitution. A woman, or occasionally a man, is strapped into the chair and then repeatedly ducked beneath the waters of a local stream or river.
- **Pillory** – Consisting of two boards placed around the neck and wrists, a pillory holds an offender in place standing bent over in a public place, often for days. While in a pillory, the offender is often further punished by being pelted with rubbish, beaten and left exposed to the elements, which is occasionally fatal.
- **Stocks** – Considered less brutal than the pillory, the stocks consist of two boards placed around the ankles, and meant that a miscreant is forced to endure public humiliation for a period of time. Some people locked in the stocks actually die of exhaustion, heatstroke or exposure.
- **Beating** – Many crimes are punished with public floggings. The monastic Rules often use beatings, floggings or self-flagellation as punishments or ways to purge sin. Children and wives are routinely beaten in the household.
- **Incarceration** – Some crimes are punished by incarceration, or imprisonment. Occasionally where a suspect has to be held while a special court makes its rounds and appears nearby the, suspect is incarcerated for a period. Such incarcerations are often in town gaols or in castle or town towers, rarely in subterranean dungeons, and often in squalid conditions. However, nobles are often incarcerated for many years in relatively good accommodation. Queen Eleanor herself was incarcerated by her husband, Henry II, for supporting Richard in a rebellion, for example.
- **Torture** – The deliberate inflicting of pain, normally in order to extract information, torture is regularly used in Merrie England. Various forms of torture are used, but all would be covered by the Revolution D100 skill Craft [Torture]. Some members of the clergy are torturers, as torture is an accepted tool of the Inquisition, started during the Cathar Crusade.
- **Mutilation** – Blinding, castration and the removal of

hands are relatively common forms of punishment. Many hostages and noblemen are blinded and castrated. The moneyers of England were all summoned to Winchester and had their right hands and testicles removed on the orders of Henry II, after they had issued substandard coinage. Women have their noses or ears cut off, to make them less attractive. Thieves often have their left hands removed.

- **Execution** – Serious crimes have execution as a sentence. Execution is normally carried out by hanging at the gibbet, usually at a crossroads or on a hill. However, there are other means of execution used in not-so Merrie England. Heretics are tied to a stake and burned alive. Poisoners are sometimes boiled alive in a cauldron. Nobles are normally beheaded rather than being hanged. Those who have tried to kill the King are Quartered, their limbs tied to horses which are then forced to gallop away in opposite directions, tearing them limb from limb.

Medieval Warfare

Although England is a peaceful place, certainly compared to the times before and afterwards, warfare is common and brutal. Henry II's sons fight him in his lands in France, mighty lords quarrel and clash. Barons rebel against their kings. Knights fight in the Crusades. The Kings of England and France are forever at war. Scotland, Wales and Ireland rebel. All this requires warfare.

Combatants

There are many different types of combatant in medieval warfare, from the simple peasant with a billhook to the fully armoured knight on a Destrier. All have their position and all are useful in battle.

- **Heavy Cavalry** – Made up of knights and gentlemen, the heavy cavalry is a force to be reckoned with. Grouped into battles, heavy cavalry is deployed in a charge, where the force begins to move at a steady trot until close to the enemy lines and then charging with lances, punching through infantry or cavalry forces. When deployed against other cavalry, the results can be devastating and bloody, not for nothing are the French heavy cavalry known as the Butchers, as their main tactic is the killing of enemy horses. The armies of Europe use heavy cavalry far more than the Saracens or Moors, although they do have their own knights they are not always used in the same way.
- **Light Cavalry** – Used as skirmishers, scouts and flankers, the light cavalry is not as devastating as heavy cavalry but has its part to play in medieval warfare. Scouts range ahead of the main body of the army, checking the land

ahead, foraging and determining the enemy's position. Skirmishers harry enemy forces with missile fire, pinning them down or forcing them to chase after the skirmishers, only to disappear or draw the enemy into an ambush. Flankers protect the flanks of their own armies from attack or are used to attack the flanks of opposing enemies. Many of the light cavalry are armed with missile weapons. Hungarian cavalry use nomad bows, as do the Saracens and Moors, Italians and Germans use crossbows, Spanish Jinites use javelins and English Curroures use spears and javelins, being able to quickly dismount and fight on foot.

- **Men at Arms** – Trained professional soldiers, men at arms are the elite of the fighting infantry. They serve their liege lord and fight at his behest, travelling with him when called on by his lord of king. Men at arms are generally well equipped, with full chain armour and carrying shield, sword, mace and dagger. Men at arms are generally deployed as a fighting force, used to punch holes in infantry on rough ground or to follow up a cavalry charge and to widen the gaps caused by the cavalry.
- **Pikemen** – Used by the Scots, the Flemish and Swiss, Pikemen can be very effective when facing a heavy cavalry charge, as their long pikes can be used to kill the attackers' horses before their lances strike home. Pikemen are also armed with daggers and swords, allowing them to kill unhorsed knights with ease.
- **Crossbowman** – Arranged in large masses, crossbowmen are the staple missile infantry of medieval armies at the time of Merrie England. Each is armed with a crossbow and a number of bolts and each fires at a mass of enemy forces. Crossbowmen are used in sieges, both defensively, firing from cover in castles, and offensively, covering the defensive walls with a curtain of death.
- **Longbowman** – At the time of Merrie England, longbowmen are not that common, certainly not as common as crossbowmen. The Welsh use longbows, but not in the same formations as they would later be used.
- **Bowmen** – Some bowmen are used in armies at this time, but they generally use the Self Bow and are used against infantry. Saracens and Moors have bowmen who use composite bows and are very effective. Turks also use composite bows, but they are too far away to impact Merrie England. Bowmen are generally used in the same way as crossbowmen.
- **Common Soldiers** – Unlike men at arms, the common soldiers are not well trained nor are they well equipped. However, they do serve a purpose in battle. Soldiers can be used to reinforce weak areas, to attack other infantry and to unhorse and kill or capture knights. Many soldiers are armed with billhooks or pole arms, specifically designed to pull a knight from horseback, allowing others to jump on him and capture him or to poke a dagger through his visor and kill him quickly.

Fortifications and Sieges

Merrie England and Europe in general, is dotted with fortifications ranging from mighty castles to fortified abbeys and walled towns. Some of these fortifications are designed to repel bandit attacks and not armies, whereas others are designed to hold off an army for weeks or months at a time. Many castles are defended by a castellan, often the wife of the lord of the castle who has trained in tactics and can take care of her castle until her husband returns.

Fortifications

Defensive walls, moats, tunnels, high crags and other physical defences make a town, city or castle difficult to take. Such fortifications give a Fortification rating which acts as a bonus to the Resolution Points for the defending force, and a Defence which that acts as a skill when used in a contest.

ARROW SLIT – Small slits in an external wall, often in the shape of a cross, normally with an alcove behind, these allow bowmen or crossbowmen to fire out at attackers without exposing themselves to return fire.

BAILEY – A fortified enclosure, a bailey is surrounded by walls and provides an open area within the castle. Most baileys have wooden structures within, where people can work while protected by walls, that often include barracks, stables, smithies, workshops and storerooms.



BATTLEMENT – A parapet atop a wall, with gaps, in the parapet allowing for arrows to be fired onto attackers, battlements often have arrow slits built in them to provide protection for archers. Battlements are very strong defences, so much so that a licence to crenellate needs to be obtained to convert a wall into a battlement.

CURTAIN WALL – A section of wall between two towers, this provides a line of defence, with various defensive structures built within. Attackers must break through, climb over or tunnel under a curtain wall to break inside a castle.

DITCH – A ditch usually surrounds a wall and often has a shallow slope away from the wall and a steep slope near the wall, to make it harder for attackers to climb out. The shallow slope often has wooden spikes embedded within, to make retreating difficult. Impressive ditches can be several times deeper than the height of a man and can be full of pits and traps, to further slow attackers.

DRAWBRIDGE – A hinged wooden bridge that could be raised and lowered using a windlass connected to chains or ropes. A drawbridge normally crosses a ditch or moat, allowing entry to the castle, but can be raised, thus preventing entry and creating an extra door to provide extra protection.

GATE – An entrance to a castle, with walls on either side, gates can be a simple passageway or more complicated structures, designed to slow down attackers. Gates often have towers on either side, to make the passageway longer, murder holes above and arrow slits on either side, to allow the attackers to be killed and a portcullis at either end, to stop the attackers getting in and out.

KEEP – A fortified tower, inside a bailey, the keep is often the last point of defence, almost a castle within a castle. In dangerous area, the lord's family would live permanently in the keep, but they usually live in the bailey and retreat to the keep in times of danger.

MACHIOLATION – Holes set in a protruding section of wall, these can be used to drop oil, pitch, sewage and other substances on the attackers below.

MOAT – Essentially a flooded ditch, a moat is normally wide and deep, protecting a section of wall or perhaps encircling a castle. Moats are designed to stop siege engines from approaching a castle and to make it difficult for attackers to cross while wearing armour. Defenders can fire down on attackers stranded at the side of a moat or who try to cross using boats. Moats also defend against mines, forcing the miners to dig deeper to avoid being flooded.

MURDER HOLE – A hole in the ceiling of a gateway or passageway, murder holes allow the defenders to rain missile fire or drop boiling oil on the attackers below.

PALISADE – A series of wooden stakes, hammered into the ground, to make a fence or wall, palisades are often placed on the top of ramparts or beside ditches to make it harder for attackers to cross. Palisades are normally short-term defences and usually get replaced by stonewalls, but can be used to bolster fortifications.

PARAPET – An extension to a wall, essentially a wall on top of a wall, this provides a barrier to attackers, making it difficult for them to get onto the wall, and helps defenders push them off with height advantage. A parapet normally gives attackers a Penalty and defenders a Bonus in combat.

PORTCULLIS – A heavy gate, dropped from the ceiling, made of wood, iron or both, with slats allowing defenders to fire through, a portcullis is a difficult obstacle to overcome. Most portcullises have a heavy winch that pulls chains or ropes, allowing the portcullis to be quickly raised or lowered, cutting the ropes creates a permanent obstacle that is very hard to lift.

FORTIFICATION	TECHNOLOGICAL RATING MODIFIER	
	EUROPEAN	SARACEN
ARROW SLIT	1	1
BAILEY	3	3
BATTLEMENT	2	2
CURTAIN WALL	3	3
DITCH	1	1
DRAWBRIDGE	1	1
GATE	3	2
KEEP	3	3
MACHIOLATION	3	2
MOAT	1	1
MURDER HOLE	2	2
PALISADE	1	1
PARAPET	2	2
PORTCULLIS	3	2
RAMPART	1	1
TALUS	3	2
WALL TOWER	3	2

RAMPART – An earthen bank, often on the far side of a ditch, a rampart makes it harder for attackers to cross and allows defenders to fire on attackers, or to attack with height advantage. A rampart normally gives attackers a Penalty and defenders a Bonus in combat.

TALUS – A steep stone slope, normally at the foot of a wall, this has the effect of preventing siege ladders, siege towers, and battering rams from being used against the walls.

WALL TOWER – Square or circular towers strategically positioned around a castle, wall towers provide strength to the wall and allow defenders to fire along the wall at attackers below. Towers often protect the corners of castles, providing a reinforced structure and allowing defensive fire.

The table on page 83 shows the relative Technological Ratings of the various fortifications. During the Crusades there was an arms race, as the Crusaders and Saracens competed to design the best castles. The techniques developed quickly spread around the medieval world, allowing most areas to catch up fairly quickly.

Castles

Designed with defence in mind, a castle can also be used for offensive action. A small force of knights can sally forth from a castle and attack a baggage train or harry an army, so it is important to take a castle. For this reason, castles are often dotted along an invasion route, forcing the attacking army to attack and besiege each castle before moving on to the next.

Sieges

Where a castle or town does not immediately surrender and cannot be left to its own devices, it must be besieged. Such an act is not without risk as it ties up an army for several days, weeks or even months, causing logistical and morale problems and increasing the chances of disease in the ranks.

Sieges can be long-winded, drawn out affairs, often resulting in stalemates or the withdrawal of the besieging army. Many sieges are completed by default, with the defenders or attackers being starved out, ravaged by disease or simply too exhausted to continue. The political situation may change and this could cause the surrender of a town. The offering of generous terms for surrender might persuade an otherwise recalcitrant lord to open the gates to allow the inhabitants the chance to leave rather than being raped and murdered.

In game terms, a siege is a Mass Combat between the attacking army and the defending army. The Games Master should allocate Resolution Pools as normal, but should give the defending force a bonus to the Resolution Points due to

the fortifications. Any Fortifications may be damaged, by the use of siege engines or mines, in which case those attacks should be directed at the Fortifications themselves, reducing their RP bonus.

Bombardment

High walls mean that defenders can hold out for a long time, sitting out a siege until reinforcements appear. The besieging force often tries to weaken those fortifications using siege engines. A victory by attacking siege engines against the Fortification's Defence, causes a 1d6 loss to the Fortifications RPs. Defenders may attempt to seal the damage up by rebuilding, potentially restoring 1d6 RPs.

At the time of Merrie England there are no gunpowder weapons, so cannons are not available. However, Saracens and Moors do have access to pitch and naphtha weapons and these effectively double the effect of the bombardments, causing 2d6 RPs.

Bombardment can also affect the morale of a defending force. Throwing in the mutilated bodies of prisoners can terrify or enrage defenders. Throwing diseased corpses can cause disease outbreaks amongst the defenders. Throwing in poisoned food can cause sickness and death amongst starving defenders.

Siege Engines

Armies in Merrie England have access to a number of siege weapons.

- **Ballista** – Effectively a very large crossbow on a fixed stand, the ballista can be used to fire a single projectile over long distances. Some armies use them to fire against a castle's door, with a chain attached, so teams of oxen can be harnessed to pull down the door.
- **Battering Ram** – A large log, normally tipped with an iron point, carried on a covered wheeled frame, a Battering Ram is used to knock a hole in fortifications, either a weakened wall or a castle door.
- **Onager** – A low-powered catapult, normally used for throwing stones covered in pitch at castle walls, the Onager is descended from its Roman equivalent. It could be loaded with many small projectiles to be used against an army rather than against fortifications.
- **Mangonel** – A more powerful catapult than the Onager, the Mangonel can be used to throw heavy stones at a castle's walls, to damage the fortifications, or to throw objects over the walls to damage the castle or town within.
- **Petard** – Used by Saracens, this metal case is filled with naphtha and carried to a wall or gate, with a fuse. The naphtha catches fire and burns, weakening or burning

through the fortifications. Some petards have a layer of oil that explodes, covering the gate with more burning material.

- **Siege Ladder** – A long ladder, often on wheels, this is designed to be moved to near a wall and then pushed against the wall, allowing soldiers to climb the ladder and cross over the walls. Ladders without wheels are carried by soldiers and pushed against a wall, and then the soldiers climb up. Soldiers pull ladders with wheels, but with other soldiers already on the ladder, thus reducing the time it takes to climb the ladder.
- **Siege Tower** – A tower on wheels, this allows attackers to reach a castle's walls and climb up, protected from arrows, attacking the walls by crossing a gangplank, dropped on the top of the wall. Most siege towers are made of wood and covered with hide, but some are covered in sheets of metal or wood, to provide more protection to the soldiers. Large siege towers could hold hundreds of soldiers.
- **Trebuchet** – Formed of a heavy counterweight attached to an arm, the counterweight is dropped, causing the arm to flip and throw the contents of a sling over long distances. This catapult can be used to throw very heavy stones at fortifications or to throw objects over walls and into a castle or town. Larger trebuchets can throw heavier stones, with stones of over a tonne used in the Crusades.

WEAPON	TECHNOLOGICAL RATING MODIFIER	
	EUROPEAN	SARACEN
BALLISTA	1	1
BATTERING RAM	1	2
ONAGER	2	2
MANGONEL	3	3
PETARD	N/A	4
SIEGE LADDER	2	2
SIEGE TOWER	2	3
TREBUCHET	3	3

Mining

Sometimes the defences are too strong to break through be simply bombarding them. One course of action that can be taken is that of mining. A shaft is driven down a safe distance away from the walls and a tunnel is dug towards the walls. Depending on the walls themselves and the surrounding geology, the mine can end at the walls or can go beneath

the walls, undermining them. Once a mine has reached, or is beneath, a wall, it can be filled with oil and straw and set alight. This can cause the walls to be damaged or even breached, doing damage to the Fortification RPs with a victory of Craft [Mining] against Fortification's Defence.

Mines are dangerous for several reasons. They can undermine a wall, allowing it to be collapsed. They can access the cellars of a castle or city, allowing a force to enter through the mine and attack the city from within or to open the gates. They can weaken the land around a city, making it difficult to attack the besieging army. For these reasons, defending forces often set up counter-mines to oppose attacking mines. If this is the case, then Games Masters may wish to use Craft [Mining] as the skill used in the contest, rather than the Defence skill.

Armies use miners from their own countries, by and large. England has miners in Derbyshire and the surrounding Peaks, in the Forest of Dean, in the Pennines of Cumberland and in Cornwall. Wales has its own miners, Scotland uses the miners of Cumberland but Ireland has to use foreign miners, normally the Welsh or Cornish. The French have miners from the Languedoc. The Germans have miners from Thuringia and the Black Forest.

Logistics

An army marches on its stomach and this is as true in Merrie England as it is today. Armies have to be fed and this is normally achieved through the baggage train, foraging and plunder.

Baggage Trains

Medieval armies rely on the baggage train to provide much of their supplies. The baggage train is a number of carts, mules and packhorses, driven by professional carters and drivers and accompanied by many women and children, especially on campaigns. Many soldiers take wives or girlfriends along with them, for companionship and also to do jobs such as darning, foraging and cooking. Warhorses need grain to function well and baggage trains carry sacks of oats and grains just for the horses. They also carry salted beef, mutton and pork, flour and beer and wine. Baggage trains are slow and normally make up the rear of any army. These trains of carts and wagons are also susceptible to attack and normally have a rear-guard whose job it is to defend the baggage train.

Foraging

Most armies cannot carry enough food, and they must live off the land to some extent. This involves taking food from nearby farmers and towns. When in friendly lands, the local farmers and townsfolk are duty bound to help the armies and hand over the last of their food, however, soldiers often



have to search farms and towns for hidden food, causing resentment and hostility between soldiers and local folk. When in hostile lands, the situation is simpler; soldiers take food from the locals at sword point, often burning those farms and towns that do not assist them.

Some armies employ a scorched earth defence against invasion, where they take all the food from an area of land and often burn the fields to stop invading armies from foraging. This can be a devastating tactic as a starving army is weakened and is susceptible to disease. It can, however, also cause starvation and hardship amongst the local folk.

Plunder

One of the perks of being in an army is the chance to plunder. All armies have soldiers whose job it is to strip the fallen bodies of enemies and friends, taking their weapons and armour for use elsewhere. In this case, the adage “kill them and take their stuff” is well applied, as this is exactly what happens. Armies that have besieged a town or castle are often granted the right to plunder the town. This right means that they can take money, treasures and women and such a plundering often becomes an orgy of rape, pillage and murder, with even children, nuns and old maids savagely raped by soldier after soldier. Although the clergy and churches are immune, in theory, from plunder, this seldom acts as a barrier as relics and icons are highly sought after, churches and abbeys are well-known for their wealth, abbots, priests and bishops can be taken for ransom and nuns can be raped.

Rules of Engagement

Medieval warfare has its own rules of engagement and civilised armies generally stick to them. Most fighting is during the day, after breakfast. The two armies agree when to fight and when to stop fighting. Most battles end when one side has lost a certain amount of ground. Prisoners are normally taken and ransomed back. It is a rare battle indeed when quarter is not given, for this means the loss of ransoms.

Heralds

Heralds enforce the rules of engagement. They normally sit on the highest ground and observe the battle, set the rules of the battle, take counts of the fallen, record who has been ransomed and what the ransom was and generally administer the battle. Of course, this civilised and gentlemanly style of battle would not last and the role of the Heralds in battle tended to die away.

Ransoms

Warfare is expensive - it takes a lot to field a company of men at arms and to equip a knight. One way to recoup some of the cost is by the taking of ransoms. Every knight has a large ransom, a payment that will be made to free a captured knight. Sergeants and Men at Arms also have ransoms, but these are not as much as a knight. Some noblemen will even pay ransoms for captured common soldiers. Ransoms depend on the rank and wealth of the captured person. Richard the Lionheart is ransomed for 150,000 Marks.

Tactics

On the battlefield, the heavy cavalry charge is king. Knights in formation ride slowly as they approach the enemy lines then charge the massed infantry or cavalry, wreaking havoc as they ride through. Infantry normally follow up a charge, dispatching whichever soldiers are left behind. Crossbowmen are deployed in massed ranks, often with squires who reload while the crossbowman fires, both covered by another with a large shield. Occasionally, infantry are deployed behind spikes to counter the charge. Infantry are supplied with billhooks and pole arms with which to pull knights from their horses, ready to dispatch them or capture them for ransom.

PERSON	RANSOM	POUNDS
RICHARD I	150,000 MARKS	100,000
PRINCE	75,000 MARKS	50,000
DUKE	30,000 MARKS	20,000
EARL OR BARON	15,000 MARKS	10,000
KNIGHT	7,500 MARKS	5,000
BISHOP	1,500 MARKS	1,000
MAN AT ARMS	800 MARKS	533

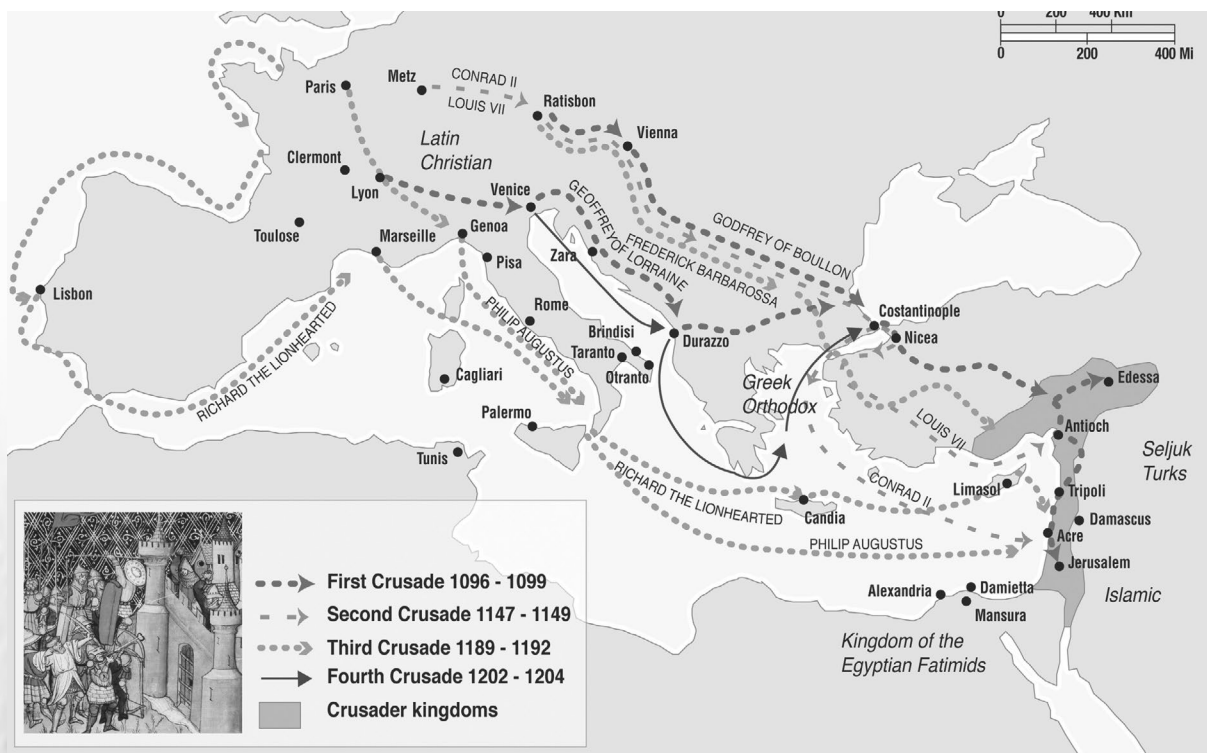
Saracens and Moors use light cavalry as skirmishers, harrying their opponents. Their heavy cavalry is as effective as their rivals, although they tend to have fewer knights. They use infantry armed with composite bows, scimitars and spears and can rain death down from the skies. Their siege engines use naphtha and pitch, serving to burn their opponents in battle.

Disease

Amongst the unhygienic conditions of sieges, disease is greatly feared. Cholera, Dysentery, Smallpox and Typhus are killers that can sweep through a besieging army or through the cramped ranks of the defenders. Medical knowledge is not great and many soldiers die untreated.

Armies are not averse to using a form of biological warfare amongst on their enemies. The corpses of infected individuals are sometimes cut up and catapulted into a town or castle in order to infect the inhabitants. Wells, cisterns and other water supplies are deliberately fouled to cause dysentery. Infected prisoners are released to infect a population. All is fair in love and war, as they say.

- **Conditions** – Many besieging armies, and indeed many besieged towns and castles, are affected by other factors. Starvation is a common problem as is poor hygiene. Dysentery, in particular, amongst an army results in liquid sewage covering a wide area as sick soldiers do not always have time to find a safe place to be ill, thus increasing the chances of being affected by a disease and also reducing the chances of recovering.
- **Epidemics** – Epidemics in sieges can be very deadly with the infection rates increasing the closer together the affected people are. An epidemic in a normal town might have Cholera with a Rating of 10%, but one in a town where everyone is packed into a small quarter might have Cholera 40% and one that is magically enhanced might even have Cholera 60%.
- **Hospitals** – Some armies have dedicated hospitals and medical staff. A patient lucky enough to be treated in a hospital does not suffer any penalty for Poor Hygiene because, although not hygienic by our standards, a hospital is clean enough to not incur any further penalties. Unless a hospital is dedicated to a particular healing Saint it gives no special bonus to the treatment of disease.



Religion and Magic



Religion and Magic do not play an important part in Merrie England: Robyn Hode, as the Robyn Hode legend is not one of witches, wizards or magic. However, the world of Merrie England: Robyn Hode does include religion and magic, so they are covered below.

The rules for Jewish, Christian and Islamic magic are a variant of the Divine Magic rules found in the core book. You can also use them as an alternative Divine Magic system in other settings, if you wish. All rules about Holiness and Piety (called Allegiance in the core rules) that are not superseded in this chapter remain in effect.

Traits and Stunts

Most magic in Merrie England: Robyn Hode is treated in the same way, with Traits used to describe the type of magic and Stunts used to describe the spells. Note that this is not the standard way Divine Magic is treated in the core rules.

Magical Skills and Traits

Each cult, sect, school or magical body that a character belongs to gives the character a trait that can be used to roll for activation of the spells taught by that organisation. As explained in the core rules, “casting” is often used as a synonym of “activating a spell”.

Each magical trait can be used with the Concentration skill and can be used to cast individual spells. Of course, the traits can also be used with other skills in a non-magical sense. So, Morris Dancing is a trait that allows the dancers to learn certain spells when performing festival dances. These spells are cast using the Concentration [Morris Dancing] skill, but the dances themselves use the Art [Morris Dancing] skill and the Knowledge [Morris Dancing] skill might be used to tease out some of the pagan background of the different dances.

Members of the major religions use Piety as a Motivation and have traits under that skill, so their spells (called Blessings) are related to the appropriate Piety Trait: a Christian might use Piety [Christianity] or Piety [Saint George] and a Muslim might use Piety [Jihad] while on a holy war.

Stunts and Spells

Each magical organisation teaches a small number of spells, which are treated as Stunts belonging to the trait appropriate to the organisation. The spells themselves can give explicit benefits, as described by the spell description, or can give narrative benefits for a specific situation. Players and Game Masters can discuss how a specific stunt can be used in a certain situation. This should be flexible and fluid, so as to provide a flowing way of using stunts.

So, Morris Dancers might learn the Bludgeon stunt from a club dance and the Bladesharp stunt from a sword dance. They would cast these spells using Concentration [Morris Dancing].

Unlike other Stunts, spells and blessings do not use up slots; only the main magic Trait occupies a slot. However, Holiness (see below) limits the number of blessings a character can know, as explained in the core rules.

Major Religions

There are three major religions at the time of Merrie England: Robyn Hode, Christianity, Islam and Judaism, of which Catholic Christianity is the most common in Merrie England, with Jews practising Judaism. Islam is a religion found in the south of Europe, in Asia and in Africa and is distant from the people of Merrie England, except when on a Crusade to the Holy Land.

People of the Book

The religions of Christianity, Islam and Judaism are connected in that they share a common heritage. In Merrie England: Robyn Hode, they are similar in how they gain and use magic, so they use slightly different rules to other polytheistic religions.

Simon the Simple – In order to illustrate the rules for People of the Book, we will use the example of Simon the Simple, a pious and devout man who leaves the path of Catholicism and strays into the realms of heresy.

Piety

The Piety score is used as a measure of how pious and worthy a character is. In game terms, Piety is a Motivation and can be used to learn or cast Blessings, cause Miracles or to resist

temptation and evil forces. Piety can be used in spiritual combat with pagan spirits. In Merrie England, Piety has the same role that Allegiance has in the core rules, and you can consider the two terms synonymous.

Feel free to phrase your Piety motivation with the colourful language suggested in the core rules for Motivations, if you wish. For instance, you could describe your character as an “Ardent devotee of St. John the Baptist 33%” or a “Zealous follower of the Prophet’s Teachings 33%” rather than just marking his Piety as 33%.

Traits

Each sect, cult, school, saint or method to holiness has an associated Trait that can be used with the Piety skill to cast blessings. A character might have many different traits, each of which might have one or more stunts. So, a Christian character might have Piety [Catholic Church, Saint George, Sacred Texts], a Jewish character might have Piety [Kabbalah, Sacred Texts] and a Muslim character might have Piety [Hashashin, Mysticism, Sacred Texts].

Cantrips

In Merrie England, monotheistic religions do not give access to Cantrips. People of the Book can only use Blessings as supernatural aid to their mundane abilities.

Blessings

A Blessing is a gift of knowledge that can be used to grant an effect. In game terms, a Blessing is a Stunt belonging to a Piety Trait. Blessings can be described in terms of spells, with a specified effect, or they can be more freeform and allow an unspecified narrative effect. The exact effects of Blessings, including their Might and Range of effect, depend on the Piety of the casting cleric, including any increases due to holy Relics (see below).

All other rules about casting and using blessings are the same as in the core rules, including the fact that a character does not need to roll Piety to cast the blessing in normal conditions. However, there is a small difference in the procedure used to recover Blessings after casting them. After a given amount of time, the character can attempt a Piety roll to regain use of the Blessing, in some cases not requiring a visit to a Holy Site. If the roll is failed, the character must follow the procedure for re-gaining the Blessing at a Holy Site that can grant it – which might be problematic if the Blessing was gained via a pilgrimage.

Holiness

People of the Book have a Holiness Rating, which allows the character to know a certain number of Blessings.

Holiness can be gained by the taking up of Vows, the performing of Pilgrimages or having a position of authority in the church. Performing good deeds may also increase Holiness, at the Games Master’s discretion.

Each point of Holiness allows a Blessing to be learned.

While Piety determines how often a character can invoke Blessings during an adventure, the number of Blessings a clergyman can know depends on his status within his church and on his adherence to the principles of his religion. This is expressed in game terms as Holiness.

Several factors affect a character’s Holiness.

- Each Vow taken increases Holiness by 1
- Performing a Pilgrimage increases Holiness, the amount of the increase depends on the pilgrimage being taken
- A character’s position in the Church can increase Holiness
- The possession of one or more Relics increases Holiness by 1
- The possession of one or more Icons increases Holiness by 1
- Each Vow broken or not kept reduces Holiness by 1
- Breaking a Pilgrimage, or committing a mortal sin on a Pilgrimage, negates the Holiness bonus gained from the Pilgrimage
- Leaving a Crusade negates the Holiness bonus gained by being on the Crusade
- Learning a Blessing through study of a sacred text gains 1 Holiness
- Learning a Blessing through mystical contemplation gains 1 Holiness



In order to emphasize good role-playing, we recommend that the Games Master limits the total Holiness a character can gain to his or her Piety skill divided by five, so that a clergyman who takes lots of Vows but has only a formal adherence to the principles of the Faith or is secretly an impious sinner is correctly penalized. Relics and Icons effectively increase a character's Piety, thus increasing the Holiness limit accordingly, another good reason for searching for these holy items.

However, the mere fact of being a Church leader, even if your character - like many historical clergymen - is hardly an icon of virtue, should be able to generate some Holiness. This is represented by the Vow of Lead Congregation that, unlike other vows, is not connected to a character's behaviour but to his or her rank in the Church hierarchy. We recommend that the Holiness provided by such a vow be granted freely even to an impious character, as it represents the faith of his flock, rather than his or her own. Please note that this also links the clergyman's ability to invoke Blessings to his ability to gain and keep the trust of his subjects, and can provide interesting opportunities in game: how will the good people of a town react to the fact that the PCs have exposed their bishop as a heretic? Will he lose his divine powers when they send legates to the Pope asking for his removal?

Different religions gain Holiness in different ways. Games Masters may, of course, decide to allow all religions access to all types of Holiness. A Major method is central to the sect's nature. A Minor method is incidental and not a core part of the sect's practices. If a method is not included under a religion, this does not mean that its followers cannot use that method, merely that it is uncommon. So, Sunni Muslims do not have Mysticism, but individual Sunnis can follow mystical methods to increase their own Holiness.

Vows

A Vow is a sacred promise made by the Adventurer in the eyes of God. It is not a thing to be trifled with, or a thing to be easily broken. Each Vow taken increases Holiness by one, unless the Vow is broken.

Vows, however, are not mere game artefacts and represent a strict discipline to which the Adventurer must adhere or difficult quests, usually, which he must accept to undertake. Only the most holy men can devote the totality of their minds and souls to Transcendence, whereas the common worshipper is usually limited to a fraction of his essence. Breaking a Vow results in immediate loss of Piety, equal to 1d6 per Holiness gained when taking the Vow, and a temporary or even, at the Games Master's option, permanent reduction of Holiness, normally equal to the Holiness gained when making the Vow. There is nothing to stop a holy man from breaking a Vow and then retaking the same Vow, except for the loss of Piety each time.

So, a Catholic Monk could take a Vow of Chastity and retake the Vow each time he breaks it, he still retains the Holiness from the Vow but loses 1d6 Piety for breaking the Vow. He does not lose 1d6 Piety each time he has sex, because breaking a Vow once or a hundred times has the same effect, but if he then retakes the Vow and breaks it again then he loses a further 1d6 Piety.

The following table shows the main vows characters can take, the Holiness they provide and the clergyman positions usually allowing a character to take that kind of vow. Vows in *italics* are mandatory for clergymen of that rank or higher.

Those given rank and authority in the church gain Holiness by virtue of their position, as shown in the table below. Some Ranks allow Blessings to be regained without praying at a Holy Place, as the person themselves becomes a Holy Place.

WAYS OF INCREASING HOLINESS

RELIGION	MAJOR	MINOR
CATHOLIC CHRISTIANS	VOWS, PILGRIMAGES, RANK	RELICS, ICONS,
ORTHODOX CHRISTIANS	VOWS, ICONS, RANK	RELICS, PILGRIMAGES
CATHARS	SCRIPTURES, MYSTICISM, RANK	PILGRIMAGES
SUNNI MUSLIMS	SCRIPTURES, RANK	PILGRIMAGES
SHIA MUSLIMS	SCRIPTURES, PILGRIMAGES	RANK
SUFI MUSLIMS	MYSTICISM, PILGRIMAGES	SCRIPTURES
JEWS	SCRIPTURES, RANK	
KABBALISTIC JEWS	MYSTICISM, SCRIPTURES	RANK

Vows

VOW NAME	HOLINESS	TAKEN BY	EXPLANATION
CHASTITY, POVERTY, OBEDIENCE	3	MONK, NUN	THE STANDARD VOWS FOR MONKS AND NUNS, THEY ARE TAKEN ALL TOGETHER AND MAY INCLUDE MORE RESTRICTIONS PRESCRIBED BY THE RULE OF ONE'S ORDER.
CELIBACY	1	PRIEST	FORBIDS MARRIAGE, NOT CASUAL SEX (WHICH IS NEVERTHELESS REGARDED AS FORNICATION). A MONK WHO BECOMES A PRIEST CANNOT TAKE THIS VOW.
RITUAL FASTING	1	ALL	SHOULD BE PRACTISED AT LEAST ONCE PER WEEK, AND HAVE SOME INFLUENCE ON THE CHARACTER (MAKE STAMINA ROLLS DIFFICULT)
BECOME A HERMIT	1	ALL	HIDING ONESELF AWAY FROM THE WORLD FOR RELIGIOUS CONTEMPLATION.
TEND TO THE SICK	1	MONK, NUN	TREAT THE WOUNDED AND SICK, NO MATTER WHO THEY ARE OR WHAT THEIR AILMENTS ARE
MORTIFICATION OF THE FLESH	1	ALL	CAUSING PAIN TO ONESELF ON A REGULAR BASIS, FOR EXAMPLE SELF-FLAGELLATION, IMMERSION IN COLD WATER OR DRINKING PURGATIVES. EACH TYPE GAINS ONE POINT OF HOLINESS, BUT MUST BE REGULARLY RENEWED FOR THE BONUS TO CONTINUE.
MUTILATION OF THE FLESH	1	ALL	'AND IF THY RIGHT EYE OFFEND THEE, PLUCK IT OUT, AND CAST IT FROM THEE: FOR IT IS PROFITABLE FOR . THEE THAT ONE OF THY MEMBERS SHOULD PERISH, AND. NOTAND. NOT THAT THY WHOLE BODY SHOULD BE CAST INTO HELL.' SOME ASCETICS MUTILATE THEMSELVES TO PREVENT SIN, PLUCKING OUT EYES, REMOVING HANDS OR SELF-CASTRATION TO ENFORCE CELIBACY. EACH ACT GAINS 1 HOLINESS, IF IT IS PERFORMED IN A HOLY MANNER TO PREVENT SIN.
LEAD CONGREGATION	VARIES	PRIOR, ABBOT, MASTER, DEACON, PRIEST, BISHOP, PATRIARCH, POPE	SEETHE SECONDARY TABLE BELOW. THIS VOW CANNOT BE BROKEN, AS IT REPRESENTS THE CHARACTER'S HIERARCHICAL POSITION IN THE CHURCH. HOWEVER, THE CHARACTER CAN BE REMOVED FROM OFFICE OR EXCOMMUNICATED, WHICH HAS THE SAME EFFECT OF BREAKING THE VOW.
PILGRIMAGE	1	ALL	AN ADVENTURER GAINS THE HOLINESS BENEFIT WHILE ON THE PILGRIMAGE AND ON THE SUCCESSFUL COMPLETION OF THE PILGRIMAGE.
PILGRIMAGE TO HOLY LAND	2	ALL	VISITING THE HOLY SEPULCHRE.
CRUSADE	3	ALL	DECLARING A CRUSADE AGAINST THE INFIDELS (NOT NECESSARILY MUSLIMS) OR PROMISING TO FIGHT IN IT. THIS BONUS IS TEMPORARY AND ENDS WITH THE CRUSADE.
PERMANENT CRUSADE	1	TEMPLAR	GARRISONING A LAND THAT IS CONSTANTLY AT WAR WITH THE INFIDELS. THIS VOW IS SUBSUMED IN THE CRUSADE VOW IF A FULL CRUSADE IS DECLARED.
THE HAJJ	3	MUSLIM	PILGRIMAGE TO MECCA IS ONE OF THE FUNDAMENTAL DUTIES OF MUSLIMS
JIHAD	3	ALL	SWEARING TO FIGHT THE HOLY WAR AGAINST THE INFIDELS. THIS BONUS IS TEMPORARY AND ENDS WITH THE JIHAD.

Effects of Clerical Rank

RANK	HOLINESS	REGAINING BLESSINGS
LAY MEMBER, MONK	0	—
DEACON, PRIOR, Prioress	1	—
PRIEST, MASTER	2	NO HOLY SITE REQUIRED, NEED HOLY SITE AFTER FAILURE
ABBOT, ABBESS, GRAND MASTER	3	NO HOLY SITE REQUIRED, NEED HOLY SITE AFTER FAILURE
BISHOP	4	NO HOLY SITE REQUIRED
ARCHBISHOP	5	NO HOLY SITE REQUIRED
POPE	6	NO HOLY SITE REQUIRED

Simon the Simple has a vision of St Patrick and decides to become a hermit, so retires to an island in a lake. He gains a reputation as a healer and takes the Tend to the Sick Vow. Now, he has 2 Holiness due to his two Vows. Patrick himself hears of Simon's virtues and visits him in a dream, ordaining him a Priest. Now, Simon has a Holiness of 5, 3 from being a priest and 2 from his Vows. He finds an illness he cannot treat, so goes on a Pilgrimage to the Sacred Thorn Bush, where he learns how to cure the illness. His Pilgrimage is worth 1 Holiness, giving him 6 Holiness in total. Simon can learn 6 Blessings.

Although St Patrick himself has ordained Simon a priest, the Catholic Church does not acknowledge this. As a hermit, he has a ministry and a congregation, but this is not an official position. If church officials found out about this then they could prosecute him on charges of heresy. Simon has to be careful about what he does.

Relics

The remains of saints, or holy items once owned by Saints and holy people, each Relic has a Piety and Holiness of its own, which is added to the Piety and Holiness of any Christian who wields the Relic.

Some relics allow Adventurers to sacrifice for unique Divine Blessings not normally granted. These are normally held in churches or monasteries and are closely guarded. Learning and regaining these blessings involves travelling to the relic itself and praying before it. Some people do this as part of pilgrimages; whilst others decide to take up residence near to the relic's resting place and remain close to its holy aura.

A Relic counts as a holy place for the purpose of regaining Blessings, as shown in the table below.

TYPE OF RELIC	PIETY	HOLINESS
MORTAL REMAINS OF A SAINT	+5%	+0
ITEM OF MYTHICAL IMPORTANCE	+10%	+1
SAINT OF LOCAL RENOWN (ST. ALBAN)	+5%	+1
SAINT OF NATIONAL RENOWN (ST. PATRICK)	+10%	+1
SAINT OF GLOBAL RENOWN (ST. DAMIEN)	+15%	+2
MAJOR SAINT (ST. PETER)	+20%	+2

Thus the Robe of St. Alban would grant a Piety bonus of +5% (local renown 5%), holding the Bones of St. Peter would give +25% (mortal remains 5%, Major Saint 20%) due to their holiness and renown.

Simon the Simple is a priest who has gained the Little Finger of Saint Alban. He has a Piety of 36% and the Finger has a Piety of 20%, so his Piety effectively becomes 56% while wearing the relic, raising his chance of performing a miracle. Simon's Holiness is increased by 1, to 7.

RELIQUARIES

Normally, only one relic works at a time, so having multiple relics has little extra effect. However, by putting the Relics into a Reliquary, the owner of the Reliquary can combine the Relics' powers, to gain a bonus to Piety equal to the sum of each Relic's Piety and a bonus to Holiness equal to the sum of the individual Relics' Holiness.

Simon the Simple puts the Little Finger of St Alban with the Ring of Joseph of Arimathea into a small casket made from the Thorn Tree at Glastonbury, blessing it as he does. Simon now gets a bonus to Piety of 20% from the finger and 10% from the Ring, giving him a boost of +30 to Piety and increasing his Holiness by +2 to 8.

DARK RELICS

Some relics are associated with cruelty, suffering and evil. Normally, these are the instruments used to martyr saints, or items important to the mythology of the saints. Although these are full relics and provide the standard bonuses, they also carry some of the darkness with them and bring bad luck, misfortune or curses to those who possess them. Such bad luck or misfortune is at the Games Master's discretion, but should relate to the dark relic in question.

Sample dark relics include the nails used in the crucifixion of Christ or the saints, the sword used to kill martyrs, the pieces of silver given to Judas Iscariot for betraying Christ and the poisoned sword used to kill Caliph Ali.

Icons

Icons are holy images painted by a very pious artist, usually a monk. The artistic representation of a Saint, if pictured with this specific purpose, can transfer part of the painter's faith into the heart of the beholder. Icons are the objects of a special veneration in the Orthodox Church, where they usually replace relics. Such is the affection that Eastern Christians show to icons that some Byzantine Emperors decided to prohibit and destroy them, thus generating the religious movement called Iconoclasm, which was later declared a heresy.

In order to create an item, a holy person with the Icons trait must spend several weeks in meditation while painting (generally one week per each full ten percentiles he has in his Piety skill), possibly fasting and remaining silent. When the painting is ready, the painter must make his Art [Icon] roll. If the roll is a simple success, the icon is just a good work of holy

art, although it might still have a minor detrimental effect on evil creatures like devils or vampires. If the roll is an Advantage then the Icon provides a Piety bonus equal to one tenth of the painter's Piety.

As icons can be less convenient to carry than some small relics, most Orthodox monks will have to travel to a church or sanctuary in order to benefit from their presence. Nevertheless, small wooden icons may exist that are easy to carry around in a bag or pouch.

Icons are more common amongst Orthodox Christians, although Catholic Christians sometimes use icons. Jews and Muslims rarely use icons and Cathars never use them.

Miracles

People of the Book may call on God for a miracle, even if they have no Holiness or Blessings. The call must be just and pure, miracles are not granted just because an Adventurer wants something to happen. The Adventurer needs to roll an Advantage on a Piety roll to gain a miracle, with the result decided by the Games Master or Player as appropriate. Miracles may be the equivalent of a Blessing not known, a miraculous act, such as the doors of a prison opening, divine aid in the form of an angel appearing or even, in rare cases, the healing or resurrection of the dead.

Players should not call for miracles all of the time, as this would devalue them. Living Saints tend to be able to cause more miracles, but this is a factor of their high Piety rather than their position.



Saints

Saints are those very holy people who have either been officially given the title of Saint by the Church or who have had miracles performed in their name and have been venerated by people without official recognition. Saints are intercessors and act as go-betweens between men and God. They carry prayers to God and ask for miracles. Some Saints require certain rules for their worshippers, others ask for very little.

The Saints are venerated by devout worshippers, although they are rarely organised into specific cults. Many Churches have smaller chapels dedicated to individual saints. In game terms, worshippers gain [Saint] as a Trait and may add the Saint's Blessings as stunts belonging to the Trait. Blessings can be regained through prayer at chapels and churches dedicated to the Saint from which the Blessing comes.

Each Saint grants one or more Blessings to worshippers. These Blessings are normally linked to the miracles performed by the Saint in life or to the miracles attributed to the Saint in death.

Saints are common among Catholic and Orthodox Christians, but Shias and Sufis also venerate Saints.

PATRON SAINTS

Many organisations have Patron Saints, in other words a Saint who has a specific interest in the organisation concerned. Members of such organisations may gain magic from their Patron Saint as if they were members of the Saint's cult. Characters can also choose a Patron Saint, as a result of some miraculous deed. Those who devote themselves to a Patron Saint in such a way gain the Patron Saint as a trait and can undertake a pilgrimage to a chapel containing one of his Relics, or a Holy Site where he performed a miracle. Completing such a pilgrimage will enable the worshipper the chance to pray for one of the Saint's Blessings.

LOCAL SAINTS

Some holy people are venerated locally as Saints, but are not officially recognised by the Church. These are sometimes just holy people or martyrs who performed miracles, but sometimes represent the followers of older ways or of heretical teachings. A local Saint can provide Blessings in the same way as an acknowledged Saint, but their shrines and churches are not widespread. Some churchmen may accuse a devotee of a local Saint of heresy.

Saint Patrick ordained Simon the Simple a priest in a vision. After several years, Simon decides to follow Saint Patrick and takes him as his Patron Saint. He gains the [Saint Patrick] trait and can learn one of the Blessings that Saint Patrick grants. However, taking Saint Patrick as a patron Saint does not increase his Holiness, nor does it give him extra Blessings.

Blessings from the Scriptures

Jews, Muslims and minor sects such as the Waldensians and Cathars can learn unique Blessings from studying Holy Scriptures instead of taking Vows or using Relics and Icons.

An Adventurer would take a [Sacred Text] trait, representing how much knowledge of that text the Adventurer has. Learning a Blessing from a Holy Scripture requires the sage to study the texts for a long time. Studying the Scriptures is a Downtime Activity and generally takes weeks or months of study. He then attempts a Knowledge roll, an Advantage means the priest or sage has found a unique Blessing in the text and gains 1 Holiness and knowledge of the Blessing as a stunt beneath the trait. Gaining a Blessing in this way costs one Improvement Point.

The particular Blessing gained could be chosen by the player from a list, or decided by the Games Master. Some characters study a particular scripture in order to gain a particular Blessing, others read the scriptures and stumble on the sacred knowledge by accident.

Abraham the Good spends much of his time studying the Torah. After studying and praying, he rolls his Knowledge [Sacred Texts] skill and rolls 21, an Advantage, so gains +1 Holiness and gains a new Blessing, Infallible [Wisdom], from reading about the life of Solomon.

Simon the Simple finds an ancient scroll containing a chapter from the Gospel of Mary Magdalene, one of the secret gospels and highly heretical. Being a good priest, he reads the scroll so that he can denounce it and hand it to his priest, but is intrigued by its content. After several weeks of study, Simon rolls his Knowledge [Sacred Texts] skill and rolls 43, an Advantage, so gains +1 Holiness and gains a new Blessing, Wash Away Sin, a stunt belonging to his Sacred Text trait, under his Piety. Although Simon is a holy man, he now knows a Blessing that is heretical and runs the risk of being declared a heretic for openly using this new Blessing.

Mysticism

Many religious practices have an element of mysticism, the study of the divine through experience, intuition, instinct or insight. Sufi Islam, Shia Islam, Kabbalistic Judaism and Catharism all have elements of mysticism.

In game terms, a mystic gains a Mysticism trait that connects the mystic to the divine.

Example of Holy Scriptures

- ♦ Christians might have Old Testament, New Testament, Apocrypha, Life of [Saint] or Teachings of the Church
- ♦ Jews might have Torah, or Talmud
- ♦ Islamic Sages might have Koran, Hadiths, Sunnah and Sirah

The Torah is the Old Testament, the Talmud are Commentaries on Sacred Texts, Hadith are Commentaries on Sacred Texts, Sunnah are the Ways and Deeds of Mohammed and the Sirah covers the life of Mohammed.

Games Masters may prefer to simply have a generic Sacred Texts Trait rather than having multiple variants, but the mechanism for learning Blessings from the Scriptures is the same.

Mystics may use their Mysticism trait to gain specific Blessings through the contemplation of the divine, gaining a Blessing and Holiness in the same way as when studying sacred text. Mystical Contemplation is a Downtime Activity and generally takes weeks or months to gain any benefits. Gaining a Blessing in this way costs one Improvement Point.

Mystics can use their Mysticism trait to gain miraculous aid, in the same way as using Piety, using their Piety to augment their chances of success.

Some say that a mystic who uses his magical powers has fallen from the way and is a failed mystic. That may well be true. However, in Merrie England we make no distinction between a mystic and a failed mystic and leave theologians to discuss the difference.

Simon the Simple is a priest, a hermit and a healer, who spends much of his time reading ancient scrolls and contemplating the divine. His years alone in the wilderness have given him a mystical bent and he takes the Mysticism trait. He rolls his Piety [Mysticism] and rolls 31, an Advantage, so gains +1 Holiness, to 9, and gains a new Blessing, Absorb Sin, a stunt belonging to the Mysticism trait. He is now extremely heretical, believing himself a Priest and having Blessings of Wash Away Sin and Absorb Sin.

Pilgrimage

During the period of Merrie England, pilgrimages are very important. Pilgrims travel to many different holy sites and pray at the churches and shrines along the way. Doing so increases their Piety, forgives their sins and blesses and heals them. Many sites have become important pilgrimage destinations and their monks have grown rich on the proceeds.

PILGRIMAGE SITES

The major Christian pilgrimage destinations at the time are: Jerusalem, Rome, Thomas Beckett's Shrine in Canterbury, St Olaf's tomb in Nidros, Norway, and St James' tomb in Compostella, northern Spain. The major Muslim pilgrimage destinations are Mecca, in Arabia, and the tombs of the martyrs in the Middle East.

The main pilgrimage Sites in England and Wales are:

1. Walsingham – The site of a vision of Mary, this was one of the most important sites in England
2. The Shrine of Thomas Beckett at Canterbury Cathedral – After Thomas was martyred, miracles were recorded at his tomb and he was made a saint, his tomb became the most important pilgrimage site in England
3. Glastonbury – Joseph of Arimathea settled here soon after the death of Christ and the tree of thorns and nearby church are important sites for pilgrims
4. Lindisfarne – The tomb of St Cuthbert is the destination of many pilgrimages for those hoping for miracles
5. St Albans – The relics of St Alban were found following a vision and moved to the monastery here in 1177 and many pilgrimages come to the first Saint of England
6. York – Edward the Confessor's shrine is the resting place of the English Saint-King and the site of many a miracle
7. Holywell – In North Wales, the site of St Winefride's Well is a major source of healing

Rome has Seven Pilgrim Churches, at which pilgrims can obtain Indulgences:

- San Giovanni in Laterano
- San Pietro in Vaticano
- San Paolo Outside the Walls
- Santa Maria Maggiore
- San Lorenzo Outside the Walls
- Santa Croce in Gerusalemme
- San Sebastiano Outside the Walls

These four pilgrimages are reckoned to be Great Pilgrimages and are ranked the most important:

1. Tomb of the Apostles (Rome)
2. Tomb of Santiago de Compostella (Spain)
3. Relics of the Three Kings (Cologne)
4. St Thomas Beckett (Canterbury)

PILGRIMAGE ROUTES

Most pilgrims travel along well-established routes, allowing a semblance of safety and the chance to visit many pilgrimage sites along the way. The most common of these wind through Europe to the tomb of St James in Compostella.

- Aix-la-Chapelle - Amiem - Paris - Tours - Puente la Reina - Burgoa - Leon Logroño - Astorga - Compostella
- Vezelay - Puente la Reina - Burgoa - Leon Logroño - Astorga - Compostella
- Einseideln - Geneve - Puente la Reina - Burgoa - Leon Logroño - Astorga - Compostella
- Arles - Saint Gilles - Toulouse - Puente la Reina - Burgoa - Leon Logroño - Astorga - Compostella
- Seville - Merida - Cacerres - Palsencia - Slamanca - Zamora - Astorga - Compostella
- Arles - Turin - Parma - Lucques - Rome

REASONS FOR A PILGRIMAGE

The main reasons for undergoing a pilgrimage are for Penance, Blessing and Healing.

A sinner who has confessed can be made to go on a pilgrimage as penance for his sin. Completion of the pilgrimage means that the sin is wiped clean.

Sometimes a pilgrim feels the need of a blessing, perhaps to bless an endeavour or to work a miracle. Blessings are sometimes the result of a pilgrimage.

Some pilgrimage sites are known for their healing abilities. Holywell in Wales can cure all manner of illnesses, for example.



THE PILGRIM

A pilgrim has certain obligations before he even begin a pilgrimage. Pilgrims must clear their debts, settle arguments, apologise to anyone whom they had offended and have to make a vow before a priest that he will complete the pilgrimage or die trying. Failure to do so often brought excommunication. Only once these acts had been completed can the pilgrim don his uniform.

Pilgrims tend to wear a common uniform to add to their holiness and identify themselves, helping them on their pilgrimage. The uniform usually consisted of the following:

- Broad-brimmed hat - to cover the head and for protection from the elements
- Mantelet - a long cloak that doubled as a sleeping bag or blanket
- Scrip - a soft pouch made of leather that contained whatever money the pilgrim had and any letters or documents necessary for the pilgrimage
- Sclavein - a long tunic, often blessed by a priest before the pilgrim had set off
- Staff - made of strong wood with a metal tip, this was invaluable as both a walking aid and also a means of defending the pilgrim against attackers en route.

Custom means that pilgrims are entitled to free food and a roof over their heads. The Church takes in pilgrims at monasteries but there are often too many to cater for, so hospices have been built between them. On some pilgrimage routes, these hospices are merely a day's walk apart, offering shelter all along the way.

Special laws allow pilgrims free passage across borders and through lands, but this does not always guarantee safety. Bandits prey on pilgrims, even though the penalties for doing so are severe. Many hide along the route, ambushing lone pilgrims or those who journey in small parties. Others disguise themselves as pilgrims and befriend others, walking with them, before robbing them in the wilds.

Pilgrimage sites sell badges that pilgrims can take home with them to prove they had reached the holy destination. Many also produce pamphlets stating the miracles that had happened at their sites and advertising services provided. Many pilgrims have guides that map the pilgrimage routes and detail the best places to stay.

GAME EFFECTS

Pilgrimages are, in themselves, excellent ways of developing characters, introducing plotlines and imparting a medieval flavour to a Merrie England game. But those who complete a pilgrimage should be provided with benefits for the great efforts they have undertaken.

PILGRIMAGE TYPE

BONUS TO PIETY

WITHIN ENGLAND	+1D6%
TO MAINLAND EUROPE	+2D6%
TO THE HOLY LANDS	+3D6%
COMPLETED ONE OF THE GREATER PILGRIMAGES	+1D10%
COMPLETED ALL OF THE GREATER PILGRIMAGES	+1D10%

A bonus to Piety should be given, depending on the length and difficulty of the journey. The following table assumes the pilgrimage starts within Merrie England.

The character gains the Pilgrimage as a trait. After increases have been factored in, the character should then roll against his current Piety. If he rolls an advantage he may gain two benefits from the following list. A success allows one benefit. A failure gains no benefits and a fumble causes the pilgrim to be cursed.

- Learn a Blessing associated with the Holy Site
- Be fully healed of all injuries and diseases, save for missing limbs
- Be purged of a sin (regaining any Piety that was lost due to committing the sin)
- Remove a divine curse
- Learn a Special Ability
- Request a miracle (such as curing my family back home, prove my innocence, etc.)

If the character had previously vowed to make the pilgrimage, then his Holiness can increase by the appropriate amount for the Vow.

Simon the Simple has been using his Absorb Sin and Wash Away Sin to absolve the many sinners he meets, but his Absorb Sin has left him full of sin that cannot be absolved through confession, as by doing so he will reveal himself as a heretic. He travels on a pilgrimage to Canterbury to the shrine of Thomas Beckett, in the hope of removing the sins that he has gained. He walks barefoot across Merrie England, only eating bread and water, until he reaches the shrine of Thomas Beckett. Praying for forgiveness, he rolls 10, an Advantage, meaning he is cleansed of the sins that he has absorbed and revealing that he is free to continue to absorb and wash away sin. He also gains a 1d6 increase in Piety.

Conversion

Conversion is the process of renouncing one's own faith and taking up another. This normally works with Pagans, Jews and Muslims becoming Christians, but it can equally well work the other way around, especially if marrying somebody of another faith. Christians are sometimes forced to become Muslims if their land is conquered by the Moors, and the process is reversed if the land is reconquered by Christian princes, as happened in the Reconquista.

For most common folk, conversion makes little difference, save for any social stigma of changing their religion. When a clergyman converts to another faith, he must take the appropriate Vows for his new religion. This may mean that for a considerable period of time, he will remain more knowledgeable at invoking Blessings from his previous denomination.

The clergyman does not automatically lose access to the Blessings from his former faith, as long as the two religions remain compatible (for instance, Orthodox and Catholic Christianity) and the character keeps his Vows. Dual worship of this kind, if discovered, is considered heresy, and punishable according to the tenets of whichever faith discovered the crime. Usually this means death.

Those using Holy Scriptures may retain the blessings they have gained from the Books they have studied. Some scholars may try and incorporate this knowledge in their new faith, but this is dangerous and may also be considered heresy. For example, a Jewish Sect may gain specialist spells from study of the Torah, but a scholar with the Torah trait who converts to Catholic Christianity may retain his knowledge of the Torah and hence be able to derive those spells from the Old Testament.

Mystics may still be able to use their mystical Blessings and Holiness, especially if their mystical experience can be shared with the new religion. For example, a Kabbalist Jew might be able to retain his mystical abilities after converting to Islam and experiencing the same mystical insight from visiting the Third Heaven and realising that it contains the same doorway to hell as the Jewish Third Heaven.

Heretics have beliefs that are not orthodox and are often forced to convert to an orthodox faith. Where the heretic belongs to a particular heretical organisation or follows a well-known heresy, this is fairly easy to spot. So, a Cathar might be forced to convert to Catholicism if he is found practising his beliefs. However, some individuals may have stumbled into heresy through their own studies and experiences. In these cases, they might be converted back to Catholicism and forced to recant their heretical beliefs. This means that they lose the heretical Blessings but retain the Piety and Holiness gained from such study.

Sanctuary

Those accused of crimes may claim Sanctuary in a church or an abbey. This usually involves entering the church, ringing a bell, sitting on a certain chair, holding a certain ring or doorknocker, or touching the high altar and claiming Sanctuary. The criminal has to confess his sins, surrender his weapons and put himself under the command of the priest or abbot.

Some churches possess a sanctuary area marked by crosses and all a seeker has to do is to enter this area and claim sanctuary. Only twenty two churches have this right and these included those of Battle Abbey, Beverley, Colchester, Durham, Hexham, Norwich, Ripon, Wells, Winchester Cathedral, Westminster Abbey, and York Minster.

Claiming Sanctuary grants a forty-day period of reprieve, after which you must decide whether to surrender to the authorities and stand trial, or to confess your crime and be sent into exile, never to return without the permission of the King.

Those confessing crimes have to do so publically at the gates of the church. They must give all their wealth to the Church and their property to the Crown, after which the Coroner will direct them to a nearby port from which they must flee England. En-route to the port they carry a cross-staff and walk barefoot and bareheaded. While carrying the cross, they are under the protection of the church, and in theory, immune to prosecution or arrest. Anyone choosing exile that then returns without permission is liable to be excommunicated by the church and executed for returning illegally.

Those who refuse to make a choice are denied food and drink, until they're starved into making a choice.

It is the threat of excommunication that stops secular authorities from entering a church and taking a sanctuary claimant. As noted previously, the threat is severe, as excommunicates are severely limited in what they can and cannot do. Church leaders and priests are also very powerful figures in their own right, able to call on noble relations and higher ranks of clergymen, and hence not to be trifled with. This combination means that those who have claimed sanctuary are normally quite safe for the forty-day period.

In Merrie England: Robyn Hode, Sanctuary is a very useful tool for Adventurer outlaws. Any Adventurer who claims Sanctuary, when being chased by the Sherriff's men, gains a 40 day period in which to prove their innocence. Even if the Adventurer is guilty as charged, confession and exile allows them to escape alive. An exiled Adventurer who returns to England does so as an outlaw, but this is a perfect state to be in for Merrie England: Robyn Hode.

Folk Lore

In the time of Merrie England: Robyn Hode, England is a patchwork of folklore, superstitions and local beliefs, all of which can be used in a Revolution D100 setting.

In game terms, an adventurer may gain a particular Folk Lore as a trait and can learn stunts belonging to the trait.

Guardians

Deep within the heart of England can be found the forgotten remnants of older times, half-shadows of long-lost deities, heroes from another era, forces of nature or local spirits. Although not worshipped as deities in Christian England, these still have a little power and make this available to those who remember and honour them.

Guardians are those forgotten beings who had power in the past, but whose power has been broken by Christianity, or has simply faded away by being forgotten. Some see them as evil demonic powers, others as petty superstitions, others as bucolic fantasies invented by country bumpkins. However, for those people who have contacted the Guardians, they provide a small degree of magic.



Contacting Guardians

Some Guardians can be contacted through old shrines or holy places. Deep within the wildwood are many forgotten places, stone altars, carved stones buried in the ground, strangely twisted trees and ancient clearings or groves. The standing stones that dot the landscape can be used by those who know their secrets to contact guardians.

- **Family Secrets** – Sometimes, knowledge of a Guardian is passed down from father to son, or mother to daughter, speaking of the Guardian in hushed tones. These are family secrets that, if discovered, would probably mean the summary execution of the family as witches, warlocks or heretics. Such secrets generally stay within the family and are not revealed to outsiders. An Adventurer might know of such a secret, at the discretion of the Games Master.
- **The Chosen One** – Occasionally, a Guardian reveals itself to a chosen person. Maybe a seventh son of a seventh son, someone with six fingers on one hand, or just someone the Guardian takes a liking to. In any case, the Guardian will reveal itself in a dream, as a vision or in person, in material form.
- **Magical Rituals** – Some sorcerers, witches and warlocks have the knowledge to contact the powerful beings that once ruled the land. Given a special place, a ceremony and a sacrifice, they can contact a Guardian and force it to do their bidding.
- **Folklore** – Occasionally, Guardians can be contacted by performing a little deed in a certain place. Everyone in the area knows how to do this, but very few do. Those that try and succeed are known about, but nobody talks about them.

Gaining a Guardian

Once the Guardian has been contacted, it needs to be allied, in order for the Adventurer to gain benefits from the relationship.

Typically, the Adventurer swears to serve the Guardian, gaining the [Guardian] trait. This might be accompanied by a symbolic act to seal the deal, perhaps a sacrifice of an animal, a blood pact where the Adventurer cuts himself and feeds the Guardian with his blood, swearing an oath to the Guardian or performing a deed requested by the Guardian. In any case, once the deed is done, the Guardian is allied.

Benefits of a Guardian

Most Guardians are weak, having lost most of their power. This means that they cannot provide as much in the form of magical support as a deity can. However, they can often provide different magic to that commonly available. An adventurer sealed to a Guardian can learn spells as stunts belonging to the [Guardian] trait.

The Guardian trait can often be placed under different skills, depending on the particular Guardian. This means that the stunts gained from the Guardian would be under different skills. So, Herne the Hunter places his Stunts under the Survival skill and Guardian of Salmon falls grants his stunt under the Agility skill.

- **Cantrips** – Guardians usually provide one or two Cantrips, gained as stunts belonging to the Guardian's trait. Spells can be regained at places holy to the Guardian, but a Guardian often has only one holy place.
- **Guidance** – A Guardian can guide allied Adventurers by sending dreams or messengers. Such dreams might be vague warnings of harm or actual messages, where the Guardian appears to the Adventurers. Messengers may be anything from a robin that appears and leads the Adventurers back to a lost path, or a mad beggar who passes a garbled message to the Adventurers. Guardians can only offer guidance within their spheres of influence. So, a Guardian of a Holy Well might lead the Adventurers to somebody who needs healing; A Guardian of the Greenwood might tell the Adventurers of guards entering the forest; A Guardian of the Daughters of Alana might warn her descendants that someone is plotting to take their ancestral farm.
- **Protection** – Guardians can offer limited protection within their own sphere of influence. Such protection may take many forms. A Guardian of the Greenwood might send a great stag to fight beside the Adventurers; A Guardian of the Holy Well might send a Knight Templar to escort the Adventures; A Guardian of the Daughters of Alana might send a swarm of bees to attack those who seek to harm her descendants. Adventurers calling for such protection should roll their Concentration [Guardian] skill and would gain help if they roll an Advantage. The Guardian may, of course, send help without the Adventurer requesting, at the Games Master's discretion.
- **Stunts** – Guardians may offer stunts to allied Adventurers. These stunts are not spells but give the Adventurer special abilities. So, the Guardian of Salmon Falls might grant the Salmon Leap stunt under the [Jump] trait, allowing the Adventurer to jump superhuman distances when rolling the Agility [Jump] skill.
- **Salmon Leap [Salmon Falls Guardian]** – Can leap STR in feet vertically or STR in metres horizontally with a successful Agility [Salmon Falls] roll
- **Swim in Armour [Salmon Falls Guardian]** – The user does not receive any penalties due to swimming while wearing armour
- **Nine Herbs Charm [Healing]** – This gives a Support Bonus to any attempt to use Knowledge [Healing] to cure an illness or injury.
- **With Faerstice** – A charm to combat a stabbing pain, this is used with the application of a salve and calls on the powers of the Elves to cure the pain. This gives a Support Bonus to any attempt to use Knowledge [Healing] to cure a stabbing pain.
- **Cockle Bread** – A love charm, designed to attract men. A young woman can press dough against her private parts, then bake the dough in the shape formed and give it to the object of their affections. This gives the user a Support Bonus to the Communication [Seduction] skill when trying to attract a lover.
- **Open Door [Hand of Glory]** – The user can magically open locked doors on a successful Concentration [Hand of Glory] roll.
- **Corpse Light [Hand of Glory]** – The user can set alight one of the fingers of the Hand of Glory to provide a light that only he can see. This acts as a candle shining a light that nobody else can see.
- **Still as a Corpse [Hand of Glory]** – Placing a lit candle made from beeswax, sesame oil and fat from a hanged man in a Hand of Glory causes anyone to whom it is presented to become motionless on a successful Concentration [Hand of Glory] roll.

HERNE THE HUNTER

Herne the Hunter appears as a muscular man, dressed in deerskin and with an antlered head. He speaks with a rich, deep, echoing voice and is often swathed in mist. Herne wishes to protect the weak and defenceless, those ignored by other powers.

- **Contacting the Guardian** – Herne appears in dreams to those he wishes to protect. Occasionally, he possesses someone who wears stag antlers and speaks through that person.
- **Gaining the Guardian** – Anyone can accept Herne the Hunter as a guardian, by swearing to help Herne protect the weak, gaining the [Herne the Hunter] trait
- **Spells Taught** – Forest Movement
- **Guidance** – Dreams, Visions
- **Protection** – Any nearby followers of Herne the Hunter will come to help
- **Stunts** – Excellent Shot (You do not suffer from penalties when using a bow), Track Anything Anywhere (You do not suffer from Penalties when using Survival [Track])

Sample Guardians

Although Games Masters and Players are recommended to create Guardians together, here a few sample guardians that can be used in Merrie England: Robyn Hode.

- **Wash away Pain [Healing]** – A healer can use this to wash away the pain from a wound, as long as the healer mixes her tears with the water, this removes the pain of a wound for the time being, allowing the patient to operate without pain.

GREENWOOD JACK

The heart of the forest has a spirit and that spirit is called Greenwood Jack. He manifests as a playful young man, or child, with flowers and leaves in his hair. Greenwood Jack appears from bushes, or jumps out from behind a tree, and disappears as easily. He protects those who live in the Greenwood and punishes those who destroy the forest.

- **Contacting the Guardian** – Greenwood Jack appears to those who actively help the forest, as well as those who live within the forest boundaries. He offers to help anyone who would follow him.
- **Gaining the Guardian** – Those who swear to protect the forest can take Greenwood Jack as a guardian by always wearing something green, gaining the [Greenwood Jack] trait. If a follower ever destroys part of the forest, then that person will not be able to pass through the forest without getting lost.
- **Spells Taught** – Jack in the Green (The caster becomes a Jack in the Green for the duration of the spell)
- **Guidance** – Rustling leaves, small woodland beasts
- **Protection** – Woodland Beasts
- **Stunts** – Pass Through Forest (Removes Penalties for Movement when moving through a Forest)

GUARDIAN OF THE HOLY WELL

A beautiful, sorrowful young woman, the Guardian was drowned in a holy well by a man who sought to be her lover, but who she refused. She heals anyone who comes to her and offers protection to women against lustful men.

- **Contacting the Guardian** – Anyone who throws a coin into the Holy Well can contact the Guardian. Once contacted, she appears in dreams or visions as a beautiful, sorrowful young woman, dressed in a white robe.
- **Gaining the Guardian** – Those who dedicate the lives to healing others can gain her as a guardian, gaining the [Holy Well] trait.
- **Spells Taught** – Heal
- **Guidance** – Healers see the Guardian reflected in wells or pools of water
- **Protection** – Knight in Shining Armour
- **Stunts** – Wash away Pain [Healing]

ALANA

One of the early Saxon invaders, Alana had twelve daughters and no sons, but her daughters were attacked by raiding Britons and carried off into slavery. Alana went out and rescued them all, one by one, reuniting her family. She vowed to protect her daughters and their daughters and their daughters, until no female descendants survived.

- **Contacting the Guardian** – Any woman or girl who is descended along the female line, mother to daughter, from Alana, may be contacted by Alana.

- **Gaining the Guardian** – Any female descendant of Alana, whose descent has passed from mother to daughter, may gain Alana as a guardian, gaining the [Alana] trait.
- **Spells Taught** – Protection
- **Guidance** – In a time of trouble, or danger, she will see a flaxen-haired woman who whispers how to get out of trouble.
- **Protection** – Bee Swarm
- **Stunts** – Empathic Wound (Allows the user to use the [Alana] trait when healing any descendant of Alana, whether male or female)

HEREWARD THE WAKE

One of the heroes of legend who fought the Normans when they conquered England, Hereward the Wake is remembered by many Saxons of East Anglia and the East Midlands, especially by those of the Fenlands.

- **Contacting the Guardian** – Anyone wearing a talisman showing the image of Hereward the Wake may contact him.
- **Gaining the Guardian** – Anyone wearing a talisman showing the image of Hereward the Wake may gain the [Hereward the Wake] trait.
- **Spells Taught** – Fanaticism
- **Guidance** – Followers of Hereward the Wake making a Perception [Hereward the Wake] roll feel uneasy when within their WIL in metres of a Norman, even when the Norman is disguised
- **Protection** – A friendly warrior appears to help
- **Stunts** – Heroic Aura (People naturally follow the character, especially when fighting against Normans, this grants a Support Bonus when using the Communication [Hereward the Wake] skill)

GUARDIAN OF THE SALMON FALLS

An echo of the original inhabitants of Britain, the Guardian of the Salmon Falls appears as a great salmon, far larger than normal salmon, which can speak.

- **Contacting the Guardian** – The salmon appears to anyone bathing in the river above or below Salmon Falls, or anyone climbing around Salmon Falls.
- **Gaining the Guardian** – Anyone who jumps off Salmon Falls and survives can gain the [Salmon Falls] trait.
- **Spells Taught** – Skin of Life
- **Guidance** – Talking fish
- **Protection** – Followers can never drown in water, even if held underwater for long periods
- **Stunts** – Salmon Leap (Can leap STR in feet vertically or STR in metres horizontally with a successful Agility [Salmon Falls] roll), Swim in Armour (The user does not receive any penalties due to swimming while wearing armour)

Magic

Many people use magic, sometimes to ward off evil, sometimes to gain benefits, sometimes to cause harm to others. There are several types of magic that are common to the main religions of Merrie England and these are described below.

Amulets and Talismans

Many medieval people use and wear talismans, small magical objects that provide protection against evil.

An amulet or talisman provides a Support Bonus in a certain specific situation. So a talisman against being seduced would give a Bonus to Willpower or Piety when resisting the advances of a succubus. A talisman is effectively an enchantment of Improve [Trait] and is created as per the Enchantment rules in Revolution D100 (p177).

There are many ways to prepare talismans. Muslims, Jews and Christians write specific verses onto paper and put it in a locket. Sometimes verses or words from another sacred text are used, so a Muslim might use Hebrew symbols or a Christian might write in Aramaic. Many talismans do not contain sacred verses but are instead made from specific materials, perhaps a stone with a hole in it or a piece of coloured glass. Some talismans must be made in a certain way to have a desired effect, while others are more forgiving.

Simon the Simple finds an old medal with the face of Saint Brigit on one side and an inscription on the other. He knows that this is a Talisman that assists healing, so Simon gets a Support Bonus in any Healing Conflict attempted when holding the Talisman.

Evil Eye

Magicians with the Evil Eye trait may use their Concentration skill to bring misfortune on another person. Doing so is, of course, an evil act. The magician matches his Concentration [Evil Eye] skill against the opponent's Piety in a Conflict that follows the general procedure for ritual magic. The magician must overcome the victim's WIL with his or her own; with a victory meaning that the victim is cursed in some way. The type of curse depends on the relative power of the participants and on the intent; Games Masters should determine what effects the Evil Eye has.

All the major religions of Merrie England and many minor ones know the Evil Eye. It is a universal curse and is feared by all.

Folk Magic

Despite the monotheism of Islam, Judaism and Christianity and the forbidden nature of magic, there are some traditions left over from the past. Each area of the known world has its own tradition of old magic. Generally, such magic takes the form of Cantrips, and uses the [Folk Magic] trait to learn and cast spells, which are Stunts belonging to the trait. Games Masters and players may decide what magic is available in each area.

Some examples of Folk Magic include those practised by Morris Dancers, using the Morris Dancing trait, and Masons, using Freemasonry trait.

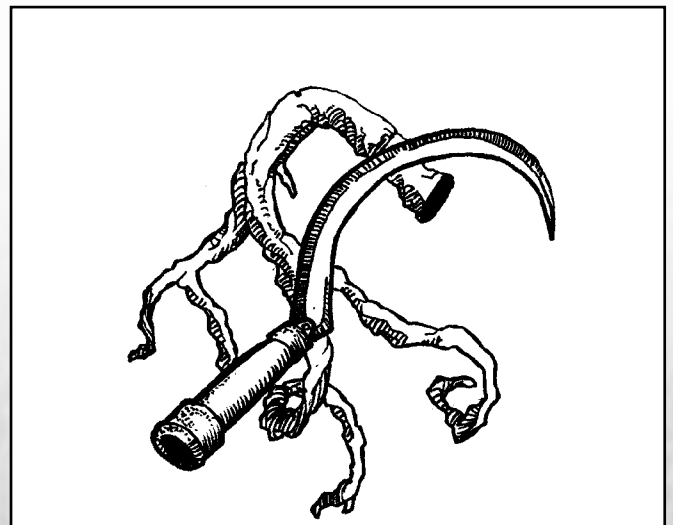
Folk Magic is frowned on by the major religions, but is still practised. Generally, clerics turn a blind eye to minor uses of Folk Magic but become far harsher when this magic threatens to become a religion or heresy in itself and then practitioners are stamped out with medieval ferocity.

Sorcery

Sorcery is the preserve of the Black Magician, the practitioner of forbidden and dark arts. Some sorcery is learnt from Djinn, other sorcery is learnt from teachers and other sorcerers, yet others are learnt from grimoires that have lain hidden for centuries. Sorcery uses the same rules as Arcane Magic described in the core rules. Games Masters and players must work together to determine which spells are available.

Special Magic

Each of the main religions of Merrie England has its own special magic. Muslims have Barakh and Sihr; Jews have Kefitzat Haderech. These are gained as traits and are described in the chapters covering those specific religions.



Religious Truth

Merrie England is a medieval setting with several monotheistic religions competing for influence alongside many more minor pagan religions, each of which has conflicting beliefs and principles. This is fine when a character only interacts with one religion, but what happens when religions clash? How is the Truth known then?

When religions clash, the powerful and pious of each religion meet in a series of contests. These contests can be as simple as a missionary preaching to the pagans or heathens or can be a complex series of Quests against the other religion. The participants engage in struggles, contests and magical duels, each pitting their own faith against the faith of their opponents. Some win and some lose, but the overall result is determined by the relative success of the two sides.

Such a clash rarely results in a complete victory. Rather, the challenging religion forces its Truth on the other in some way. So, Islam forced its idea of Heaven and Hell onto the Afterlife, dividing the original Afterlife even further, by challenging the Christian Faith.

Where can we see this in effect? Several Sufi Saints have become part of Hinduism and Sikhism, the result of a challenge between Islam and Hinduism, or Sikhism and Islam. The Jewish Kabbalists influence the philosophical thought of Christendom, influencing both Christian and Islamic ideas of the Afterlife. The pagan goddess Brigid became Saint Brigitte, which can be seen as a victory for her cult or for Christianity.

How does this affect a Merrie England game? If the Player Characters have the chance to influence other religions, they might want to instigate a clash of religions. Sometimes, NPCs will instigate such a clash, forcing Player Characters to act to defend their religion. Games Masters may play this out however they wish or may choose to ignore this completely. Merrie England does not provide special rules to simulate such a clash of religions and Games Masters are encouraged to devise their own rules as they see fit.

The Catholic Church

The coverage of Christianity here is purely for the Merrie England: Robyn Hode setting and should not be taken to be an actual interpretation of real-life Christianity. All religions covered in Merrie England: Robyn Hode are game constructs and should not be seen as an ethical judgement about actual real world religions. No offence is intended in describing the religions of Medieval Fantasy, nor should be taken.

Religious Troubles

In 1139, the Second Lateran Council forbade the clergy from being married or from having concubines. This wasn't the first time that relationships with the clergy had been banned, but was the latest in a series of pronouncements against clerical marriage or concubinage. As this was enforced it caused tension between those clergymen who followed the commands and those who wanted to hold on to their wives and lovers.

Later on Henry II wanted to be able to appoint his own bishops without being dictated to by the Pope. This caused tensions with the Pope and with his hitherto close friend and confidant, Thomas Beckett archbishop of Canterbury and Lord Chancellor. Ultimately the king rashly comments "Will no one rid me of this turbulent priest?" which leads to a murder performed in Canterbury Cathedral.

King John held all the concubines of priests as hostage and released them only when the priests paid a hefty ransom for them. Obviously, the priests preferred a warm woman by their sides at night than having wealth.

The Catholic Church is the dominant religious force in Merrie England. The Monasteries and Religious Orders are extremely wealthy, owning vast lands and controlling several trades, not least the wool trade. Throughout this period the Church struggles to impose its supremacy over the kings of England. There are Jews in England, but they normally play little part in the Robyn Hode legend, except where the Ivanhoe story meets Robyn Hode.

The Roman Catholic Church is not a monolithic organisation. It is formed of many different organisations, some formal and others very informal. In game terms, many of the different structures in the Roman Catholic Church can be described as being the equivalent of cults or sub-cults, which is no reflection on the different structures themselves, simply a terminology used within the game.

The Role of the Church

The Church is the prevailing power in Medieval Europe. Many Bishops and Archbishops are drawn from the nobility and treat their ecclesiastical domains as their own personal fiefdoms. Not only powerful, the Catholic Church is incredibly wealthy. Many noblemen take Holy Orders and donate their lands to the faith. In addition, the monasteries are full of workers who toil for little reward. These hard working estates produce wool, leather and other commodities that fill the Church's coffers. Not for nothing are the clergy portrayed as fat and slothful in the tales of Robyn Hode.

But despite their wealth and authority, the Church is viewed as morally bankrupt. The clergy of the time are not like those of today's Church. Many were forced to take Holy Orders when they were already married. Others take concubines or other comfort-women and thus celibacy is not regarded highly. Several attempts have been made to combat this trait, with the issue of Papal Bulls, and Archbishops touring the country preaching against concubinage.

Church and State

The Church and State often clash in Merrie England. Henry II wanted to appoint his own bishops and eventually caused the martyrdom of Thomas Beckett. King John was personally excommunicated and for several years England was under Indictment, meaning that only certain rites could be performed, people were buried in unhallowed ground, confessions were unheard. In retaliation, priests and other clergy were banished and their assets seized by the Crown.

What caused this unhappy situation? First of all, the Crown reserved the right to choose and approve all appointments of Bishops and Archbishops, something that allowed the Crown to take payment for such appointments and to favour the friends and relatives of the reigning King. Next, the Church was extremely wealthy and its wealth could be used as power bases for ambitious noblemen. Finally, the various Popes wanted to exercise their power over the monarchs of Europe and demonstrated their power by interfering in marriages, affairs of state, appointments of clergy and all manner of other matters.

With such diametrically opposed preconceptions of authority, it is unsurprising that the period became so turbulent. However, despite the best efforts of the kings of Merrie England, the Catholic Church maintained a stranglehold on some rights and privileges.

Excommunication

One of the strongest threats of the Church is that of excommunication. This is a purely secular power, which bans the excommunicated victim from attending church, receiving sacraments and holding ecclesiastical office. Although this seems of little consequence in today's society, such pronouncements required other Catholics to shun the excommunicated person, who would then lack both social and spiritual communion; a harsh punishment for someone of sincere piety.

Formal acts of public excommunication are performed in a ceremony where a bell is rung, the Book of Gospels is closed, and a candle snuffed out, wherefrom the phrase "to condemn with bell, book and candle" comes.

In game terms, since the excommunication of clergymen causes their loss of office and thereby removes the Holiness bonus gained by virtue of their rank in the church.

Sanctuary

Those accused of crimes may claim Sanctuary in a church or an abbey. This usually involves entering the church, ringing a bell, sitting on a certain chair, holding a certain ring or doorknocker, or touching the high altar and claiming Sanctuary. The criminal has to confess his sins, surrender his weapons and put himself under the command of the priest or abbot.

Some churches possess a sanctuary area marked by crosses and all a seeker has to do is to enter this area and claim sanctuary. Only twenty two churches have this right and these included those of Battle Abbey, Beverley, Colchester, Durham, Hexham, Norwich, Ripon, Wells, Winchester Cathedral, Westminster Abbey, and York Minster.

Claiming Sanctuary grants a forty-day period of reprieve, after which you must decide whether to surrender to the authorities and stand trial, or to confess your crime and be sent into exile, never to return without the permission of the King.

Those confessing crimes have to do so publically at the gates of the church. They must give all their wealth to the Church and their property to the Crown, after which the Coroner will direct them to a nearby port from which they must flee England. On the way to the port they carry a cross-staff and walk barefoot and bareheaded. While carrying the cross, they are under the protection of the church, and in theory, immune to prosecution or arrest. Anyone choosing exile that then returns without permission is liable to be excommunicated by the church and executed for returning illegally.

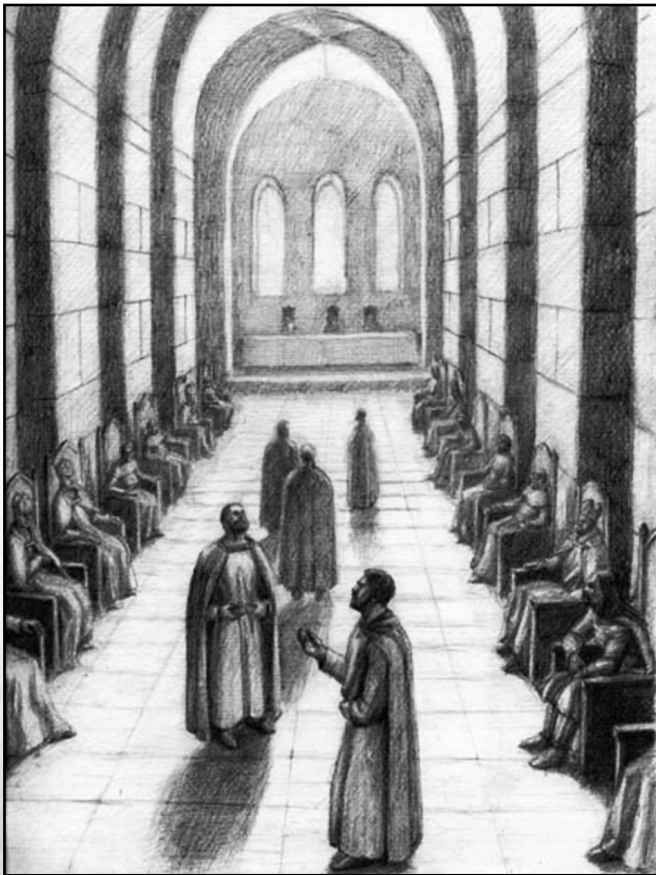
Those who refuse to make a choice are denied food and drink, until they're starved into making a choice.

It is the threat of excommunication that stops secular authorities from entering a church and taking a sanctuary claimant. As noted previously, the threat is severe, as excommunicates are severely limited in what they can and cannot do. Church leaders and priests are also very powerful figures in their own right, able to call on Noble relations and higher ranks of clergymen, and hence not to be trifled with. This combination means that those who have claimed sanctuary are normally quite safe for the forty-day period.

Hermits and Hermitages

Holy men and women have always sought solitude in order to be away from the sins and temptations of the normal world and to meditate and work towards goodness. Britain had a very strong hermit tradition, from the early church throughout the periods of the Celtic Church and the Roman Church and into the times of Merrie England.

The Fens and the Somerset Levels are traditional sites for hermits, as the seclusion of these wildernesses are contrasted by the bounty of fish and fowl available. Many of the Fenland Abbeys were built on the sites of hermit cells, for example Croyland Abbey is built on the site of St Gulthac's cell after a promise by Æthelbald, later king of Mercia, who St Gulthac prophesied would one day be king.



Other hermits live in caves in the hills and mountains. Wales and Cornwall were particularly popular in the Sixth Century and many Irish, Welsh and Breton hermits came here to become Saints venerated in their local areas. Many a wise man can be found living in caves in Merrie England, some are hermits and have a strong connection to the divine, others are simply madmen living away from civilisation.

- **Anchorites/Anchoresses** – Hermits who live in small cells attached to the sides of churches. Anchorites enter their cell and are bricked up by the attending bishop. They then live their lives in prayerful contemplation, with their meals provided by well wishers and their waste removed in a chamber pot. Anchorites never leave their cell and lead contemplative, silent lives, or that is the theory. In practice, however, they are more likely to be found gossiping with local men and women through the window, or squint, in their cell or becoming drunk on wine and beer.
- **Hermitage** – Strangely, an Hermitage is a monastery for many hermits who live together. This is not as odd as it seems, for each hermit lives in a small cell and spends time in quiet contemplation, eating and praying alone, but brought food and drink by a lay brother or sister, while remaining separate from the other hermits. This makes it easier to care for the hermit and makes for a safer life.
- **Tree-Trunks** – Many hermits live in hollowed out tree trunks. When trees are struck by lightning they often split and can be hollowed out by natural rot or by man. Such hollows are ideal cells for hermits and Simon Stock, later head of the Carmelites, is such a hermit alive at the time of Merrie England.

The Church in Merrie England

The Church in Merrie England: Robyn Hode is portrayed as being greedy, grasping and corrupt, and not without reason.

Monasteries, abbeys and nunneries are extremely powerful, as many lords and ladies give their lands away, to save their souls. Many more lords give their lands to the Church when they embark on the Crusades, either temporarily or on a permanent basis. Many abbots, abbesses, priors and prioresses are primarily administrators, keeping track of the land and wealth they own, some of these try to increase their lands and wealth at the expense of others.

Archbishops and Bishops are often appointed by virtue of their noble birth, or how much they are prepared to pay for the position. They treat their position as a step in climbing the social ladder and pay little regard to the belief or well-being of their congregations.

Priests and Deacons take payments for many things – burial inside a church, indulgences, blessings and healing. They

preach against fornication, but have female companions; they preach against gluttony but grow fat on the tithes of the peasants; they preach against drunkenness but drink of wine, mead and ale; they preach against paganism but take part in the blessing of the fields and of corn dollies. Many priests only have their position due to their links to the nobility and take full advantage of their connections.

Base Blessings

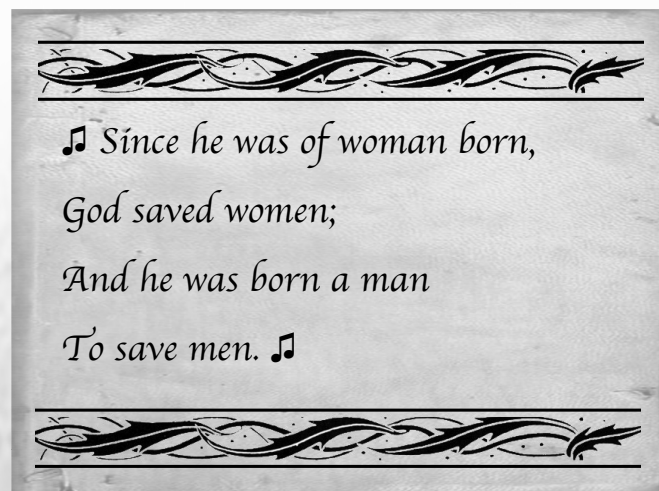
The following blessings are available to all Catholic worshippers with a high enough Piety score (or Rank in the Church): Consecrate, Dismiss Magic, Heal Wound, Soul Sight, Warding. Other Blessings are available through Saints, Holy Relics and Holy Places.

The Cults of the Saints

The Saints are venerated in Merrie England by devout worshippers, although they are rarely organised in specific cults. Many Churches have smaller chapels dedicated to individual saints. In game terms, worshippers may gain and recover Blessings at chapels and churches dedicated to the Saint from which the Blessing comes.

Saints are those very holy people who have either been officially given the title of Saint by the Church or who have had miracles performed in their name and have been venerated by people without official recognition. Saints are intercessors and act as go-betweens between men and God. They carry prayers to God and ask for miracles. Some Saints require certain rules for their worshippers, others ask for very little.

Each Saint grants one, or occasionally two, Blessings to followers. These Blessings are normally linked to the miracles performed by the Saint in life or to the miracles attributed to the Saint in death.



Patron Saints

Many organisations have Patron Saints, in other words a Saint who has a specific interest in the organisation concerned. Members of such organisations may gain magic from their Patron Saint as if they were members of the Saint's cult. Characters can also choose a Patron Saint, as a result of some miraculous deed. Those who devote themselves to a Patron Saint in such a way can undertake a pilgrimage to a chapel containing one of his Relics, or a Holy Site where he performed a miracle. Completing such a pilgrimage will enable the worshipper the chance to pray for one of the Saint's Blessings.

Sample Saints

SAINT AGATHA OF CARTHAGE

Having dedicated herself to virginity, Agatha rebuffed the advances of a Roman prefect and was sent to a brothel, where she refused to give up her virginity. Imprisoned and tortured, she had her breasts cut off and was healed by St Peter in a vision.

- **Patron:** Bell-makers, Bakers
- **Blessings:** Infallible Willpower, Quell Rapist

QUELL RAPIST

OVERCOME [WIL], INSTANT, TOUCH, TARGETS 1 PER HOLINESS

This removes the desire to rape from a rapist, while the caster is in sight or nearby. The caster must be in physical contact with the rapist and must overcome the rapist's WIL in a contest in order to succeed. The caster may add Holiness to the Resolution Points, as the most holy are the most likely to succeed. The rapist will lose all desire to rape, for the duration of the spell and may be reasoned with to let the victim go.

SAINT ALBAN

The Romans beheaded the first British martyr when he put on a priest's habit, allowing the priest to escape as he was himself captured.

- **Blessings:** Part Waters

PART WATERS

MIGHT #, RANGE #

This opens up a path in a body of water, 1 metre wide per point of Might, up to the range of the spell. The opened path remains in effect for the duration of the spell, at which point the waters will behave as normal. This can be used to cross a river or to reach the shore of a lake or sea.

SAINT ROBERT OF BURY

In 1181, a boy was murdered in Bury St Edmunds. Like Saint William of Norwich, his death was blamed on the Jews, leading to an attack on the Jewish community in 1190 leaving 57 dead and the eventual expulsion of Jews from Bury St Edmunds. Saint Robert's Resist magic only works on Jews.

- **Blessings:** Disappear, Resist Jewish Magic (Blocks 1 point of Might per 5% Piety of the casting cleric)

SAINT WILLIAM OF NORWICH

In 1144, a 12-year-old boy was murdered in Norwich. A group of Jews were arrested but could not be tried as they were under the King's jurisdiction. Soon afterwards, locals experienced a number of miracles near to where his body had been found and attributed them to William. Although William was never canonised, his martyr-cult continued for a couple of centuries.

- **Blessings:** Healing Touch of St. William, Grant Immunity to Pain

SAINT WILLIAM OF PERTH

Born in Perth, William was a baker and a holy servant of the Church. He is said to have given every tenth loaf to the poor and found an abandoned child at Mass who he raised as his own son. Together they set off to Canterbury on pilgrimage and reached Rochester where his adopted son led him to a dark alley and slit his throat in 1201. A mad woman found the body and put a garland of honeysuckle on his head and then on her own and her madness disappeared. She told the local monks and they buried him in Rochester Cathedral. Although he is canonised in 1256, the locals accept Saint William's cult and his shrine is the destination of pilgrims, particularly those seeking cures for madness.

- **Blessings:** Cure Madness, Smite with Confusion, Mass Confusion

SAINT WILLIAM OF YORK

Born the illegitimate son of a nobleman and Emma, King Stephen's half-sister, William's career in the Church was dogged by politics, due to his support of Stephen. He became Archbishop of York twice, having been deposed following arguments by St Bernard. Eventually, he was poisoned by his rivals in 1154 and became a martyr.

- **Blessings:** Healing Touch of St. William, Grant Immunity to Poison

SAINT MARY, QUEEN OF HEAVEN

Mary, as Queen of Heaven, is a favourite among Bishops and Kings.

Blood Libel

At the time of Merrie England, several children were cruelly murdered and their murders were blamed on Jews. It was claimed that Jewish Sorcerers used the murders in rituals. These were false accusations and the Jews were completely innocent of the alleged crimes.

However, the cults of the murdered boys are based on miracles and belief, so they can grant spells that give resistance to Jewish magic, even though Jews had no part in the murders.

- **Blessings:** Grant Grandeur

SAINT MARY THE VIRGIN, MOTHER OF GOD

The mother of Christ has a special place in the Catholic Church and is especially venerated in Merrie England.

- **Blessings:** Healing Touch of the Virgin, Cloak of St. Mary (Protection from Magic and Kinetic)

SAINT GEORGE THE DRAGON-SLAYER AND PATRON SAINT OF ENGLAND

A military Saint and a martyr, Saint George is popular amongst the military Orders and amongst Knights.

- **Blessings:** Shield of St. George, Holy Spear/Sword of St. George

SAINT MICHAEL THE ARCHANGEL

Saint Michael is venerated for casting down Satan. His churches are often found on hilltops and on the sites of earlier pagan temples.

- **Blessings:** [Greater] Shield of St. Michael (the greater version grants optional immunity to fire), Fiery Sword of St. Michael

SAINT THOMAS BECKETT

A martyr who struggled with his onetime friend Henry II, Thomas Beckett's shrine is the foremost pilgrimage site in England.

- **Blessings:** Dominate [Nightingale], Detect Lie

Friars, Monks and Nuns

Friars belong to religious orders that solely depend on the charity of others for their livelihood. The main order of friars active in Merrie England are the Carmelites, or White Friars, although they really only settle in England in the 1240s. The Dominicans, or Black Friars, are preachers founded in 1216. The Franciscans, or Grey Friars, are founded in 1209. The Trinitarians are founded in 1193 and worked to pay the ransom of Christian Captives, so were very busy in the times of the Robber Barons and Crusades. Friars do not hide themselves away from the world and are often well travelled. Although officially at the mercy of charity, Friars in the time of Merrie England are notoriously well fed and often like the pleasures of the flesh.

Monks belong to religious orders that hide themselves away in separate communities. There are many orders of Monks in Merrie England, as previously described. These are the Benedictines, Cistercians, Carthusians and the Cluniac orders.

Nuns are female monks, women who have taken monastic vows. They generally belong to the Benedictine and Cistercian orders and live in abbeys, cloistered away from the outside world, and especially from men. Many women became nuns following a divorce or love affair that ends badly. Some are forced to take the veil after their husbands or relatives committed some act of treason or became outlaws.

Abbeys are buildings containing members of a monastic order, led by an abbot or abbess. They are often large complexes of buildings, sometimes fortified and usually encompassing workshops, small farms and other means of supporting themselves. In the Benedictine and Cistercian abbeys, the rule of the abbot or abbess is Law and all the monks and nuns are sworn to absolute obedience.

Priories are smaller religious communities, led by a prior or prioress and normally serving a nearby abbey. Most priories are Simple Priories, which meant that the priory is a dependency of abbey. Conventual priories are independent and do not owe allegiance to an abbey.

Cluniac priories or abbeys can be found at Barnstaple, Castle Acre, Wenlock, Lewes (St Pancras Priory), Prittlewell (Essex), Lenton (Nottingham), Bermondsey, Thetford, Pontefract and Montacute. There were three nunneries, at Delapré Abbey (Northampton),

St Andrews Abbey (Northampton) and Arthington Priory. The three independent abbeys are at Reading, Faversham and Glastonbury.

ORDERS OF THE CHURCH

The Catholic Church has many servants who are organised into religious orders. These communities consist of laity and clergy working and worshipping together, and obeying the rules of the order. The main Catholic orders active in Merrie England are the Augustinians, Benedictines, Carthusians, Cistercians, Knights Hospitaller and Knights Templar.

All members of an order gain the [Specific Order] trait, so an Augustinian would gain the Augustine Order trait.

The clearest of the structures of the Roman Catholic Church are the monastic orders. These are collections of monks and nuns who live together, apart from the world, following rigid and severe rules to purify themselves and serve the greater people.

AUGUSTINIANS

The Augustinians are orders of friars and nuns who follow the Rule of St Augustine. Whilst the different Augustinian orders were consolidated into one Order in 1256, the individual orders existed well before then. Some Augustinian orders are comprised of hermits, others are mendicant friars and the remainder are enclosed or contemplative nuns. Members of the Augustinians can be friars, monks and nuns, abbots and abbesses and priors and prioresses.

- **Blessings** – Analyse Magic, Infallible Knowledge (works on any Knowledge Trait)
- **Dress** – Black woollen tunic with cape and hood (outside), black woollen tunic with scapula and cape (indoors)
- **Vows** – Chastity, Obedience, Poverty



BENEDICTINES

The Benedictines are an order of monks and nuns who follow the strict Rule of St Benedict. They swear to remain in the same monastery and obedience to their superiors. They are the most numerous of the monastic orders of Merrie England. Members of the Benedictines can be friars, monks and nuns, abbots and abbesses and priors and prioresses.

- **Blessing** – Infallible Craft (works on any Craft Trait), Invoke Haste
- **Dress** – Grey Cassock
- **Vows** – Chastity, Obedience, Poverty

CARMELITES

Founded in 1155 at Mount Carmel in the Holy Land, the Carmelites are a religious order dedicated to the Virgin Mary. The order is made up of friars, cloistered nuns and lay brothers and sisters. The friars and nuns are hermits, living isolated lives together. Although the Carmelites only come to England in 1240, they are present at Mount Carmel before that.

- **Blessing** – Infallible Willpower, Invoke Light
- **Dress** – Brown habit with cowl and white stripes, brown tunic and scapula
- **Vows** – Poverty, Toil, Silence and Abstinence

CARTHUSIANS

The Carthusian Monasteries, or Charterhouses, are Priors containing collections of hermits that live solitary and contemplative lives together. Henry II founds Witham Priory in Somerset in 1178, the first Charterhouse in England, as penance for the murder of Thomas Beckett. Members of the Carthusians can be monks and nuns, priors and prioresses. Charterhouses contain numerous small hermitages where a monk or nun lives alone, only joining the others for mass or for walks in the countryside where they are permitted to speak.

- **Blessing** – Infallible Willpower
- **Dress** – White Habit and cowl, Novices wear a black cloak over the white habit
- **Vows** – Chastity, Obedience, Poverty

CISTERCIANS

The Cistercians were reformed from the Benedictines and prize manual labour and austerity, although they are technological innovators and expert at selling their produce. They follow the Charter of Charity rather than a Rule. Cistercians wear white habits to differentiate themselves from the Benedictines. They have rivalries with the Benedictines and with the Cluniac Order, both of which are seen as being too soft and comfort loving. Members of the Cistercians can be friars, monks, abbots and priors.

- **Blessing** – Infallible Craft (works on any Craft Trait), Infallible Endurance
- **Dress** – White Habit
- **Vows** – Chastity, Obedience, Poverty

CLUNIAC ORDER

The Cluniac Order consists of many priories, each of which owes allegiance to the Abbot of Cluny, in Burgundy. Cluny was founded by a Duke of Aquitaine and the Cluniac priories found favour under the Angevin Kings and so spread across Merrie England. Cluniac Priors, Prioresses and Priests must travel to Cluny Abbey in France to be consecrated, thus keeping authority with the mother abbey. Cluniac monks devote themselves entirely to prayer, with the manual work being done by external workers. Although dedicated to poverty, the Cluniac houses had many decorations and ornaments of gold and silver, with chalices decorated with precious gems and monks eating roast chicken and cheese and drinking wine from their own vineyards. Members of the Cluniac Order can be monks, nuns, priors and prioresses.

- **Blessing** – Infallible Craft (works on any Craft Trait), Shield of Cluny (grants Shimmer and Resist Magic)
- **Dress** – Black Cassock and scapula, with a black cloak outdoors
- **Vows** – Chastity, Obedience, Poverty



GILBERTINES

Founded in 1130 by Saint Gilbert in Sempringham, Lincolnshire, the Gilbertine Order is unique in that it is a purely English Order and has both males and females living together, albeit in different buildings. Lay brothers are used to do the heavy manual work, especially working the fields, and lay sisters carry out daily chores, freeing the nuns to perform spiritual tasks.

- **Blessing** – Grant Immunity to Seduction (also stops all carnal temptations), Infallible Willpower
- **Dress** – Black Cassock, white hood and scapular
- **Vows** – Chastity, Obedience, Poverty

THE ORDER OF THE HOLY SEPULCHRE OF JERUSALEM

Founded in 1099, the Order of the Holy Sepulchre of Jerusalem is the oldest of the military orders and its members guard the Holy Sepulchre and other sacred sites of Jerusalem.

- **Blessing** – Berserker, Shield of the Holy Sepulchre, True Sword
- **Dress** – White cape with a red Jerusalem Cross
- **Vows** – Chastity, Obedience, Poverty



The Nun of Watton

The Gilbertine Order allows nuns and monks to live in the same buildings. Watton Abbey was founded in 1150 and was a mix of canons regular, lay brothers, nuns and lay sisters. A young woman joined the abbey soon after it was founded, struck up a friendship with one of the lay brothers and fell pregnant.

The nuns were outraged by this assault on their chastity. They threatened to beat the nun to death or flay her alive, but relented. Instead they dressed a monk in a nun's habit and persuaded him to complete an assignation with the offending brother. When he fell into their trap, the unfortunate brother was taken to the nuns where they forced the nun to castrate her lover.

Afterwards, the nun repented and was miraculously relieved of her pregnancy, then lived as a chaste nun until her death.



KNIGHTS HOSPITALLER

The Knights of St John of Jerusalem were founded to both guard and treat the sick of the Hospital in Jerusalem. Its members are split into four groups, Knights, Priests, Brothers and Donatists. Knights war against the Infidel and protect pilgrims. Priests provide spiritual guidance and support. Brothers care for and nurse the sick and, in times of war, serve as soldiers. Donatists provide manual labour and perform menial tasks.

Based at the hospital of St John the Baptist in Jerusalem, the Knights Hospitallers are an increasingly powerful military Order of knightly monks. In many parts of Outremer they outnumber and are more important than the Knights Templar. They have many castles and provide protection to pilgrims, riding out with caravans and making raids on bandits. They control some ports and have ships that take pilgrims to and from Outremer.

The Grand Master heads the order but is not always a knight. The Hospitallers divide their possessions into Priors, made up of Balliwicks that are in turn divided into Commanderies. Like the Templars, the Hospitallers receive lands and possessions as bequests by rich noblemen and are immune from paying tithes, making them rich, but not as rich as the Templars.

Being military orders, the Hospitallers and Templars have much in common, but are rivals in many ways. They both exist to protect pilgrims, hold lands and castles in Outremer have knightly members, and follow rigid rules. However, they are rivals in many ways. They both try to attract bequests from wealthy noblemen, need new knights to join them, raise tithes from pilgrims and fight the Infidels. Sometimes this is friendly rivalry, however it often turns into petty squabbling or, at times, outright hostility with Grand Masters actively working against each other. They are never at war, for their codes forbid them from fighting other Christians, but they can stand aside and refuse to assist each other. By the mid-12th Century it was almost impossible to get them to fight side by side in battle, except under extreme circumstances.

The Hospitals of the Hospitallers are generally clean and well run. This gives a +10% to any healing rolls whilst being treated at the Hospital.

- **Blessings** – Healing Touch of St John, Parry, Holy Blade of St John
- **Dress** – Knights wear a black surcoat with a white cross. In 1248, they change to a red surcoat with a white cross. Many wear the eight-pointed Cross of St John rather than the normal cruciform. Priests and Brothers wear a black cloak with a white cross. Donatists wear a black cloak with half a white cross.
- **Vows** – Chastity, Obedience, Poverty. Knights can also take the Permanent Crusade vow.

PROFESSIONS:

- **Knight Professions** – Knight, Knight Templar, Noble
- **Priest Professions** – Alchemist, Friar, Priest
- **Brother Professions** – Craftsman, Healer, Leech, Monk/Nun, Soldier
- **Donatist Professions** – Craftsman, Labourer, Sailor, Servant, Soldier

KNIGHTS TEMPLAR

The Poor Fellow-Soldiers of Christ and of the Temple of Solomon are also known as the Knights Templar, or simply Templars, and were founded to protect pilgrims travelling to the Holy Land. The Templars are a forbidding military order, whose noble members give their possessions and holdings to the order, making it very wealthy indeed. The Templars build castles, invent banking techniques, and allow credit notes to be carried and claimed in faraway places.

The Templars were granted immunity to taxes and tithes by the Pope and were given the right to take rents. They came up with the ingenious idea of charging rent on loans, adding the rent to the amount loaned. In this way, they became the most powerful banking and money lending organisation in the medieval world. Templar banking became so important that the Templars eventually acted as the King of France's Treasury, but that is in the future.

In order to transport pilgrims, goods, horses and weapons across the Mediterranean, the Templars built up a navy. To defend these ships, they also built a fleet of warships and many a pirate dreads seeing the skull and crossbones on a red flag bearing down on them. Even though Templars are famous for their heavy cavalry, their navy allows them to include sailors in their ranks.

The Templars are also involved in massive building projects. In Outremer they build castles and ports and in the west they build castles, preceptories and strong houses. They have innovated here, also, by taking some techniques from the East and combining them with Western ideas to build stunning castles with rounded towers and multiple concentric walls. In order to build these, the Templars make use of many masons. Some of these masons carry with them knowledge of Solomon's Temple passed down through the ages and have joined with the Templars to share that knowledge with the successors of Solomon's secrets. Games Masters may allow Templars to access much of the magic available to Freemasons to reflect this shared knowledge.

The Templars are divided into three groups, the Knights, Sergeants and Clergy. Knights are noble-born aristocrats, who are the heavy cavalry of the order, mounted on chargers and in full armour. Sergeants are those of lower birth, acting as light cavalry. Chaplains are ordained priests who serve with the Templars.

Templar Banking Innovations

The Templars have an immense amount of resources and wealth and use them to revolutionise the medieval financial world, introducing innovations that would outlast them.

- *Moneylending - The Templars loan money, charging rent on the loan, thus avoiding charges of usury*
- *Credit Notes - A traveller would deposit an amount with the local Templars who issue a Credit Note for that amount, minus the rent paid. The traveller would then cash in the Credit Note at his destination, with no need to carry large amounts of money.*
- *Credit Receipts - Similar to Credit Notes, a traveller deposits money and is issued a Note, but he incurs expenses on his journey, eating, drinking, lodging and hiring bodyguards, each being funded by the Templars and each deducted from the Note until the Note is redeemed at which the traveller either receives the balance or is presented with a bill to pay.*
- *Power of Attorney - Nobles embarking on the Crusades often give their lands to the Templars on a temporary basis, for the duration of the Crusade.*

Many join the Templars for life, often when they have returned from normal knightly or noble duties. However, some join for fixed terms of 7 or 14 years, the murderers of Thomas Beckett were sentenced to 14 years service in the Templars. Noblemen and Knights who join the Templars usually give their possessions and lands to the order, thus providing a means to support themselves and enriching the order.

ORGANISATION:

The Templars are led by their Grand Master, a knight elected by a council of Templar Knights, with 12 knights to assist him. Each country with a large Templar presence is led by a Master, subservient to the Grand Master. Each Templar headquarters is called a Preceptory and is led by a Preceptor, normally but not always a knight. These Preceptories are normally well-fortified buildings or complexes, if not always castles. Templar castles are led by a Castellan, who is always a Knight, and are manned by Knights and Sergeants.

- **Blessings** – Holy Sword of Solomon, Parry, Invoke Protection
- **Dress** – Knights wear a white surcoat with a red cross and a white mantle; Sergeants wear a black tunic with a red cross and a brown or black mantle. Chaplains wear a white tunic with a black mantle.
- **Vows** – Poverty, Chastity, Obedience, Permanent Crusade

PROFESSIONS:

- **Knight Professions** – Castellan, Knight, Knight Templar, Noble
- **Sergeant Professions** – Craftsman, Moneylender, Sailor, Servant, Soldier
- **Chaplain Professions** – Alchemist, Craftsman, Friar, Moneylender, Monk, Noble, Physician, Priest. Games Masters may also allow the following professions to Templars where the Templars have a darker magical tradition Enchanter/ Enchantress, Sorcerer, Wizard.

TEUTONIC KNIGHTS

Similar in function to the Hospitallers and Templars, the Teutonic Knights are a military order whose members guard pilgrims and care for the sick. At the time of Merrie England, the Teutonic Knights are present in the Holy Land and build several castles there. Members of the Teutonic Knights can be soldiers, knights and templars.

- **Blessings** – Holy Sword of St. George, Parry, Invoke Speedart
- **Dress** – Knights wear a black surcoat with a white cloak with a black cross on the right shoulder
- **Vows** – Poverty, Chastity, Obedience, Permanent Crusade

PROFESSIONS

- **Knight Professions** – Castellan, Knight, Knight Templar
- **Sergeant Professions** – Craftsman, Servant, Soldier
- **Chaplain Professions** – Craftsman, Friar, Monk, Noble, Physician, Priest

ORDER OF ST LAZARUS

Founded in the 12th Century as an offshoot of the Order of Saint John of Jerusalem, the Military and Hospitaller Order of St Lazarus of Jerusalem is a Hospitaller order dedicated to the treatment of leprosy. It maintains a number of Lazar Houses across the Holy Land and Europe.

The Order of St Lazarus has a military side, as any member of the Hospitallers, Templars or Teutonic Knights who contract leprosy are automatically transferred to this order. Many of these knights are fanatical fighters, preferring death in battle to the slow death of leprosy. They train others to fight and take the field in battle.

Lepers treated by the order generally remain with the order and become serving members, so there are Leper Knights, Leper Priests, Leper Brothers and Leper Donatists.

- **Blessings** – Grant Immunity to Pain, Grant Immunity to Disease, Healing Touch of St Lazarus
- **Dress** – Knights wear a black surcoat with a green cross. Many wear the eight-pointed Cross of St John rather than the normal cruciform. Priests and Brothers wear a black cloak with a green cross. Donatists wear a black cloak with half a green cross.
- **Vows** – Chastity, Obedience, Poverty. Knights can also take the Permanent Crusade vow.

PROFESSIONS

- **Knight Professions** – Knight, Knight Templar, Noble
- **Priest Professions** – Alchemist, Friar, Priest
- **Brother Professions** – Craftsman, Healer, Leech, Monk/Nun, Soldier
- **Donatist Professions** – Craftsman, Labourer, Sailor, Servant, Soldier

ORDER OF ST THOMAS

When Richard I and Philip II capture Acre, the Order of The Hospitallers of St Thomas of Canterbury at Acre is founded. At this time, it is a medical order, caring for the sick, the wounded, and burying fallen knights. During the Fifth Crusade, 1217-1221, the order becomes militarised and joins the other military orders fighting the Saracens.

- **Blessing** – Healing Touch of St Thomas, Holy Sword of St. Thomas, Parry
- **Dress** – Knights wear a white habit with a red cross containing a white scallop in the centre
- **Vows** – Poverty, Chastity, Obedience

PROFESSIONS

- **Priest Professions** – Alchemist, Friar, Priest
- **Brother Professions** – Craftsman, Healer, Leech, Monk/Nun
- **Donatist Professions** – Craftsman, Labourer, Servant



The Popes

There were many Popes during the time of Merrie England, beginning with the only Englishman to become Pope and ending with the most powerful Pope of the period.

- **Pope Adrian IV (1100-1159, 1154-1159)** – He was the only Englishman to become Pope, he declared that Ireland belonged to the English Crown and quarrelled with the Holy Roman Emperor Frederick Barbarossa.
- **Pope Alexander III (1100-1181, 1159-1181)** – He was forced into exile from Rome twice but returned each time. He sent missionaries to the Baltic, called the Third Lateran Council, quarrelled with the Holy Roman Emperor Frederick Barbarossa, quarrelled with Henry II over the appointment of bishops and the murder of Thomas Beckett, excommunicated William I of Scotland and was opposed by a series of antipopes.
- **Pope Lucius III (1097-1185, 1181-1185)** – He quarrelled with the Holy Roman Emperor Frederick Barbarossa and was exiled from Rome.
- **Pope Urban III (1185-1187)** – He quarrelled with Holy Roman Emperor Frederick Barbarossa.
- **Pope Gregory VIII (1100-1187, 1187)** – He ordered the Third Crusade, but died before he could see it started.
- **Pope Clement III (1130-1191, 1187-1191)** – He made peace with the Holy Roman Emperor Frederick Barbarossa and made the Church of Scotland independent from the Archbishop of York.
- **Pope Celestine III (1106-1198, 1191-1198)** – He crowned Henry VI Holy Roman Emperor then excommunicated him for illegally imprisoning Richard Lionheart. He confirmed the statutes of the Teutonic Order of Knights.
- **Pope Innocent III (1161-1216, 1198-1216)** – Interfered in affairs of state in England, appointed bishops without consulting the King, declared the Magna Carta invalid and ordered the Fourth Crusade and the Albigensian Crusade.

The Anti-Popes

Not only were there many Popes during this time, there were many Anti-Popes. An Anti-Pope is a cleric who has been elected in opposition to the current Pope. At the time of Merrie England the Anti-Popes had various degrees of success and backing. Some Anti-Popes were supported by the Holy Roman Emperor and hence had a great deal of power. In terms of magical power, an Anti-Pope is the equivalent of a Pope.

- **Anti-Pope Victor IV (1159-1164)** – Supported by the Holy Roman Emperor Frederick Barbarossa, Victor IV was elected after the death of Pope Adrian IV. Petty and Parsimonious, but eloquent and refined, he was sent to support Conrad of Germany to become

Emperor, but quarrelled with his co-legate and supported Barbarossa instead.

- **Anti-Pope Paschal III (1164-1168)** – Elected by the same cardinals who had elected Victor IV, and seated in Viterbo in northern Italy, Paschal prevented Pope Alexander from returning to Rome. Paschal III canonised the Emperor Charlemagne in 1165, but the Third Lateran Council of 1179 reversed this, as well as everything that Paschal III had done.
- **Anti-Pope Callixtus III (1168-1178)** – Based in Viterbo and supported by Barbarossa, Callixtus III was a supporter of Antipope Victor IV but had limited support himself, acting as a bargaining piece in the struggle between Barbarossa and Pope Alexander III. In 1178, Barbarossa accepted Pope Alexander III and Callixtus III resigned his position, bringing to the end this series of Anti-Popes.
- **Anti-Pope Innocent III (1179-1180)** – Elected by opponents of Alexander III, Innocent III came from a powerful Lombard family, but was betrayed by his supporters after Alexander bribed them.

Philosophers

Many holy men of the Catholic Church lived during the time of Merrie England. They went on to become Saints, but it is quite possible for characters in Merrie England to actually meet them.

These especially holy men have attracted bands of followers. These followers may gain Blessings from following the holy man, as a form of Mysticism. The Blessing gained will be the Blessing that the holy man will grant when becoming a Saint.

- **Saint Dominic of Osma (1170-1221)** – Born in Castille, Dominic founds the Dominican Order (Friars Preachers), devoted to prayer, penance, preaching and poverty in 1215.
- **Saint Francis of Assisi (1181-1226)** – Born in Italy, Francis was a follower of troubadours and lover of fashion, the son of a merchant. After fighting in several wars, Francis founds the Franciscan Order (Friars Minor) in 1209, devoted to poverty and preaching, and the Order of Poor Ladies (Poor Clares) in 1211.
- **Saint Thomas Beckett (1118-1170)** – A well-educated man, Thomas Beckett was a courtier and a friend and advisor of Henry II. He became Lord Chancellor in 1155 and Archbishop of Canterbury in 1162, which precipitates a power struggle with the king, leading to his martyrdom by knights acting on the orders of Henry II in 1170 at Canterbury Cathedral.
- **Saint Hugh of Lincoln (1135-1200)** – Born on the borders of France and Savoy, Hugh accompanied his father into a priory in 1143 and becomes prior of the

Charterhouse of Witham in Somerset in 1179. Henry II takes a shine to him and he becomes Bishop of Lincoln in 1186. Hugh is an educated man and acts as a diplomat for Henry, Richard and John, travelling to France on many occasions. He is known as a protector of the poor and of Jews, putting down several revolts against the Jews at the start of Richard the Lionheart's reign. Hugh heals the sick and is accompanied by the Swan of Stowe wherever he goes, even guarding him when he is asleep.

- **Saint Godric of Finchale (1065-1170)** – Formerly a pedlar, merchant and sailor, Godric had a vision of St Cuthbert and became a holy man. After many pilgrimages he became a hermit and lived as an anchorite in Finchale. After his death, he is recognised as a saint by the common folk but is never officially canonised. Godric loves animals and his cult is animal-focussed.
- **Saint Gilbert of Sempringham (1083 - 1190)** – The son of an Anglo-Norman landowner, Gilbert went to Paris to study theology and later became a clerk and a priest before succeeding his father. He founded a nunnery in 1131 when seven women asked to study at his school. Gilbert allowed nuns and monks to live in the same religious house, although not together, and used his inherited wealth to expand the Gilbertine Order. Gilbert is canonised in 1202 and has a Feast Day of 4th February.
- **Saint Ailred of Rievaulx (1110 - 1167)** – A noted historian, Ailred wrote many works concerning spirituality and histories of the Church and of famous figures. He becomes abbot of Rievaulx, an Abbey in Yorkshire, in 1147 and stays there until his death, expanding the abbey to 600 monks and making many journeys to other Cistercian houses. He wrote about chastity for the married and widowed, virginity for the unmarried and yet was attracted to young men, something that he seems to have regretted. He also wrote an account of the Nun of Watton, whose pregnancy occurred while he was alive.
- **Saint Odo of Canterbury (d1200)** – A friend of Thomas Beckett, Odo was Abbot of Battle from 1175. He was an ardent theologian and preached in Latin, French and English and wrote on the Old Testament.
- **Saint Robert of Knaresborough (1160 - 1218)** – Robert Fleur is the son of the mayor of York but is a hermit who lives in a cave by the river Nidd in Knaresborough. Many pilgrims come to his cave to seek spiritual guidance and to be healed. Even King John has visited him.
- **Saint Robert of Newminster (1100 - 1159)** – One of the founders of the Cistercians, Robert studied at the University of Paris and joined Fountains Abbey in Yorkshire. He founded a number of monasteries and went to France to defend himself against scurrilous accusations where St Bernard gave him his miraculous healing belt. On the day of his death, his close friend St Godric saw a vision of him ascending to heaven.

- **Saint Simon Stock (1165 - 1265)** – Simon is a hermit who lives in a tree trunk. He becomes Prior-General of the Carmelites in 1245 and has a vision of the Virgin Mary holding a brown scapular and saying that whosoever dies wearing it would be saved.
- **Saint Waltheof (1095 - 1159)** – Waltheof is a nobleman, the son of the first Earl of Northampton and Huntingdon, stepson of David I of Scotland. He was nominated in 1140 for the position of Archbishop of York, but he was seen as being too close to King David and Empress Maud. He became abbot of Melrose Abbey, a Cistercian house in Northamptonshire, and stayed there until his death, refusing other offers of bishoprics. His successor refuses to accept his possible saintliness and block pilgrimages to his tomb, and it isn't until his resignation in 1170 that Waltheof's tomb is opened and his body is found to be fresh and undecayed 12 years after his death.

Heresies

Many sects are active during these times, but several of these have beliefs that were so far from the teachings of the Catholic Church that they are declared heresies.

AMALRICIANS

Following the teachings of Almaric of Bena, a philosopher and professor at the University of Paris, the Amalricians come into being at the end of the 12th Century. Almaric teaches that God is All and everything is contained within God, that every Christian is a member of the Body of Christ and needs to believe this to achieve salvation and that those who continue in the love of God cannot sin for they are acting according to the will of God. The University condemns his teachings in 1204 and he appeals to Pope Innocent III who upholds the condemnation and orders him to Paris to recant his views, which breaks his will and he dies in 1207. However, ten of his followers are burned outside the gates of Paris in 1210 and Almaric's body is dug up when he is excommunicated and his bones are burned and the ashes scattered to the winds, but his movement lives on.

Amalricians have the following beliefs, much of which is heretical and subject to condemnation.

- God is All and everything is contained within God
- Even Evil itself comes from God, belongs to God and shows His omnipotence
- Every Christian is a member of the Body of Christ and needs to believe this to achieve salvation
- Those who continue in the love of God cannot sin for they are acting according to the will of God
- Those who recognise that God works in everything, they live in his ways and do his works are already in Heaven, so there is no Afterlife of Heaven and this life is all there is

- Hell is ignorance and therefore Hell is with everyone
- Like the Joachimites, the Amalricians also believe in the Three Ages, that Abraham embodied the Age of the Father, Christ embodied the Age of the Son and that Almaric embodies the Age of the Holy Ghost

Following the Fourth Lateran Council in 1215, Almaric's teachings are declared heretical and the movement is suppressed. It never really recovers from the burnings and peters out, only to remerge as the Brethren of the Free Spirit in the 14th Century, having absorbed many Cathar and Waldensian ideas.

Ways to Holiness: Mysticism, Scriptures, Vows

ARNOLDISTS

Arnold of Breca preached poverty, renounced ownership of property and promoted the cause of the common man. He taught that priests who owned property could not administer the sacraments and denied the authority of the Church. He was exiled from Italy and sought refuge in Paris but returned to his homeland where he supported the peasants who had revolted in Rome and declared a Republic. Arnold forced the Pope to flee Rome from 1145 to 1148 and was excommunicated in 1148.

Like the Waldensians and later Franciscans, Arnoldists preach poverty and are a clear reaction to the rich and corrupt church of the time. However, they also reject the authority of the Church and the right of property-owning priests to administer the sacraments. They can be found in the north of Italy, the south of France and in southern Germany.

Ways to Holiness: Vows, Scriptures

BEGHARDS AND BEGUINES

Around 1170, a priest of Liege called Lambert le Begue sets up a religious organisation known as the Beguines and preaches against simony (paying for holy office), the ordination of sons of priests and certain customs in the sacrament, baptism and the performing of Mass. His teachings are declared heretical, so he returns to Liege, under the protection of the Prince-Bishop there, and declares support for the Anti-Pope Callistus III, dying in Liege in 1177.

The Beguines are an organisation of women who live in religious communities, but are not actually nuns. Most live on the outskirts of towns where they live together, feed the poor and treat the sick. They do not take vows, do not renounce the property, can wed and bear children and could return to the normal world. They do not live by asking for alms but instead perform manual labour to support themselves. As a novitiate, each lived with the Grand Mistress, who is the head of the order in that place, but could live in her own house once she has been fully accepted.

They live by no monastic rule, although some take on the Third Order of St Francis later on. Many Beguines accept any woman, no matter her condition, and in the times of the Crusades and of civil war there are many single women, widows, raped virgins and simply women fleeing from a bad life to fill these communities.

The Beguines quickly became mystics, and turned to begging to support themselves while following their mystical paths. They influence the thoughts of the people of the Low Countries with their simplicity, humility and deeds.

In the middle of the 13th Century, the Beghards form in parallel to the Beguines, but accepting men instead of women. These generally come from the Weavers Guild, for such is the importance of that Guild in the Low Countries, but also include fullers, dyers and other guildsmen. The Beghards help the worn out workingman to achieve his place in society without being a burden to others and to enhance the spiritual wellbeing of these men.

Although declared heretics, the Beguines, and later the Beghards, are not persecuted by the Inquisition or the Church because they are under the protection of the Prince-Bishop of Liege. However, those travelling to other towns outside the Low Countries, especially to France, are in danger of being declared as heretics and being burned at the stake.

Ways to Holiness: Mysticism, Vows

BOGOMILS

The Bogomils originated in Bulgaria but soon spread to the Byzantine Empire, throughout the Balkans, into Russia and into Italy and France. They are a simple sect that teaches that priests are not necessary and that man can be taught by his fellow man. Traces of earlier teachings can be found in its doctrines, so it has some beliefs similar to the Cathars, for example.

The congregation are called The Elect and hold their prayers in each other's houses, not in churches or cathedrals. They draw their teachers from the Elect and do not have ordained ministers, simply teachers. Any of the Elect could achieve the perfection of Christ and become a Christ or Chuist. Each congregation has 12 apostles who are the spiritual leaders of the group. The Elect dress in robes such as those worn by friars and are active missionaries, spreading their teachings far and wide. Their magical powers include healing the sick and exorcising demons and evil spirits.

They believe that Christ is the Son of God through Grace, not through birth and say that he was a normal man before he became perfected. Bogomils believe that the Eucharist is not physically transformed into the body and blood of Christ,

that the crucifix, relics and icons are idols and the veneration of them or of saints is idolatry. They do not accept monks or monasteries, nor do they fast, and nor do they accept the sacraments. Since they believe the earth to be the creation of Satan, they do not believe in the excessive pursuit of pleasure, nor are they ascetics.

Bogomils believe that God had two sons, Satanail and Michael, the elder of whom rebelled against God and was cast out and created the lower heavens and the earth. Satanail tried to create man but failed, so he asked God for the Holy Spirit and created Adam who was allowed to work the ground on the condition that he sold himself and his posterity to Satanail. Jesus was Michael in the shape of a man and was made Elect after baptism in the Jordan, received the Holy Spirit from Michael in the shape of a dove and broke the covenant between Adam and Satanail, becoming the Archangel Michael and transforming Satanail into Satan. After many machinations, Satan engineered the crucifixion and became the leader and founder of the Orthodox Church.

The Bogomils have some non-canonical scriptures including an Epistle to the Laodiceans, and have a number of exchanges between Christ and a Disciple in which they expound their beliefs. They accept some of the works of the New Testament, including the Gospels and many of the Epistles, but reject many more.

The Church regards them as dangerous because they reject everything the Church teaches. They do not pay taxes, do not work as serfs, do not accept the lordship of others, do not fight for the state and reject everything that was socially created and hence is the work of Satan. In short, they are dangerous revolutionaries.

Ways to Holiness: Mysticism, Scriptures, Rank

CATHARS (ALBIGENSIANS)

The Cathars are a sect found mainly in the South of France, especially in Provence, and the Occitan-speaking areas of North Italy. They are Gnostic and dualistic, believing that there are two Gods, one of Power and one of Love. The God of Power created the world and is of matter, the God of Love is the spiritual God worshipped by the Cathars.

They do not accept Christ as being divine, the Crucifix as a symbol or the Trinity. They also reject the idea of an afterlife and believe that Hell is in this world not the next. They call themselves the Good Men, Good Women or Good Christians, yet are known as Cathars or Albigensians by outsiders. Cathars preach that all men are equal, that priests are evil and do not accept the sacraments and offices of the church. They have their own sacred texts, including the Apocryphon of John, The Gospel of the Secret Supper and The Book of Two Principles.

Confession of a Cathar

He said that it is forbidden to swear in order to reveal the truth or to swear to tell truth or falsehood as swearing is a deadly sin, no matter what the Church teaches.

Children died without being baptized are sent to a dark place where they don't suffer any pain but don't receive any good and will be delivered at Judgement Day. All people will be saved through Christ's mercy on that day so nobody will die.

The souls of men and women who had not been good Christians enter the bodies of other men or women nine times. If among these nine bodies they cannot find a good Christian, their soul is damned. If they find the body of a good Christian their soul is saved.

What is the purpose of Hell if everyone will be saved? No human soul has entered Hell since Christ completed the Harrowing of Hell, nor will any in the future. Hell is the place of demons and only demons will be tormented in Hell. Even Jews, Saracens and heretics, if they implore His mercy, will be granted a place in Paradise by God. Mary and the other saints will pray to Christ and He will save all people at the Day of Judgement.

God made spirits and all that can neither become corrupt nor be destroyed, because God's works remain for ever. But all the bodies we see and feel, that is the sky and the earth and what we can find on them, except spirits, have been made by the devil. The fact that all these things are subject to corruption proves that they have been made by the devil since he cannot create anything stable and solid.

Cathars believe that everyone has a spark of divine light, or spirit, within them, trapped within their flesh. They tried to release their divine spirit from the confines of the flesh by a process of transformation. They oppose the dogma and structures of the church, breaking themselves free of the religious chains that bind them. They also believe that those who fail to break free of their bonds will be reincarnated into another body where the struggle will continue.

Cathars are split into two levels, the Credentes (Believers) are the normal members and the Perfecti (Perfects) are the perfected, more holy minority, perhaps only numbering

a few thousand in total. The Perfecti are ascetic, giving all their worldly goods to the community, dressing in a belted black or blue robe, and dedicating their lives to the pursuit of purity, prayer, charity and preaching. Credentes are admitted into the Perfecti with a ceremonial rite that involves the laying on of hands and the transferring of the authority that had been passed down from the time of Christ.

Cathars should not eat meat or dairy products, should not kill or swear oaths. Oaths are seen as binding the Cathars into the world and putting them in the power of the God of Power. Sexual intercourse is seen as another way of binding to the flesh and is frowned upon. The Perfecti are celibate, even to the point of divorcing when they achieve that rank. The Credentes, however, are not celibate but procreation is frowned upon and many of the Credentes are accused of practising sodomy, abortion and all manner of perversions. Cathars also reject marriage as another way of binding them to flesh, so prefer loose concubinage and short-lived relationships. They condemn war and capital punishment, so the south of France is a relaxed and friendly place.

Many of the nobility of Occitania, consisting of Aquitaine, Languedoc and Provence, sympathise with and often support the Cathars. The Cathar doctrine of Love is something that the Courtly Love of Queen Eleanor could understand, especially the idea of pure love without sex. Until the Albigensian Crusade, Cathars are welcomed and not persecuted in the area.

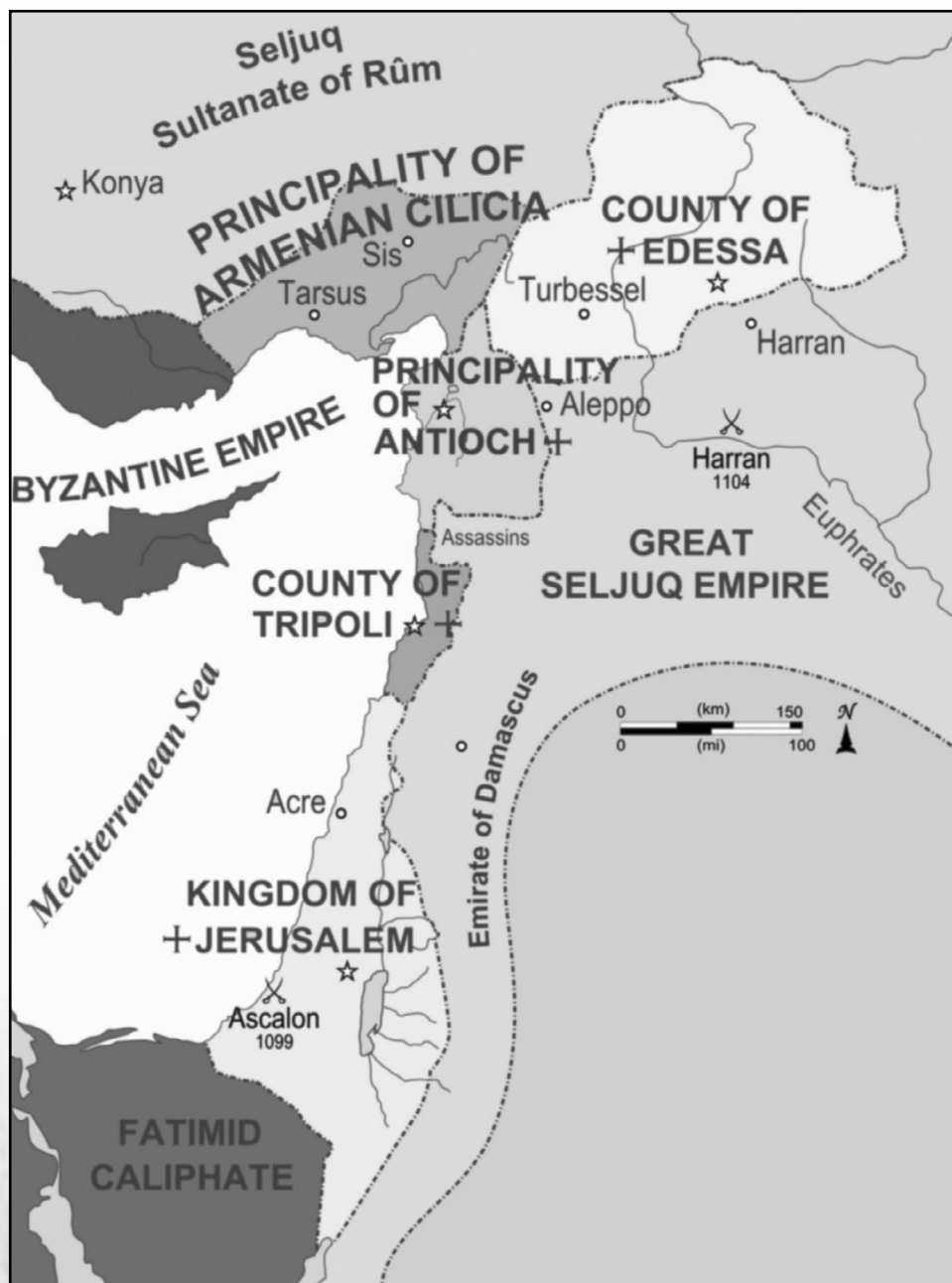
Many Cathars joined the Knights Templar when that organisation accepted a Cathar as Grand Master. Others joined the courts of Queen Eleanor and her daughter, Marie of Champagne.

Ways to Holiness: Scriptures, Mysticism, Rank

HUMILIATI

Supposedly founded by a number of Lombard nobles, exiled by Emperor Henry V, who humiliated themselves before him, promising to live penitential lives in return for returning home, the Humiliati are group of laymen in Lombardy and the surrounding areas.

The Order of the Humiliati is actually an order of laymen supported by the Pope and accepting a modified Rule of St Benedict. However, the heretical Humiliati are only very loosely associated with this order and have spread further than the confines of the order's monasteries.



In 1178 a group of Humiliati ask the Pope for permission for laymen to carry on their normal lives, living with their families but under the Rule of St Benedict. The Pope grants this, but on the condition that they do not preach or hold gatherings. When they refuse, he excommunicates them and thus is born the Humiliati heresy, related to but distinct from the official order.

The Humiliati wear simple clothing of the same colour, something unusual in the multi-coloured world of the Middle Ages. They are laymen who live in the world, having wives and families, but who live simple lives. Their heresy is in their preaching and holding of meetings, not necessarily in their beliefs. The Waldensians and Humiliati are linked in several ways and many crossed over, due to the simple natures of both lives, although the Humiliati do not have the Dualistic beliefs of the Waldensians. In fact, the Pope sets up a third House of the Humiliati with the express intention to bring back the Waldensians into the arms of Mother Church.

Ways to Holiness: Scriptures, Mysticism

JOACHIMITES

The Joachimites arise late in the 12th Century and follow the teachings of Joachim of Fiore, an abbot and a philosopher who writes about the Book of Revelations, amongst other things. Many see him as a prophet, predicting the world order in years to come. Joachim dies in 1200, but some of his teachings are condemned in the Fourth Lateran Council of 1215.

Joachim teaches that there are three Ages of Man, the Age of the Father, the Age of the Son and the Age of the Holy Spirit. The Age of the Father is that of the Old Testament, the Age of the Son is that of Christianity and the Age of the Holy Spirit is that which is to come, where the Gospel will be fulfilled, replacing the organised church with a perfect one using the newly revealed Eternal Gospel. His followers believe that this will come about in 1260, ushered in by a Franciscan Pope and opposed by an Anti-Christ. When their favourite, Pope Celestine V, resigns and dies in the dungeons of his successor, many Joachimites declare the Popes to be Anti-Christ, that the church is the Whore of Babylon and that Joachim's writings are the precursor to the Eternal Gospel, things that the established church and popes do not like.

However, this is in the future, and at the time of Merrie England, the Joachimites await the revelation of the Eternal Gospel and the destruction of the church, expecting it to be replaced by a full and perfect church. More and more catholic clergy are becoming uncomfortable with these ideas, especially the casting down of the church, and are starting to move against the Joachimites.

Ways to Holiness: Scriptures, Mysticism

WALDENSAINS

Founded by Peter Waldo as he preached in around 1177 in Lyon, the Waldensians taught of poverty as a virtue. Waldo had been refused permission to preach by the local clergy and the bishop of Lyons, but appealed to the Pope. Although the Pope had sympathy with his teachings, he forbade him from preaching without local permission. Waldo is excommunicated in the early 1180s and his followers are called heretics after 1184 for having contempt for ecclesiastical power and that they taught and preached without divine inspiration and without the permission and control of the clergy. They are found in and around Lyon and in Piedmont, protected by the Counts of Savoy.

Among the Waldensians are the Perfect, the higher echelons of the movement. They take vows of Poverty and Chastity, as the life of an itinerant preacher is no life for married folk. Those who are married and who want to join the Perfect must dissolve their union first. The Perfect are divided into Deacons, Priests and Bishops. The Bishops, or Majors, elected by a council of Deacons and Priests, are ordained by a ceremony of laying on of hands and their duties include preaching and administering the sacraments of penance, the Eucharist and Holy Orders. Priests can hear confession and can preach. Deacons, or Minors, assist Priests and Bishops in their duties. The General Convention, or General Chapter, consists of all the Perfects and decides on the election of Deacons, Priests and Bishops, allows for the admission of new members, expulsion of unworthy ones, and generally controls the sect.

The Perfect do not carry out manual labour, being dedicated to preaching. Instead, this function is carried out by the Friends, members of the sect who live in the world, marry, own property and carry out other secular duties.

Waldensians are not dualists and believe that there is but one God. However they do have heretical beliefs, namely:

- Oaths are forbidden by the scriptures
- The state may not administer capital punishment
- Laymen may administer and consecrate the sacrament
- Anybody has the right to preach, regardless of sex, age or standing in the church
- The Roman Catholic Church is not the church of Christ
- Obedience to an unworthy priest is not mandatory nor is required

Perfects take vows of Poverty and Chastity, which seems to be at odds with their prescription against taking oaths. However, an oath is the swearing or promise to do something with an associated penalty for not performing the act whereas a vow is merely the promise to do something. This may seem to be a semantic point, but such semantics are what heresy is built upon.

Ways to Holiness: Scriptures, Mysticism, Rank

The Inquisition

The Inquisition is probably the most infamous arm of the Church. Created around 1184, after the papal Bull *Ad Abolendam*, the Inquisition is charged with the suppression of heresy. It gains strength following the Albigensian Crusade and is very successful in stamping out widespread heretical movements.

The Inquisition has several stages; Investigation, Trial and Punishment. After 1252, Torture was officially sanctioned and required, but it would not be unreasonable to have Inquisitor-Torturers before then. In fact, how can there be a medieval role-playing game without an Inquisition that has no torturers?

At the time of Merrie England, the Inquisition is an Episcopal Inquisition, i.e. one led by local Bishops. In this form it is fairly haphazard and is only really as powerful as the local bishop who leads it. In areas where the bishops are sympathetic to those declared heretic, the Inquisition will not be as fierce or as effective as it is in areas where the bishops are fervently against heresy.

In the 1230s, the Inquisition becomes a Papal Inquisition, led by the Pope and with permanently appointed officials. It fills its ranks with Dominicans, from the newly created Order, as well as from other Orders. These new priests are professional, trained and devout. Their methods can be harsh and cruel, but they get results.

Although started for idealistic religious reasons, the Inquisition has not always been purer than pure. One of the results of heresy is that the heretic's lands and property become the property of the Church. Sometimes, this means that the lands are then given to soldiers and knights fighting heresy, as is the case in the Albigensian Crusade. However, the Church is a greedy one and sometimes rich landowners are accused of heresy in order to gain control of their wealth. Although many Inquisitors are from the Dominican Order, they are not immune to greed and they sometimes control vast estates gained from the possession of heretics.

INVESTIGATION

When the Inquisition arrives at a town, it gathers the townspeople together in the market place and asks them to denounce themselves or denounce others. Those who denounce themselves do so in return for a reduced punishment. Inquisitors can also investigate and interrogate people without them being formally accused.

TRIAL

Once enough evidence has been gathered, a trial can begin. However, these trials favour the Inquisitors and are heavily loaded against the accused. Inquisitors are highly trained eloquent men and can lead the accused to incriminate themselves. The accused cannot face or question their accusers. Criminals can be asked to testify, as could excommunicates, heretics and people of bad character. The

Konrad von Marburg

A keen participant in the Albigensian Crusade, Konrad of Marburg is part of the Inquisition and brings many Cathars to justice. After the Crusade, he is sent to Germany to be the confessor of Elisabeth of Hungary who is regularly beaten and punished by Konrad to the point of dying and becoming Saint Elisabeth.

After this, Konrad is given the task of rooting out heretics in Germany, with the special charge of ignoring standard church rules, and has many people burned at the stake. He is very keen and has the reputation of always believing an accusation. News of his entering an area is enough to cause panic and make many flee from possible contact with this sadistic man.

In 1233, Konrad accuses Henry II, Count of Sayn, of taking part in satanic orgies, but Henry appeals to an assembly of bishops and is declared innocent. Konrad cannot accept this verdict and demands that it be reversed. Having failed, he returns to Marburg but is killed by knights loyal to Henry. So ends a tyrant and one of the first Inquisitors.

accused are asked for a list of people who have "mortal hatred" of them and if the accusers are on that list then the accused would be freed and the accuser faces life imprisonment. Some accused are kept in prison for years while evidence is gathered and are threatened with torture.

PUNISHMENT

Although the Inquisition has a reputation for being harsh, the punishments it metes out vary considerably. First offenders that recant and confess their sins are sentenced to a long pilgrimage. Other punishments include wearing a yellow cross, confiscation of property, banishment, excommunication or long term imprisonment. Only those unrepentant repeat offenders are executed. These are seen as failures of the Inquisition whose job it is to save souls, not to damn them to Hell as heretics. Execution is by burning at the stake, with the heretic's property being seized by the state or by the church.

Those heretics who confess and are accepted back into the Church are in a very difficult position. If they backslide then they can be accused of heresy, and that is almost certainly a death sentence. For many who hide their heretical beliefs, it is very difficult to keep those beliefs secret or to stop believing. Sometimes, the slightest things give them away,

perhaps a different interpretation of scriptures, perhaps the eating of meat on a Friday or not swearing an oath, all are worthy of being accused of being an unrepentant heretic.

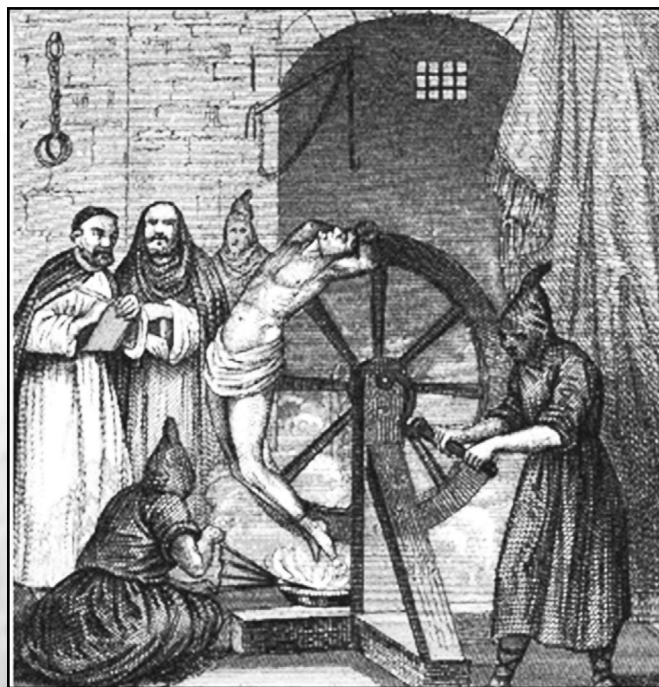
Converts are also in a dangerous situation, in the same way as confessed heretics. Converts who keep to their old beliefs can be accused of heresy. So, Jews and Muslims who convert but continue to obey their dietary laws are in danger of being accused, many Inquisitors look for signs such as not eating pork or not seeing smoke from their homes on Saturdays as indicators of the accused's real beliefs.

OFFICERS OF THE INQUISITION

When the Inquisition is reformed as a Papal Inquisition, its head is the Grand Inquisitor or Inquisitor General and is responsible only to the Pope. Before this, the local Bishops are the head of the Inquisition, although Games masters should feel free to have an Inquisitor general in their games.

Beneath the Inquisitor General are the Inquisitors themselves. These are clerics who have been given the task of seeking out and prosecuting heretics. Inquisitors report directly to their Bishops or to the Inquisitor General and are independent of the local clergy, something that makes them seem arrogant and which does not endear them to normal clerics.

Although not a formal officer of the Inquisition, the position of Torturer is a special one. Priests and other clerics are, of course, forbidden to torture and to shed blood. However, they are not forbidden to oversee others in torturing those accused of heresy. Torturers are expert in the application of pain in order to extract confessions and always confess their sins before and after the



torture to maintain the cleanliness and purity of their soul.

Clerks are important to the Inquisition as they record the confessions of the heretics. These confessions are stored in the Inquisition's offices, either at the Bishop's cathedral or at the Inquisition's headquarters. All records are, of course, in Latin even if the confessions are in another language, thus enabling anyone in Christendom to read and learn from the confession.

THE INQUISITION AND TORTURE

As stated earlier, torture was only officially condoned in 1252, but where's the fun in that? Games masters may play that the Inquisition uses torture at the time of Merrie England and there is a great deal of evidence that this is the case.

Medieval torture is varied and effective, quite gruesome and unpleasant. The most common forms of torture used by the Inquisition are detailed below. Of course, the Inquisition is constrained as to what types of torture it can order in that priests cannot shed blood and that sexual torture, such as rape and mutilation, is completely forbidden. However, that merely leaves the many other forms of torture to fall back on.

In game terms, a torturer must engage in a contest of Craft [Torture] vs the victim's Willpower or Endurance, matching INT or CHA against WIL. Especially holy victims may be able to add their Holiness to the Resolution Pool.

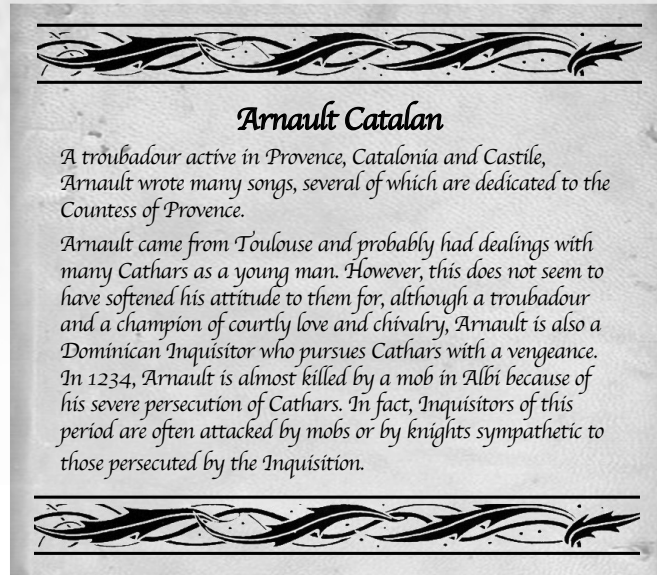
The methods of torture used by the Inquisition are varied and imaginative, some of the more common are shown below:

- **The Judas Chair** – A simple form of torture in which a naked person is suspended in the air on a chair above a paramedical spike, then is lowered so that the spike penetrates the anus or vagina. The person is then suspended in that position for hours at a time, perhaps pressing lightly on the spike, perhaps being repeatedly dropped onto the spike or rocked while on the spike, perhaps simply unable to move. This can stretch, rip or tear the vagina or anus, causing discomfort and embarrassment. In game terms, this causes 1 HP of damage to the torso per hour of torture, or 1 per drop or rocking, armour does not protect.
- **The Iron Chair** – As its name suggests, this is a chair made of iron, but one covered in spikes, especially on the arms, the seat, backrest and leg rests. The accused would be forced to sit in the chair, sometimes with brass weights upon their arms and legs, until the spikes penetrated their skin. Occasionally, hot coals would be placed beneath the chair in order to burn the buttocks and legs. Sometimes the chair would be pushed near to a blazing fire. This is often used on somebody else with the accused simply watching the torture, knowing that it would soon be meant for the accused, a prospect that often elicits a confession. In game terms, this causes 1D3 damage to all affected hit locations per hour that this torture is used.

- **The Rack** – A simple device where the accused is strapped into a wooden frame with arms and legs chained to movable bars. The bars would then be rotated, causing the arms and legs to be stretched, eventually dislocating the limbs. If continued, the limbs could be torn off, a prospect that would cause the shedding of blood, so this was rarely done during torture performed by the Inquisition. In game terms, this causes 1d6 damage to each limb per rotation of the rack, armour does not protect.
- **The Boot** – Another simple method of torture is to put the boot into a wooden boot and drive wedges between the outside and inside layers of the boot, forcing it to crush and dislocate bones in the foot. Sometimes, boiling water or oil is poured into the boot to further cause pain. In game terms, crushing the foot does 1d6 damage, but boiling water or oil causes another 1d6 damage.
- **The Heretic's Fork** – This is an iron rod with a sharp fork at both ends and a leather strap in the middle. The fork is tied to the accused with the strap, so that the two forks touch the throat and chest. The accused is then left for hours at a time; unable to fall asleep for fear that the fork would pierce the chest or the throat. Although this could shed blood, the heretic himself causes the bloodshed, not the torturer, so that is all right. In game terms, this does 1d6 damage to the head and chest.
- **Knee-Splitter** – Two wooden blocks are placed each side of the knee and connected by a large screw. As the screw is tightened, the blocks slowly and painfully crush and destroy the knee. In game terms, each rotation of the screw does 1d6 damage to the leg.
- **Strappado** – The accused is tied with his hands behind his back, then is suspended by his wrists from a beam. This exerts a painful pressure on the arms, often dislocating them. Sometimes, weights are applied to the feet in order to intensify the pain, or the accused is lifted to the top of the beam and then dropped, the sudden jolt causing pain and dislocation. In game terms, this does 1d6 damage to each arm per hour and 1d6 damage to each arm if the body is dropped, armour does not protect against this damage.
- **Tablilla** – Another simple torture device where the toes are encased with a block of wood drilled with holes for each toe. Wedges are then driven in to the toes causing the bones of the toe to shatter and causing excruciating pain but, thankfully for the priests watching, no blood loss. In game terms, this does 1D2 damage to the leg each blow.
- **Wooden Horse** – This consists of a triangular horse set on a frame, with the apex uppermost. The accused is placed astride the horse with weights suspended on his ankles, causing his genitals to be pressed against the triangular tip of the horse. Used for long periods of time, this causes intense pain and possible damage to the genitals and to the groin. In game terms, this does 1 point of damage to the torso for each hour.

THE INQUISITION AND MERRIE ENGLAND

While the Inquisition is active at the time covered by Merrie



England, it is not commonly found within England itself. During the Albigensian Crusade, the Inquisition is active in the South of France, including those Angevin areas adjacent to Cathar lands. Since many of these are held by noble families in England, there is nothing to stop the Inquisition from visiting the green and pleasant lands in search of more Cathar heresy.

THE SPANISH INQUISITION

Actually created in 1478, the Spanish Inquisition replaces the Medieval or Papal Inquisition, which had grown tired and weak by that time. It is given the task to root out those converts who relapsed into their old ways or who never really took to Catholicism or Christianity. Many Jews and Muslims are forced to convert or die when their cities were taken by the Reconquista and hence were not the most devout of Christians. Some pay lip service to their baptism and Christianity and retain many of their old beliefs. Jews are expelled from Spain and then Portugal in 1492 and 1497 respectively and many undergo baptism in order to stay in the country. Many Muslims had been forcibly baptised and were under the same restrictions as the converted Jews. The Spanish Inquisition also acts against Protestants, who are officially heretics at that time. However, there were never many Protestants in Spain, as opposed to France, for example, and there were correspondingly fewer Protestant victims of the Spanish Inquisition.

The Spanish Inquisition also acts against books and literature, maintaining indexes of proscribed or banned books. These books are destroyed, normally by burning, as if the books themselves were heretics. The Inquisition does not limit itself to heresy or censorship, penalising those who committed witchcraft, blasphemy, bigamy, sodomy and freemasonry.

Many a peaceful village will be disrupted as a horde of soldiers and priests descend searching for heretics. After all, nobody expects the Spanish Inquisition ...

Magic

AMULETS AND TALISMANS

The Roman Catholic Church at the time of Merrie England has a mixed view on the use of amulets and talismans. On the one hand they are seen as being magical and hence forbidden, yet on the other hand they can be seen as being extensions of the power of God and hence allowed.

- **Crucifixes** – The most obvious talisman for Christians and provide protection against many things. A properly blessed crucifix acts as a talisman against all kinds of evil spirit and demon.
- **Holy Water** – Used as a talisman, especially when kept in a small vial, and protects against evil and dark forces.
- **Blessed sacramental bread** – This is holy because it is the body of Christ and is a powerful talisman against evil, while it is still fresh.
- **Medals of the Saints** – These act as talismans but normally protect against those powers over which the saint has dominion, so St Christopher medallions protect travellers and St Benedict medals protect against Satan.
- **Scapulars** – Special robes worn by members of religious orders or small rectangular pieces of cloth work with a band around the neck and shoulders, act as talismans as do rosaries.
- **Icons** – Used as talismans, more often in the Eastern Churches.
- **The relics of Saints** – These act as talismans, providing a talismanic bonus to the wielder of the relic.
- **Bibles** – Although most people in Merrie England do not possess them, Bibles are recognised as having talismanic powers. Properly inscribed and blessed bibles and other sacred texts can act as talismans against demons and evil spirits.
- **Adder Stones** – Also called Hag Stones, Witch Stones, Serpents Eggs and Serpent Stones, these are glassy stones with naturally occurring holes through them. They are used against the Evil Eye, to prevent nightmares, to cure whooping cough and to cure snakebite. They provide a talismanic bonus against these effects.

FOLK MAGIC

Different areas of the Catholic Church have different varieties of Folk Magic, depending on their religious and pagan past.

At the time of Merrie England, the following regions have their own folk magic:

- **Fenlands** – Dark magic based on the waters and their spirits
- **Southern England** – Magic based on the old Saxon deities

- **Cornwall, Cumberland and Wales** – Magic based on the Romano-Celtic deities
 - **Northern England and Scottish Lowlands** – Magic based on Saxon and Norse deities
 - **Scottish Highlands** – Magic based on the old Celtic Deities
 - **Western Isles and Isle of Mann** – Magic based on the old Celtic and Norse deities
 - **Ireland** – Magic based on the old Irish Celtic deities
- There are many charms known to the wise men and women of Merrie England. These often predate Christianity but have survived relatively intact. Each charm is a Stunt, belonging to an applicable trait, which allows the Adventurer to attempt something not normally possible.

- **Nine Herbs Charm** – Used to treat poison and infection, this involves the preparation of a salve made of nine herbs and the singing of the charm three times while putting the salve into the ears, mouth and over the wound. The Knowledge [Healing] trait can be used with the Nine Herbs Charm stunt to cure poison or infection.
- **With Faerstice** – A charm to combat a stabling pain, this is used with the application of a salve and calls on the powers of the Elves to cure the pain. The Knowledge [Healing] trait can be used with the Faerstice Charm to cure a stabbing pain.
- **Cockle Bread** – A love charm, designed to attract men. A young woman can press dough against her private parts, then bake the dough in the shape formed and give it to the object of their affections. This allows them to use the Communication [Seduction] trait to automatically attract their beau.
- **Hand of Glory** – The dried and pickled hand of a hanged man, a Hand of Glory has several powers that can be gained as Stunts
- **Open Door [Hand of Glory]** – The user can magically open locked doors on a successful Concentration [Sorcery] or Concentration [Hand of Glory] roll.
- **Corpse Light [Hand of Glory]** – The user can set alight one of the fingers of the Hand of Glory to provide a light that only he can see. This acts as a candle shining a light that nobody else can see.
- **Still as a Corpse [Hand of Glory]** – Placing a lit candle made from beeswax, sesame oil and fat from the hanged man in a Hand of Glory causes anyone to whom it is presented to become motionless on a successful Concentration [Sorcery] roll.

ARCANE MAGIC

The Benedictines study sorcery as part of their investigations into the powers of the Enemy. This sometimes leads to corruption, with Benedictine monks becoming active sorcerers themselves. Some Templars are said to dabble in the Dark Arts, but this is not a proven fact.

Islam

The coverage of Islam here is purely for the Merrie England: Robyn Hode setting and should not be taken to be an actual interpretation of real-life Islam. All religions covered in Merrie England: Robyn Hode are game constructs and have nothing to do with actual real world religions. No offence is intended in describing the religions of Medieval Fantasy, nor should be taken.

At the time of Merrie England, Islam is an expanding, active religion. It has stalled in the West, with the Iberian Moors slowly being pushed back by the Reconquista. In the Holy Land, the Saracens are a continual danger to Jerusalem and the Crusaders. Further East, Islam is heading into Central Asia, but that is way beyond the scope of Merrie England.

Although seen as an enemy religion in Merrie England, medieval Islam is far more tolerant and civilised than, say, the Catholic Church. Jews and Christians are tolerated in Iberia and the Holy Land, although subject to special taxes and special rules. The Law Codes are no more brutal than the law codes of Merrie England, although many crusaders would disagree. Communal Baths are common and cleanliness is prized both as a religious virtue and a social one, with perfumes and soaps readily available. Scholars are prized in medieval Islam, with many colleges and universities and philosophers working in science, philosophy and religion.

Muslims

In Merrie England, Muslims are the enemy. This is not a comment on the religion of Islam, just a fact regarding the 12th and 13th Centuries. A Muslim in Merrie England had better have a good reason to be around; otherwise he may well find his head on a spike decorating the Saracen's Head Inn.

However, having said this, there are instances in film and TV where Muslims have appeared in the time period, Robyn Hode has had a Saracen companion in two TV Series, for instance. Such Muslims would need to have the protection and loyalty of a strong band or a powerful patron in order to survive. This is not meant to be prejudiced in any way, but at the time of Merrie England, Muslims were even more hated than Jews.

Muslims are typically encountered outside Merrie England. Moorish Spain still has a number of Muslim kingdoms, but the Reconquista is gradually pushing them back. North Africa is Muslim as are a number of islands in the Mediterranean. Muslims control Egypt and much of the Near East, hemming in the Crusader Kingdoms. To the East,

Muslims control Persia and Arabia. Very few of the citizens of Merrie England will have need to travel further than these areas, so as far as they know, Muslims control the edges of the southern and eastern world.

Those Muslims that are encountered in Merrie England would probably be merchants, scholars, magicians, alchemists, healers or assassins.

Merchants are not bound by religion or ideology - they are merely driven by profit and will generally do business with anyone. Most Muslim merchants trade using intermediaries in a Christian land, but some rich or desperate merchants may have to make the trip themselves.

Scholars may wish to spread their knowledge, want to learn new things or have a need to study with Christian or Jewish scholars. They may have come uninvited or perhaps have letters of safe conduct from a learned man.

Magicians may be researching new spells or powers; alternatively they may well have been hired by a baron or abbot to use their magic in nefarious ways. Perhaps a Muslim magician is in Merrie England looking for revenge or locating the grimoire for a particular demon.

Alchemists could be studying under the alchemists of England. However, given the superiority of Muslim alchemists of this time, it is more likely that they have come to teach their skills. Perhaps they want to sell the secrets of black powder or Greek Fire? Or maybe someone has stolen their secrets and they want them back. Possibly they are searching for some special ingredients that they have heard can only be found in Merrie England.

Muslim Healers are well known for their skills. They have access to ancient Greek and Roman traditions as well as those of India, China and Arabia; and practise surgery more advanced than anything known in Christendom. Perhaps they have been called to heal a sick nobleman, or have come to find a relative who has mysteriously gone missing after travelling to Merrie England.

Assassins belong to a sect of Islam that trains elite, fanatic killers. One may have been sent to England to track down and kill a hated crusader, or has been hired by a noble to kill his rival, maybe even a Jewish moneylender who is financing the Crusades. Perhaps an assassin has targeted one of the PCs by mistake.

Muslims are by and large more civilised than their Christian brethren. They are normally literate and knowledgeable about their sacred texts. They have better hygiene, better manners and were more polite. Many know more than one

language and are well educated. None of these traits endear them much to the typical Merrie Englander who believes that the only good Saracen is a dead Saracen.

In many ways, Islam is the religion of the enemy in Merrie England. The Saracens have retaken most of the Holy Lands, Spain is full of Moors and the Muslim Turks are closing in on Byzantium. This does not mean that Islam is in any way an enemy of Christianity, just that it was perceived as such during the time.

Islam, to a certain extent, is a scholarly religion. Most Muslims of the time are literate and can read Arabic. They spend much of their time studying the Koran, the paramount Islamic Holy Book. As with Judaism, Muslims may use their knowledge of sacred texts to discover new Blessings. Some Islamic sects venerate particular Holy Scriptures over others, teaching the hidden unique Blessings and moral lessons within them.

Islam has many different clerical positions, in the same was that Catholicism has. The more common ones are:

- **MULLAH** - Islamic cleric, the leader of a local mosque
- **MUFTI/AYATOLLAH** - Islamic scholar, an interpreter and expounder of Islamic law
- **SHEIKH** - Islamic elder, often holds a position in a mosque
- **IMAM** - Islamic cleric, usually the leader of a mosque

Muslim Scenario Hooks

- ♦ *Find a Muslim healer to cure your liege lord's cataracts*
- ♦ *Protect a treacherous Baron from an imaginative and cunning Assassin*
- ♦ *Escort and protect a harmless old Muslim scholar to Canterbury*
- ♦ *Prevent a young maiden from being sacrificed by a Muslim sorcerer*
- ♦ *Locate a priceless string of pearls stolen from a Muslim merchant*
- ♦ *Discover the plot of a Muslim alchemist before he blows up the Royal Court with black powder*

Muslim Characters

Muslims in Merrie England have the Saracen or Moor nationality. Those characters travelling to the Holy Land or through the Near East may well encounter Muslims of Turkish or Kurdish nationality, and those travelling further afield will enter the Muslim lands of Arabia or Persia.

Islamic Sects

There are different sects in medieval Islam. Although many see the religion as a monolithic whole, nothing could be further from the truth. At the time of Merrie England, Islam was split into different sects and movements, many of which are active in one form or another today.

The first major split is between Sunni and Shia Islam. Put crudely, Shia Muslims believe the Imams, descended from Mohammed's family, should govern Islam but Sunnis believe that the religious leaders should be able to trace their lineage back to the Caliphs who followed Mohammed. The third major movement is that of Sufism, or Islamic mysticism. However, there are many sects that are counted as Sunni, Shia or Sufi and some that are outside these broad categories.

All Islamic sects follow the teachings of the Koran, various Hadiths and Sunnahs, and their own traditions and teachings. Different sects follow different collections of Hadiths and Sunnahs, and some Hadiths and Sunnahs are common amongst a number of sects but are rejected by other sects. All of these count as sacred scriptures amongst the Islamic Sects and each sect can gain special Blessings from the study of their own Hadiths and Sunnahs.

Each sect can be taken as a trait and Blessings can be gained as stunts belonging to the trait.

Sunni Sects

Sunni Islam has four main schools of law, the Hanafi, Maliki, Shafi and Hanbali and three main schools of theology, the Maturidi, Ash'ari and Athari.

- **Hanafi** – The Hanafi School is the oldest of the four major schools of Islamic Sunni Law, and the most liberal. It has its centre in Iraq, where many Companions of Mohammed settled. Hanafi Islam has certain dietary restrictions, for example the eating of certain parts of shellfish is forbidden but the consumption of certain non-wine alcoholic drinks is not.
- **Maliki** – Another of the four main Schools of Islamic Sunni Law, the Maliki are found in North Africa, Arabia and Islamic Iberia, and follow the teachings of the 8th Century Imam Malik ibn Anas. They put the Sunnah of

Medina higher than many of the Hadiths and look to the Koran, then the Medina Sunnah then other Hadiths when making judgements. Their prayers are slightly different than those of other Sunnis.

- **Shafi** – Founded by Imam ash-Shafi'i, Shafi Islam is another of the four schools of Islamic Sunni Law and is found in the Holy Land and Kurdistan.
- **Hanbali** – Founded by the students of Imam Ahmad bin Hanbal, Hanbali is one of the four schools of Islamic Sunni law and is found mainly in Arabia. It takes its law from the Koran and Sunnah, verdicts of the Companions, hadiths and finally deduction.
- **Maturidi** – Following the teachings of Abu Mansur Al Maturidi, this theological school believes that belief does not increase or decrease, but piety increases and decreases. They also believe that man knows what is good and evil and does not need divine aid to know what is a sin. Non-Muslims who do not believe in God are destined for Hell because the existence of God is self-evident. Maturidi are strong amongst the Hanafi.
- **Ash'ari** – Founded by Abu al-Hasan al-Ash'ari, the Ash'ari believe that both piety and belief increase and decrease and that man needs divine guidance to know what is a sin and what is not. Man is not capable of comprehending God and cannot create anything himself, even though he had free will.
- **Athari** – Many of the Hanbali follow the theology of the Athari. They follow textual interpretation and do not speculate on theological matters.
- **Mu'tazili** – The Mu'tazili follow Muslim and the non-Muslim philosophies of Aristotelianism and Neoplatonism and apply faith to all three.



Shia Sects

The followers of the Twelvers dominate Shia Islam. However, there are some smaller sects of Shia Islam who are important at the time of Merrie England.

Imam Ali is the First Imam, the Fourth Caliph, recognised by the Sunni, and all the Sufi sects trace their lineages to Mohammed through him. He was martyred and is buried at Imam Ali Mosque in Najaf Iraq, a major pilgrimage site for the Shia.

Imam Husayn, grandson of Mohammed was martyred at the battle of Karbala and is buried in the Imam Husayn Mosque in Karbala, Iraq, which is a major Shia pilgrimage site around the festival of Ashura.

Unlike mainstream Sunni, Shia Muslims venerate Saints. Their Saints are the Imams who sacrificed themselves as martyrs and pilgrimage to one of their tombs allows access to special Blessings.

- **Twelvers** – These believe in the teachings of the Twelve Imams, divinely appointed leaders of Islam. They are strong in Persia, Iraq and the Holy Land. They accept Imam Ali, Mohammed's cousin and son-in-law, as the first Imam and recognise the Imams that followed him. They believe in the Fourteen Infallibles (the Twelvers, Mohammed and Fatima, Mohammed's daughter) and that Imam Muhammad al-Mahdi, the last of the Twelve, is still alive and in hiding.
- **Isma'ili** – The Ismaili believe that Ismail ibn Jafar was made an Imam rather than Mus al-Kazim as accepted by the Twelvers. The Fatimid Dynasty, which ends in 1171, who rule North Africa, Egypt, Sicily, Malta and parts of the Holy Land are Ismailis, so this sect is very important during the times of Merrie England. The Ismaili have an esoteric belief that the Koran can be interpreted in two ways, the apparent way and the hidden way. They believe that the number Seven is an important mystical number and that some verses in the Koran can be interpreted numerologically. They have Dai, or missionaries, who spread the word of Ismailism, and Pir, or Saints, who can be honoured after their death.
- **Nizari** – An offshoot of the Ismaili, the Nizari are found in Iraq, Persia and the Holy Land, but as rebels against the Fatimids, they live in fortified cities. When threatened by external forces, the Nizari send their best soldiers, known as the Feyadeen, to assassinate or warn the leaders of their enemies. The Nizari are also known as Hashashin or Assassins and their warriors are hired to attack Saladin and also to warn him off attacking them. Richard the Lionheart is thought to have hired them to kill Conrad de Montferrat, a claimant to the throne of Jerusalem and

opponent of Richard's vassal. These assassins sometimes left daggers on their victim's pillows as a warning, or refused to flee after an assassination to show they had no fear or shame. Sometimes, assassins are given a drug that gave them the appearance of having died, then when they woke up they were served by virgins in a garden flowing with wine, making them believe that they are in Paradise.

- **The Druze** – Founded in 1014 by Hamza ibn 'Ali ibn Ahmad as an offshoot of the Ismailis, the Druze incorporate ideas from Greek philosophy and Gnosticism. They are found throughout the Holy Land and are very active during the Crusades, acting as spies for the Muslim commanders and also fighting against the Crusaders. The Druze believe in reincarnation and believe that their leaders are regularly reincarnated into their communities, they also believe in esoteric knowledge of the Scriptures and hold many hidden secrets, they do not eat pork, drink alcohol, do not accept polygamy, forbid marriage to non-Druze and believe that rituals are symbolic and that they are free to observe them or not. They are split into two groups, the Ignorant are the majority who do not have access to scriptures and have a secular role, and the Knowledgeable Initiates who have access to the hidden and secret knowledge. Some Druze say that they are Muslim, or Christian or neither, depending on who is asking, as they have a tradition of concealing their true beliefs.
- **Zaydi** – The Zaydi follow Imam Zayd ibn Ali who is not counted as one of the Twelve. They are found in Persia and the Yemen and believe that any descendant of Ali can become an Imam simply by asserting and fighting for his right rather than being divinely ordained.

Sufi Sects

The Sufis are followers of a mystic Islamic path. There are Sunni and Shia Sufis and each Sufi Order normally follows one of those two. Sufis wish to rid themselves of anything that would cause them to defy God, so they are concerned with cleansing and purifying themselves. They have an outer law, corresponding to actions, and an inner law corresponding to the heart.

Sufism is particularly concerned with the relationship between Master and Student, with seekers of wisdom searching for a teacher who could reveal to them the mysteries of Islam. Genuine teachers can recite a lineage going back to Mohammed and will be strict in their adherence to the law. Disciples often live with their teachers for many years, acting as servants and students.

Sufis break down their egos and beliefs, using breath control and meditative techniques. They turn away from the world, from sin, from relationships and satanic impulses. Many worship through singing, dance, trances, music, incense, mediation and ecstasy.

The non-violent, mystical and loving nature of Sufism seems especially liked by the Hindus of the time and many of the Sufi Orders spread to India during the time covered by Merrie England. Enterprising player characters may well be able to travel to exotic India with one of the Sufi Saints.

Like Shias, Sufis also accept the veneration of Saints and these Saints have active cults at their burial sites. The founders of the Sufi orders are venerated as Saints.

- **Chishti Order** – Founded by Abu Ishaq Shami, the Chisti Order emphasises love, tolerance and openness. It emphasises obedience to the Sheik or Pir, renunciation of the material world, distancing themselves from worldly powers, supporting the poor, serving humanity, respect for other traditions, disapproval of showy magic and dependence on the Creator not Creation. Devotees seclude themselves for 40 days at a time, barely speaking, spending their time fasting, praying and meditating. They enter into ecstatic trances when listening to music. The Chisti Order is found in Afghanistan and has recently been taken into India by Moinuddin Chisti, around 1150.
- **Qadiriyyah Order** – Founded in the 12th Century by Abdull-Qadir Gilani, the Qadiriyyah Order might be important to Merrie England because the school is just being established.
- **Rifa'i Order** – Also founded in the 12th century, this time by Ahmed al-Rifa'i in 1136 in Iraq, the Rifa'i Order is expanding at the time of Merrie England.
- **Suhrawardiyya Order** – Founded in Iraq by Abu al-Najib al-Suhrawardi, this Sunni Sufi Order is in the process of being created during the time of Merrie England. The founder's nephew, Abu Hafs Umar al-Suhrawardi, gained many followers and Sayyed Jalaluddin Bukhari is responsible for spreading the Order's influence to India.
- **Yasaviyya Order** – The first Turkic-language Sufi Order, this is founded in Bukhara in the 12th Century by Khoja Akhmet Yassawi and spreads quickly through the Turkic lands of Central Asia. It has many shamanistic practices and appeals to the nomads of the steppes.

Other Sects

Some sects cannot be classified as Sunni, Shia or Sufi, but stand outside these areas.

- **Kharijites** – Separate from both Sunni and Shia, the Kharijites can be found in northern Africa, especially around the Atlas Mountains. They split from mainstream Islam in the 7th Century and were seen as a people who had split from the rest of Islam. They believe that disagreements can only be decided in battle, where God's Will prevails, rather than through arbitration where man's will prevails. They also believe that any unrepentant sinner is an unbeliever and has left the Islamic fold and that

obedience to a Caliph is binding, unless the Caliph deviates from Islamic principles in which case he can be confronted, deposed or even killed.

- **Azraqi** – The Azraqi are an even more extreme Kharijite sect that believes that all other Muslims are unbelievers and can be killed. New initiates must swear an oath and slit the throat of a captive. They practise the art of religious murder of men, women and children and believe that lands occupied by other Muslims is a place from which they are exiled but can raid, steal and murder at will.

Islamic Pilgrimages

Pilgrimage is important in Islam, as it is in Christianity. However, different sects treat pilgrimages in different ways.

All Islamic pilgrimages increase Holiness. However, a pilgrimage may also absolve sin, heal the sick or may allow a miracle to be performed, at the Games Master's discretion. Generally, Islamic pilgrimages are as powerful as Christian ones and the benefits should be similar.

THE HAJJ

The most important pilgrimage for Muslims is the Hajj, or pilgrimage to Mecca. This is the Fifth Pillar of Islam and is a requirement for all Muslims, who must perform the Hajj once in their lifetime, if they can afford to. The Hajj is performed between the 7th and 13th day of Dhu al-Hijjah, the twelfth month of the Islamic calendar.

Pilgrims on the Hajj must first enter the sacred state of Ihram, by ritually cleansing themselves and wearing sacred white clothing. Whilst in Ihram, pilgrims must not tie knots or wear stitched clothing except for a money belt, sandals must allow the heel and ankle to be exposed, no scents must be worn on the body or clothing and any clothing that is befouled with excrement or dirt must be changed otherwise the Hajj may be invalidated. Pilgrims may not engage in sexual intercourse, cut their nails, trim their hair or beard, smoke, shave, swear, kill animals, eat meat, quarrel, fight or swear oaths. Men must not look at women and women must dress and behave modestly.

Pilgrims on the Hajj must perform a series of rituals in a weeklong ceremony, commemorating the acts of Ibrahim (Abraham) and his wife Hajar (Hagar). They must walk seven times anti-clockwise around the Kaabah, kiss the Black Stone that lies at the corner of the Kaabah, run seven times between the hills of Al-Safa and Al-Marwah, drink from the Zamzam Well, stand vigil on the plains of Mount Arafat and ritually throw stones at the Devil. Finally, they shave their heads, perform an animal sacrifice and celebrate the festival of Eid al-Adha.

Performing the Hajj allows the Pilgrim to increase Holiness by 3.

Pilgrims may visit Mecca at other times and perform the same rituals, in a pilgrimage called an Umrah. Performing the Umrah does not count as a Hajj and Umrah pilgrims are still expected to perform a Hajj during their lifetime.

Performing the Umrah allows the Pilgrim to increase Holiness by 2.

SHIA PILGRIMAGES

The main Shia pilgrimage is to the Shrine of Imam Hussein in Karbala, especially on the Holy Day of Ashura. If this pilgrimage is performed on other days it increases Holiness by 1, but if performed on Ashura it increases Holiness by 2. Performing the rituals of Ashura at other locations allows sins to be cleansed by self-flagellation with whips, flails and chains, the blood shed washing the sins away as the devotees mourn the fact that they were born too late to fight at Karbala. The Blessings so gained remain for a year unless the Ashura pilgrimage or self-flagellation is repeated, in which case the Blessings remain until the year that the ritual is not repeated, in which case the pilgrimage must be repeated.

Shia pilgrims perform pilgrimages to other sacred sites, to the Tombs of the Martyrs, the Tombs of the Imams, Tombs of the Companions of Mohammed and the Companions of the Imams and Tombs to the relatives of Mohammed. These pilgrimages increase Holiness by 1.

SUFI PILGRIMAGES

Many Sufis perform pilgrimages to the tombs of saints and scholars. Sufis revere the founders of their Orders as well as the founders of other schools and important Muslims.

A pilgrimage to a site sacred to Sufis allows the Sufi to increase Holiness by 1.

PILGRIMAGE SITES

SITES IN IRAQ

- **Tomb of Salman the Persian and Jabir ibn 'Abdullah al-Ansari** – Two Companions of Mohammed are buried here in al-Mada'in, Iraq
- **Al Kadhimiyya Mosque in Baghdad, Iraq** – This contains the tombs of the Seventh and Ninth Imams.
- **Al Askari Mosque in Samarra, Iraq** – Contains the tombs of the Tenth and Eleventh Imams and from where the Twelfth Imam disappeared. From view.
- **Imam Ali Mosque** – Situated in Najaf, Iraq, this contains the tombs of Imam Ali, Adam and Noah.
- **Imam Hussein Shrine (Karbala)** – A mosque on the burial site of Imam Hussein ibn Ali, this holy site is in Karbala in Iraq.
- **Al-Abbas Mosque (Karbala)** – Across from the Imam Hussein Shrine, this is the burial place of Abbas ibn Ali.

- **Tomb of Maytham at-Tammar (Kufa)** – A slave freed by Imam Ali, Maytham was an Islamic preacher and martyr.
- **Tomb of Kumayl ibn Ziyad (Kufa)** – A Companion of Mohammed and Imam Ali, Kumayl is buried here.
- **Masjid al-Hannaanah (Kufa)** – Contains some of the skin of Imam Hussein which the victors of Karbala ripped from his corpse.
- **The House of Ali (Kufa)** – This is where Imam Ali once lived.

SITES IN THE HOLY LAND

- **Masjid Al-Aqsa** – The third holiest site in Islam, located in Jerusalem, this is where Mohammed ascended into Heaven and where Muslims turned to pray before Mecca was chosen. Access to the site causes problems between the Christians, Jews and Muslims of Jerusalem.
- **Cave of the Patriarchs** – Located in Hebron, this contains the burial sites of Adam and Eve, Abraham and Sarah, Isaac and Rebekah and Jacob and Leah. It is also the resting place for Esau's head, Joseph and his twelve sons.
- **Nabi Musa** – The burial place of Moses, this is the most important pilgrimage site in Palestine. Bedouin use the Fire Rocks of the area to make amulets and for sacred burning, as these oil-rich shales burn quite easily.
- **Nabi Rubin** – The tomb of Reuben, son of Jacob and founder of the Reubenite tribe of Israel, this is a place of trade between Crusaders and Muslims, and a fair is held here in 1184.
- **Nabi Samwil** – The Tomb of Samuel, this is near Jerusalem and a Crusader Castle was built on the hill upon which the Tomb is built in the 12th Century and a Crusader Church over the tomb in 1157.
- **Nabi Shoab** – The burial place of the Muslim Prophet Shoab, Jethro in the Bible, this is a Druze pilgrimage site. Before Saladin's battle with the Crusaders at Hittin, he had a vision that said that he would achieve victory if after the battle he rode his horse westwards and would find the tomb of Shoab where it stopped. The Druze, to whom Jethro/Shoab is particularly sacred, built a tomb on the site.
- **Masjid al-Nuqtah** – This Mosque, In Aleppo, has a stone where Imam Hussein's head was placed, while being taken to Damascus
- **Great Mosque of Aleppo** – Contains the remains of Zechariah, father of John the Baptist.
- **Nabi Habeel Mosque** – Contains the grave of Abel ibn Adam, the first murder victim.
- **Tomb of Ammar ibn Yasir and Uwais al-Qarni** – These Companions of Mohammed and Imam Ali are buried here in ar-Raqqah
- **Sayyidah Zaynab Mosque (Damascus)** – The burial place of Zaynab, Mohammed's granddaughter.
- **Sayyidah Ruqayya Mosque (Damascus)** – This contains the tomb of Fatima, the youngest daughter of Hussein ibn Ali
- **Bab Saghir Cemetery (Damascus)** – Contains many of Mohammed's relatives.

- **Umayyad Mosque (Damascus)** – Contains the head of John the Baptist, and sites related to the Battle of Karbala.
- **Salera Hill (Damascus)** – The footprint of Imam Ali, a sermon written by Imam Ali on stone using his finger and several tombs are found here.

SITES IN PERSIA

- **Fatima al-Masumeh Shrine** – Situated in Qom, Iran, is the burial place of Fatima al-Masumeh, a Shia Saint and Hadith narrator.
- **Imam Ridha Shrine** – In Masshad, Iran, this is the tomb of Imam Ridha, the eighth Twelver Imam.

SITES IN ARABIA

- **Masjid al-Haram (Mecca)** – The most sacred site of Islam, this is in Mecca and surrounds the Kaaba, the place to which all Muslims turn to pray.
- **Cave of Hira (Mecca)** – The place where the Angel Gabriel, or Jibreel, appeared to Mohammed and gave him his first revelations.
- **Masjid-an-Nabawi (Medina)** – The second holiest site in Islam, this mosque is in Medina and is the site of Mohammed's house.
- **Masjid al-Quba (Medina)** – The first Islamic Mosque ever built, Mohammed placed the first stones on his journey to Medina.
- **Jannatul Baqi (Medina)** – A cemetery containing the graves of many Shia Imams as well as other important early Muslims.
- **Jannatul Mu'alla (Medina)** – Another cemetery, this contains the graves of many of Mohammed's ancestors and relatives and is revered by Shias in particular.

Philosophers

At the time of Merrie England there are many Islamic philosophers practising their art. They are knowledgeable in religion and also in the arts, sciences, in medicine and in poetry. Especially notable are the Sufi Philosophers, for the 12th Century is a particularly rich time for Sufism with many Sufi Orders being founded and many Sufi leaders living at this time.

SUNNI PHILOSOPHERS

- **Averroes (1126 - 1198)** – Abu 'l-Walid Muhammad ibn Ahmad ibn Rushd, better known just as Ibn Rushd, and in European literature as Averroes, was born in Cordoba in Al-Andalus and dies in Marrakesh in Morocco. He is made Qadi, or Judge, of Seville in 1160 and makes many judgements in Seville, Cordoba and Morocco. He wrote books on all manner of subjects, including Islamic Logic, Philosophy and Theology, Medicine, Mathematics, Astronomy, Grammar, Sharia and Islamic Law. He comments on, and defends, Aristotelian Philosophy and is a physician, writing treaties on the works of Galen and Avicenna and producing an encyclopaedia of medicine.

SUFI PHILOSOPHERS

- **Qutbuddin Bakhtiar Kaki (1173-1235)** – Head of the Chisti Order in India, he spreads the order to Delhi. He is a miracle-worker, defends the use of amulets and spreads the use of music in the Chisti Order's practices, citing its use in Hinduism. He is revered as a Sufi Saint after his death.
- **Fariduddin Ganjshakar (1173-1266)** – Born in the Punjab, he is descended from the kings of Khorasan, Kabul and Ghazna. He is a member of the Chisti Order and is the spiritual advisor to the King of India and has developed the Punjab language as a literary and poetic language, writing many poems and hymns. He is revered as a Saint after his death and his shrine becomes a major pilgrimage site, not just for Sufis but also for Sikhs.
- **Abdul-Qadir Gilani (1077-1166)** – Born in the Persian province of Gilan during the month of Ramadan, he is noted as refraining from suckling as an infant during the day during Ramadan. He is educated in Baghdad, returning there to preach in his fifties and founds the Qadiriyyah Order. He influenced Nur ad-Din, Saladin and Saladin's general Ibn Qudamash who conquers Jerusalem.
- **Ahmed ar-Rifa'i (1118-1181)** – Founder of the Rifa'i Sufi Order, he was born in Iraq and memorised the Quran by the age of seven. He is a dervish and a studier of dervish sciences. He is a master preacher, converting thousands at a time.
- **Abu Hassan ash-Shadhili (1196-1258)** – Born in Morocco, he studies in Fes and travels to North Africa and the Levant seeking the foremost Saint of the time. He founds the Shadhili Sufi Order and enterprising characters could become part of that founding. He concentrates on repetition of the name of Allah and constant invocations of petitions to Allah.
- **Abdeslam ibn Mchich Alami (1140-1227)** – A Sufi Saint during the Almohad Dynasty, he was born near Tangier and studied in North Africa. He is the spiritual guide of Abu Hassan ash-Shadhili and influenced his founding of the Shadhili Order.
- **Abu al-Najib al-Suhrawardi (1097-1168)** – He is a Persian Sufi who founded the Suhrawardiyya Order which is expanded by his nephew Abu Hafs Umar al-Suhrawardi.
- **Abu Hafs Umar al-Suhrawardi (1144-1234)** – Born in Persia, he spreads the Suhrawardiyya Order founded by his uncle. He has an active life, renouncing seclusion and maintaining close contacts with the authorities. He is an ambassador to Bukhara and Konya.
- **Sayyed Jalaluddin Bukhari (1192-1291)** – Born in Bukhara, he moves to the Punjab and promotes the Suhrawardiyya Order there, converting many of the Punjabi tribes. He meets Genghis Khan and tries to convert him to Islam, but is ordered to be burned alive,

however the flames turn to roses and Genghis Khan gives his daughter in marriage. He is a miracle worker whose descendants founded many dynasties under the Mongols.

- **Shahab al-Din Suhrawardi (1155-1191)** – Born in Kurdistan, he founds a new school of philosophy called Illuminism that incorporates Zoroastrian and Platonic ideas, being the renaissance of ancient Iranian wisdom. He is executed in Aleppo on the orders of al-Malik al-Zahir, son of Saladin, for teaching heresy. He teaches that people have two souls, one residing in heaven and one residing in the body, wanting to be reunited with the other. When saints and Gnostics die, their souls are reunited and ascend above the angelic world to join the Supreme Light.
- **Lal Shahbaz Qalandar (1177-1274)** – Born in Afghanistan to a dervish, he is a member of the Suhrawardiyya Order and speaks many languages. He is celibate and is regarded by Hindus as a reincarnation of Bharthari, an early hero, yogi and ruler of Ujjain. He is a miracle worker, turning himself into a falcon and creating springs. The fakirs of Sehwan sent him a bowl full to the brim with milk, indicating that there was no room for further learning, but he sent it back with a flower floating on the top.
- **Khoja Akhmet Yassawi (1093-1166)** – Born on the Kazakh Steppe, he founds the Yasaviyya Order, which is the first Turkic-speaking order. He is a poet who composes in the Turkic language. He spreads Islam throughout the Turkic Steppes.

Magic

According to the Koran, magic is forbidden to Muslims. However, this does not stop Muslims from practising the magical arts.

In Merrie England, devout Muslims can gain Blessings, but as these are sacred miracles they do not count as being magic.

There are several types of magic practised by Muslims in Merrie England. Muslim sorcerers can summon and bind Djinns, thanks to their knowledge of the teachings of Solomon. Some Muslim magicians can use phrases from the religious texts to control people and events, manifesting as a way of learning Arcane Magic.

Base Blessings

The following blessings are available to all Muslims with a high enough Piety score (or religious Rank): Consecrate, Dismiss Magic, Heal Wound, Soul Sight and Warding. During a Jihad, Shield and Holy [Weapon] become available, too. Other Blessings are available through Saints, for those sects which have them, Holy Relics and Holy Places.



AMULETS AND TALISMANS

- **TAWIZ** – Small locket containing verses from the Koran or other sacred texts. Some Tawiz contain the names of Allah and his attributes, others contain sacred verses and each one is specially crafted to achieve a specific goal. Some Tawiz are not worn but are cast to the elements, some buried within the earth, others thrown to the air, consigned to the fire or cast on the waters. Such elemental Tawiz are a form of magic used against others rather than as protection.
- **NAZAR** – Amulets protecting against the Evil Eye can take the form of a flattened bead of coloured glass with concentric circles made of different colours, normally dark blue/black, white, light blue and dark blue. Hands of Fatima, are hand-shaped amulets that ward off the Evil Eye.

FOLK MAGIC

Despite the monotheism of Islam and the forbidden nature of magic, there are some traditions left over from the pre-Islamic past. Each area of the Muslim world has its own tradition of old magic. Generally, such magic takes the form of Revolution D100 Cantrips or Arcane Magic but uses the Concentration [Folk Magic] skill to learn and cast spells. Games Masters and players may decide what magic is available in each area.

Special Magic

BARAKAH

The Sufi believe that people, animals and objects all have Barakah, or sacred power. Sometimes Barakah is transmitted between people through the transmission of bodily fluids, through kissing, sharing bread or sexual intercourse. In game terms, Barakah relates to Piety, but Piety that can be lost or gained. Once Barakah is awakened in a person that person's Piety becomes fluid and can flow from that person into another, from a sacred object into the person or from sacred objects into shrines. Characters must make a Piety roll if placed in a situation where Barakah can be gained or lost, if the roll is made then the character gains or loses 1d6 Piety depending on the situation, with a sharing of Piety resulting in the person with the highest Piety losing Piety to the other. Piety is usually gained when dealing with sacred objects or shrines, however, and Sufis know that this is a way of gaining Piety.

To gain this trait, Sufis must have Piety 80% and the Mysticism trait, and then must meditate on the nature of piety and belief, attempting to roll an advantage every 1d6 months. Normally, a Sufi mystic will meditate until he has awoken his Barakah, which might take several years. A Sufi who has awakened Barakah finds his Piety made fluid as described above.

SIHR

The act of changing the nature of a person or object, Sihr is banned by the Koran. However, many Muslims use Sihr. Muslim magicians believe that Sihr is gained through the use of spirits or Djinn. Each letter in the Koran is inspired by Allah and has its own Djinn servant, a powerful magician may bend these Djinn to his own will and force them to work magic simply by using phrases and words from the Koran in certain ways. Evil magicians force the Djinn to do their bidding, whereas good magicians use their holiness to beseech Allah to help them.

In game terms, a magician with the Knowledge [Sihr] trait can learn and cast Arcane Magic. Individual Games Masters must decide which spells are available to which school of magic.

Judaism

The coverage of Judaism here is purely for the Merrie England: Robyn Hode setting and should not be taken to be an actual interpretation of real-life Judaism. All religions covered in Merrie England: Robyn Hode are game constructs and have nothing to do with actual real world religions. No offence is intended in describing the religions of Medieval Fantasy, nor should be taken.

Medieval Judaism is nowhere near as fragmented as Christianity or Islam. However, there are different movements with different rites and customs. Amongst the Jews, custom is very important as that dictates how Jews live, who they can marry, what they call their children and all manner of other facets of their life.

At the time of Merrie England, there are many Jews in England. Known as a people apart, practitioners of Judaism are generally considered as foreigners. The religion of the Jews is often practiced in secrecy because of the persecution that the Jews endured, and this led to accusations of witchcraft and devil-worship.

Judaism is taught by Rabbis, who are the equivalent of Revolution D100 priests. Jewish men are the equivalent of Deacons and Jewish women are the equivalent of the Laity.

Jewish men have the Bless skill and can pray for Blessings as normal. They also know Knowledge [Torah] and Knowledge [Talmud] and can gain specific Blessings through their study of the scriptures. Some Jewish sects pass on this knowledge to their members.

Jewish Philosophers and Sorcerers may cast special magic using the letters of the Hebrew Alphabet and various combinations of words taken from the Sacred Texts. Some of these allow the use of Sorcery, but using ceremonial paraphernalia incorporating glyphs and sigils.

Jews

Jews have a very special place in Merrie England. They are organised into the Community of Jewry and governed by special laws and rules. Jews are considered the property of the Crown and can, in theory, own no property themselves. The Crown is the heir to all Jews, so any Jew who dies leaves their entire estate, including Credit Notes, to the Crown. Only the Crown may judge Jews, so they are exempt from the normal legal process, but instead are subject to the whims of the monarch.

Jews settle in many towns of Merrie England, notably London, York, Lincoln, Bury St Edmunds and Lynn, later

King's Lynn. The Jewish communities are, to a large extent, insular with Jews only marrying Jews and marriage to gentiles being forbidden by Jewish law.

In 1199, King John I creates the office of Presbyter of the Jews and installed Jacob of London as the first Presbyter. This was a combination of a secular and religious position, with the holder being the head of the Jewish religion in England as well as being an advisor to the Jewish Exchequer. The Presbyter of the Jews was elected by the Jewish clergy of the time, under licence from the Crown, the Jewish religion at this time being independent and self-governed.

Many Jews in Merrie England are moneylenders, as the Catholic Church forbids Catholics from practising Usury, the lending of money with interest; whereas the Jewish Tradition only prohibits the lending of money with interest to other Jews. With the incessant warfare and crusades bleeding the country dry, money is in constant short supply and the services of Jewish moneylenders have allowed them to become very wealthy. The Jews are the first to be taxed when raising money for Richard the Lionheart's ransom and the Crown often turns to them for finance.

Jews follow Judaism as their religion. Some follow different sects, but at the time of Merrie England, most Jews are Orthodox and worship in the same way. However, there are other traditions in Judaism at this time. Jewish mystics are developing their beliefs into what will later become the Kabala. There is also some crossover between Judaism and Christianity, with some Jewish hymns and tunes being taken by Christians. However, Judaism is seen as a foreign religion, one tainted by the murder of Christ, and is not acceptable to most people. There are financial, legal, religious and social reasons to convert and many Jews do so, becoming good Christians and model citizens. However, even then their actions are still regarded with suspicion. Their diets are checked to make sure they eat pork, as are their actions on the Sabbath to ensure they aren't following Jewish traditions of not working on a Saturday. Although in Spain the Inquisition investigates converted Jews and punishes those who still retain their Jewish traditions as heretics, things are not quite as bad in Merrie England.

The Community of the Jews

Jews tend to band together at the time of Merrie England, both for social and practical reasons. Other people shun them as foreigners and aliens, the slayers of Christ. So they gather for safety in small townships where everyone knows each other. Socially, they keep themselves to themselves, visiting each other's homes and worshipping in their own synagogues. Jews are technically under the protection of the Crown and govern themselves.



Jews are not allowed to join Guilds, not being Christian, so they have to be self-sufficient in those tasks that were normally performed by members of the trade. They are wealthy and own large houses. Many Jews wear unostentatious clothes of good quality, but are well enough dressed to be noticeable.

Anti-Semitism

In Merrie England, Jews are definitely second-class citizens. They are discriminated against by law, by the church and by society in general. So, players with Jewish characters could have a hard time of it. However since this is a roleplaying game, how Jews are treated should be tailored to the ethics and challenges the players desire.

The Game Master may decide that the actual historical setting is more important than real-life sensibilities and thus discriminate against Jewish characters in keeping with the times. In this case, there will be penalties against any Jew who has a relationship with a Gentile (non-Jewish) partner, difficulties concerning diet, and significant issues with attitudes of NPCs.

Jews are not trusted and keep themselves to themselves. They're restricted in the professions they can practice and in their personal wealth. Considered wealthy they are heavily taxed, more so than Christians, and often forced to pay extra levies. In addition since they cannot become guild members, they are prevented from holding many of the connected offices. At the very least, Jewish PCs will have penalties on their Influence rolls when dealing with non-Jews.

Such a path will be a considerable test for a player, but can be very satisfying in the long term if their character rises above the discrimination, and perhaps achieves a position of authority where many of the tribulations and laws against Jews can be overthrown.

On the other hand, the GM may decide that even though there was discrimination at the time, he does not want to portray it in his campaign. In these enlightened times, this is a completely acceptable path to take. However, it does risk missing out on the roleplaying opportunities and moral dilemmas that such prejudice can offer.

One possible solution would be where a character hides his faith, acting as a Christian in society, whilst continuing his Jew traditions in secret. This would avoid the penalties and discrimination normally suffered, and give the character some extra depth due to his guilty feelings and fears of discovery.

Sects in Judaism

Belonging to a sect allows the character to take the sect as a trait and to learn blessings as stunts belonging to that trait.

- **Ashkenazim** – The Jews of medieval France and Germany settled in the area during the Holy Roman Empire of Charlemagne, although some had settled in Marseilles and the south of France before the birth of

Jewish Dilemmas

- ♦ *Penniless you borrow heavily from a Jew moneylender, now the interest is due*
- ♦ *Your liege lord converts to Judaism, how strong is your loyalty?*
- ♦ *Whilst lodging in a Jewish family's house, an anti-Semitic riot starts in town*
- ♦ *On his deathbed your father confesses in front of witnesses he was a Jew*
- ♦ *You discover your closest companion has been serial-murdering Jews*
- ♦ *You fall in love with the most beautiful, clever, wealthy and devoted woman in Merrie England, eventually it surfaces that she is Jewish*

Christ. They prospered and became wealthy, working as moneylenders and merchants. The Normans brought them to England after the Conquest, so the Jews of Merrie England see themselves as kin to those in France and Germany. Strictly speaking, the Jews of the area at this time do not refer to themselves as Ashkenazi, but it is a common and descriptive term and it is easier to use than Franco-German Jews.

- **Kabbalah** – A form of esoteric, mystical Judaism, study of the Kabbalah has progressed during the time of Merrie England. Kabbalah has a long history, being based on early mystical traditions, but many of its principles have been formulated during the Merrie England period. The Zohar, a collection of commentaries, is an important work of the Kabbalah and was written in the 13th Century but is probably based on a number of works and traditions that exist in the 12th Century. The Bahir is published in 1176, in the middle of the Merrie England period, in Provence, an area very close to Queen Eleanor's Aquitaine and which shares a common Occitan language and is ruled by Ermengarde who champions the idea of Courtly Love as much as Eleanor does. An important Kabbalist school is found in Narbonne, Provence.
- **Karaim** – A Jewish sect that has existed for centuries, the Karaites do not accept the authority of the Oral Law or Talmud, relying instead on the Old Testament or Tanakh. There are many Karaites in the Iberian Peninsula, so many that some rabbis caused them to be expelled from Jewish communities. Karaites can be found in many other Jewish communities, such as those of the

Khazars and Ashkenazim. Uniquely amongst Jews at this time, the Karaites trace descent through the male line not the female line, so the son of a Karaite man is a Jew. This can cause friction with other Jewish sects, especially when a Karaite marries a gentile. Karaite scholars and philosophers are important at this time because of the counter-arguments and commentaries that Jewish scholars from other sects put forward against Karaite philosophies and teachings. The 12th Century is a hotbed of Jewish scholarly discussion, argument and development with many of the leading scholars extending the religious knowledge of the time.

- **Khazars** – Converts to Judaism in the 8th or 9th Centuries, the Khazars controlled a large kingdom on the steppes, covering the lands around and to the north of the Caspian Sea. They were conquered by the Kievan Rus in the 11th Century but even though they are no longer a kingdom they still retain their religion. Most of the Jews of the steppes, of southern Rus and of the Caucasus are of Khazar descent. As they are far away from Merrie England, the Khazars do not play a large role in our story, but Khazar Jews visit Toledo during the mid-12th Century, so the Khazars are still making their presence known at this time.
- **Mizrahim** – The Eastern Jews, the Mizrahim make up the majority of Jews in the Holy Land and Near East. They speak many languages, including Aramaic, Kurdish and Persian as well as mixtures of different languages. Descended from those Jews who lived outside of Judea and Israel and who were not affected by the Jewish Diaspora, many Mizrahim see themselves as the original Jews. Most of the Mizrahim live in the Holy Land or in the Near East, under Christian or Muslim rulers. Many speak and write in Arabic as well as in Hebrew and Aramaic and many religious texts are written in Aramaic and Arabic at the time of Merrie England.
- **Sephardim** – The Jews of the Iberian Peninsula are in an odd position. On the one hand they are a minority within a Muslim world, but on the other hand they have a large degree of religious and social freedom. Many Sephardim speak Ladino, a language related to Castilian Spanish and Portuguese, and many write using Arabic script. The Sephardim have their own rites and their own rituals, distinct from other forms of Jewry. Many Spanish towns have large Jewish populations, in particular Toledo, Córdoba, and Granada. Some towns are inhabited mainly by Jews and many were founded by Jews, including Ocaña, Guadalajara, Bentrigo, and Almazan. Large Jewish communities exist in Castile, Aranda, Ávila, Calahorra, Carrion de Los Condes, Cuellar, Herrera, Medina, Segovia, Soria, and Villalon. Christian Spain, Aragon and Catalonia, has large Jewish populations, especially in Girona, Barcelona, Tarragona, Valencia and Palma de Mallorca. Jews have been in the Iberian

Peninsula since before the birth of Christ. They were protected from persecution for many centuries, but when the Visigoths became Christian the persecution started and many fled to North Africa and later accompanied the Islamic armies of the Moors in a war of liberation against the Christian oppressors. For centuries, the Sephardim have lived in harmony with the Muslim overlords, paying extra taxes and living within the restrictions of being non-Muslims, but thriving nonetheless. However, in recent times the Almohad dynasty have taken control of much of the south and of North Africa, they are a fundamental dynasty and have tried to force Jews to convert or die. Because of this, many of the Sephardim have moved to more tolerant Muslim lands or the Christian North. Many of the persecuted Jews of the Muslim South now look to the liberating Christian kingdoms to free them from the Muslim oppressors and have been granted autonomy in their towns and communities. The Sephardim are accomplished scholars, many being highly educated. Many of the finest Jewish minds of the era come from the Sephardim and the Iberian Jews have many physicians, philosophers, scientists, alchemists and sorcerers.

Philosophers

- Abraham ibn Daud (1110-1180) – Born in Toledo, Abraham ibn Daud is a philosopher and writer, concentrating on Aristotelian philosophy. He writes extensively on philosophy, theology, the nature of prophecy and predestination.
- Maimonides (1135-1204) – Born in Cordoba in Al-Andalus as Moshe ben Maimon, Maimonides is arguably the most important and influential Jewish philosopher of the age. He is a rabbi, physician and philosopher and writes and teaches extensively. When the Almohades invade, they give Jews a choice - convert to Islam, become exiles or die. Maimonides and his family choose exile and travel through Al-Andalus, Northern Africa and the Holy Land, eventually settling in Egypt. He is involved in raising ransoms for captured Jews, negotiates with the Crusaders and becomes the Nagid, or head, of the Jews of Egypt. He is court physician to Grand Visier Alfadil and then to Saladin. He formulates the Principles of Faith that are still used by many Jews today, composes a new code of Jewish Law, writes on Theology, Astrology and medicine.
- Abraham ibn Ezra (1089-1167) – Born in Tudela in Navarre under the Muslim Emirs of Zaragoza, he moved to Cordoba and Granada in his later life. He is well travelled, leaving Spain before 1140 to escape the Almohade persecution, and travels to North Africa, Egypt, the Holy Land, Italy, Provence, France, England, Narbonne and Aragon. He writes in Hebrew on philosophy, theology, grammar, astrology, astronomy and mathematics. He spreads the study of Judaism through

all the communities he visits, engaging Jewish scholars in debate everywhere he goes.

- Abraham ben David (1125-1198) – A Provençal Rabbi, Abraham is the father of Kabbalah. He lives in Posquières and founds a Talmudic school. He is a wealthy man and is thrown in jail by the lord of Posquières, but is helped by Roger II of Carcassonne, who is friendly to the Jews. He opposes the teachings of Maimonides, believing that he introduces classical ideas into Judaism. He develops the idea of the Sephirot and the Tree of Life, two core Kabbalist principles. His son Isaac the Blind carries on his work and travellers to Provence can meet both of these philosophers.
- Isaac the Blind (1160-1235) – Born in Provence, Isaac is the foremost Kabbalistic scholar of the age, being the author of the Book of the Bahir, an important Kabbalist Scripture. He is an important mystic and writes on the Sephirot and their origins in the Ayn Sof, or Divine Being, MahShavah, or Divine Thought, and their manifestations.
- Azriel ben Menahem (1160-1238) – A student of Isaac the Blind, Azriel is a Kabbalistic scholar and mystic based in Girona in Catalonia, an important Kabbalist school. He writes on the Sephirot, mystical interpretation of the Jewish liturgy, Jewish Oral Law and incorporates the teachings and philosophy of Gabirol into Kabbalism. He teaches that Divine Will comes first from Ayn Sof, before Divine Thought.



Magic

Some Jews practise magic during the time of Merrie England. In this, they are not alone – a few Christians and Muslims also practised magic. However, Jewish magic is different. One type of Jewish magic involves the use of quotations from the Torah to make spells. Another type allows the Jewish magician to create guardian beasts, such as golems, to protect the community. However, Jewish magicians normally practise secretly as they can be accused of witchcraft, demonology or heresy if discovered. There were several cases of Blood Libel in Merrie England, where Jews were falsely accused of sacrificing Christian children and using their blood in rituals, the accusations generally whip up anti-Semitic feeling to such a point where riots occur and many Jews were killed.

Base Blessings

If you wish Rabbis to use Blessings like their Christian or Islamic counterparts, the following blessings are available to all Jews with a high enough Piety score (or religious Rank): Consecrate, Dismiss Magic, Heal Wound, Soul Sight, Warding. Other Blessings are available through Scriptures and Mysticism.

Kefitzat Haderech

The magical ability to jump from one place to another, this is a form of teleportation granted to holy men. Normally, misuse of the Kefitzat Haderech results in it being taken away by God, so a holy man may use it to steal gold from the Emperor as long as he uses the gold to help poor Jews.

A magician with the Kefitzat Haderech trait may instantly transport himself and anything he is holding to another place, with a successful Piety [Kefitzat Haderech] check. Unlike other forms of Teleport, the user need not have knowledge of the place he is travelling to. Kefitzat Haderech can only be used to perform good deeds and failure prevents it from being used again that day. If he uses it for evil, the magician loses the trait. Kefitzat Haderech is only available to the holiest of Jews, and there may well be other prerequisites before the ability is granted.

AMULETS AND TALISMANS

Jews have many types of amulet and talisman. Most Jewish amulets are abstract, not depicting idols. They are made of many different materials and have many different designs.

- Amulets depicting Solomon or the Angel Raphael are especially effective against the demon Abyzou who causes miscarriages.
- **Demon Bowls** – Bowls inscribed with verses and placed

upside down beneath doorways in order to trap demons trying to enter houses.

- **Hand of Miriam** – The equivalent to the Islamic Khamsa and is a hand-shaped amulet with a painted eye on the palm that is used to ward of the evil eye. Sometimes instead of an eye, the hands contain verses or prayers. The wearing of coral necklaces, red thread or fox tails also helped protect against the Evil Eye.
- **Kimiyah** – The angel-text, made of the names of angels written on parchment and stored in silver boxes worn about the person.
- **Mezuzah** – are parchments containing the Shema Israel, a Jewish prayer, and must be fixed to the doorway of a newly occupied dwelling to guard the house against misfortune and to prevent demons and evil spirits from entering the dwelling.
- **Number-squares** – Grids of numbers where each line and each column add up to the same number. These are seen as having magical properties by association with both the letters associated with each number and the astrological implications of different sequences of numbers. Kabbalists in particular use number squares to hide their own magic.
- **Tallit** – A prayer-shawl, this can have magical patterns knitted into its fabric
- **Tefillin** – Small wooden boxes painted black and containing words from the Torah, worn during morning prayers and they have to be made in a certain way to be effective.

Many amulets are inscribed with acronyms and ciphers whose use is to hide the literal words and phrases, substituting them with equally powerful but hidden ones. Jewish traditions have numerous instances of ciphers, letter substitution and numerology that hide and guard mystical knowledge.

FOLK MAGIC

There are many traditions in Jewish society and these provide rich sources of Folk Magic to Jews. Many Jews can learn Magic from these sources, using the normal Revolution D100 rules. Kabbalist scholars may learn other magic than Blessings from their studies and the mystical insights that they provide.

ARCANE MAGIC

Jews have a reputation for using sorcery in Merrie England that perhaps is not justified. However, Sorcerer is one of the standard professions for Jewish character generation in Merrie England.

Jewish sorcery is divided into three main categories:

- The first is that which entails the performance of an act that results in a discernible and real effect, such is punishable by death under Jewish Law.

- The second is the performance of an act that results in the illusion of an effect, that is forbidden but does not incur the death penalty under Jewish Law.
- The third type of sorcery is that which uses the Laws of Creation, in other words the names of God and the Angels, that is expressly allowed under Jewish Law.

Jewish sorcery is like the Arcane Magic of other religions, but has more emphasis on enchantments. Jewish sorcerers are especially skilled at making enchantments and have a single automatic Support Bonus when making any enchantment.

Jewish sorcerers are also skilled in the use of rituals, perhaps more so than any other type of sorcerer. They have access to many rituals, derived from the Torah, the Talmud and other traditions.

One typical method of Jewish Black Magic is the making of wax or clay effigies, which they use to cause harm to the person depicted by sticking pins into the image. If the effigy

is burned then the person depicted should surely fall ill and die. This is against Jewish Law and any sorcerer discovered performing such magic would be sentenced to death by a Jewish Court.

Many Jewish sorcerers have access to traditions and knowledge that go back for at least 2000 years. Solomon commanded demons and built the first Jewish Temple, so his knowledge has power over demons and building. Jewish mystics know the names and powers of angels and demons. The Talmud contains commentaries that have been lost to Christians and these contain spells and magical rites.

Although Jewish Sorcery is normally aligned to good, there are some Jews who practice the Black Arts, in the same way that Christian and Muslim Sorcerers do. However, Jewish Sorcerers are considered by many churchmen to be more evil and to be more likely to perform evil acts. This is clearly false and is the result of propaganda and bigotry.



Creatures

Creature Innate Powers

These innate powers are in addition to those described in the revolution D100 rulebook and can be used in any Revolution setting.

AURA OF TERROR

The creature can project an aura of terror around itself, causing any creature within its WIL in metres to attempt to resist a magical Concentration vs Concentration Contested Attack or to suffer the effect of the Demoralise power. The creature can turn this on and off at will and its allies are generally not affected, but they will probably not feel comfortable in the creature's presence.

BLIGHT

The creature's very presence is a blight upon the land, contaminating an area so that it has an aura of evil and malignance. Plants will wither and die, or grow twisted and deformed, the soil becomes dry and bleak and the air is still and thick with disease. The area affected is up to the creature's WIL x100 metres and it the effect happens in Narrative time. If the demon leaves once the blight has taken hold, the land will recover in Narrative time.

SEDUCTIVE APPEARANCE

This beautiful creature is so pretty to look at that it can change a hostile being into an ally with an appropriate CHA vs WIL conflict in which the creature uses its Seduction Trait against the opponent's Willpower (or Piety in some cases). The particular result of such a seduction depends on the creature and varies from one type of creature to the next.

SHEATH OF SMOKE AND FIRE

The creature can wreath itself with a sheath of smoke and fire, covering itself with a sheet of fire that causes 1D6 damage to anyone who comes within 2 metres of the creature. This can set dry inflammable objects alight.

Natural Creatures

There are some creatures in Merrie England not covered by the Revolution d100 rulebook, or which differ slightly.

Horse (Palfrey)

A common horse, the palfrey is used by women and by knights when not at battle. The Palfrey is a typical riding horse and has the same statistics as a Horse in Revolution d100.

Horse (Destrier)

A Destrier is the largest kind of charger, or warhorse. Not as quick as a Courser, it is still capable of carrying a heavily armoured knight in a full charge.

As Palfrey, but STR is 6d6, has the Trample Innate Power and usually wears Mail barding, which provides 5/7+ non-localised armour, or 5/1+ on head and 5/0+ on body if using hit locations.

Horse (Courser)

A Courser is a fast charger, or warhorse. It is faster than a Rouncey but not as big or powerful as a Destrier.

As Palfrey, but Move is 14, STR is 17 (5d6), has the Trample Innate Power usually wears leather scale barding on body and head, which provides 4/8+ non-localised armour, or 4/5+ on head and 4/4+ on body if using hit locations.

Horse (Rouncey)

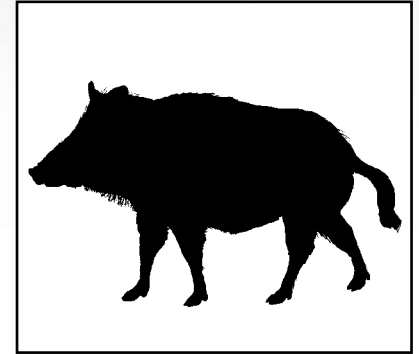
A Rouncey is an all-round charger, or warhorse. Not as big as a Destrier and not as quick as a Courser, it is still larger and more powerful than a normal riding horse.

As Palfrey, but STR is 17 (5d6), has the Trample Innate Power usually wears leather scale barding on body and head, which provides 4/8+ non-localised armour, or 4/5+ on head and 4/4+ on body if using hit locations.

Boar

Boars are wild, feral pigs with wiry coats, long tusks and extremely poor dispositions. They generally live in forested areas, foraging on nuts, roots, berries and fungi. Male boars are solitary for most of the year but will join herds during mating season. A herd or sounder is normally comprised of two or three breeding females and their litters of immature young, numbering up to 20 members. Both boars and sows will fight to protect their young, the tusk-lacking females biting instead. Boars are ferociously territorial creatures and will attack a much larger creature without hesitation.

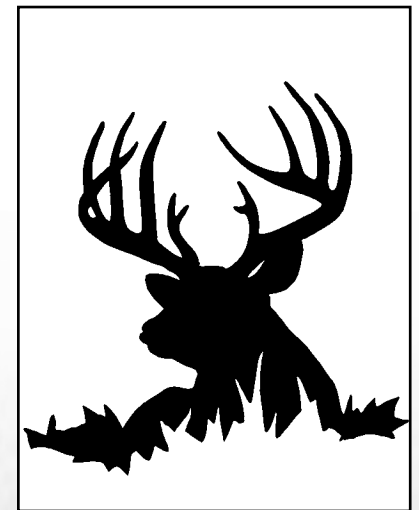
CHARACTERISTIC			ATTRIBUTE	d6/d8		LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	14	4d6	Size Class	L	1	RH Leg	-/-	2/0+	7
CON	10	3d6	Might	+3	2	LH Leg	-/-	2/0+	7
DEX	10	3d6	Strike Rank	12	3,7,8	Body	-/-	2/0+	9
INT	5	5	Encumbrance	-	4	RF Leg	-/-	2/0+	7
WIL	10	3d6	Life Points	20	5	LF Leg	-/-	2/0+	7
CHA	-		Move	8	6	Head	-/-	2/0+	8
WEAPON	SR	SR TO ATT/DEF		DAMAGE	PARRY/RANGE		SPECIAL		
Tusk	12	3/-		1d6+3d2	-		impale (effect)		
Skills:	Agility [Dodge] 50%, Close Combat [Tusk] 54%, Stealth [Hide] 50%, Perception [Smell] 50%, Survival [Forest] 50%								
Armour:	Fur and hide 2/0+								
Notes:	The gore of a boar's tusks is ferocious and it can impale. A medium-sized creature has a -2 to its Strike Rank when facing a boar.								



Red Deer

The large deer of the forest, Red Deer are the targets of many a poacher. Males are larger than females, but not enough to give them a different Size Class. When cornered, the stags will form their harem into a circle and will present antlers to fend off a foe. Although not a problem for a poacher armed with a bow, a cornered stag could be very dangerous.

CHARACTERISTIC			ATTRIBUTE	d6/d8		LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	10	3d6	Size Class	L	1	RH Leg	-/-	1/0+	6
CON	10	3d6	Might	+2	2	LH Leg	-/-	1/0+	6
DEX	14	4d6	Strike Rank	12	3,7,8	Body	-/-	1/0+	8
INT	4	4	Encumbrance	-	4	RF Leg	-/-	1/0+	6
WIL	7	2d6	Life Points	17	5	LF Leg	-/-	1/0+	6
CHA	10	3d6	Move	9	6	Head	-/-	1/0+	7
Weapon	SR	SR to Att/Def		Damage	Parry/Range		Special		
Head Butt	12	3/-		1d6+2d2	-		impale (effect)		
Skills:	Agility [Dodge, Leap] 54%, Close Combat [Head Butt] 54%, Stealth [Hide] 54%, Perception [Acute Hearing, Smell, Vision] 50%, Survival [Forest] 50%								
Armour:	Fur and hide 1/0+								
Notes:	Stags with a full rack of antlers do 1D8 Head Butt, not 1D6								



Legendary Creatures

The songs and legends of Merrie England tell of strange magical creatures.

Wurm

Wurms are gigantic wingless dragons, often created by witches or sorcerers who transform their victims.

One example of a Wurm was the Lambton Worm, which terrorises the village of Lambton in County Durham. Sir John Lambton found it when it was very small and threw it into a well. After Sir John's return from the Crusades, the Worm had grown to be huge, able to wrap itself nine times around a tree. He went to a local witch who advised Sir John to wear a suit of armour covered in spearheads, so the worm will impale itself when it tried to entangle him. However, she also said that Sir John must kill the first thing he saw after killing the worm. Sir John asks his aged father to release a hunting dog after he has sounded his hunting horn, that way he can kill the dog and be free of the curse. The story goes that Sir John fought the worm, impaling it on the armour and cutting it into pieces. He then sounded his horn and waited for his dog, but his father was so pleased that he had survived that he ran to see his son. Sir John did not kill him, choosing instead to kill the dog, but this caused nine generations of his family to be cursed. Instead of Sir John Lambton killing the worm, perhaps a party of PCs could kill it.

Alison Gross, a witch in a ballad, turns the subject of the ballad into an ugly worm, and a wicked stepmother turns the subject of another ballad into the laily worm.

Wurms use the statistics given in the core rulebook.

Dun Cow

This famed bovine is giant brown cow that was owned by a giant in Shropshire, which had an inexhaustible supply of milk. An old woman enraged the Dun Cow by filling her pail, and then trying to fill a sieve. The Dun Cow broke free and rampaged through the countryside until Guy of Warwick slew it. Of course, in Merrie England the Dun Cow could be a problem for an enterprising party. Perhaps they cause it to break free, meet it on its rampage, or have been asked to stop it.

CHARACTERISTIC	ATTRIBUTE		D6/D8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS		
STR	15	25	Size Class 8	1	RH Leg	-/-	12/0+	15	
CON	20	30	Might +11	2	LH Leg	-/-	12/0+	15	
DEX	10	10	Strike Rank 13	3,7,8	Body	-/-	12/0+	19	
INT	4	4	Encumbrance -	4	RF Leg	-/-	12/0+	15	
WIL	30	30	Life Points 50	5	LF Leg	-/-	12/0+	15	
CHA	4	4	Move 15	6	Head	-/-	12/0+	17	
WEAPON	SR	SR TO ATT/DEF	DAMAGE	PARRY/RANGE	SPECIAL				
Charge	13	5/-	1D8+11d2	-	Impale (advantage)				
Trample	13	5/-	11d2	-	Crush				
Skills:	Close Combat [Charge, Trample] 75%, Concentration [Willpower] 64%, Perception [Hearing, Smell] 80%								
Armour:	Tough Hide 12/0+								
Powers:	Fanaticism (at will)								
Notes:	A Medium-sized creature is -10 to its Strike Rank while in Close Combat with the Cow.								



The Wild Boar of Westmoreland

In the reign of King John, there is a great wild boar that terrorises the lands of Westmoreland, around the shores of Lake Windermere. Pilgrims travelling from the Holy Cross at Plumgarths to the Chapel of the Blessed Virgin on St. Mary's Isle on Windermere are favourite prey to the wild boar and make special prayers to keep them safe.

CHARACTERISTIC			ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	25	25	Size Class	XXXL	1	RH Leg	-/-	6/0+	17
CON	20	20	Might	+9	2	LH Leg	-/-	6/0+	17
DEX	10	10	Strike Rank	18	3,7,8	Body	-/-	6/0+	19
INT	4	4	Encumbrance	-	4	RF Leg	-/-	6/0+	15
WIL	20	20	Life Points	40	5	LF Leg	-/-	6/0+	15
CHA	3	3	Move	14	6	Head	-/-	6/0+	17
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special				
Gore	18	3/-	1d6+9d2	-	slash (effect), impale (advantage)				
Trample	18	3/-	9d2	-	crush				
Skills:	Agility [Dodge] 55%, Close Combat [Gore, Trample] 75%, Perception [Scent, Track] 80%, Stealth [Hide] 65%, Survival [Endurance, Forest] 80%								
Armour:	Fur and hide 10/0+								
Powers:	Fanaticism (at will)								
Notes:	The gore of the boar's tusks is ferocious and it can both Slash and Impale.								



Fairy Creatures

The creatures of Fair Elf Land are many and varied, but here is a selection. Some of the fairies here are restricted to certain areas of Merrie England, so you wouldn't find Knockers in East Anglia, for instance, unless something unusual has happened.

Household Elves

Some of the elven folk, for whatever reason, choose to live in houses and help the people of the house with their chores. Many of these are lazy and need to be bribed in order to help, others are mischievous and need to be bribed to placate them and stop them playing their tricks.

Household Elves are known by many names, northern England and southern Scotland have Brownies and úruisg, northern England and the Midlands have Hobs or Hobgoblins, Portuni and Follets are found throughout Merrie England, Lubber Fiends are found in the north and Thrummy-caps live in basements in Northumberland.

CHARACTERISTIC			ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	7	2d6	Size Class	C	1	R Leg	-/-	-/-	1
CON	10	3d6	Might	-3	2	L Leg	-/-	-/-	1
DEX	10	4d6	Strike Rank	11	3,7,8	Torso	-/-	-/-	1
INT	14	4d6	Encumbrance	-	4	R Arm	-/-	-/-	1
WIL	10	3d6	Life Points	20	5	L Arm	-/-	-/-	1
CHA	10	3d6	Move	3	6	Head	-/-	-/-	1
Skills:	Craft [Household Chores] 54%, Stealth [Hide, Sleight, Sneak] 54%								
Armour:	None								
Powers:	Invisibility, One Fae Feature of each type.								



Duergar

Short, ugly creatures, the Duergar are dwarfs from the Simonside hills of Northumberland in the north of England. Duergar live within the hills and are known to be both mischievous and malicious. They lead travellers astray by carrying lanterns into bogs and push walkers off the hillside.

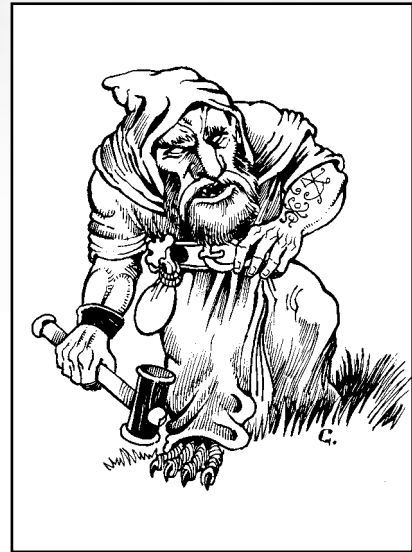
CHARACTERISTIC	ATTRIBUTE		d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	14	4d6	Size Class	S	1	R Leg	-/-	6
CON	17	5d6	Might	+1	2	L Leg	-/-	6
DEX	7	2d6	Strike Rank	11	3,7,8	Torso	-/-	7
INT	14	4d6	Encumbrance	-	4	R Arm	-/-	5
WIL	10	3d6	Life Points	27	5	L Arm	-/-	5
CHA	10	3d6	Move	4	6	Head	-/-	6
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special			
2H Hammer	13	8/4	1d6+3d2	4	Crush			

Skills: Agility [Brawn] 54%, Craft [Mining] 51%, Close Combat [Hammer] 51%, Knowledge [Hills, Mineral] 58%, Perception [Dark Vision, Hearing, Life Sense] 54%, Stealth [Hide, Sleight of Hand, Sneak] 51%, Survival [Endurance, Underground] 54%.

Armour: None

Powers: Strong Build +1, Toughness +2, One Fae Feature of each type.

Notes: A Duergar is at -2 Strike Rank when facing a Medium-sized opponent in Close Combat. This is already reflected in the statistics.



Knockers

Deep within Cornish mines live the Knockers, small fairies who take their name from the knocking sound they make as they work in the mines. Knockers can be friendly, mischievous or malicious, depending on what takes their fancy. They can lead a miner into a dangerous area or lead him to safety if lost. They cause cave-ins or warn miners of imminent collapses. They can lead miners to a rich seam or drive them away from buried treasures. Knockers are often bound to the mine they work and cannot easily leave, so they pine away when a mine is closed. If captured or bribed, a Knocker might be persuaded to teach a miner its secrets or to reveal the location of a rich seam or buried treasure.

The Bluecap is similar to a knocker, but appears as a tiny blue flame and is found in the Borders between England and Scotland.

CHARACTERISTIC	ATTRIBUTE		d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	7	2d6	Size Class	T	1	R Leg	-/-	1
CON	14	4d6	Might	-2	2	L Leg	-/-	1
DEX	14	4d6	Strike Rank	11	3,7,8	Torso	-/-	2
INT	14	4d6	Encumbrance	-	4	R Arm	-/-	1
WIL	10	3d6	Life Points	24	5	L Arm	-/-	1
CHA	10	3d6	Move	3	6	Head	-/-	1
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special			
Pickaxe	9	3/2	1d2-1d2	1	Impale (effect)			

Skills: Agility [Brawn, Dodge] 58%, Craft [Mining] 58%, Close Combat [Hammer] 40%, Knowledge [Mineral, Mines] 50%, Perception [Dark Vision, Earth Sense] 54%, Stealth [Hide, Sleight of Hand] 60%

Armour: None

Powers: One Fae Feature of each type

Notes: The knocker is at -4 Strike Rank when facing a Medium-sized opponent in Close Combat. This is already reflected in the statistics.



Asrai

The Asrai are beautiful water-fairies, inhabitants of cool, still pools and dark lakes and fond of bathing in the moonlight. They look like young women or young girls yet can be hundreds of years old. An Asrai is cold to the touch and very fragile. If captured, she will pine away and will die within her CON in days, and if struck by even a single ray of sunshine she will die immediately. Upon death, an Asrai dissolves into a pool of clear water that, if drunk, will restore all Life Points to their maximum value. An Asrai's beauty is so great that any man catching sight of her will want to possess her.

CHARACTERISTIC			ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	7	2d6	Size Class	M	1	R Leg	-/-	5
CON	14	3d6	Might	-1	2	L Leg	-/-	5
DEX	14	4d6	Strike Rank	11	3,7,8	Torso	-/-	6
INT	14	4d6	Encumbrance	-	4	R Arm	-/-	4
WIL	10	4d6	Life Points	24	5	L Arm	-/-	4
CHA	10	5d6	Move	5	6	Head	-/-	5
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special			
Kiss	11	5/-	Special	-	Love Attack			
Skills:	Agility [Dodge, Swim] 58%, Communication [Persuasion, Seduction] 81%, Close Combat [Kiss] 51%, Stealth [Hide, Sneak] 58%							
Powers:	Seductive Appearance, One Fae Feature of each type							
Notes:	An Asrai will only use her kiss in combat if being attacked, otherwise she will use her seductive powers to kiss a male opponent, success meaning the opponent falls in love with her for as long as he is nearby, within WIL in metres.							



Fae Dogs

Large, black dogs with glowing eyes the size of saucers that appear at night and lead good men astray in the wilds, these are among the most malevolent of the fairies. On the moors and heaths they lead men off the path and into wild places, near bogs and lakes they lead men into the waters, and near cliffs where they bark and scare the horses, making them jump over the edge. Associated with crossroads, gallows and ancient track ways, pathways and Ley Lines, the Fae Dog is an ancient manifestation of evil, normally hostile to mankind and usually feared by all who have the misfortune to come across them. Many Fae Dogs can take the form of horses or mules and lead other horses or mules astray, sometimes running past them and goading them to follow, sometimes acting as a lost horse and inviting others to help.

CHARACTERISTIC			ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	14	4d6	Size Class	L	1	RH Leg	-/-	4/0+
CON	14	4d6	Might	+3	2	LH Leg	-/-	4/0+
DEX	14	4d6	Strike Rank	14	3,7,8	Body	-/-	4/0+
INT	14	4d6	Encumbrance	-	4	RF Leg	-/-	4/0+
WIL	14	4d6	Life Points	28	5	LF Leg	-/-	4/0+
CHA	7	2d6	Move	7	6	Head	-/-	4/0+
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special			
Bite	14	8/4	1d8+3d2	-	Slash (advantage)			
Skills:	Agility [Brawn, Run] 58%, Close Combat [Bite] 58%, Concentration [Howl] 58%, Stealth [Hide, Sneak] 58%							
Armour:	4 point skin (4/0+)							
Powers:	One Fae Feature of each type							
Notes:	A Fae Dog has a chilling howl that can demoralise people and cause animals to panic. Any creature within the Fae Dog's WIL in metres is attacked in a WIL vs WIL contest as though the dog had hit it with a Demoralise spell. Anyone losing Resolution Points is fearful and anyone reduced to zero Resolution Points is demoralised. When in a pack, the whole pack howls together and uses the highest WIL plus one for each additional Fae Dog in the pack and can use the Pack trait. Unintelligent creatures, such as horses or dogs, will run away if they lose RP, perhaps running into a bog or river or over a cliff. Any Medium-sized opponent is at -2 to Strike Rank when fighting a Fae Dog.							



Church Grim

Uniquely amongst the fairy-folk, Church Grim are not disturbed by Christianity or by the ringing of church bells. In fact, to the contrary, Church Grim live in churches and are quite fond of ringing church bells loudly and at irregular intervals. A Church Grim is the protective spirit of a church, although not all churches have a Grim, and is created by burying alive a Fae Dog, or Black Dog, on the north side of a churchyard as the church is being built or consecrated. The Fae Dog's spirit is bound to the church and becomes the church's protective spirit. Church Grimms can change shape at will, normally appearing as a their original form of a black dog, or as a short ugly man. Some Grimms can change into other shapes, appearing as gargoyles or even angels.

CHARACTERISTIC			ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	7	2d6	Size Class	M	1	R Leg	-/-	4
CON	10	3d6	Might	-	2	L Leg	-/-	4
DEX	10	3d6	Strike Rank	9	3,7,8	Torso	-/-	5
INT	14	4d6	Encumbrance	-	4	R Arm	-/-	3
WIL	14	4d6	Life Points	24	5	L Arm	-/-	3
CHA	7	2d6	Move	5	6	Head	-/-	4
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special			
Staff with Crucifix	17	8/3	1d4+2d2	3	Crush, holy item effects			
Skills:	Agility [Brawn, Climb, Jump] 50%, Close Combat [Crucifix] 50%, Stealth [Disguise, Hide, Sneak] 64%							
Armour:	None							
Powers:	Invisibility, Shapechange to Fae Dog (or other), One Fae Feature of each type, may know Catholic Blessings							
Notes:	The creature's Brawn Trait increases its Might as though its average STR was 1 point higher.							



Elves

Elves are the normal inhabitants of Fair Elf Land. Proud and haughty, vain and arrogant, they care little for the welfare of mere mortals and delight in visiting the mortal realm and causing trouble, for men and women are their playthings.

CHARACTERISTIC			ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	10	3d6	Size Class	M	1	R Leg	-/-	5
CON	10	3d6	Might	-	2	L Leg	-/-	5
DEX	17	5d6	Strike Rank	14	3,7,8	Torso	-/-	6
INT	14	4d6	Encumbrance	1	4	R Arm	-/-	4
WIL	14	4d6	Life Points	24	5	L Arm	-/-	4
CHA	14	4d6	Move	5	6	Head	-/-	5
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special			
Rapier	22	8/4	1d6	2	Impale (effect), keep distance (auto)			
Buckler	15	3/2	1d2	2	Bash			
Bow	37	5*/-	1d6+2d2	300 (M)	Impale (effect)			
Skills:	Agility [Dodge] 57%, Close Combat [Sword, Shield, Fencing stunt] 57%, Perception [Night Vision, Track] 58%, Ranged Combat [Bow] 64%, Stealth [Hide, Sneak] 61%, Survival [First Aid, Forest] 54%							
Armour:	Cloak (1/1+)							
Powers:	One Fae Feature of each type, may know Divine Cantrips or Arcane Magic							
Notes:	The skills provided are for a forest-dwelling elf. Other races of elves may exist that have different abilities.							



Changelings

Elves often find human children incredibly attractive, for reasons of their own, and will take a human child, substituting an elf child in return. The elf child will grow up with the appearance of the human child, but will have a magical nature. Such children are called Changelings, have Fae Features and can be confused about why they like or fear certain things.

CHARACTERISTIC			ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	10	3d6	Size Class	M 1	R Leg	-/-	1/3+	7
CON	14	4d6	Might	+1 2	L Leg	-/-	1/3+	7
DEX	17	5d6	Strike Rank	14 3,7,8	Torso	-/-	1/0+	8
INT	14	4d6	Encumbrance	- 4	R Arm	-/-	1/2+	6
WIL	14	4d6	Life Points	28 5	L Arm	-/-	1/2+	6
CHA	14	4d6	Move	5 6	Head	-/-	1/1+	7
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special			
Sword	19	5/3	1d6+1d2	2	Slash (auto), impale (advantage)			
Skills:	Agility [Dodge] 57%, Close Combat [Sword] 57%, Communication [Persuasion, Seduction] 58%, Stealth [Hide, Sneak] 61%							
Armour:	Cloak (1/1+)							
Powers:	One Fae Feature of each type, may know Divine Cantrips or Arcane Magic							
Notes:	Changelings are drawn to power and often rise in the ranks of the Church or worship dark cults.							



Goblin

Ugly little humanoid creatures, goblins are typical malevolent inhabitants of Elf Land. Goblins are generally hostile to mankind, for reasons that have long been lost in the mists of time. They are cruel and will prefer to torture and torment captives than kill them quickly.

Goblins use the standard Revolution d100 statistics.

Pixie

Playful little sprites, Pixies are the archetypical fairies of Elf Land. Pixies enjoy playing jokes and pranks on people, ranging from leading them astray to shooting at them from their hiding places. Pixies are seldom malicious, but when they are they can be quite dangerous.

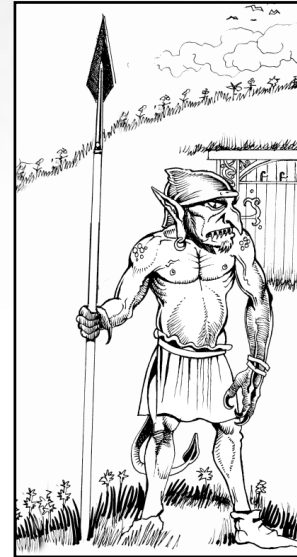
CHARACTERISTIC			ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	7	2d6	Size Class	T 1	R Leg	-/-	-/-	1
CON	10	3d6	Might	-3 2	L Leg	-/-	-/-	1
DEX	10	3d6	Strike Rank	9 3,7,8	Torso	-/-	-/-	1
INT	10	3d6	Encumbrance	- 4	R Arm	-/-	-/-	1
WIL	14	4d6	Life Points	24 5	L Arm	-/-	-/-	1
CHA	10	3d6	Move	2 6	Head	-/-	-/-	1
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special			
Sling	30	5*/-	1d4	50 (S)	impale (advantage)			
Skills:	Agility [Fly] 50%, Communication [Distract, Lead Astray] 50%, Perception [Dark Vision, Hearing] 54%, Ranged Combat [Sling] 50%, Stealth [Hide, Sleight of Hand, Sneak] 60%							
Armour:	None							
Powers:	Flight, Invisibility, One Fae Feature of each type							
Notes:	A Pixie's sling can be used regardless of the Pixie's STR and is often used to fire magical sling pellets, causing unusual effects (see the Science/Alchemy chapter in the core rules for examples). The Pixie is at -4 Strike Rank when facing a Medium-sized opponent in Close Combat. This is already reflected in the statistics.							



Redcap

Barrow Wights, Redcaps live in the Old Places, normally within the Barrows of the Ancient Dead. Generally they are not created by sorcerers, but spontaneously come into existence following a burial and serve to guard the barrow from treasure hunters, grave robbers or those who would cross into Elf Land.

CHARACTERISTIC	ATTRIBUTE		d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	17	5d6	Size Class	M	1	R Leg	-/-	7
CON	17	5d6	Might	+2	2	L Leg	-/-	7
DEX	10	3d6	Strike Rank	14	3,7,8	Torso	-/-	8
INT	10	3d6	Encumbrance	-	4	R Arm	-/-	6
WIL	17	5d6	Life Points	34	5	L Arm	-/-	6
CHA	7	2d6	Move	5	6	Head	-/-	7
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special			
Claw	14	3/-	1d4+2d2	-	Slash (effect)			
Short Spear	19	8*/4	1d6+3d2	3	Impale (effect), keep distance (auto)			
Skills:	Agility [Brawn, Dodge] 57%, Close Combat [Claw, Spear] 57%, Concentration [Old Ways] 50%, Perception [Dark Vision] 57%, Stealth [Hide, Sneak] 60%							
Powers:	One Fae Feature of each type, can know Cantrips connected to the Old Ways.							
Notes:	The creature's Brawn Trait increases its Might as though its average STR was 1 point higher.							



Water Monsters

Many otherworldly creatures haunt the still waters of Merrie England. We have already seen the benign Asrai, but there are other water creatures far more malevolent than them.

Eachy

Large, lake dwelling humanoids, the Eachy can be found in the north of England and the lowlands of Scotland. It has webbed feet and slimy skin, sharp teeth and foul fish breath. Eachies are hostile towards humans but, unlike many water dwellers, they do not actively lure people to their deaths. However, an Eachy will not think twice about attacking a fisherman in a boat or pulling someone from the bank into the lake and drowning them.

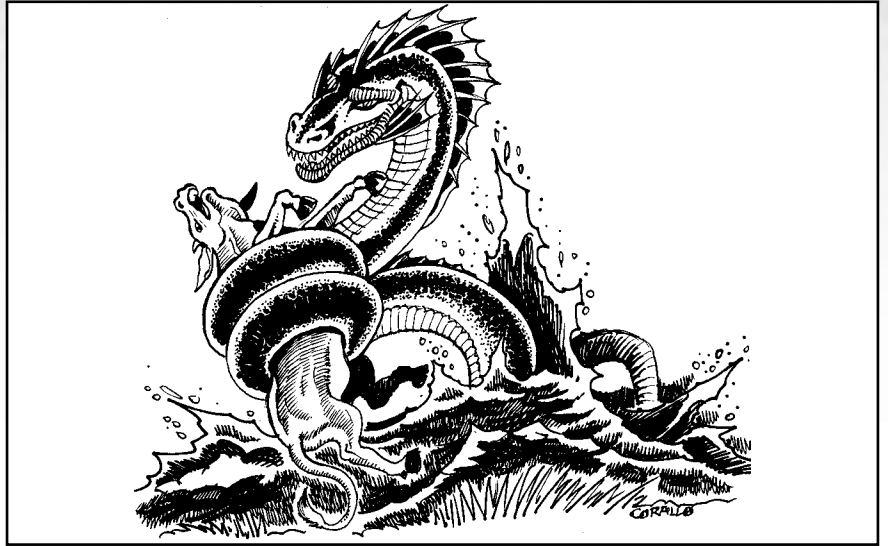
CHARACTERISTIC	ATTRIBUTE		d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS		
STR	14	4d6	Size Class	L	1	R Leg	-/-	2/0+	8
CON	10	3d6	Might	+3	2	L Leg	-/-	2/0+	8
DEX	10	3d6	Strike Rank	12	3,7,8	Torso	-/-	2/0+	9
INT	14	4d6	Encumbrance	-	4	R Arm	-/-	2/0+	7
WIL	10	3d6	Life Points	20	5	L Arm	-/-	2/0+	7
CHA	7	2d6	Move	6	6	Head	-/-	2/0+	8
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special				
Bite	12	5/-	1d4+3d2	-	Slash (effect)				
Dagger	15	3/2	1d3+3d2	2	Impale (effect)				
Skills:	Agility [Brawn, Swim] 50%, Close Combat [Bite, Dagger, Grapple] 54%, Stealth [Hide in Water, Swim Quietly] 64%								
Armour:	Thick Skin (2/0+)								
Notes:	An Eachy will beneath a boat and grab someone within, pulling him into the water, then use a Grapple attack to subdue the opponent, possibly drowning him in the process. Any Medium-sized opponent is at -2 to Strike Rank when fighting an Eachy.								



Knucker

In the south of England in the county of Sussex can be found Knuckerholes, small sheltered ponds, and within these Knuckerholes can be found Knuckers, large water dragons that prey on the local farm animals, livestock and even the occasional child, woman or man. Physically, the Knucker is similar to the Wurm, in fact a Knucker is a type of Wurm, but quicker and water-dwelling.

Knuckers use the Wurm statistics from the core rulebook, and they can breathe a Combat Time poison with Might equal to their CON and Effect: Death by drowning.



Water Hags

Within still lakes and dark ponds dwell the Water Hags, malevolent water spirits, ugly to the sight and cold to the touch, who wait for men and women to come to the water's edge, when they pounce and drag their victims beneath the waters, the men to become their lovers and the women to become their maidservants. Water Hags often have green skin and hair with sharp teeth.

Those in Lancashire, Shropshire or Cheshire know these hags as Ginny (Jennie/Jenny) Greenteeth, but those along the River Tees know them as Peg Powler. In Yorkshire they are known as Grindylows and they have many arms like an octopus, the more to drag their victims into the water with.

CHARACTERISTIC	ATTRIBUTE		d6/d8		LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	14	4d6	Size Class	L 1	R Leg	1/0+	4/4+	8
CON	10	3d6	Might	+3 2	L Leg	1/0+	4/4+	8
DEX	10	3d6	Strike Rank	12 3,7,8	Torso	1/0+	4/2+	9
INT	17	5d6	Encumbrance	- 4	R Arm	1/0+	4/3+	7
WIL	17	5d6	Life Points	27 5	L Arm	1/0+	4/3+	7
CHA	3	1d6	Move	6 6	Head	-/-	1/0+	8
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special			
Bite	12	5/-	1d4+3d2	-	Slash (effect)			
Kiss	12	5/-	Drowning	-	Bash			
Grapple	12	3/-	Grapple	-				

Skills: Agility [Brawn, Swim] 50%, Close Combat [Bite, Kiss, Grapple] 54%, Stealth [Hide, Sneak] 67%

Armour: Thick skin and leather clothing (1/0+, 4/4+)

Notes: The Water Hag fills her victim's mouth with water with a successful kiss. The victim must then defeat a Resolution point pool equal to the Hag's CON in a Parallel Conflict of CON/Endurance to avoid drowning. On a successful surprise attack, the Water hag uses her Grapple trait as she bursts from the water to drag her prey beneath the surface. A grappled victim cannot defend against a Kiss or Bite attack. Any Medium-sized opponent is at -2 to Strike Rank when fighting a Water Hag.



Tiddy Mun

Deep within the fens of Lincolnshire is the man known as Tiddy Mun. He is a naked old man with tangled white hair, a matted beard and a grey cloak, all the better to hide at dusk. He controls the mists of the fens and can flood nearby farmland. A constant foe of the Fenland monks, Tiddy Munn opposes their attempts to drain the fens and, yet, is forced back each year. His laugh is that of the pewit and that bird is a favourite of his. He can change shape, turning into a pool of water, a pewit or a cloud of mist. The Tiddy Mun is not malicious, although he can be fearsome if provoked. He can be placated, sometimes by pouring water into the fen, sometimes just by being asked to stop what he is doing.

CHARACTERISTIC	ATTRIBUTE		d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	15	15	Size Class M	1	R Leg	-/-	1/0+	7
CON	15	15	Might +1	2	L Leg	-/-	1/0+	7
DEX	15	15	Strike Rank 15	3,7,8	Torso	-/-	1/0+	8
INT	25	25	Encumbrance -	4	R Arm	-/-	1/0+	6
WIL	30	30	Life Points 45	5	L Arm	-/-	1/0+	6
CHA	15	15	Move 5	6	Head	-/-	1/0+	7

Skills: Agility [Run, Swim] 70%, Communication [Pewit] 60%, Concentration [Control Mist, Flood Land, Old Ways] 80%, Stealth [Hide, Swim Quietly] 70%

Armour: Thick skin (1/0+)

Powers: Shapechange to Water or Mist

Notes: The Tiddy Mun does not engage in combat, preferring to slip away in the mists and waters of the fen, only to reappear and flood land, waterlog a party's provisions or cause mischief.



Jewish Folkloric Creatures

The Jewish folklore tradition is thousands of years old. Those Jews living in Merrie England have brought their folklore with them and have been accompanied by some of their folkloric creatures. Some can be summoned by Jewish magicians, others appear to plague bad Jews or to attack good Jews.

Dybbuk

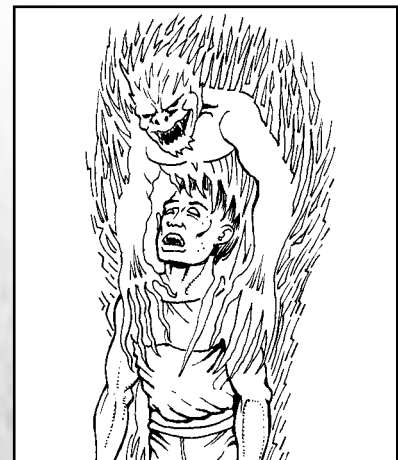
A malicious spirit that possesses a living body, a Dybbuk is said to have come from Hell and is supposed to have unfinished business that it must complete before it is allowed to return to Hell, although it may have to be helped to leave. A Dybbuk can be summoned up by a sorcerer and caused to possess a body in order to perform certain tasks commanded by the sorcerer. The stats below show the Dybbuk in a human body. No stats are provided for a disembodied Dybbuk as they are never encountered in this form.

CHARACTERISTIC	ATTRIBUTE		d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	10	3d6	Size Class M	1	R Leg	-/-	-/-	5
CON	10	3d6	Might -	2	L Leg	-/-	-/-	5
DEX	10	3d6	Strike Rank 10	3,7,8	Torso	-/-	-/-	6
INT	10	3d6	Encumbrance -	4	R Arm	-/-	-/-	4
WIL	14	4d6	Life Points 24	5	L Arm	-/-	-/-	4
CHA	10	3d6	Move 5	6	Head	-/-	-/-	5

Skills: Knowledge [Spirit World, Hell] 60%, Stealth [Hide, Sneak] 60%, other skills and attacks as host.

Powers: Incorporeal, may know Cantrips or Spells.

Notes: A Dybbuk's STR, CON, DEX, CHA and Size Class are the same as the host which it possesses. Outside the host, the Dybbuk does not have these characteristics.



Golem

Created by holy men, a golem is an animated clay shape, normally in humanoid form, either inscribed with magical words or with words inscribed on parchment in the creator's blood. Golems are mindless servants, capable of following simple verbal instructions, or more detailed instructions written on the parchment that animated them. Golems cannot speak and this is one way of determining if a creature is a golem.

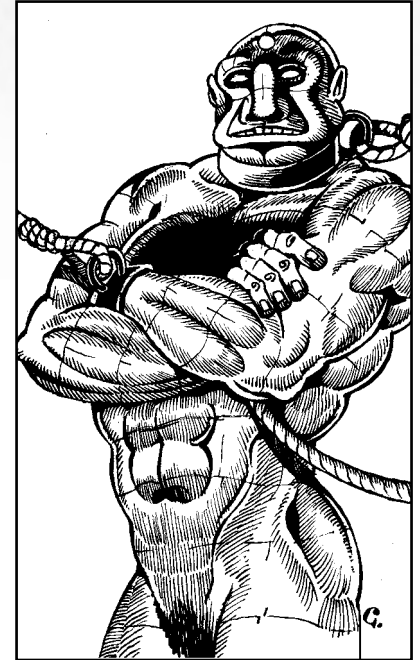
CHARACTERISTIC			ATTRIBUTE	d6/d8		LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	17	5d6	Size Class	L	1	R Leg	-/-	5/0+	8
CON	-	-	Might	+4	2	L Leg	-/-	5/0+	8
DEX	7	2d6	Strike Rank	12	3,7,8	Torso	-/-	5/0+	9
INT	6	6	Encumbrance	-	4	R Arm	-/-	5/0+	7
WIL	7	2d6	Life Points	n/a	5	L Arm	-/-	5/0+	7
CHA			Move	6	6	Head	-/-	5/0+	8
Weapon	SR	SR to Att/Def	Damage	Parry/Range		Special			
Fist	12	3/-	1d4+4d2	-		crush			
Trample	12	3/-	4d2	-		crush			

Skills: Agility [Brawn] 37%, Perception [Track] 43%, Stealth [Appear as Statue, Hide] 47%

Armour: Stone skin (5/0+)

Powers: Immunity to Disease, Pain, Poison and Bleeding

Notes: As an automaton, the golem has no Life Points and does not suffer from incapacitation if a limb is destroyed. Only complete demolition of the head or torso will stop it. Any Medium-sized opponent is at -2 to Strike Rank when fighting a Golem. The creature's Brawn Trait increases its Might as though its average STR was 1 point higher. A golem has a magical word written on part of its body, normally its head. If that word is removed, the golem becomes inert. Some golems have a magical inscription written on calf parchment placed in their mouths that contains the golem's instructions.



Lilin

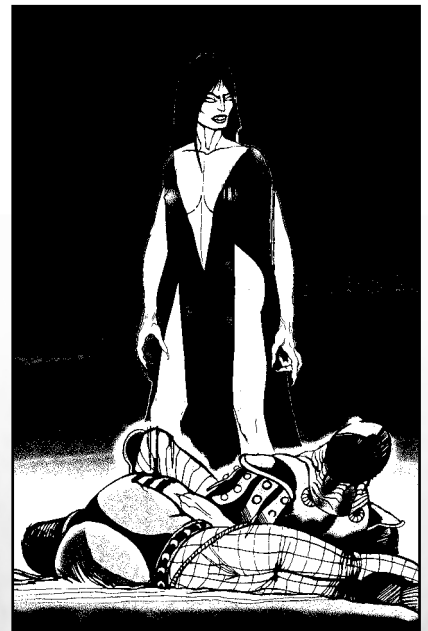
Evil Succubae also descended from Lilith, Lilin cause miscarriages and stillbirth in Jewish women. They are forced away by the wearing of special amulets, against which they have no defence. A Lilin can take the form of a beautiful woman. She tries to seduce good men, enslaving them and having sex with them until their essences are drained away. Lilin cannot have children and hate pregnant women, attempting to cause miscarriages and stillbirths whenever possible.

A Lilin normally appears at night and comes to a man in his bed while he is asleep. She may attempt to entrance him, matching her APP against his WIL in an OOpposed Contest, if the man loses any Resolution Points then he will allow her to make love to him, if he is reduced to zero Resolution Points then he is entranced and will do anything she says. She will make love to him all night, draining 1 CON due to his exertions. When the Lilin returns, an entranced man has a Penalty to resisting the Lilin's charms. Eventually, the man will be so tired that he will die a happy death. Pious men may add their Holiness to their WIL when attempting to break free of her charms, and can use Piety instead of Willpower if higher. Lilin often appear invisibly beside their entranced men to whisper suggestions to them. She might suggest that the man leave his pregnant wife unguarded, or that his wife might want to go to a secluded area for the Lilin to force her to miscarry, for example.

Lilin use the same statistics as a Succubus in the core rules. However, they cannot take the form of men, cannot become pregnant, cannot make love to women and cannot fly.

Skills: Agility [Dodge] 58%, Close Combat [Brawl, Claw] 58%, Communication [Deceit, Insight, Language: Local, Persuade, Seduction] 98%, Concentration [Cause Miscarriage, Cause Stillbirth, Willpower, Arcane Spells and Manipulation Traits] 68%, Knowledge [Arcane, Literacy: Local] 54%, Perception [Dark Vision] 58%

Powers: Incorporeal, Invisibility, Seductive Appearance and Shapechange



Mazikeen

Invisible shape-changing demons, the Mazikeen can create minor annoyances or great dangers and can possess the wicked, causing them to carry out the tasks that the Mazikeen desire. They can be summoned and controlled by sorcerers or Dark Cultists.

CHARACTERISTIC			ATTRIBUTE	d8/d10	LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	7	2d6	Size Class	T	1	R Leg	-/-	1
CON	10	3d6	Might	-2	2	L Leg	-/-	1
DEX	14	4d6	Strike Rank	11	3,9,10	Torso	-/-	1
INT	14	4d6	Encumbrance	-	4	R Arm	-/-	1
WIL	14	4d6	Life Points	24	5	L Arm	-/-	1
CHA	14	4d6	Move	2	6	R Wing	-/-	1
						L Wing	-/-	1
						Head	-/-	1

Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special
Bite	7	3/-	1d4-2d2	-	slash (advantage)

Skills: Agility [Brawn, Dodge, Fly] 74%, Close Combat [Bite] 47%, Concentration [Cantrips, Dominate] 58%, Stealth [Hide, Sneak] 58%

Powers: Flight, Incorporeal, Invisibility, Dominate, Shapechange, may know Cantrips

Notes: The imp is -4 to Strike Rank against any Medium-sized creature. The statistics already reflect this penalty.



Ruhin

Spirits that control natural forces, these can be commanded by those who know their names and can be used to cast magic. Ruhin use the same statistics as Ghosts in the core rulebook but with the following changes:

Skills:	Concentration [Natural Forces, Spell-like powers, Willpower] 54%, Perception [Sense Life] 54%
Powers:	Incorporeal; Second Sight; Illusion; Telekinesis; Telepathy; Powers over Nature

Se'irim

Goat-like demons, known as Hairy Beings or the Hairy Ones, the Se'irim share some characteristics with Satyrs and Fauns. Some of the Se'irim were worshipped by the ancient Israelites and some still seek to persuade the foolish and gullible to worship them.

CHARACTERISTIC			ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	10	3d6	Size Class	M	1	R Leg	-/-	2/0+
CON	14	4d6	Might	-	2	L Leg	-/-	2/0+
DEX	10	3d6	Strike Rank	10	3,7,8	Torso	-/-	2/0+
INT	14	4d6	Encumbrance	-	4	R Arm	-/-	2/0+
WIL	14	4d6	Life Points	28	5	L Arm	-/-	2/0+
CHA	10	3d6	Move	5	6	Head	-/-	2/0+

Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special
Bite	10	5/-	1d6	-	slash (effect)
Claw	10	3/-	1d6	-	slash (effect)

Skills: Agility [Dodge] 64%, Close Combat [Bite, Claw] 50%, Communication [Fast Talk, Persuade] 54%, Perception [Track] 50%, Stealth [Hide, Sneak] 54%

Armour: Hairy skin (2/0+)



Sulak

Demons of the Privy, these strike men while they are busy on the privy, striking them down with illnesses or strokes, which is why some Jews refrain from sexual intercourse until they have walked half a mile from the privy, for the demon is still nearby.

Sulak use the same statistics as Ghosts in the core rulebook but with the following changes:

Skills:	Communication [Transmit Impure Thoughts] 70%, Concentration [Cause Illness, Cause Stroke] 54%, Perception [Sense Life, Smell Privy] 54%
Powers:	Incorporeal

Shedim

Spirits of the fields and the country, these can be used to cause magical effects. Some Shedim inhabit statues and make them speak.

Shedim use the same statistics as Ghosts in the core rulebook but with the following changes:

Skills:	Communication [Make Statue Speak] 70%, Concentration [various Arcane spells and Traits] 54%
Powers:	Incorporeal; often uses Arcane Magic

Islamic Folkloric Creatures

Unlike Jewish Folkloric creatures, the creatures of Islamic folklore have not yet made their home in Merrie England as Merrie England has no permanent Islamic settlements. However, travelling sorcerers have been known to summon these creatures.

Ifrits

These are evil Djinn, taking the form of a winged creature of fire. Ifrits live underground, often in ancient tombs, and have their own tribes and kings. Ifrits can marry each other and also humans, often taking beautiful women and handsome men as spouses. They cannot be damaged by normal weapons but can be affected by magic. Some Ifrits are good, following the Koran, but most are evil.

Ifrits have the same statistics as Djinni in the core rulebook with the following differences:

Skills:	Agility [Brawn, Dodge, Fly, Jump] 70%, Close Combat [Claw, Scimitar, Whip] 120%, Concentration [various Arcane, Willpower] 70%, Perception [Sense Life, Track] 50%, Ranged Combat [Flame Breath] 100%, Stealth [Hide, Sneak] 50%
Powers:	Aura of Terror, Blight, Flame Breath, Flight, Incorporeal, Regeneration, Sheath of Smoke and Fire

Mardazma

A cross between a Djinn and a Succubus, Mardazma are Djinn who take on human form and try to mislead and destroy their victims, but they always have some bestial disfigurement, for example animal feet or a tail. If their lover spots the disfigurement then the Mardazma will flee, never to return, and the spell is broken.

Mardazma use the same statistics as a Succubus in the core rules, with the following differences:

Skills:	Agility [Dodge] 58%, Close Combat [Brawl] 58%, Communication [Deceit, Insight, Language: Local, Seduce] 98%, Concentration [Willpower, Arcane Spells and Manipulation Traits] 68%, Knowledge [Arcane, Literacy: Local] 54%, Perception [Dark Vision] 58%
Powers:	Incorporeal, Invisibility, Seductive Appearance, Shapechange as Human

Marids

These are Djinns of the waters and open seas and oceans. They are very powerful and very arrogant and proud. They received worship in Arabia in pre-Islamic times and can still be contacted by evil sorcerers. They can be bound and can grant wishes, but this is dangerous and difficult.

Marids have the same statistics as Djinni in the core rulebook with the following differences:

Skills:	Agility [Brawn, Climb, Fly, Jump] 70%, Close Combat [Claw, Dodge, Scimitar, Whip] 120%, Concentration [Grant Wish, Sorcery, Willpower] 70%, Perception [Sense Life, Track] 50%, Stealth [Hide, Sneak] 50%
Powers:	Aura of Terror, Blight, Flight, Incorporeal, Regeneration

Qareens

Djinn who whisper in men's hearts and give evil desires, Qareens are the constant companions, always looking for weaknesses and impurity, always trying to increase the impurity and drive people to evil.

Qareens have the same statistics as Ghosts in the core rulebook with the following differences:

Skills:	Communication [Impure Thoughts] 100%, Concentration [Cause Sin] 100%
Powers:	Incorporeal

Shaitans

Shaitans are those Djinns who followed Iblis and became devils, cast out of heaven and angry, they exist to corrupt and harm mankind.

Shaitans have the same statistics as Djinni in the core rulebook with the following differences:

Skills:	Agility [Brawn, Climb, Dodge, Fly, Jump] 70%, Close Combat [Claw, Grapple, Scimitar, Whip] 120%, Concentration [Sorcery, Willpower] 70%, Perception [Vision, Track] 50%, Stealth [Hide, Sneak] 50%
Powers:	Aura of Terror, Blight, Flight, Incorporeal, Regeneration

Houri

The Houris are the servants of heaven, created to serve those of the faithful who have died and live in Paradise. There are male and female Houris, and any good Moslem who dies will not be lacking a spouse in Paradise as a Houri will be made available.

Houris take the form of beautiful women with white, transparent bodies, their bones are faintly visible through their flesh, they have wide eyes of the deepest black within the brightest white, their bodies are perfect with large upstanding breasts and they have neither disabilities nor ailments. A Houri is forever virgin and her virginity is restored after every bout of lovemaking.

CHARACTERISTIC	ATTRIBUTE		D6/D8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	7	2d6	Size Class	M	1	R Leg	-/- 4
CON	10	3d6	Might	-1	2	L Leg	-/- 4
DEX	17	5d6	Strike Rank	12	3,7,8	Torso	-/- 5
INT	17	5d6	Encumbrance	-	4	R Arm	-/- 3
WIL	14	4d6	Life Points	24	5	L Arm	-/- 3
CHA	21	6d6	Move	5	6	Head	-/- 4

Skills:	Art [Dance] 70%, Agility [Dodge] 70%, Communication [Persuade, Seduction] 70%, Craft [Cook, Sew] 75%, Stealth [Hide] 50%
Armour:	None
Powers:	Seductive Appearance
Notes:	A Houri has no effective attacks and cannot fight. However, it can use its Seductive Appearance to persuade an attacker to love her rather than fight.



Angels and Demons

Merrie England is a medieval setting and no medieval setting is complete without the supernatural. Angels are servants of God and Demons are servants of the Devil

The Malebranche

Described in Dante's Inferno, the Malebranche are demons that guard and punish sinners in the Eight Circle of Hell. Winged and armed with claws, they are excellent fighters and hunters, dedicated to tracking down escapees and returning them to the boiling pitch where they belong.

CHARACTERISTIC			ATTRIBUTE	d8/b10	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	17	5d6	Size Class	XL	1	R Leg	-/-	6/0+	10
CON	14	4d6	Might	+6	2	L Leg	-/-	6/0+	10
DEX	14	4d6	Strike Rank	16	3,9,10	Torso	-/-	6/0+	12
INT	17	4d6	Encumbrance	-	4	R Arm	-/-	6/0+	8
WIL	21	5d6	Life Points	31	5	L Arm	-/-	6/0+	8
CHA	17	2d6	Move	8	6	R Wing	-/-	3/0+	8
					7	L Wing	-/-	3/0+	8
					8	Head	-/-	6/0+	10

Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special
Bite	16	5/-	1D6+6d2	-	slash (advantage)
Claw	16	3/2	1D8+6d2	2	slash (effect)
Snatch	16	5/-	Special	-	

Skills: Agility [Brawn, Dodge, Fly] 68%, Close Combat [Bite, Claw, Snatch] 101%, Concentration [Arcane Spells and Traits] 68%, Perception [Dark Vision] 98%, Stealth [Hide, Sneak] 61%

Armour: Leathery skin (3/0+, 6/2+)

Powers: Fanaticism (at will), Immunity to Disease and Poison

Notes: When one of the Malebranche uses its Snatch attack, it takes a foe in its claws and flies off. It can carry off a victim whose Size Class is below its own Size Class. Any Medium-sized opponent is at -4 to Strike Rank when fighting a Malebranche. The creature's Brawn Trait increases its Might as though its average STR was 1 point higher.



Sin Demons

Sin, in Merrie England, is a very real concept, not the abstract idea that we understand it today. There are many causes of sin, but one known cause is being influenced by a demon. There are specific minor demons devoted to causing men and women to sin. Each Sin Demon is associated with a specific sin and work by attempting to overcome good men and women, leading them to perform that demon's particular sin.

Sin Demons normally work by possessing their victims. Such possession is not the normal demonic possession but something far subtler and more difficult to detect. In fact, the victim probably does not know that he or she is possessed and it is highly unlikely that a normal person could detect the presence of a Sin Demon. In game terms, the Sin Demon must overcome their intended victim in a Conflict of its Concentration [Cause (Sin)] backed by its WIL as the RP pool, against the victim's Piety, using WIL plus Holiness as the Resolution Point Pool. If the victim loses Resolution Points then he or she commits the particular sin but is not possessed, if the victim is reduced to zero Resolution Points then he is possessed and has the Sin Demon as a constant companion who has insinuated itself into the victim's psyche or soul.

At certain key times, the Sin Demon attempts to match its Concentration [Cause (Sin)] against the victim's Piety, with victory meaning that the victim commits the sin associated with the Sin Demon. Circumstances will dictate when this happens and what the particular sin is that is committed.

For example, Cedric is a Friar who has been locked in a dungeon for speaking against the local lord. Normally a fat, jovial man, Cedric is reduced to a shadow of his former self through hunger and desires food and drink more than anything else in the world. He manages to escape and hides in a peasant's hut where he spies a bag of bread hidden beneath the floor of the hut. The GM decides that this is enough temptation for a number of Sin Demons to torment and tempt him, and a Sin Demon of Gluttony and another of Theft appear behind him, attacking his Piety. He drives off the Theft Sin Demon but succumbs to the Gluttony Sin Demon, devouring the whole loaf but leaving a rosary as payment. He leaves and resumes his life as a wandering friar, but whenever he sees a large amount of tasty food he must resist the Sin Demon's Concentration [Cause Gluttony] otherwise he will devour the food, whatever the circumstances.



Characters may try to overcome their sins through various means. Prayer and fasting are common ways of overcoming sin and confession and self-flagellation can remove the guilt associated with the sin. GMs may decide that performing such deeds might give the character a bonus to his or her Piety in future attacks. Similarly, willingly accepting the sin or glorifying in the sin makes it harder to resist the sin and GMs may wish to give a penalty to the Character's Piety when resisting the Sin Demon.

Sin Demons can be removed, at a cost. They can be exorcised, but this is dangerous for the exorcist and the possessed victim, in fact attempting an exorcism on someone who is not possessed actually invites possession of both the exorcist and the victim. A more common way of removing the Sin Demon is by being blessed by a Bishop or a Saint. Pilgrimage is another way of removing a Sin Demon, as long as the pilgrimage is for the express purpose of removing that temptation. One extreme way of removing a Sin Demon is to visit Purgatory and be purged of the sin.

Sin Demons may be as general or specific as the Games Master desires. The Seven Deadly Sins are Wrath, Greed, Sloth, Pride, Lust, Envy and Gluttony, although they used to be slightly different. Other sins include Blasphemy, Idolatry, Witchcraft, Murder, Stealing, Bearing False Witness, Apostasy, Heresy and Hatred. Sin Demons may well be associated with these general sins or may have more specific ones. So, a Sin Demon might have Adultery or Sodomy rather than Lust and might be triggered in different ways. Games Masters and Players are welcome to come up with their own ideas of sins that can be used to inflict misery on characters.

Sin Demons have the same statistics as Ghosts in the core rulebook with the following differences:

Skills:	Communication [Whispered Words] 70%, Concentration [Cause (Sin)] 70%, Knowledge [Sin, Religion] 50%
Powers:	Incorporeal

Other Creatures

The following creatures do not fit neatly into any particular category.

Jack in the Green

A nature spirit, this woodland creature makes its home in the Wildwood and sometimes in the Greenwood. Its corporeal form is that of a naked man or woman with green skin and leaves for hair. However, it is rarely seen in its true form, as it manifests in bushes, taking control of the bush. Looking into the bush will allow a character to see the naked form of the Jack in the Green.

Although the bush cannot move, it can be used to grab anything that passes close by and to tear and rip at skin and clothing. The Jack in the Green can also allow people to pass through the bush without harm, even through the thorniest of bushes. Some witches and sorcerers bind Jacks in the Green to their gardens or grounds, forcing them to keep guard and to keep intruders away, they are normally bound by a carving or representation of themselves, perhaps just a tangle of twigs in the middle of a bush, if this is broken then they are freed.

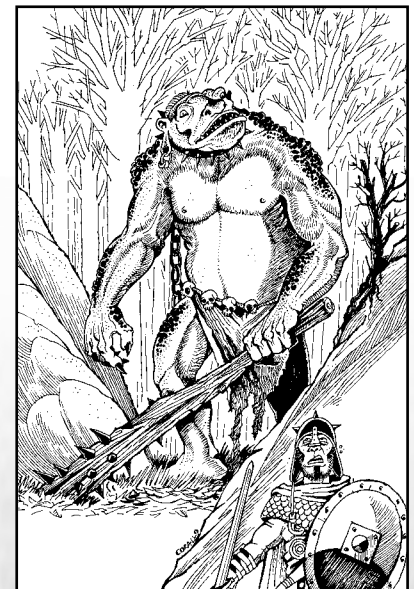
CHARACTERISTIC			ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	10	3d6	Size Class	XL	1-6	Bush	-/-	4/0+	12
CON	20	6d6	Might	+4					
DEX	7	2d6	Strike Rank	9					
INT	14	4d6	Encumbrance	-					
WIL	14	4d6	Life Points	35					
CHA	10	3d6	Move	7					
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special				
Grab	9	3/-	1d4+4d2	-	Crush, Entangle (effect)				
Skills:	Communication [Persuade] 74%, Concentration [Plant Magic] 58%, Knowledge [Forest] 58%, Stealth [Disguise, Hide] 51%								
Armour:	Thick branches (4/0+)								
Powers:	Teleport, can know plant-related magic Cantrips.								
Notes:	A Jack in the Green can move to another nearby bush at will, up to its WIL in metres. This takes a round and the Jack in the Green cannot do anything else while moving. Any Medium-sized opponent is at -4 to Strike Rank when fighting a Jack in the Green.								



Ogre

These are wild beasts that frequent the mountains and forests of Merrie England. An ogre is bestial and savage, gigantic and fierce, dressed in dirty leather and normally wields a large club, it is neither civilised nor a force of evil, instead it is a dangerous foe, prone to attacking and eating travellers in wild and distant places. Ogres are sometimes mistaken for Woses and they have much in common, but an Ogre is far more savage and bestial than a Wose, an Ogre is a cannibal and is not easily calmed whereas a Wose eats the foods of the forest and is calmed by music.

CHARACTERISTIC			ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	17	5d6	Size Class	L	1	R Leg	-/-	1/0+	11
CON	14	4d6	Might	+4	2	L Leg	-/-	1/0+	11
DEX	7	2d6	Strike Rank	12	3,7,8	Torso	1/0+	4/3+	12
INT	7	2d6	Encumbrance	-	4	R Arm	-/-	1/0+	10
WIL	10	3d6	Life Points	24	5	L Arm	-/-	1/0+	10
CHA	3	1d6	Move	6	6	Head	-/-	1/0+	11
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special				
Club	22	10/5	1d6+6d2	6	crush				
Fist	12	3/2	1d2+4d2	-					
Skills:	Agility [Brawn, Dodge] 51%, Close Combat [Brawl, Club] 54%, Perception [Dark Sight, Track] 57%, Stealth [Hide] 47%								
Armour:	Thick Skin (1/0+) and thick furs on its torso (4/3+)								
Powers:	Fanaticism (at will)								
Notes:	The Ogre uses his club 2-handed. Any Medium-sized opponent is at -2 to Strike Rank when fighting an Ogre. The creature's Brawn Trait increases its Might as though its average STR was 1 point higher.								



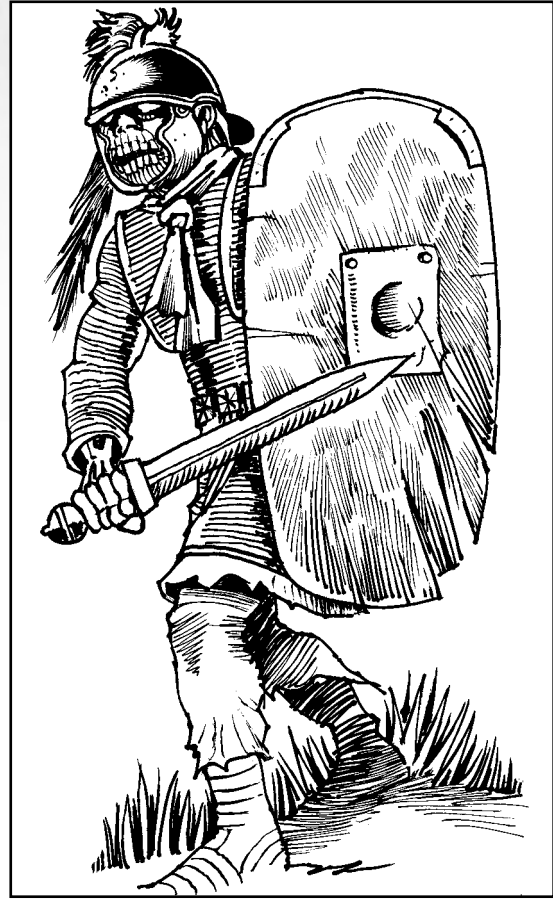
Revenant

A Revenant is a corpse that animates or a ghost that has returned to haunt the living. Revenants can be created through Black Magic, through a thirst for revenge or simply by chance. Revenants that are animated corpses stalk those who harmed them in life and take horrible revenge. Some are the servants of magicians and do their bidding; others simply rise from the grave to wreak havoc on the living. These are commonly believed to be evil men who wish to carry on doing evil after death.

Revenants that are ghosts are often the innocent victims of murder or have simply died far away from home or in unusual circumstances. Those who have been murdered often return to be witnesses against their murderer and many folk songs tell of such ghosts accusing a brother, a father, a stepmother or a stranger. Ghosts must normally return to the Otherworld when they hear the first cock crowing in the morning. They often bear some mark of their status, perhaps a moss hat, sometimes wearing a shroud or shift, sometimes being eerily silent. Such revenants are very rarely malevolent and often return to be with their lovers for one last night, or to speak to their family for a final time.

Use the statistics for zombies for Revenant corpses, except they are fully intelligent and can speak and use whatever magic they had in life. Revenant corpses can usually be laid to rest by digging up the body, chopping off the head with a spade and sprinkling with holy water, by tearing its heart out or by blessing the grave. Normally, a physical act is required together with a spiritual one, for each act alone is not enough to destroy a revenant as it will reform and walk again if not killed properly.

Revenant ghosts use the normal statistics for ghosts. Some revenants are more like wraiths, especially when seeking revenge, but they are rare in Merrie England.



Shadow Walker

The Shadow Walker, or Scaedugenga to use its ancient Saxon name, is an undead creature that haunts the forests of Merrie England. More properly a form of Revenant, a Shadow Walker is normally the resurgent corpse of a victim found murdered in the forest and buried in an unhallowed grave. Such victims can be animated by Fairies or by the very powers of the woods and forests and stalk the dark places looking for travellers, wanderers and those who are lost.

Shadow Walkers are shapeshifters and, rather than changing shape to a creature, tend to become shadows or pools of darkness that can merge with the surrounding vegetation and cover. These shadows have eyes that watch the unwary and can be spotted on a Hard Perception roll.

Shadow Walkers use the same statics as zombies in the core rulebook with the following exceptions:

Skills:	Agility [Brawn, Dodge] 70%, Close Combat [Bite] 60%, Perception [Acute Vision, Track] 60%, Stealth [Hide, Blend into Darkness, Sneak] 50%
Powers:	Dark Vision, Shapechange to Animal or other form, Immunity to Pain, Poison and Disease A Shadow Walker's Blend into Darkness Stunt acts as a Penalty when hiding in direct sunlight, and as a Bonus when hiding in Darkness

Werewolves

Although many creatures are known to be able to change shape, the werewolf is known throughout Merrie England. A werewolf is a man or woman who is able to take the shape of a wolf.

Werewolves are sometimes born to it, being part of a family of werewolves, or have taken the power of the wolf in a magical ritual or have been cursed to take animal form. The bite of a werewolf does not usually cause the victim to become a werewolf, at least in Merrie England.

Werewolves use the statistics from the core rulebook, but are forced to change shape on the full moon.



Woodwoose

A wild man, the Woodwoose is a primitive type of man living in the deepest of forests. He is hairy and wild, unkempt and dirty, naked and carries a club. The Woodwoose is bestial in nature and will often carry off and ravish lone women walking through the woods. Some woodwooses are female and these often slink into camps in the woods and try to lie with sleeping men. Although fierce, a Woodwoose can be pacified with music in an Art [Play Instrument] Conflict.

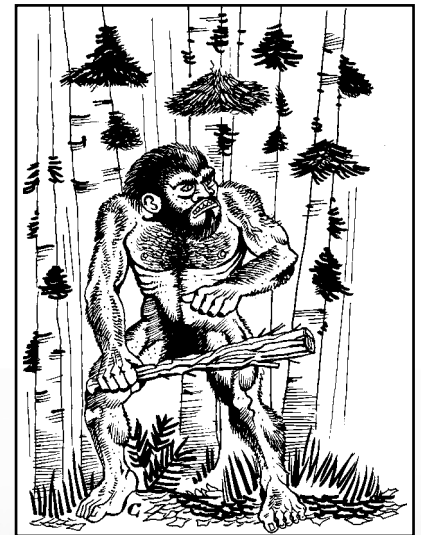
CHARACTERISTIC			ATTRIBUTE	d6/d8		LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	14	4d6	Size Class	L	1	R Leg	-/-	-/-	7
CON	10	3d6	Might	+3	2	L Leg	-/-	-/-	7
DEX	10	3d6	Strike Rank	12	3,7,8	Torso	-/-	-/-	8
INT	10	3d6	Encumbrance	-	4	R Arm	-/-	-/-	6
WIL	10	3d6	Life Points	20	5	L Arm	-/-	-/-	6
CHA	10	3d6	Move	6	6	Head	-/-	-/-	7
Weapon	SR	SR to Att/Def	Damage	Parry/Range		Special			
Club	15	6/3	1d4+3d2	4		crush			

Skills: Agility [Brawn, Dodge] 50%, Close Combat [Club] 64%, Perception [Hearing, Dark Vision, Track] 60%, Stealth [Hide, Sneak] 60%

Armour: None

Powers:

Notes: The Woodwoose uses his club 1-handed. Any Medium-sized opponent is at -2 to Strike Rank when fighting a Woodwoose.





Campaigns



Types of Campaign

There are many campaign styles that suit Merrie England. Games Masters and players will want to decide during the course of play which style suits their particular game. However, the following may give some indication of the flavour of different kinds of campaign.

Outlaw

What is Merrie England without outlaws? Robyn Hode and his Merrie Men are the best known of the outlaws of England, but there are many more. The Kings have outlawed many opponents, nobles have taxed and destroyed rivals, and soldiers have returned from the Crusades or from the wars in France and have carried on looting and raiding.

- **Greenwood** – This is the Robyn Hode style campaign with outlaws living in the forests and fighting the evil nobles. Unlike Robyn Hode, the PCs may well rob the rich and keep it. This kind of campaign has skulduggery and adventure, with high-speed chases and clever manoeuvring.
- **Banditry** – Not all outlaws are nice, many are downright scallywags. Bandits roam around Merrie England, sometimes sponsored by Robber Barons, sometimes self-financing and even opportunistic in nature. These bandits are brigands, often led by knights; they rape, pillage and kill wantonly.
- **Revenge** – Evil noblemen or wicked churchmen sometimes outlaw player characters, their guilt of innocence makes no matter. What else is there to do after such a deed, apart from seeking revenge and the proof of innocence?
- **Pirates** – Ahar Jim-lad! Well, not that kind of pirate, to tell the truth. There are pirates in the English Channel, along the French coast and in the Irish and North Seas, fighting both for and against the English Crown. Some English Pirates even sack Saracen and Moorish merchant vessels, so a pirate campaign can be very wide-ranging.
- **The Sheriff's Men** – Not all Outlaw Campaigns have the PCs as the Outlaws. A satisfying campaign can be had playing the Sheriff's Men, soldiers who hunt down outlaws and keep the peace. This can be as high-speed as a Greenwood campaign, with the PCs running around, trying to outwit those cunning outlaws.

Adventuring

Merrie England is ideally suited to an Adventuring campaign style. Many a young man or young woman has left home determined to make a fortune, see far-away places and find their true loves.

- **Wandering** – People have many reasons to wander. Lords can evict tenants from their homes, people can leave home to make their fortunes, craftsmen can wander between towns plying their trade, and merchants and pedlars travel to make money.
- **Freebooting** – The hired sword is a typical adventuring theme. Trained fighting men can wander the country, sometimes acting as raiders, sometimes as mercenaries, sometimes as outlaws or sometimes just as adventurers.

Military

During the period of Merrie England there were a number of wars, all of which can be used in different types of military campaigns.

- **Crusades** – An obvious type of military campaign is the Crusade, the Holy War in the Holy Lands, the Albigensian Crusade in the South of France or the Reconquista of Spain and Portugal. This kind of campaign is combat-based but can also have a religious aspect and highlight the clash of cultures.
- **Civil War** – The Barons often fought each other and rebelled against their lieges. The Princes of England also acted against their father. A Civil War campaign contains combat and travel, with a lot of double-dealing, betrayals and politicking.
- **Wars Abroad** – Merrie England has a number of hostile neighbours and there are ample opportunities to make war abroad. There is war in France between the Angevins and the French, between the Angevins and their vassals and between the Angevins themselves. Scotland and Wales occasionally make incursions into England, raiding and harrowing. Ireland is always a troublesome place, with the Conquest of Ireland under Strongbow and the putting down of rebellions providing plenty of scope for a military campaign.

Religious

Merrie England is a place where religion is paramount. It can be interesting to play in a campaign with a religious bent.

- **Missionary** – Even though Merrie England is Christian, there are lots of Johnny Foreigners out there who are not. The Crusades, the Reconquista and also the drives against the pagan Baltic nations and the Cathars of southern France were all initially missionary expeditions. Missionary campaigns are controversial but can be rewarding, they involve a lot of role-playing and playing with words and ideas as well as facing some uncomfortable truths. The Alephtar Games supplement Crusaders of the Amber Coast will allow player characters designed for Merrie England to travel to the Baltic coast and fight for the Faith – and for some trade and profit!
- **Heretical** – The Cathars in Southern France and other groups are heretics who believe in slightly different things to the rest of the Christian world. Alternatively, they may know the truth and try to hide it from others. It is possible to play a group of heretics facing persecution and surviving against the odds.
- **Inquisitorial** – Although the Inquisition isn't the all-powerful machine it will become, it does have a part to play at the time of Merrie England. Player characters can be part of the Inquisition, seeking out heretics wherever they are hiding and purifying them in the name of Holy Mother Church. They could also act against the Inquisition, protecting the innocent against persecution. It might even be possible to belong to a secret office of the Inquisition, dedicated to investigating the supernatural and evil.

Courtly

Merrie England has a courtly tradition and it is quite possible to have a campaign based around the machinations and politics of the court.



- **Courtly Love** – Queen Eleanor promoted the ideas of Courtly Love and Chivalry in her courts, so players can take the parts of handsome troubadours, knights errant, damsels pining away in remote towers and rogues seducing all who they come in contact with.

Entertainer

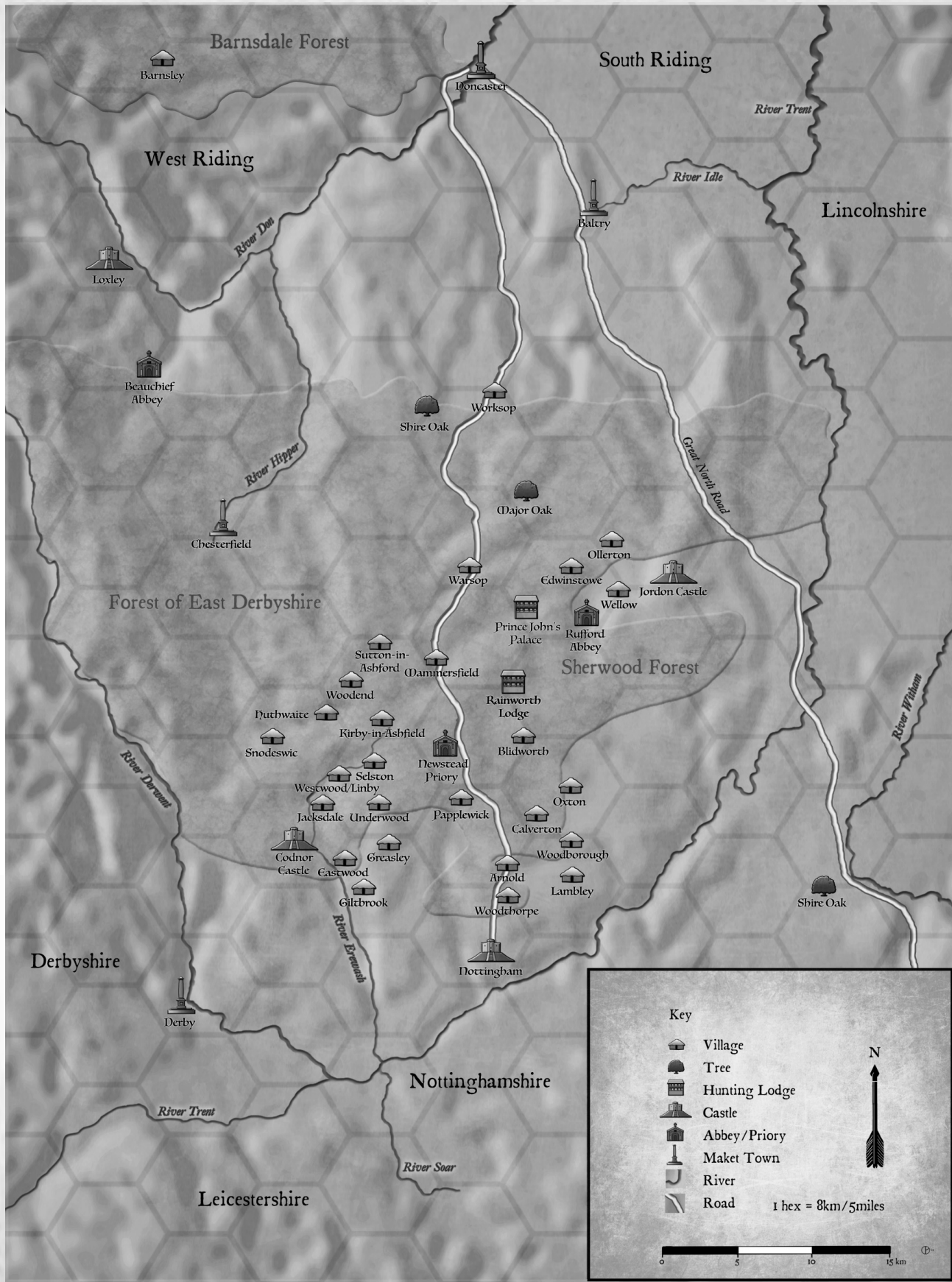
Merrie England is a time of troubadours, of minstrels and of jesters, a place where entertainers are well-valued and highly prized, where kings listen to their troubadour companions over their closest advisors.

- **Itinerant Entertainers** – Many entertainers travel between towns, castles and courts, trying to make a living and to see the world. Chaucer in the film *A Knight's Tale* is a perfect example of an itinerant entertainer. Such a campaign has elements of adventure, travel and entertainment.
- **Courtly Entertainers** – Some lucky troubadours and minstrels have found a patron, a rich nobleman, king or queen who supports them and asks for their advice. Such lucky men have an easy life, no more travelling, no more going hungry and no more trouble. However, nothing is that simple. A court entertainer must negotiate the problems and intrigues of a court. Their patron expects them to write tales in his favour and to write poems that slight his enemies. What about the new, handsome, young troubadour who has just come visiting and making your patron laugh? Where would you go if he comes into favour and you have to leave?
- **Political Agitators** – Some entertainers make political statements through their verses and songs. Protest songs are not a new phenomenon and folk songs are full of politics. Minstrels and Troubadours can sing their songs with impunity, disguising their sentiments in flowery words. Cathar sympathisers can hide their religious beliefs in clever and beautiful verse.

Other

There are, of course, many other types of campaign that can be used with Merrie England. Let your imagination run wild! For example, Steve Perrin, ran a Steeleye Span campaign that used the ballads sung by the British Folk group Steeleye Span as background material. If that isn't odd enough, consider the inquisition pursuing the archbishop of Canterbury and facing off in a blessing powered, superhuman battle? Possibly a campaign centred on seeking to close the gates to fairyland before Merrie England is ravaged by mythical creatures and fey princes?

Probably the most important point to make about campaigns is that the GM and players need to be comfortable with the campaign and setting.



Places in the Campaign

Merrie England: Robyn Hode is presented as a sandbox campaign, in which the places and people are described, with a series of scenario hooks that Games Masters can use.

The Merrie Men would be familiar with many of these places; in fact they may have come from these villages originally. However, they would not necessarily know of the secrets that these places and people hold.

Games Masters are encouraged to use these villages as bases or small hubs for the Merrie Men. The Golden Hind Inn could be used as a central place for the Merrie men to congregate, for example.

Sherwood Forest

The Shire Wood of Nottingham, Sherwood Forest covers roughly a quarter of Nottinghamshire in woodland and heath, including several sections of deep wildwood. All of Nottinghamshire north and west of the River Trent is part of Sherwood Forest, encompassing most of the ancient Wapentakes of Broxtowe, Thurgarton and Bassetlaw.

To the west, across the river Erewash, is the Forest of East Derbyshire, stretching to the River Derwent, which is administered by a different warden. Despite the differences in administration, outlaws treat them as one and the same, giving them an area of woodland stretching from the river Derwent in the west to the River Trent in the east. Although this covers a vast area, not all was actually within Sherwood Forest. A number of towns and villages had bought themselves out of the forest and other areas had effectively become free of the forest, making the borders difficult to quantify.

Many trails and roads pass through Sherwood Forest and there are good spots for ambush throughout. This makes travelling through Sherwood Forest dangerous and expensive. However, the only other means of travel are either by boat or by a very long journey around the forest, so many people choose to take the risk, some accompanied by armed guards, others travelling in large groups, and other foolhardy souls travelling alone.

THE MAJOR OAK

At the heart of Sherwood Forest can be found, by those who know the way, a great oak, whose branches stretch 30 yards and whose trunk is large enough for 7 people to encircle, hand in hand. Within the Major Oak is a hollow, big enough for half a dozen men to hide. The Major Oak is the base of Robyn Hode's Merrie Men, some live in the branches, on willow platforms, some live in tents below.

OLD YEW

Although impressive, the Major Oak where the Merrie Men live is not the heart of Sherwood Forest. Instead, deep within the Wildwood is the Old Yew, a tree so old that Merlin himself sat beneath its ancient branches, where the first of the Fae to reach the forest marvelled at its age, where the Old Gods and the Gods that came before them sheltered beneath its branches. Nobody knows how old the Old Yew is, but the Fae hold it sacred and use the gap in its trunk to travel to Fair Elf Land, for the Old Yew exists in both realms.

A huge yew tree, its trunk is ten yards across at the base, but splits into seven separate trees further up. Anyone stepping between these trees is likely to travel to Fair Elf Land.

Roads through Sherwood Forest

Two major roads pass through Sherwood Forest, the Great North Road and the York Road. The Keeper of the Forest could charge a cheminage, or toll, for passage of carts through the forest. Because of this, there are a number of minor track ways through Sherwood Forest that allow pack animals and travellers on foot to traverse the Forest without paying the toll. There was a decree in force that prevented any working of the land within two perches of a King's Highway, so most villages are found slightly away, with lanes connecting the villages to the Highway.

THE GREAT NORTH ROAD

The main road from London to York, this important road crosses Sherwood Forest on its way to Doncaster. It enters Nottingham at Newark, beside Newark Castle, travels through Markham Moor and Gamston, leaving Sherwood Forest at Eaton, before passing through Retford, Bawtry and Doncaster. The Great North Road crosses Sherwood Forest for 20 miles, which means it takes 2 days to cross on foot, or a day on horseback. Travellers usually stop once, in Weston or Tuxford in the Clay, at one of the inns that line the road.

Many pilgrims travel the Great North Road, travelling between York and Canterbury. Merchants travel between Lincoln and York, the two powerhouses of Medieval England.

THE YORK ROAD

Linking Nottingham to Mammesfield and then to York, this also allows travel to London. This road passes through western Sherwood Forest and is a popular route for walking pilgrims and merchants with packhorses and mules. Unlike the Great North Road, the York Road consists of many linked track ways and pack ways, carts could travel along the road but it was a long and muddy trip.

THE HUTT

Situated opposite the gates of Newstead Priory, the Hutt is a garrison for men-at-arms who guard the York Road highway. It is manned by foresters and lone travellers often gather here until there were enough people to form a large band that could be guarded by the men-at-arms. The area around the Hutt is called Thieves Wood for good reason.

Loxley Chase

A forested hunting ground adjoining Sherwood Forest, Loxley Chase is in the West Riding of Yorkshire. Loxley Chase contains the manor of Loxley.

LOXLEY

The birthplace of Robyn Hode, Loxley is a small manor in Loxley Chase, in the West Riding of Yorkshire. Loxley Castle was a motte and bailey castle, built by the lords of Loxley in the Anarchy of Stephen and Matilda and was burned to the ground by Henry II following the Loxley's support of Thomas Beckett, when Robyn Hode was 11 years old.

Now held by Sir Guy of Gisbourne, Loxley still remembers Robyn and its villagers often help the Merrie Men, if only to spite Sir Guy.

Barnsdale

To the north of Sherwood Forest, in the West Riding of Yorkshire, lies Barnsdale Forest, an old haunt of Robyn Hode. In fact, Robyn Hode and his Merrie Men treat the forests of Sherwood, Barnsdale and East Derbyshire as their own, private domain.

THE CHURCH OF SAINT MARY MAGDALENE AT CAMPSALL

The village of Campsall lies within Barnsdale Forest and Robyn Hode is said to have founded the church there and dedicated it to Mary Magdalene. Robyn Hode and Maid Marian are said to have married there, but this may be different in your campaign. In any case, this is where the Merrie Men attend church when they are in Barnsdale.

Villages within Sherwood Forest

EDWINSTOWE

A small village within Sherwood Forest, this is the closest village to the Major Oak and the Merrie Men's camp. Many of the Merrie Men have friends and allies in Edwinstowe, yet the villagers do not mention them to anyone for fear the Sheriff's men will find out.

SELSTON

This is a village on the top of a hill just inside Sherwood Forest.

WESTWOOD

This small village lies just inside Sherwood Forest.

PRIOR EDWARD

The Prior of Westwood priory, a small building of a handful of monks that owns only the village of Westwood, prior Edward is a man who tries his best but achieves very little. He has only just become Prior, having succeeded Prior William, the founder of the Priory.

- A sick woman is miraculously cured at the grave of her cousin, Prior William, and more people travel to the Priory to be cured. Soon, this becomes the destination of a pilgrimage with thousands of pilgrims making the journey every week, providing easy pickings for outlaws and making the Priory very wealthy.

WOODEND

A village just inside Sherwood Forest.

UNDERWOOD

A small village lying inside Sherwood Forest.

MARY OF UNDERWOOD

A Norman woman, Mary has come to Underwood to seek the calm and peace of the forest. She lives in a small hut outside the village, officially trespassing, but nobody bothers her, for she is a skilled healer. Served by Martha, her sister, a beautiful but simple woman, Mary is a sorceress with an interest in the old Celtic deities and their remnants.

- Mary of Underwood performs a ritual at an ancient Celtic shrine to summon protection against marauding bandits who have stolen her sister from their village. She summons an ancient Celtic entity, son of a hunting god, who needs to hunt down and sacrifice seven warriors to realise his powers and become permanent, otherwise he will be banished on the next full moon. He intends to take the sorceress' sister as a bride in return for his help in tracking her down. He plans to make Robyn Hode his seventh victim.
- Maid Marian sends word to Robyn Hode that she is to be married to Martin of Underwood and invites the outlaws to her engagement feast. However, it is a trap, set by Mary of Underwood who was spurned by Robyn when he was a youth. She enchants Robyn and the other outlaws must try and rescue him.

MARTIN OF UNDERWOOD

The lord of the manor, Martin has been enslaved by Mary of Underwood and does her bidding. He seems a pleasant fellow, but is a bit vacant at times and seems to drift off in mid-conversation.

EASTWOOD

Lying inside Sherwood Forest, this is west of Greasley, which lies outside the forest, showing that the forest bulges and wiggles its way through the county.

- The wild men of Cumberland regularly raid a village on the edge of Sherwood Forest. A young woman from Cumberland was abducted by one of the men of the village, causing the raids. Can the outlaws discover the reason for the raids and return the woman to her brothers?

WOODTHORPE

This small village lies just within Sherwood Forest.

LADY HERLEVE

A beautiful young woman, she holds the village of Woodthorpe after her father's death and has been allowed to keep it in her own name until she is married. She has known Maid Marian since childhood, but they have grown distant since her father's death.

- Sir Guy of Gisbourne tries to seduce Lady Herleve in order to gain Woodthorpe for himself, but is rebuffed, so he accuses her of witchcraft. Lady Herleve appeals to Maid Marian for help.

WOODBOROUGH

This village lies just at the edge of Sherwood Forest.

JOHN OF WOODBOROUGH

The headman of the village, John is a Saxon with a Norman wife. A Forester and a skilled Bowman, he does not hunt within the forest but thinks nothing of taking animals that have strayed. He recently killed a stag that strayed too close to the village and proudly displays the skin and antlers on the walls of his house.

ELAINE OF WOODBOROUGH

Wife of John, she is from a poor Norman family and married John when he drove off a band of bandits who robbed her family. She wants John to advance and perhaps become a Verderer, so uses what little influence she has to help her husband. Elaine has no love of the outlaws and would happily sell them to the Sheriff to improve John's position.

- Woodborough and its surrounding lands are raided each night of the full moon by masked men, each wearing stag's antlers, who drag away the men, leaving them hanging by their ankles, naked with their skins cut off. The masked men ride into the Wild Wood, deep within Sherwood Forest where even outlaws fear to go. A Lord of the Fae has sent them, for the villagers killed his son while he was in stag form and his skin hangs upon their headman's wall.

CALVERTON

This village lies in Thorney Wood Chase, within Sherwood Forest.

SIR RODNEY OF CALVERTON

Married to Lady Godwina, an old sweetheart of Robyn Hode, Sir Rodney is being bled dry by the Sheriff's tax collectors, but doesn't know what to do. He is too proud to call on Robyn Hode because of his wife's previous relationship with him.

- Sir Rodney finally snaps under his wife's nagging and kills the tax collectors who have bled him dry. Lady Godwina asks Robyn Hode for his help. Sir Rodney expels all the Sheriff's men from his lands, killing the guards but is besieged by Sir Guy of Gisbourne and his men until the outlaws drive them off. Sometime later, Sir Guy kills Sir Rodney and abducts Lady Godwina, but unknown to Robyn they have planned this, for she loves him and not her husband.

BLIDWORTH

Lying deep within Sherwood Forest, the Church of St Mary is frequently visited by the outlaws. Maid Marian was born here. The people of Blidworth are fiercely loyal to Maid Marian and Robyn Hode.

PAPPLEWICK

The southern gateway to Sherwood Forest, this is where Alan-a-Dale wants to marry his sweetheart. Papplewick has a small brine spring that feeds a number of shallow ponds that make salt by evaporation.

EDWIN OF PAPPLEWICK

The lord of the manor of Papplewick, he has made himself wealthy through control of the brine spring and the accompanying salt trade, something that he jealously protects.

- Edwin arranges for his own salt to be stolen to drive the price up, leaving the locals without salt. Can the outlaws help them?
- Enid, a local healer claims that bathing naked in the salt pools cures all manner of ailments. However, people will not buy salt that has been made impure by the casting off of diseases and Edwin wants to drive off the healer and her followers, so they appeal to the Merrie Men for help.

LINBY

A small village within Sherwood Forest, the local women claim they invented the pancake to celebrate victory over the Danes.

TEOBALD OF LINBY

The new lord of the manor of Linby, Teobald has succeeded his father who has just died. He has a year to raise enough money to pay for his position and plans to milk his serfs for whatever

he can. A proud, arrogant and greedy man, Teobald has no compassion for others and has no fond memories of his father.

- Teobald's father, Galeran, left a clause in his will that any of his serfs who has worked on his lands for a year and a day will become free men when the Church Bell rings on Lady Day, holding their lands in perpetuity, but Teobald, the new master of the estate, plans to silence the bell for good.

JUDITH OF LINBY

A beautiful young woman and childhood friend of Maid Marian, she has been promised in marriage to Lambert of Nottingham, brother to the Sheriff of Nottingham, by her father on his deathbed.

- Before Henry II died, he signed a parchment charter that would restrict Prince John's power if he ever became king. Galeran, an old friend of King Henry, kept this parchment hidden, but has recently died and has passed on the parchment to his daughter, Judith, who has sent word to Marian. However, before he died, her father promised her hand in marriage to the Sheriff's brother, Alain of Nottingham.

NEWSTEAD PRIORY

Founded by Henry II as penance for the murder of Thomas Beckett, this holds a chapter of the Augustinian Order of Canons Regular, priests living a monastic lifestyle.

RAINWORTH LODGE

This hunting lodge is popular with the nobility and provides many a rich noble for outlaws to rob.

PRINCE JOHN'S PALACE

A majestic hunting lodge, but lodge only in name, this is an impressive ranged building with all creature comforts. Hundreds of servants arrive just before Prince John and his entourage in order to assist the permanent staff with cleaning, cooking and other arrangements.

CLIPSTONE

Near to Prince John's Palace, Clipstone provides much of the food to the hunting lodge.

WILLIAM OF CLIPSTONE

The owner of the Rampant Stag, an inn and gambling house in Clipstone, William is well connected, for prince John and the Sheriff of Nottingham are frequent guests. William is a rich man and claims to be more than an innkeeper, although his patrons refuse to give him lands or a title

- The outlaws rob the Rampant Stag and make an enemy of William of Clipstone. He sends men to capture Robyn and Maid Marian, delivering them to some hunting Lords

who offer him the chance of freedom, a hunt with him as the prey, if he can avoid being caught by them then they will let him and Maid Marian go.

RUFFORD ABBEY

A Cistercian House, this lies within the borders of Sherwood Forest but is not counted as part of the forest.

Nearby Villages

WARSOP

A village on the edge of Sherwood Forest.

SIR MAURICE

A childhood friend of Prince John from a minor Norman family, he was given the manor of Warsop by Prince John so that he could control the outlaws. However, he has not been given a castle or men.

- King Richard declared that no fortified buildings must be built without his permission, but Sir Maurice is rebuilding a ruined village church and wants to fortify it, holding Master Archibald, a master mason and his apprentice, Walter, prisoner until they agree to the changes.

WALBERT ONE-EYED

Henchman to Sir Maurice, this grizzly man-at-arms lost an eye protecting his lord on the battlefield and has been well rewarded. He leads the few men that Sir Maurice has, but does not think he can deal with the outlaws.

- The outlaws rescue a beautiful nun from attackers on the North Road within Sherwood Forest. She is searching for Robyn Hode to try and get his help to rescue her sister, who has been given a choice – marry Walbert, Sir Maurice's henchman, or be hanged.

OLLERTON

A village on the edge of Sherwood Forest.

SIR OLIVER OF OLLERTON

A good man, Sir Oliver has no love of the Sheriff, but must pay his taxes like everyone else. He has taken his best friend's son, Jehans, as his squire, following his friend's death. His niece, Fresende, is an old friend of Maid Marian.

JEHANS

Squire to Sir Oliver, he has not a martial bone in his body, being slim and kindly, with a handsome face and a minstrel's heart. He serves Sir Oliver as a servant and knows that he is useless in battle, only kept because Sir Oliver feels guilty over his father's death. He loves Fresende with all his heart but knows that she has no feelings for him.

FRESENDE

The beautiful niece of Sir Oliver, she became his ward when her parents died. Flirty and aloof, she plays games with the young noblemen who come to see her and loves to tease Jehans, but secretly wants to marry none but him.

- Fresende wants to elope with her uncle's squire, but her uncle wants to sell her to an old lord for 500 crowns, so Fresende asks Maid Marian for help

WORKSOP

A small village on the border of Sherwood Forest, in Nottinghamshire, Worksop is the home of many of the peasants helped by Robyn Hode and his Merrie Men. Worksop has a priory, which draws much of its income from the surrounding lands.

HARTIGAST OF WORKSOP

The Village Idiot of Worksop, Hartigast is a simpleton, fool, jester and an entertainer, with a natural talent for mimicry to the level that he can charm the birds into his hands and can make people think that a horse is approaching. He helps the outlaws whenever he can, as "he doesn't know any better".

- Hartigast becomes King for the Day at Maytime and gives a cruel and accurate impersonation of Prince John, but the Sheriff happens by and has him arrested, against the spirit of the occasion, sentencing him to hang. Can the outlaws rescue him from this injustice?
- The Sheriff has found the double of a childhood friend of King Richard who is about to join him on Crusade. They plan to kill the friend and send the imposter to kill King Richard, but are overheard by Hartigast whom nobody believes.

WORSOP

The manor of Worsop is found on the very edge of Sherwood Forest as it peters out in the north. Filling part of the Vale of Worsop, the manor has a Norman stone church.

REDFORDE

Situated where the Great North Road crosses the River Idle, this village is named after the red clay that covers the ford across the river.

Although a village, this is an important place as the first major settlement encountered on the Great North Road. Many travellers stay in its inns and taverns and the villagers are planning to petition the king for a Fayre.

EATON

Located on the very edge of Sherwood Forest, on the Great North Road, Eaton is a handy stopping point before travelling north to Redforde and south to Newark. It has a couple of inns for weary travellers.

MAMMESFELD

Modern Mansfield, this is a small village in Nottinghamshire, on the edge of Sherwood Forest, this is close to a fine hunting lodge at Clipstone, used by Prince John. The peasants of the village provide services for Prince John, but are helped by Robyn Hode and his Merrie Men.

SIR EUSTACE

A kindly but eccentric knight, Sir Eustace pays no mind to the people of Mammesfield, preferring to read his books and develop his knowledge of alchemy, which he picked up while in the Holy Land. He knows Prince John and the Sheriff of Nottingham from their many visits to the nearby hunting lodge, but they are an irrelevance to him. He is important due to Mammesfield's proximity to the hunting lodges.

- Underwhelmed by the tax revenues of Nottingham, Prince John sends a nobleman to investigate the Sheriff's possible tax evasion, but the Sheriff wants to dispossess Sir Eustace of his lands and give them to the nobleman. Can the outlaws prove the baron is not insane?

SUTTON-IN-ASHFIELD

A village on the edge of Sherwood Forest.

ELOISE OF SUTTON

A young and beautiful woman, Eloise is a skilled healer, with a magical touch. She can heal people unlike any other and many people come to Sutton to seek her help.

- Eloise, the daughter of the Queen of the Fae was left as a child in a village on the edge of Sherwood Forest 20 years ago. She has healing powers, but must return to the Fae by her twenty first birthday, otherwise all her healing will be undone. She saved Robyn Hode from death as a child, having hit his head, so stopping her could kill him. Sir Guy of Gisbourne hears about this woman and resolves to stop her. He makes a deal with a witch to keep the woman here, only to find out that she saved him when he was mortally wounded in a fight, so he will die if she is stopped. Can Sir Guy and Robyn Hode team up to restore the Fae Princess?

HUTHWAITE

A village on the edge of Sherwood Forest.

BEATRIZ OF HUTHWAITE

A matronly and kindly woman, she is Robyn Hode's godmother and an old friend of his parents. Her husband, Sir Garin of Huthwaite is away on Crusade. Beatriz helps Robyn as often as she can.

- Beatriz' husband has not returned from the Crusades for seven years and her cousin, Rainer, one of the Sheriff's friends, declares him dead and tries to take over her estate

KIRKBY-IN-ASHFIELD

A village on the border of Sherwood Forest and the Forest of East Derbyshire, this woodland is popular with outlaws as the wardens and foresters of each forest cannot pursue outlaws across the border.

- The Sheriff stays in Kirkby-in-Ashfield on his way to Derby to meet with Prince John, when he is attacked and his chain of office is stolen. He raises a Hue and Cry to get all the villages to hunt the chain, otherwise the men of the village will be blamed and will be hanged, under the rule of Frankpledge.

SNODESWIC

A village just inside the Forest of East Derbyshire.

AETHELHARD OF SNODESWIC

That rare thing, a Saxon lord of the manor, Æthelhard's family kept their land by helping the Normans when they arrived. Æthelhard has a manor house that has a great hall in the Saxon fashion, with walls lined with round shields, the weapons of his ancestors and their men. Æthelhard is friendly with Prince John and is a forester in the Forest of East Derbyshire.

ENID FAIRHAIR

A beautiful young woman, Enid has shining blonde hair and looks every inch the Saxon Lady. She has many suitors, but none has defeated her in the Shield Race, so she has remained a maiden.

- Æthelhard owes taxes, after outlaws stole his tax money. Sir Alan of Giltbrook offers to pay the taxes as long as Æthelhard's daughter, Enid, marries him. This was his plan all along, for he arranged for the theft of the tax money and intends to use it to make the payment. Enid asks Maid Marian for help and Prince John offers to waive the tax payment if Robyn wins the Shield Race, where two men must run atop a winding line of shields held up by the guards.

CODNOR CASTLE

Overlooking the Erewash Vale, this controls access to the West of Sherwood Forest. Held by Robert Bardolf, it becomes the property of his son-in-law, Henry de Grey, a firm friend and supporter of King John, before 1211.

HENRY DE GREY

A tall, thin man with a face like thunder, Henry de Grey is a firm friend and supporter of Prince John. He is married to the daughter of Robert Bardolf of Codnor Castle and they live at the castle with Robert. Henry is also a sorcerer who wants to build his power by helping Prince John and thinks that Codnor Castle is the perfect place for him.

- A friend of Maid Marian has been captured by Henry de Grey who intends to sacrifice her to summon demonic powers. Marian asks the outlaws for help.
- Henry de Grey summons a demon in the form of Robyn Hode and uses it to wreak havoc on the villages around Sherwood Forest. His band of savages burns, rapes and kills, turning the people against the outlaws and threatening the tax revenues. Can the outlaws and the Sheriff team up and defeat these bandits?
- Pretty teenage girls have been abducted from villages around Sherwood Forest and are being kept in an abandoned village deep in the Greenwood. Henry de Grey is planning to sacrifice them at the Samhain festival on Halloween in order to gain demonic powers.

JACKSDALE

This village lies just outside Sherwood Forest and near Westwood.

SIR GEOFFREY OF JACKSDALE

Away on the Crusades, Sir Geoffrey is known to be a good and kind man, whose heart is full of notions of Courtly Love, so much so that he has become a minstrel. His brother, Sir Hugh, is lord in his place and two different a set of brothers could not be imagined.

- Sir Geoffrey returns from the Crusades and finds the Sheriff has moved the stream that forms the boundary marker of his estate, so that much of his land now forms part of the Sheriff's own land. The dam is on the land of Jacksdale Priory and Prior William is not interested in any attempts to move it, as he has built a series of fishponds to bring in extra income to the Priory. Sir Hugh suggests that Sir Geoffrey asks Robyn Hode for help.
- Sir Geoffrey pretends to have been outlawed for killing a man and joins the Merrie Men, but he just wants to live as an outlaw for a year and a day in order to write songs about the Merrie Men. His songs reveal a bit too much information about where the outlaws camp is.
- Roland the Minstrel is a friend of Sir Geoffrey and has come to entertain him, but he hides a secret, he has been exiled from London for singing derogatory songs about Prince John. While here, Roland pens some satirical songs about the Sheriff of Nottingham. The Sheriff orders all strangers to be locked up for the week, as the Ambassador of Aragon and Prince John are due to sign a treaty at Nottingham and the Sheriff does not want any trouble. Can the Merrie Men use Roland's songs about the Sheriff and Prince John to shame them into letting Roland go?

SIR HUGH OF JACKSDALE

Younger brother to Sir Geoffrey, Sir Hugh has no love in his heart, hates music and leads a sober life. He is good at running the manor of Jacksdale, but is a coward and cannot stand up to the Sheriff or his men.

GREASLEY

This small village lies just outside Sherwood Forest.

SIR ESTEVAN

A young knight, Sir Estevan left on Crusade the day he became the new lord of the manor and has not returned. He has left the running of Greasley to his father's bailiff, Jozelin.

JOZELIN OF GREASLEY

Bailiff to Sir Estevan's father, Jozelin has run the manor of Greasley since Sir Estevan left to join the Crusades. His father was involved in the running of the estate and kept Jozelin in check, but now he has nobody to control his greedy ways.

- Jozelin is extorting heavy taxes on the tenants and serfs on Sir Estevan's estates, while he is on Crusade, so they appeal to the outlaws for help

GILTBROOK

This village lies to the south of Sherwood Forest.

SIR ALAN OF GILTBROOK

The lord of the manor of Giltbrook, Sir Alan has a fierce rivalry with the Saxon lord Æthelhard of Snodeswic, stemming from being beaten in the Shield Race as a young man, which left him with a broken leg and a severe limp. Not a cruel man, by any means, Sir Alan spends all his time and money plotting against Æthelhard.

ARNOLD

Lying just north of Woodthorpe, Arnold is outside Sherwood Forest, as Woodthorpe is on a southern bulge.

GODFREID OF ARNOLD

Lord of the manor of Arnold, Godfreid is generally good to the serfs on his lands and is a kindly man who has already lost four sons to childhood illnesses on their fourteenth birthday. He dotes on his last surviving son, Arnold, who has just turned thirteen.

- Godfreid raises the taxes on his estates, taking everything the peasants have, but if challenged by the outlaws it turns out that he must raise a 500 crown ransom for his son, Arnold, who is held by the Sheriff

GWENDOLINE OF ARNOLD

Godfreid's second wife, Gwendoline has been married for twelve years but has not become pregnant in all that time.

She loved Godfreid's sons as if they were her own and was heartbroken when each of them died. She desperately wants to conceive and will do absolutely anything. Unknown to her, Godfreid had a Fae lover who cursed her with barrenness.

- Elaine, a wandering healer claims to have made all the women of Arnold conceive and persuades Gwendoline to drink her potions. However, the potions are made from the blood of an unchristened newborn and Elaine wants to persuade Gwendoline to take the life of a sickly newborn baby who will not survive the week. Elaine, of course, is Godfreid's Fae lover in disguise.

ARNOLD OF ARNOLD

A thirteen year old boy in rude health, he is friendly with many of the children of Arnold and often helps them when they help the outlaws. Like his older brothers, he has never had a day's illness before his thirteenth birthday.

- Arnold takes a shine to the outlaws and follows them around, wherever they go. Unwittingly, he leads some of the Sheriff's men close to the outlaws' camp.
- Twelve years ago, Godfreid met a beautiful girl soon after his wife died in childbirth. They had a passionate affair and he slept with her five times, but abandoned her when he married his second wife. A Fae, she cursed him in secret, claiming the lives of each of his sons on their fourteenth birthday, her age when he first seduced her. Godfreid's first four sons died on their fourteenth birthday and his last son, Arnold, is approaching his fourteenth birthday. The outlaws find out about the curse and might be able to help Arnold.

LAMBLEY

This village lies just to the south of Sherwood Forest.

SIR WILLIAM OF LAMBLEY

A young knight, he tends the manor of Lambley for his father, Sir Bertram, who is away on Crusade. When his father returns, Sir William intends to go on Crusade himself and dreams of glory on the battlefield. Sir William was knighted as a squire when he came to the rescue of Prince John on the battlefield; he is no friend of Prince John but is treated favourably when at court.

- Sir William's father is killed in the Crusades and he must make a payment to retain rights to the manor, but the Sheriff's men have stolen his money
- Sir William is accused of sorcery by a rival keen to take his lands, but the outlaws know he is innocent

ALMA

Owner of the Golden Hind Inn, Alma is smitten by Robyn Hode and allows the Merrie Men to drink at the inn whenever they want.

- Tom the Blacksmith tries to impress Alma by pretending to be Robyn Hode, but the Sheriff's lieutenant is also interested in the girl and arrests Tom, threatening to hang him if she does not become his lover. Alma comes to the Merrie Men for help.

OXTON

This village lies just at the edge of Sherwood Forest, with the main road skirting the forest.

SIMON OF OXTON

A simple lord of the manor, Simon is trying to build up the manor of Oxton, but is plagued by bad luck.

- Farmers are frightened off from digging storm ditches on Simon's land by ghosts. Robyn sends Friar Tuck and Little John to exorcise the ghosts but Little John is shot with a crossbow. A heavy storm threatens to flood the village, as the storm ditches have not been finished. The Merrie Men find some peasants digging where the storm ditch should have been, but they are trying to find buried treasure.

WELLOW

Lying just at the edge of Sherwood Forest, this village belongs to the Knight of Jordon Castle.

EDWARD OF WELLOW

Sir Hugh's bailiff, Edward is as corrupt and greedy as his master and is involved in all of Sir Hugh's schemes.

JORDON CASTLE

Lying east of the village of Wellow, this controls access to the eastern approaches to Sherwood Forest.

SIR HUGH OF WELLOW

A rapacious man, Sir Hugh is lord of the manor of Wellow and raises taxes to make himself wealthy.

- Sir Hugh arrests travellers through his estates and frames them as thieves, invoking a law that gives him the right to hang such thieves unless a hefty ransom is paid, he captures one of the PCs or their friends
- Sir Hugh's uncle is being held hostage in the Holy Land and has arranged for a Saracen held in Nottingham to be exchanged for him, but Sir Hugh wants to kill the Saracen in Sherwood Forest and blame the outlaws so that he can inherit his uncle's lands
- The outlaws disguise themselves as entertainers in order to rob Sir Hugh, but find themselves caught up in a song contest arranged when several famous minstrels and troubadours happen to arrive at Jordon Castle on the same day
- Oswald, a serf of Sir Hugh, is framed for murder and flees to Sherwood Forest for safety, but Sir Hugh takes his two

beautiful daughters into his household, to be married off to the highest bidders and Oswald asks for help to rescue his daughters

- Giselbert, a serf and friend of the outlaws, falls from a tree and dies, Sir Hugh claims his belongings citing the Heriot Tax, which would leave his family penniless and they appeal to the outlaws for help
- Sir Hugh abducts Maid Marian, intending to force her to marry him, but his chaplain is away and must travel back to his lord's castle, travelling through Sherwood Forest. The outlaws must stop him and rescue Marian.
- Sir Hugh arranges for the lands around him to be attacked by his son, Walter, burning the houses and crops, to force the people to hand over their land to him. He takes the land of the brother of one of the outlaws. When the outlaws try to stop him, they capture Walter, but Sir Hugh captures the son of the Baron of Rutland and holds him to ransom, in exchange for his son. The baron orders the outlaws to rescue his son or to have him as their enemy.

LADY MARGARET

Sister to Sir Hugh, she lives a quiet and studious life, studying the scriptures before ending her life as a nun. However, the scriptures that she studies are those of forbidden magic, for she is a powerful sorceress. Her brother sometimes calls on her for help, but he fears her powers and tries to avoid becoming indebted to her.

- The Merrie Men are called upon to seek out the truth behind a murderous Viking ghost at Jordon Castle. Lady Margaret has disturbed the dead of the castle, raising up ghosts to haunt the local area and plague Simon of Oxton.
- Humiliated by the outlaws, Prince John gives up three years of his life to Lady Margaret, who summons three demons to hunt for Robyn Hode. As Robyn evades them time and time again, they kidnap Maid Marian and hold her at Jordon Castle as bait.

LAXTON CASTLE

Outside Sherwood Forest, the De Caux family holds this motte and bailey castle, hereditary Keepers of the Forests of Nottingham. This position puts them at odds with the Sheriff of Nottingham and things come to a head when King John seizes Laxton Castle for himself.

MAUDE DE CAUX

Hereditary Keeper of the Forests of Nottinghamshire and Derbyshire, Maude has recently come into possession of Laxton Manor due to the death of her father. She is married to Ralph FitzStephen, Chamberlain to King Henry II and King Richard. After his death she marries Adam de Birkin but remains childless.

- Maude is married to the elderly Ralph FitzStephen but a young nobleman has caught her eye. As an heiress, Laxton Manor would pass to a new husband, so she is quite a catch. Maude appeals to Maid Marian for help in courting Adam, even though her husband is a very important man.
- The Sheriff of Nottingham wants to become Keeper of the Forests, as it will cement his power in the region. He courts Maude, even though her husband is still alive. If the Sheriff can marry Maude, he would get control of Laxton manor and the Keepership. Can the Merrie Men find an alternative suitor for her?
- Prince John and his entourage are hunting in Sherwood Forest but decide to stay at Laxton Castle rather than head to one of his hunting lodges. Entranced by Maude, the Prince decides to stay and pay court to her. Hosting the party is a large drain on the Manor's resources and Maude needs help in persuading Prince John to leave.

The Abbey of Saint Mary at York

A large and prosperous abbey, the Abbot is a rival to the Archbishop of York. Sir Richard of the Lea owes money to the Abbot, a fact that is central to the Gest of Robyn Hode.

Ravenscar Abbey

A small abbey in the North Riding of Yorkshire, this played a part in the Robin of Sherwood TV Series.

ABBOT WILLIAM

An old monk who is losing his mind, Abbot William wanders about in a haze most of the time. He is unaware that several of his monks are demon-worshippers who are using the abbey as their base and have poisoned his mind with black magic.

- Maid Marian is kidnapped by a satanic priest who intends to make her the bride of a demon he plans to summon. He wants to sacrifice the newborn child of the union and eat its heart to gain the power of the demon.

Kirklees Abbey

Situated in Verysdale, Kirklees was founded as the Church of the Lees and is supported by Sir Richard at the Lee and his family. The traditional place of Robyn Hode's death, of course the Adventurers might do things differently.

PRIORESS ELEANOR

Married to Robyn Hode's uncle, she became a nun after her husband's early death, retiring to Kirklees Abbey and eventually becoming Prioress. She is a cousin of Sir Richard at the Lee and assists Sir Richard when he helps Robyn Hode.

Beauchief Abbey

Located on the side of Abbeydale, in the West riding of Yorkshire, this is where Robyn Hode's family are buried in a private crypt.

ABBOT RANULF

A stern man, he is a cousin of Robyn Hode's father and keeps the family crypt. He is a White Canon of the Norbertines, a priest who has taken monastic vows. Ranulf has a particular interest in the occult and studies many holy books in order to be able to better fight sorcerers, leaving the running of the Abbey to Prior Turstin. Although a relative of Robyn Hode, he refuses to help him, for he finds his rebellion sinful.

PRIOR TURSTIN

An officious and busy man, Prior Turstin runs the abbey. He is a White Canon of the Norbertine Order and is a priest, but he has little time for religious matters, preferring his role of Prior. A cousin of Abbot Ranulf, he joined the Norbertines quite suddenly, after his sister's suicide. His three nieces are students of Abbot Ranulf and serve as nuns of the Norbertines.

SISTERS HILDEGARDE, MURIEL AND SIBYLLE

Nieces of Prior Turstin, these three are Norbertine Nuns and students of Abbot Ranulf. They do not speak, except to discuss the scriptures and how they can be used to combat sorcery. Their mother killed herself shortly after Sibylle's birth, soon after her husband died in an accident. Unbeknownst to the sisters, their uncle Turstin is also their father and seduced his sister three times, fathering three girls. He caused the death of his sister's husband and offered to stay with her to help her grieve, causing her to commit suicide rather than allow him near her again.

Abbot Ranulf is unaware that the three sisters have taken their studies of the occult to the next level and are practising sorcerers. They have awakened an ancient Celtic Guardian and have become her Three Faces, specialising in seeing the Past, Present and Future.

- One of the outlaws is abducted by the Sorceresses Hildegarde, Muriel and Sibylle, who bewitch him and keep him prisoner in a catacombs of Beauchief Abbey to the north of Sherwood Forest. Strong magic and magical guardians, making it almost impossible to breach, protect the abbey. However, Robyn's family are buried here in a family tomb, so if he can pretend to be dead then he could be taken to the tomb in the catacombs.

Barnsley

A small village to the north of Sherwood Forest, in the West riding of Yorkshire, Gerald of Barnsley holds this land.

GERALD OF BARNLSLEY

A cunning lord of the manor, Gerald holds the manor of Barnsley and wants to expand his influence southwards. Much's father married the girl that Gerald desired and Gerald wants to gain control of Much's father's mill. Gerald hates Much as he blames him for the death of his sweetheart.

- Gerald of Barnsley wants to gain control of Much's father's mill by paying thieves to steal flour and framing Much's father
- Gerald of Barnsley tries to gain Much's father's mill by charging a toll on the only road to the inn
- Sir Raimund, an old comrade of Robyn Hode, appeals to him for help to reunite him with his true love, Igraine, who is being married to Gerald of Barnsley

Nottinghamshire

Nottingham

A well-established town with a long history, Nottingham is the county town of Nottinghamshire. It is near the Royal Forests of The Peak, Barnsdale and Sherwood, giving access to royal hunting grounds and allowing the castle to be well stocked. Nottingham itself is built on old caves, used by the people as dwellings, larders and storage rooms, which also help smugglers hide their wares. Ye Olde Trip to Jerusalem, Ye Olde Salutation Inn and the Bell Inn are the three main travelling inns of Nottingham.

ADAM THE LEECH

An escaped serf from Wellow, Adam is a competent leech and treats anyone who is ill. He wanders the streets looking for business and is well known to the locals. However, Adam is an escaped serf and plans to live openly in Nottingham for a year and a day, at which time he becomes free.

- Edward of Wellow came to Nottingham and spotted Adam the leech, recognising him. Edward immediately returned to Jordan Castle and told his master, Sir Hugh, who came to Nottingham to demand Adam's return, offering the Sheriff a tidy sum to bring Adam back to him. The Sheriff raises an Hue and Cry, forcing all who hear of it to search for Adam. The outlaws are being treated for a malady and help Louis to escape capture but remain openly within the walls of Nottingham.

ROBERT OF NOTTINGHAM

The owner of the Turk's Head tavern in Nottingham, Robert is a scheming and malicious man, always friendly to his customers, but with an eye open for outlaws and thieves to betray to the Sheriff or to do deals with.

- The head that sits on a spike outside the Turk's Head tavern in Nottingham has been stolen and Robert of Nottingham has until the next Sunday to replace it or the inn reverts to the Sheriff's control, however Robert is not fussy and will happily take the head of a Saracen or Moor member of the outlaws instead.

MASTER ANDREW

A butcher and head of the Butchers' Guild, Master Andrew is a jolly man, round-faced and red-cheeked. He is also a strong supporter of King Richard, but uses his position as supplier of meat to Nottingham Castle to gain information about the Sheriff and his plans.

- Master Andrew has a list of those loyal to King Richard, but he loses the list to a thief and asks for the outlaws' help in getting it back before it is sold to the Sheriff

Nottingham Castle

Built by Henry II atop an older castle, Nottingham Castle is a Royal Castle, held by King Richard. However, it has fallen into disrepair and the Sheriff of Nottingham has taken up residence. The Castle controls the town of Nottingham and the surrounding countryside. It is used to hold a garrison, collect taxes and imprison criminals.

Barnsdale

Barnsdale Forest covers most of the West Riding of Yorkshire, centred on the hamlet of Harnpole, near to the small village of Barnsley. Rich in deer and game, this is a favourite hunting ground of Prince John and his companions, second only to Sherwood Forest.

The Great North Road runs through Barnsdale Forest, providing travellers a-plenty for Robyn Hode and his Merrie Men.

Inglewood Forest

Stretching between Carlisle and Penrith, in Cumberland, Inglewood Forest covers both wooded areas and moorland. It is a Royal Forest and is good for hunting boar and deer.

Robyn Hode has been to Inglewood, although it is more famous for Adman Bell and his companions.

Important People

There are many important people in Merrie England: Robyn Hode, perhaps not important in the grand scheme of things, but important locally, or even nationally.

Many of the important people are Ye Goodies or Ye Baddies. Unlike many settings, Merrie England: Robyn Hode has a fairly clear-cut view of these – if you are with Prince John, the Sheriff of Nottingham or with the greedy church then you are a Baddie; if you are a selfless outlaw, a follower of Good King Richard or someone who helps the poor and tends to the sick, then you are a Goodie. Anyone else is peripherally important, at best.

Ye Goodies

THE MERRIE MEN

Robyn Hode and his Merrie Men operate around Sherwood Forest in Nottinghamshire and Derbyshire. However, their reach stretches into the forests of the Midlands, to the Forests of Arden and Rockingham, across the Peak District and even northwards into the Ridings of Yorkshire.

Although led by Robyn Hode, the Merrie Men are a band of companions, bound together by their friendship and their situation.

Robyn Hode

CHARACTERISTIC	ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	15	Size Class	M 1	R Leg	-/-	2/3+	7
CON	15	Might	+1 2	L Leg	-/-	2/3+	7
DEX	18	Strike Rank	17 3,7,8	Torso	-/-	2/0+	8
INT	16	Encumbrance	- 4	R Arm	-/-	2/2+	6
WIL	18	Life Points	33 5	L Arm	-/-	2/2+	6
CHA	18	Move	5 6	Head	-/-	-/-	7
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special		
Fist	17	3/2	1d2+1d2	-			
Longsword	25	8/4	1d8+1d2	3	Slash (advantage), Impale (effect)		
Quarterstaff	25	8/3	1d4+2s2	4			
Long Bow	38	5+/-	1d6+2d2	300(M)	Impale (effect)		
Skills:	Agility [Acrobatics, Climb, Dodge] 85%, Close Combat [Brawl, Dagger, Shield, Staff, Sword] 93%, Communication [Etiquette, Insight, Persuade, Noble Status, Language: English, Norman] 84%, Concentration [Herne the Hunter] 64%, Knowledge [Literacy: English, Sherwood] 62%, Ride [Horse] 76%, Stealth [Hide, Sleight] 84%, Perception [Acute Vision, Track] 84%, Ranged Combat [Bow, Stunts: Excellent Shot, Marksmanship] 126%, Survival [Endurance, Forest] 71%.						
Armour:	Quilted jerkin with boots and gauntlets 2/2+						
Powers:	Forest Movement						
Notes:	Herne's Horn: A drinking horn, when blown all the Merrie Men will hear the horn no matter how far away they are and will come to Robyn's aid.						



Born to a Saxon mother and a Norman father, Robyn's mother was killed when his family's castle in Loxley was burned down in retaliation for his father's support of Thomas Beckett. Robyn went on Crusade, in the hope of currying favour with King Richard, but returned when he heard of his father's death at the hands of Prince John's men. He avenged his father's death by killing the murderers, but was outlawed as a result. He fled to nearby Sherwood Forest and has lived there ever since.

Robyn is a handsome man, strong and quick, but with a keen mind and charismatic nature. He is a natural leader of men and has found his place with the Merrie Men.

Together, Robyn Hode and his companions fight oppression and injustice, especially that perpetrated by William de Wendenal, the Sheriff of Nottingham. He robs from the rich and gives to the poor, helping them against the tyranny of the Normans.

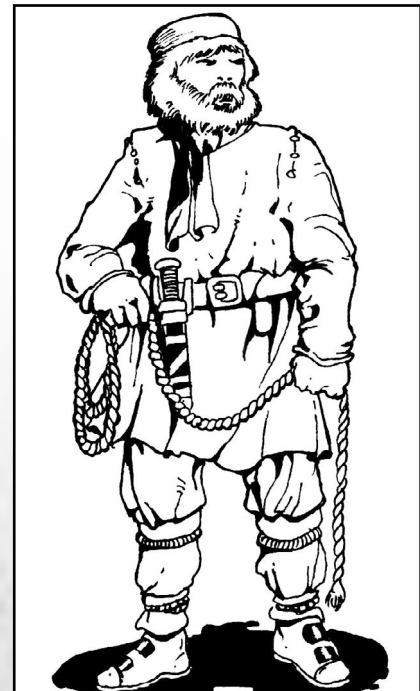
When Richard returns from his imprisonment, following his return from the Crusades, he pardons Robyn, but Robyn returns to the outlaw life during the reign of King John.

Drawn to the Forest, Robyn has a mystical link to the Guardians of Sherwood Forest, stemming from several long-forgotten encounters as a child. He is the prophesied hero who will protect the people and deliver them from a great wickedness.

- Robyn Hode's father is a Forester, a better archer than Adam Bell, Clim of the Clough, and William a Cloudsley. After his parents are killed, Robyn is adopted by his uncle at Gamwell Hall. In Sherwood, he meets Clorinda, Queen of the Shepherdesses, a Fae, who is hunting deer and shoots one at extraordinary range. Robyn asks to marry her and she agrees, but only for a year and a day. Eight yeomen try to steal their deer, but are killed. The marriage is celebrated.
- Young Robyn enters an archery contest and the Foresters challenge him, with his head as the price. They try to put him off, but he wins. He asks for their money and is refused, so he fights them and kills some of them. He flees and shoots the others dead. The people of Nottingham raise a Hue and Cry and try to capture Robyn but he escapes to Sherwood Forest.
- The Sheriff of Nottingham plans to confiscate the lands of a nobleman who has died on Crusade. The Archbishop of Canterbury speaks out against the plan and the Sheriff sends Robyn to assassinate him. Realising whom the target is, Robyn resolves to help the Archbishop. Maid Marian meets the Archbishop to grant freedom to a family of a man murdered by the Sheriff. She meets Robyn and realises that he fights on the side of good.
- A group of orphan boys raid villages near Sherwood, escaping into the forest. The outlaws meet them and see that their leader is a boy called James, but has been badly wounded by a crossbow bolt. As he dies, Robyn sees a silver amulet that looks familiar. If Robyn touches the amulet, he remembers that this was his when he was a boy and that it was given to him by a magician who helped him after the burning of Locksley Castle. The amulet was given to Robyn as the future Hero of Sherwood, protector of its people and servant of the Guardian of Sherwood.
- Martin, a former Crusader friend of Robyn's who saved his life during the crusade, turns bandit and robs travellers entering Sherwood Forest, including Friar Tuck. Martin wants to join Robyn's band and when he learns Friar Tuck knows Robyn he tries to force him to take him to Robyn. How does Robyn handle the situation, bearing in mind the debt he owes this man?

Little John

CHARACTERISTIC	ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	20	Size Class	M 1	R Leg	-/-	2/3+	9
CON	18	Might	+2 2	L Leg	-/-	2/3+	9
DEX	15	Strike Rank	18 3,7,8	Torso	-/-	2/2+	10
INT	15	Encumbrance	2 4	R Arm	-/-	2/2+	8
WIL	17	Life Points	35 5	L Arm	-/-	2/2+	8
CHA	14	Move	5 6	Head	-/-	-/-	9
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special		
Fist	18	3/2	1d2+2d2	-			
Dagger	21	3/2	1d3+2d2	2	Impale (effect)		
Quarterstaff	26	8/3	1d4+4s2	4	Keep distance (auto)*		
Long Bow	35	5*/-	1d6+2d2	300(M)	Impale (effect)		
Skills:	Agility [Brawn, Climb, Dodge] 83%, Close Combat [Brawl, Dagger, Staff, Stunts: Half Staffing, Staff Mastery] 105%, Communication [Insight, Intimidate, Yeoman Status, Language: English] 69%, Concentration [Herne the Hunter] 62%, Knowledge [Sherwood] 60%, Ride [Horse] 62%, Stealth [Camouflage, Hide, Sleight, Sneak] 90%, Perception [Acute Vision, Track, Stunt: Track Anything Anywhere] 92%, Ranged Combat [Bow] 100%, Survival [Endurance, First Aid, Forest] 93%.						
Armour:	Quilted jerkin with boots and gauntlets 2/2+						
Powers:	Forest Movement						



A giant of a man, Little John was the leader of the outlaw band that became the Merrie Men before Robyn's arrival and is now Robyn's right hand man. He earned his nickname after Robyn challenged him to a staff fight to cross a bridge, but was beaten, saying that such a little man had never beaten him before.

Little John is fiercely loyal to Robyn Hode and the Merrie Men, he is a good leader and is quick-witted as well as being tall and strong.

- Little John enters an archery contest and wins, joining the Sheriff's service
- Little John wakes up hungry and searches for food, the butler and steward say that it is not mealtime and offer to box his ears, putting up a good fight, so Little John asks them to join the Merrie Men, they agree and plunder the house
- Little John tricks the Sheriff into going to Sherwood Forest and Robyn captures him, only allowing him to leave after extracting a promise that he would not harm them

Maid Marian

CHARACTERISTIC	ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	13 Size Class	M 1	R Leg	-/-	-/-	7
CON	16 Might	+1 2	L Leg	-/-	-/-	7
DEX	18 Strike Rank	16 3,7,8	Torso	-/-	-/-	8
INT	17 Encumbrance	- 4	R Arm	-/-	-/-	6
WIL	15 Life Points	31 5	L Arm	-/-	-/-	6
CHA	15 Move	5 6	Head	-/-	-/-	7
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special	
Dagger	19	3/2	1d3+1d2	3	Impale (effect)	
Long Bow	38	5+/-	1d6+2d2	300(M)	Impale (effect)	
Skills:	Agility [Acrobatics, Dodge] 84%, Art [Dance, Disguise, Sing] 80%, Communication [Insight, Persuasion, Noble Status, Language: English, Norman] 82%, Close Combat [Dagger, Stunt: Dual Wield] 71%, Craft [Conceal, Sewing] 75%, Knowledge [Etiquette, Healing, Sherwood, Literacy: English] 84%, Ride [Horse] 70%, Stealth [Hide, Sneak, Sleight] 80%, Perception [Acute Vision, Acute Hearing, Track] 72%, Ranged Combat [Bow] 75%, Survival [First Aid, Forest] 64%.					
Armour:	None					
Powers:	None (but knowledge of Alchemy would yield an even more interesting Maid Marian to play).					
Notes:	-					



The lady Marian FitzWalter is the daughter of Robert FitzWalter, a Norman nobleman of the very highest order and friend to Prince John. Marian is the ward of the Sheriff of Nottingham and lives in Nottingham Castle. Prince John is very interested in Marian and attempts to seduce her many times.

Maid Marian gives her heart to Robyn Hode when they meet for the first time. She assists him against the Sheriff, even though this puts her life and position in danger. Eventually, she runs away to Sherwood Forest, against the wishes of both her guardian and her father.

Maid Marian is a beautiful young woman, but is no frail lady sitting in a castle. Instead, she is a huntswoman, skilled with horse and bow and well used to hunting in Sherwood and the nearby forests. She is a match for Robyn in wits, for any man in dexterity, and for any woman in beauty.

- Maid Marian's father has promised her hand to a fellow Crusader upon his return. When he returns to claim his prize, he turns out to be young and handsome with a courtly manner and a poet's heart and voice, but he is second cousin to the Sheriff.
- Marian comes under suspicion of helping the outlaws and the Sheriff sets out a trap involving the kidnap of a baby who would be returned by the outlaws to Marian, but the baby has been branded, showing Marian's complicity
- Maid Marian is accused of murder and has no evidence to protect her, so the only defence is Trial by Combat, but who would stand as her champion?

- The Sheriff informs Maid Marian that her father has died in the Holy Land and he has nominated another lord to take over the estate, but she must find proof that her father is still alive before her elderly uncle fights a duel with the new lord
- A friend of Marian's late brother returns from the Holy Land intending to marry her. He finds out that she is in league with the outlaws and threatens to expose her unless she agrees to take him.
- Maid Marian's cousin Sir William arrives in Sherwood with a message from Queen Eleanor demanding a large sum of gold for King Richard's ransom, but Marian has a forbidding dream of warning and Robyn must determine whether to trust Sir William or anger Queen Eleanor.
- The Sheriff promises Maid Marian's hand in marriage to a knight against her wishes, in return for a sizable purse
- Maid Marion's cousin is to be married against her will, as her betrothed has been killed in the Holy Lands. However, he is alive and returns to Marion to ask her for help. Can the outlaws rescue her from her fate and reunite the pair?
- Maid Marian's young but disinherited cousin, Edwin, arrives in Nottingham from France for his 16th birthday. Spoiled and scornful, he soon makes enemies of most of Marian's household. He follows Marian to Robyn's camp, but what are the Merrie Men to do with him?
- Maid Marian travels back from a tryst with Robyn and accepts a lift from a friendly tinker, but when in his cart she falls under a magical spell and falls asleep. He takes her to an old stronghold in the Wildwood and leaves her with several more beautiful captives. The only person to have seen them is Archibald, an old hermit whom everyone thinks is mad. Meanwhile, the sister of one of the outlaws runs away just before her wedding, but was seen speaking to a tinker an hour beforehand. If the outlaws follow her trail, they reach the tinker's stronghold, where they find out that he is a Fae sorcerer trying to marry thirteen women in one day, fathering thirteen sons in one night, in order to empower thirteen crystals, the congealed blood of thirteen ancient deities.

Friar Tuck

CHARACTERISTIC	ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	15	Size Class	M 1	R Leg	-/-	1/1+	7
CON	16	Might	+1 2	L Leg	-/-	1/1+	7
DEX	15	Strike Rank	15 3,7,8	Torso	-/-	1/0+	8
INT	17	Encumbrance	- 4	R Arm	-/-	1/1+	6
WIL	18	Life Points	34 5	L Arm	-/-	1/1+	6
CHA	15	Move	5 6	Head	-/-	1/1+	7
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special		
Brawl	15	3/2	1d3+2d2	-			
Quarterstaff	23	8/3	1d4+3d2	4			
Broadsword	21	6/3	1d6+1d2	3	Slash (effect), Impale (effect)		
Long Bow	35	5*/-	1d6+2d2	300(M)	Impale (effect)		
Skills:	Agility [Dodge] 71%, Art [Oratory] 60%, Communication [Insight, Persuasion, Clergy Status, Language: English, Latin, Norman] 92%, Concentration [Willpower] 65%, Close Combat [Brawl, Staff, Sword] 90%, Knowledge [Sherwood, Literacy, Religion] 64%, Ride [Horse] 63%, Stealth [Hide, Sneak] 82%, Perception [Hearing, Vision, Track] 65%, Ranged Combat [Bow] 90%, Survival [First Aid, Forest] 73%.						
Armour:	Robe 1/1+ (with hood on, otherwise 1/2+)						
 Powers:	Holiness 6, Piety 70%, Heal Wound x3, Healing Touch of the Virgin, Shield of St. George, Wash away Sin						
Notes:	Friar Tuck is not a priest, so cannot take confession. However, he has learned a blessing by contemplating the holiness of St Mary Magdalene and can use Wash away Sin to remove the sins of those who confess to him and cry as a result, their tears wash away their sins. However, this only works for minor trespasses, so the Merrie Men still need to go to confession for major sins.						



A jolly travelling friar, Tuck lives well, as do many of his brethren. He loves ale, mead and wine, also loving pies and other food. Given to the church when a boy after the death of his father, he was raised by the monks at Fountains Abbey, but was thrown out for his lack of respect for authority. He then became a wandering friar, but was asked to become Marian's chaplain and confessor. He became part of the Merrie Men when Robyn needed a priest to marry Alan a Dale.

Friar Tuck is a genial, jolly, rotund man, always fond of drink and food. He is also a good swordsman and is skilled with the quarterstaff. As a holy man, he knows the scriptures and can minister to the Merrie Men, but dislikes the wealth and abuses of the Church.

- Friar Tuck is arrested and taken to be judged by his Abbott and the outlaws must rescue him
- Friar Tuck goes on pilgrimage to Canterbury and uncovers a plot
- Robyn makes a bet that he can earn as much money as a beggar for a week as Friar Tuck can by any other means, but he falls in with a group of beggars who know that he is not one of them and capture him, leaving the outlaws to rescue him from the Beggar's Guild
- A boy steals a loaf of bread from the Sheriff's men and flees to Sherwood Forest where he claims Sanctuary in Friar Tuck's chapel, after 40 days, he must leave the country or hand himself in and the Sheriff demands 500 loaves of bread for his freedom
- A friar comes to Sherwood Forest with his three sisters and wants to set up a small Gilbertine monastery within the forest and asks for Friar Tuck's help
- A rich uncle of the Sheriff dies and leaves him a cheap statue of the Virgin Mary "in order to enrich your soul". Enraged, the Sheriff orders the statue to be placed in a shrine deep in Sherwood Forest, as far away from the Sheriff as it can go, not knowing the statue is full of jewels. When Friar Tuck goes to the shrine, he notices a small hole in the statue and sees something hidden within, meanwhile the old retainer of the Sheriff's uncle tells the Sheriff that his uncle had wanted to play one last trick on him after his death.
- The Sheriff finds Edwin the Pedlar, Friar Tuck's double and dresses him in a Friar's habit, forcing him to confess his sins as an outlaw. He imprisons Edwin, threatening to have him hanged. Can the Merrie Men prove that the imposter is not Tuck and find out who he really is? Do they find out that Edwin is actually Tuck's twin brother, separated from him at birth?
- Robyn Hode and Friar Tuck offer to escort a group of orphan boys across Sherwood Forest. They are attacked by a couple of thieves looking for some jewels that the boys have stolen. If searched, one of the boys has the jewels, but another has more valuable jewels sewn into his tunic. When questioned, he reveals that he is in fact the Lady Melissa, fleeing her cousin who wants her dead so he can inherit their family lands. The boys are attacked by her cousin's men who take one of the boys as a prisoner with the intention to exchange him for Lady Melissa. Can the outlaws take the boys to safety and reunite Lady Melissa with her grieving mother?
- Friar Tuck is asked by his former teacher to help heal the young Lord Dunnan who has been wounded with a poisoned sword. At Dunnan castle the outlaws find out that the new Lord Dunnan was attacked by his uncle who also killed the previous Lord Dunnan in the same way as part of a plan to inherit the lands after their deaths. Soon afterwards, the uncle lays siege to Dunnan castle with the outlaws inside.
- Master Alfonsus, a Master of Science, has been studying Greek and Latin texts and thinks he has found out how to create a weapon that will focus the sun's rays on a ship at sea. He wants to travel to Nottingham to see the Sheriff and gain him as a patron, but asks his old friend Friar Tuck for advice on how to evade the notorious outlaws of Sherwood Forest.



Will Scarlet

CHARACTERISTIC	ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	14	Size Class	M 1	R Leg	-/-	2/3+	7
CON	15	Might	+1 2	L Leg	-/-	2/3+	7
DEX	16	Strike Rank	15 3,7,8	Torso	-/-	2/0+	8
INT	14	Encumbrance	2 4	R Arm	-/-	2/2+	6
WIL	13	Life Points	28 5	L Arm	-/-	2/2+	6
CHA	12	Move	5 6	Head	-/-	-/-	7
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special		
Brawl	15	3/2	1d2+1d2	-			
Longsword	23	8/4	1d8+1d2	4	Slash (advantage), Impale (effect), Keep Distance (auto)*		
Dagger	18	3/2	1d3+1d2	3	Impale (effect), Free Action*		
Long Bow	36	5*/-	1d6+2d2	300(M)	Impale (effect)		
Skills:	Agility [Balance, Dodge] 81%, Close Combat [Brawl, Dagger, Staff, Sword, Stunts: Fencing, Dagger Dual Wield] 120%, Communication [Insight, Noble Status, Language: English, Norman] 75%, Concentration [Herne the Hunter] 57%, Knowledge [Sherwood, Literacy] 60%, Ride [Horse] 78%, Stealth [Hide, Sneak] 80%, Perception [Acute Vision, Track] 84%, Ranged Combat [Bow, Stunt: Excellent Shot] 105%, Survival [Forest] 65%.						
Armour:	Quilted jerkin with boots and gauntlets 2/2+						
Powers:	Forest Movement						

A young man, Will is the son of Robyn's mother's sister, who killed his father's steward after he ravished and killed Will's wife. He ran away to Sherwood Forest in the hope of meeting with his uncle Robyn.

Will Scarlet is always well dressed, with fine clothes and shoes. He is a Saxon nobleman and is the best swordsman of the Merrie Men. Will Scarlet hates Normans with a passion and is always glad of the chance to kill them.

Alan-a-Dale

CHARACTERISTIC	ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	13	Size Class	M 1	R Leg	-/-	2/3+	6
CON	12	Might	+1 2	L Leg	-/-	2/3+	6
DEX	17	Strike Rank	15 3,7,8	Torso	-/-	2/0+	7
INT	17	Encumbrance	2 4	R Arm	-/-	2/2+	5
WIL	16	Life Points	28 5	L Arm	-/-	2/2+	5
CHA	18	Move	5 6	Head	-/-	-/-	6
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special		
Dagger	18	3/2	1d3+1d2	2	Impale (effect)		
Long Bow	37	5*/-	1d6+2d2	300(M)	Impale (effect)		
Skills:	Agility [Acrobatics, Dodge] 69%, Art [Disguise, Oratory, Play Lute, Sing, Stunt: Improvise Song] 76%, Close Combat [Brawl, Dagger] 70%, Communication [Fast Talk, Insight, Persuade, Yeoman Status, Language: English, Norman] 85%, Knowledge [Etiquette, Sherwood] 64%, Ride [Horse] 63%, Stealth [Hide, Sleight, Sneak] 84%, Perception [Hearing, Vision] 83%, Ranged Combat [Bow] 64%, Survival [First Aid, Forest] 59%.						
Armour:	Quilted jerkin with boots and gauntlets 2/2+						



A minstrel, Alan-a-Dale became involved with the Merrie Men when he petitioned Robyn to help him stop the Bishop of Hereford marrying his sweetheart to a knight against her will. Robyn kidnaps the girl and Friar Tuck, forcing Tuck to marry the sweethearts. After this, Alan remained with the Merrie Men.

Alan-a-Dale is a handsome, witty man, quite charming and skilled with the lute. Although originally a wandering minstrel, he has settled down and entertains the Merrie Men. He is often called upon to go into a town in disguise.

Much the Miller's Son

CHARACTERISTIC	ATTRIBUTE	d6/b8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	12 Size Class	M 1	R Leg	-/-	2/3+	6
CON	15 Might	- 2	L Leg	-/-	2/3+	6
DEX	13 Strike Rank	13 3,7,8	Torso	-/-	2/0+	7
INT	8 Encumbrance	- 4	R Arm	-/-	2/2+	5
WIL	7 Life Points	22 5	L Arm	-/-	2/2+	5
CHA	12 Move	5 6	Head	-/-	-/-	6
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special	
Quarterstaff	21	8/3	1d4+3d2	4		
Long Bow	33	5*/-	1d6+2d2	300 (M)	Impale (effect)	
Skills:	Agility [Climb, Dodge] 64%, Communication [Insight, Yeoman Status, Language [English] 70%, Close Combat [Brawl, Staff] 63%, Knowledge [Sherwood] 72%, Ride [Horse] 56%, Stealth [Hide, Sleight] 64%, Perception [Acute Smell, Track] 64%, Ranged Combat [Bow] 56%, Survival [England, Forest] 74%.					
Armour:	Leather jerkin, boots and gauntlets 2/2+					

Son of the local miller, Much became an outlaw by shooting deer in Sherwood Forest. He gained his name from his parents, who described him as “our son, though he’s not much ...” and the name stuck.

Much is a little slower than most at understanding, but he is a good man. He is loyal to Robyn Hode and holds his own as a Merry Man. He owns a pet goose, Maude, who fiercely defends him.

- Much’s goose nips a Lord’s horse causing him to be thrown. The Lord, Sir Leo, puts Maude on trial, as he

hopes to condemn the goose to death – for his Christmas dinner. Much asks for the Merrie Men’s help – Can Friar Tuck defend Maude and, if not, can the Merrie Men save her from becoming Christmas Dinner?

- Much finds a ring in a local village and hands it in to one of the Sheriff’s men. Unfortunately for Much, this is the seal of a Lord and the Sheriff wants to use it to forge some documents. Much is arrested for theft and imprisoned in Nottingham Castle. Can the Merrie Men rescue Much and retrieve the ring?
- Much sees Alice, a Lady’s maidservant, as they travel the road through Sherwood Forest and falls in love with her. He follows the servant wherever she goes, trying to meet her and impress her. Lady Rosemarie is a childhood friend of Maid Marion and they conspire to let the two meet, but Lady Rosemarie wants to embarrass Much whereas Marion wants him to be happy.

Arthur-a-Bland

A tanner by trade and cousin of Little John, Arthur-a-Bland is a minor member of the Merrie Men, who joined them by defeating Robyn Hode with the quarterstaff.

David of Doncaster

A skilled wrestler, David of Doncaster is helped by Sir Richard at the Lee on his return to Sherwood Forest. David won a wrestling bout, but was chased by an angry mob, because he was a stranger, but was rescued by Sir Richard.

Gilbert Whitehand

A skilled archer, Gilbert is Robyn’s equal at archery. He takes his name from his heraldic emblem of a white hand on a black background. Gilbert is Robyn’s step-brother, for Robyn’s father married Gilbert’s mother after Robyn’s mother’s death. When Robyn was outlawed, Gilbert followed him to Sherwood Forest.

Will Stutely

Formerly Robyn’s father’s Steward, Will is the most trusted of the Merrie Men, also the oldest and wisest. He came to the Merrie Men when Robyn was outlawed.

Other Goodies

Sir Richard at the Lee

A minor lord of Verysdale in the West Riding of Yorkshire, Sir Richard's son accidentally killed one of the knights of Lancaster in a joust and was arrested by the Sheriff of Nottingham. Sir Richard offered to buy his son's freedom and managed to raise the 400 pounds bribe from the Abbot of Saint Mary's in York, but was only given a few weeks to pay off the loan or lose his lands as forfeit. Robyn met Sir Richard as he travelled along Ermine Street and was "invited" to join the Merrie Men at a feast. Robyn heard his story and offered to help him, dressing him in fine silks, giving him a fine horse and lending him the 400 pounds to repay the debt. Afterwards, Sir Richard becomes a good friend of the Merrie Men and shelters them several times in his castle.

- The outlaws meet Sir Richard at the Lee, a good knight who is about to lose his lands to the Sheriff and his brother the Abbott unless he can pay back a 400 pound loan before Sunday, made to save his son from execution
- Sir Richard saves enough money to repay Robyn Hode and prepares a gift of a hundred longbows with arrows fletched with peacock feathers, he returns to repay Robyn.
- Robyn refuses to eat until he has a guest, so the Merrie Men find a monk from St Mary's Abbey who claims he only has twenty marks, but actually has 800 pounds, Robyn takes it as payment for his earlier loan
- Sir Richard at the Lee invites the outlaws to his 25th Wedding Feast, but at the feast he falls victim to a crooked gambler and loses the deeds to his castle, he asks the outlaws for help
- Sir Richard at the Lee asks the outlaws for help in persuading the father of the beautiful Lady Gladys that his son is a good match for her
- The Sheriff holds an archery contest and Robyn wins, but is unmasked and flees to the castle of Sir Richard at the Lee, the knight he helped previously
- The Sheriff besieges the castle but cannot break it down, so he appeals to the king who orders Robyn and Sir Richard to be brought to justice
- The Sheriff captures Sir Richard while hunting and his wife asks Robyn for help
- They rescue Sir Richard and Robyn shoots the Sheriff dead
- The King is outraged and offers Sir Richard lands to anyone who would kill Robyn Hode, but is told that nobody would take him up of the offer

King Richard

Good King Richard, or Richard the Lionheart, has spent most of his realm away from England, either in his lands in France or on Crusade, leaving England in the hands of the Regents, his mother, Queen Eleanor, and his brother, Prince John. King Richard is extolled as a good king, kind to his people and full of justice. The reality may, or may not, be slightly different.

A tall, handsome man, Richard is a troubadour-king, as skilled with the word as with the sword. He fought Saladin to a standstill on the Third Crusade and is regarded as a hero by Englishmen of the time.

Blondel

A Trouvère and close friend of King Richard, himself a skilled troubadour, Blondel was named for his long, blond hair. He is famed for travelling through Europe, singing the first few verses of a song composed by Richard, in the hope of hearing the final verses being returned. In this manner, he located the castle where Richard was held and returned to England with the news. Blondel is rewarded with land in Guernsey. At the time of Robyn Hode, Blondel is concerned with the return of Richard and is campaigning to raise his ransom. Robyn Hode is known by Blondel and gives him some money to help with the ransom.

- Blondel returns from his travels in Europe and sends a message to Queen Eleanor, but the Sheriff of Nottingham intercepts the messenger. The Sheriff endeavours to capture Blondel and lock him safely away in the dungeons of Nottingham Castle, where his torturers can find out what he knows.

Queen Eleanor

An aged, but still beautiful, woman, Queen Eleanor is mother to both King Richard and Prince John. She loves her sons dearly and hates to see them quarrel. Although remaining out of politics, the dowager Queen still finds time to meddle, for example when supporting the efforts to raise a ransom for King Richard.

- Queen Eleanor arrives to raise money for King Richard's Crusade, she leaves with a wagon full of silver and is attacked by outlaws working for the Sheriff
- The outlaws are invited to a castle and meet Queen Eleanor who asks them for help to bring a messenger to her (He is carrying news of King Richard's captivity but has been captured by the Sheriff)
- Prince John declares that King Richard has died but Queen Eleanor tells the outlaws that Blondel has seen the king but is being held captive by the Sheriff
- Queen Eleanor is forbidden by Prince John to sell her jewels to help raise Richard's ransom, so she asks the outlaws to steal them for her
- The outlaws are sent to Scotland by Queen Eleanor to collect money owed to King Richard's ransom by King William the Lion, but Scottish outlaws, led by Duncan mac Lean, are as keen on the ransom money as our outlaws.
- Queen Eleanor makes a bet with her son, Prince John, that her man would win an upcoming archery contest. She sends word to Robyn Hode and asks him for help. Robyn enters dressed in her colours and wins the competition, gaining the prize money and Queen Eleanor's gratitude.
- The outlaws rob a travelling monk of some golden plates and chalices, not knowing that Queen Eleanor has bought them from a Byzantine Prince
- Queen Eleanor travels to Sherwood Forest with Master Adrian, a scholar, and Master Nicodemus, a sorcerer. They are looking for the Staff of Moses that the sorcerer has located in Sherwood Forest. They send people searching for ancient ruins and caves in search of the Staff. However, Mansur Al-Andalus, a Moorish sorcerer, also seeks the Staff and has found different clues to its whereabouts. Their searching leads to a cave, hidden by dense undergrowth, not a hundred yards from the outlaws' camp.



Prince Arthur

A young boy, born in 1187, Arthur is the Duke of Brittany, grandson of Henry II, nephew to King Richard and Prince John and heir to the throne. He is also a spoiled little brat, full of the joys of nobility. As King Richard's heir, Prince John hates Arthur and tries to have him killed on many occasions.

- Prince Arthur, Duke of Brittany and King Richard's heir, is lost in the Greenwood and his mother, Constance, Duchess of Brittany, asks the outlaws to find and return him
- Maid Marian's nanny tells her that her grandson has been arrested by a local Count's soldiers, without charge and asks for her help in freeing him, the grandson is a childhood friend of Prince Arthur and the Count has a plan to capture the Prince and sell him to Prince John
- Prince John and the Sheriff take Prince Arthur on a hunting trip into Sherwood Forest, intending to be attacked by outlaws who will kill Prince Arthur, but the PCs find them first
- Prince Arthur is travelling to Northumberland with his mother, Constance of Brittany, but Prince John has sent killers to ambush them in Sherwood Forest and blame the outlaws
- The Sheriff has found a double of Robyn and wants to use him to capture and kill Prince Arthur as he travels back from Northumberland through Sherwood Forest
- Constance, Duchess of Brittany, asks the PCs to escort her and her son back to Brittany, avoiding Prince John's hired killers
- Jacques Chapeau, the Robyn Hode of France, captures Prince Arthur in order to exchange him for his brother who is being held captive

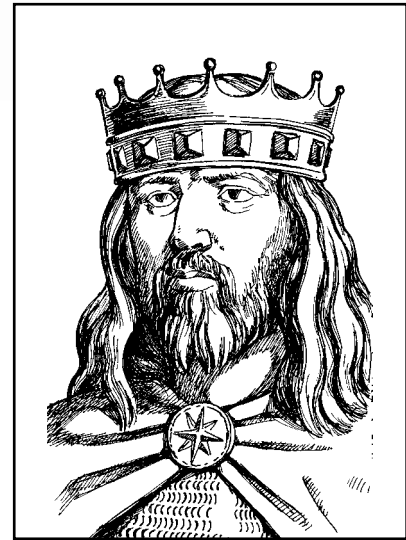
De Baddies

Baddies in Merrie England: Robyn Hode tend to be pantomime baddies, over the top, scheming madmen who ultimately fail. Unless specified, they are not known for their subtlety. Most are baddies because they oppose Robyn Hode, some were baddies before Robyn Hode met them.

Nobility

Prince John

CHARACTERISTIC	ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	14	Size Class	M 1	R Leg	-/-	7
CON	13	Might	+1 2	L Leg	-/-	7
DEX	14	Strike Rank	14 3,7,8	Torso	-/-	8
INT	13	Encumbrance	- 4	R Arm	-/-	6
WIL	10	Life Points	23 5	L Arm	-/-	6
CHA	14	Move	5 6	Head	-/-	7
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special	
Broadsword	23	6/3	1d6+1d2	3	Slash (auto), Impale (effect)	
Dagger	18	3/2	1d3+1d2	3	Impale (effect)	
Skills:	Agility [Dodge] 84%, Art [Dance, Play Lute] 60%, Communication [Influence, Insight, Royal Status, Seduction, Language: English, Norman] 90%, Close Combat [Brawl, Dagger, Sword] 93%, Knowledge [Royal Court, England] 62%, Ride [Horse] 86%, Perception [Hearing, Vision] 64%.					
Armour:	None normally, can have any armour in battle.					



The youngest of Henry II's sons, Prince John was his father's favourite and became a very spoilt child. He was given the counties of Derbyshire and Nottinghamshire, as well as Dorset, Devon and Cornwall, with lands in Lancaster, to buy his loyalty while King Richard was away. However, Prince John abuses his lands in Derbyshire and Nottinghamshire, causing Robyn of Loxley to become an outlaw.

Prince John is a short man, only five feet five inches tall, but with a barrel chest. He has dark, red hair and is an excellent backgammon player. He loves gambling, hunting and chasing women. He likes reading and music, but not songs. He is a collector of jewels and is famed for his opulent clothes and fashionable dress sense. Sometimes genial, witty, generous and hospitable, he can also be cruel, selfish, spiteful and malevolent, with sudden mood changes.

John takes his duties as lord of Derbyshire and Nottinghamshire very seriously. However, his duties seem to be hunting, gaining more land, raising taxes, chasing women and exercising the Droit de Seigneur, whereby he takes the maidenhood of those eligible women on their marriage night.

- Prince John is building a castle in Derbyshire in case King Richard returns from the Crusades. His men capture the husband of Robyn's first love and hold him for ransom. Can the outlaws rescue him and break Prince John's hold over the area?
- Prince John is out hunting on the edge of Sherwood Forest when he is attacked and captured by a raiding party from the Orkneys. They need to take him along the River Trent and down to Nottingham, where they can join their ship at Trent Bridge and hold him for ransom. The Sheriff tries to team up with the outlaws in order to free Prince John, for he fears the anger of King Richard and Queen Eleanor.
- Princess Maria of Byzantium, held hostage by Prince John at Nottingham Castle, is returned after a hefty ransom is paid, via Sherwood Forest, but flees her escort and blunders into the outlaw camp – She wants to return to Prince John as she has fallen in love with him and wants to marry him
- Prince John is planning to put aside his wife, Princess Isabel of Gloucester, and marry the twelve year old Lady Isabella

of Angouleme; Princess Isabel summons the outlaws and asks them to intercept the French lady as she travels through Sherwood Forest and make her see the error of her ways

- King Richard is dead and Prince John becomes king, out of petulance he begins to take revenge against those who opposed him in the past
- King John gives the Sheriff an ultimatum – present him with the head of Robyn Hode or he will appoint a new Sheriff

The Sheriff of Nottingham

CHARACTERISTIC	ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	13 Size Class	M 1	R Leg	-/-	5/3+	7
CON	14 Might	+1 2	L Leg	-/-	5/3+	7
DEX	15 Strike Rank	14 3,7,8	Torso	-/-	5/0+	8
INT	16 Encumbrance	6 4	R Arm	-/-	5/2+	6
WIL	11 Life Points	25 5	L Arm	-/-	5/2+	6
CHA	13 Move	5 6	Head	5/1+	8/6+	7
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special	
Broadsword	22	8/4	1d8+1d2	3	Slash (effect), Impale (effect)	
Dagger	17	3/2	1d3+1d2	3	Impale (effect)	
Skills:	Agility [Dodge] 64%, Art [Dance] 55%, Communication [Etiquette, Influence, Insight, Noble Status, Language: English, Norman] 70%, Close Combat [Brawl, Dagger, Sword] 80%, Knowledge [Royal Court, Sherwood] 72%, Ride [Horse] 66%, Stealth [Hide, Sneak] 68%, Perception [Hearing, Vision] 60%, Survival [Endurance] 64%.					
Armour:	Chain mail and helm (5/2+, 8/9+) when expecting trouble.					



Strictly the Sheriff of Nottinghamshire, Derbyshire and the Royal Forests, he is popularly known as the Sheriff of Nottingham. A very powerful man, he administers the lands granted to Prince John by King Richard. His rule extends to the forests of Sherwood and East Derbyshire, forests frequented by Robyn Hode and his Merrie Men.

The Sheriff of Nottingham has attached himself to Prince John in such a way that he will stand or fall with his master. He has been charged with making the lands pay for themselves, raising taxes for the Crusades, protecting the powerful churches and churchmen of the region and keeping the forests free of outlaws and poachers in order to allow Prince John to hunt freely.

A high noble from a powerful Norman family, he is an arrogant, lofty man drunk with his own power. Cruel and ruthless, he has no sympathy for the peasants who work to pay his taxes, preferring to rule with an iron hand.

The Sheriff is the guardian of Maid Marian and is torn between taking her as a wife himself, selling her charms to the highest bidder, and giving her to Prince John as a present.

- The Sheriff plans to marry a Norman girl, the daughter of a rich nobleman, for her dowry. However, he also plans to have her killed soon afterwards, allowing him to continue with his wenching ways.
- The Sheriff wants to tax travellers through Sherwood Forest in order to provide protection on their journey, knowing this will be unpopular, he arranges for some condemned outlaws to rob travellers, thus proving that his protection is required, the bandits rob one of the outlaws who recognise them
- The Sheriff offers a reward of 750 crowns for the outlaws' capture and three bored knights come up with a plan
- The Sheriff threatens to hang two serfs every day until Robyn gives himself up
- One of the outlaws is captured and sentenced to hang, but nobody can be found to carry out the sentence, for fear of reprisals, so the Sheriff sends for a hangman from London
- The Sheriff has borrowed a hundred thousand Marks from Joshua de Valmont, a Jew moneylender with a beautiful daughter. In order to renege on his bet, he wants Sir Guy of Gisbourne to arrange a riot against the Jews, so that he can burn the records. However, Sir Guy has fallen in love with the moneylender's daughter, who is a sorceress and wants to turn Sir Guy against the Sheriff.

Sir Mark of Leicester

A confidant and ally of Prince John, Sir Mark has come to Nottingham to capture Robyn Hode and to prove the Sheriff's incompetence, thus allowing him to become the Sheriff himself. Sir Mark is a murderous psychopath, far worse than the current Sheriff, but seems courteous and kind to those around him.

- Sir Mark arrives at Fitzwilliam Hall and he tells Marian that he has sworn to not drink wine until he has captured Robyn Hode and seen him swing from the gallows in London. He mentions that he is carrying gold to Scotland, but fails to mention that he plans on capturing Robyn when he tries to steal it. Within the chest is a bag of poison gas that will render anyone opening the chest senseless for a couple of days.
- The Sheriff of Nottingham asks Robyn Hode for help against Sir Mark of Leicester, known as "The Hangman of Leicester" who is sending five black pearls to Prince John for the Sheriff's head
- Boland is an expert swordsman and killer of men. He defeats a number of the Merrie Men in combat but is prevented from killing them by Robyn Hode's intervention. Boland offers his services to the Sheriff and he is made Under-Sheriff, in competition with Sir Guy of Gisbourne. He gives both the Sheriff and Sir Guy sword-fighting lessons, teaching them some of the tricks he learned while on Crusade. Sir Guy offers to join Sir Mark so he can kill Robyn Hode himself and allow Sir Mark to become Sheriff. Can Robyn Hode defeat Sir Guy and show the Sheriff he cannot be trusted?

The Sheriff's Men

Sir Guy of Gisbourne

CHARACTERISTIC	ATTRIBUTE	d6/d8	LOCATION	AP/Cov	AP/Cov	TOUGHNESS	
STR	15 Size Class	M	1	R Leg	-/-	5/3+	7
CON	16 Might	+1	2	L Leg	-/-	5/3+	7
DEX	16 Strike Rank	16	3,7,8	Torso	-/-	5/0+	8
INT	9 Encumbrance	6	4	R Arm	-/-	5/2+	6
WIL	9 Life Points	25	5	L Arm	-/-	5/2+	6
CHA	15 Move	5	6	Head	5/1+	8/6+	7
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special		
Broadsword	22	6/3	1d6+1d2	3	Slash (effect), Impale (effect)		
Dagger	19	3/2	1d3+1d2	3	Impale (effect)		
Skills:	Agility [Climb, Dodge, Jump, Run] 84%, Art [Dance] 45%, Communication [Etiquette, Influence, Noble Status, Language: English, Norman] 65%, Close Combat [Brawl, Dagger, Sword] 110%, Knowledge [Court, Sherwood] 56%, Ride [Horse] 86%, Perception [Vision, Hearing] 70%, Survival [Endurance] 54%.						
Armour:	Chain mail and helm (5/2+, 8/9+) when expecting trouble.						



The Sheriff's right hand man, Sir Guy was brought in to hunt down and kill Robyn Hode. As such, he is an Under-Sheriff, the Sheriff's deputy, but has other duties, ranging from the collection of taxes to the protection of senior churchmen.

Sir Guy of Gisbourne is a Norman nobleman of limited wealth. He has joined with the Sheriff and King John, which gives him an income and some land from the Sheriff, as he holds the manor of Loxley. A brutal man, Sir Guy is a good soldier and commander of men. He is an expert with the sword and has a good grasp of tactics. However, he has no finesse, no sense of fair play and an unbreakable desire to kill Robyn Hode.

Lambert of Nottingham

Brother to the Sheriff, Lambert is a tax collector and is very good at what he does. He intends to collect as much tax as he can to enrich his brother and support Prince John, hoping for an important position in return.

- Lambert the tax collector is killed, but writes the name of his killer in his own blood on a sheet of parchment, a local thief and outlaw sees the murder and takes the parchment, but is accused of the killing. He escapes and asks for help from the outlaws; the murderer was one of Sir Guy of Gisborne's men

Matthew, Mark, Luke and John

The Sheriff's main Guards, although the Sheriff has many guards and men-at-arms, these four seem to crop up again and again. They are reasonably good in combat but seem almost completely inept. For some reason, the Sheriff has not had them killed, for each has saved his life at least once. Normally used as comic relief, these guards are almost a standing joke. If they are involved in a scenario the Merrie Men are almost guaranteed to be able to trick them.

The Greedy Church

A staple of the Robyn Hode legends, the Church is often portrayed as greedy and money-grabbing, full of fat abbots, dishonest friars and murderous bishops. Partly this is because many churchmen have gained their position through payments to the Crown and partly because the monasteries have gained so much in terms of land and endowments that they have more money than they know what to do with.

Bishop of Hereford

Married to the Sheriff of Nottingham's sister, the Bishop of Hereford is as greedy and grasping as his brother-in-law. Together, they seek to increase their power and standing, supporting Prince John against Good King Richard. They have an agreement where the Sheriff defers matters spiritual for the Bishop and the Bishop defers matters temporal to the Sheriff. More interested in feathering his own nest and expanding the church's wealth and power than serving his diocese, the Bishop spends much of his time around Nottinghamshire and Derbyshire, hanging around the Sheriff and Prince John, than ministering to his flock in Hereford. He has a particular hatred for Friar Tuck and will stop at nothing to have him arrested and executed.

De Others

Not everyone is a Goodie or a Baddie, there are some who are independent, sometimes encountered once, often recurring, coming in and out of the story as required. These can make good contacts and allies.

Other Outlaws

Not all the outlaws of Merrie England belong to the Merrie Men. There are outlaw bands in other forests and on the wild borders of Wales and Scotland. Some outlaws wander from place to place, never finding a true home.

Gamble Gold

A pedlar, Gamble Gold refused to give the Merrie Men his wares when challenged, defeating first Little John and then Robyn Hode with his staff. When he finds Robyn's name, he identifies himself as Robyn's cousin, son of Robyn's mother's sister.

Although not a member of the Merrie Men, Gamble Gold is an outlaw, for he killed a man. However, as a wandering pedlar, he is a valuable source of information and acts as Robyn's eyes and ears.

Adam Bell

An archer the equal of Robyn Hode, Adam Bell leads a band of outlaws in Inglewood Forest, near Carlisle. His two boon companions are Clym of the Cloughe and William of Cloudsley. William is said to have shot an apple off his son's head at 60 paces.

Duncan mac Lean

A handsome and charming outlaw, Duncan is skilled with sword, bagpipe and tongue. He is searching for his lost love, Matilda, taken by pirates from a Scottish loch and brought to England. However, searching for Matilda has not stopped him from courting and seducing as many young women as he can.

- Duncan travels down the Great North Road and offers the Merrie Men his assistance, but flirts with all the women, seducing some of them, then flirts with Maid Marian
- Duncan returns to Sherwood Forest and enters a bagpiping contest against Tam McLane at Codnor Castle, but this is a ruse, for he has heard that Matilda is held captive in the castle.
- Still hanging around the Merrie Men, Duncan turns his attentions again to the Lady Marian, despite Matilda being near death. Refusing to leave the camp, one of the outlaws tries to woo Matilda to make him jealous, but it backfires. Can the outlaws get Duncan to leave?

Fulk FitzWarin

The son of a landed knight, Fulk FitzWarin was sent to King Henry II's court as a child where he became a playmate and friend of Prince John. However, after a quarrel over a game of chess, Fulk struck John and became his enemy.

Under King Richard, Fulk is given custody of the Shropshire March and is a great Border Lord. However, when John takes the throne after Richard's death, he soon finds a way to dispossess Fulk's family of its titles and land, forcing Fulk into the forests with his brothers and men at arms. After travelling to Brittany, back to England and throughout the moors and forests of southern England, Fulk travels to Canterbury where Hubert, the Archbishop, asks him to marry his sister, Maud le Vavsour, the first baroness Butler and widow of the first Baron Butler, whose brother in law had bought right to arrange her marriage for 1200 marks. Together, they return to the forests and wander throughout England, Scotland, France, Brittany and Scandinavia where they have many adventures. Eventually, Fulk returns to England and captures John while hunting, forcing him to issue a Royal pardon, returning Fulk's estates and titles.

Fulk FitzWarin is known as a good man, a honourable and noble man, forced to become an outlaw by an evil king. He fights giants and dragons, kills many knights sent to capture him and kills outlaws who impersonate him.

Events in Fulk FitzWarin's Life

- Fulk quarrels with Prince John
- Fulk, his brothers and cousins become knights and travel to the continent to take part in Tournaments
- Fulk returns to England to take control of his father's estates and to command the March as King Richard's man
- Richard dies and King John comes to Shropshire, granting Fulk's lands to a rival, Sir Moris de Powys, and Fulk renounces his allegiance to King John
- Fulk and his companions kill 11 knights as they travelled from King John and Sir Moris
- Fulk and his companions travel to Brittany
- They return to England to visit Fulk's mother, but she had already died. That day they attack Sir Moris and his men, wounding Sir Moris, but Fulk takes a crossbow wound to the leg
- King John sends 100 knights to capture Fulk, but he evades them and they hunt for him throughout England
- Fulk attacks merchants carrying the King's cloth and steals it, causing King John to offer a 1000 pounds reward
- In the Forest of Kent, the hundred knights surround a wood and attack Fulk and his companions, but they escape and seek refuge in an abbey
- Fulk marries Maud le Vavsour at Canterbury

- Fulk and his men travel to Scottish March to stay with a friend, Robert Fitz-Sampson, but a renegade knight, Pieres de Bruvyle, had taken on the identity of Fulk FitzWarin and had tied up Robert and his family. Fulk captures the renegades, forces Pieres to behead his companions then kills Pieres.
- Fulk and his men attack and kill Sir Moris and his men
- In Flintshire, Fulk meets Prince Llewelyn, a childhood friend, Sir Moris' cousin and King John's brother-in-law, who threatens him but they are reconciled, and Fulk persuaded Llewelyn to pardon Gwenwynwyn, an enemy
- King John marches against Fulk who faces him with 30,000 men, ambushes him at a ford and kills many of John's soldiers
- King John's men attack Fulk again and defeat his forces, capturing an ally, but one of Fulk's friends disguises himself as an Ethiopian minstrel and frees Audulph de Bracy
- King John offers to restore to Llewelyn all the lands that had ever been taken from his family if he denied Fulk a safe refuge, so Fulk travels to France where he befriends and joins King Philip II
- Fulk and his men spend a year attacking ships off the English coast before embarking on a fantastic voyage to a magical island, to the Orkneys and to Scandinavia before returning to England
- At Windsor, Fulk captures the King while hunting and the King pardons him
- At Windsor, King John says that he was under duress and ordered an attack on Fulk who managed to escape by disguising his men as King John's men
- Fulk sailed to Tunis where he settled a dispute and gained the respect of the Saracens
- Fulk and his men return to Brittany where they stay for 6 months, then travel to England
- In the New Forest, they capture King John who pardons them again
- Fulk travels to Ireland and helps the Earl of Chester conquer much of the land
- Finally, Fulk founds a priory and his wife dies and is buried there. He remarries, his daughter marries Llewelyn, he is struck blind following a vision and dies seven years later

Jack o'Legs

A giant of a man, Jack o'Legs was so-called because of the immense length of his legs. He is a skilled archer, said to be the equal of Robyn Hode, and like Robyn is leader of a band of outlaws in Hertfordshire, where he robs from the rich and gives to the poor.

Eustace the Monk

Eustace is the son of Baudoin Busket, a lord of Boulogne. After studying black magic in Toledo, Eustace became a

Benedictine monk. When his father is murdered, Eustace leaves his monastery and avenges his father's death. He becomes Steward of Boulogne, being the Seneschal and Bailiff of the Count of Boulogne. In 1204, Renaud de Dammartin, the Count, quarrels with Eustace and says he is mishandling his stewardship, so Eustace is forced to become an outlaw, burning several mills in protest.

From 1205 to 1212, Eustace is a pirate, operating from the Channel Isles and holding Castle Cornet in Guernsey, acting as a mercenary in the employ of both John and Philip II of France, raiding ships from both kingdoms and harrying the English Channel and the Straits of Dover. He eventually sides with Philip and starts raiding the English coast. When Philip invades England, Eustace ferries him across the Channel and joins in the rebellion against John. In 1217, Eustace meets the English in battle at Dover where he smashes the English fleet until his sailors are blinded with powdered quicklime. Eustace escaped with his flagship and is caught and executed on board his ship at Sandwich.

During his time as an outlaw, Eustace fights and outwits Renaud many times. His deeds are immortalised in ballads, but he is a ruthless outlaw, pirate and bandit, a ravisher of women and burner of villages.

Beast of Bolsover

A fierce outlaw from Bolsover, in Derbyshire, he gained the nickname of "The Beast" because of his unbridled ferocity. Operating out of the forests of Derbyshire, the Beast of Bolsover sometimes overlaps with the Merrie Men, but is usually left alone because of the damage he inflicts on Prince John's men.

Swein son of Siccga

The Prince of Thieves, Swein operates out of the forests of Yorkshire, including Barnsdale. He is opposed by the Sheriff of Yorkshire, Hugh fitz Baldric, an opponent and vassal of Prince John. Swein travels with his outlaw band, raiding any who they meet, preying on churchmen and nobles, rich and poor. Robyn Hode generally leaves him alone, except when he travels to Barnsdale.

The Church

Not every member of the Church is a baddie, some can be helpful to the outlaws.

Archbishop of York

Geoffrey FitzRoy is the illegitimate son of Henry II and half-brother to King Richard and Prince John. Formerly bishop of Lincoln and Chancellor, he was made Archbishop of York to force him to be ordained as a priest and remove himself from the line of succession.

A quarrelsome man, he quarrelled with the Archbishop of Canterbury, the Bishop of Durham, the Chancellor and both his half-brothers, King Richard and Prince John. His tenure as Archbishop was suspended many times and his lands were confiscated many times, but were all returned on payment of fines of thousands of marks. Finally, his refusal to pay carucage, a tax on church land, meant his exile by King John.

A tall and striking man, Geoffrey carries the looks of his father and brothers. He is imperious and regal, quick to anger and slow to forgive. His quarrel with his younger brothers means that he favours his brothers' enemies. He has looked the other way many times in relation to Friar Tuck and his relationship with Robyn Hode, however he cannot always forgive the relentless attacks on abbots, priors and friars.

- The Sheriff petitions the Archbishop of York to move Friar Tuck to another parish, far to the north, to weaken the outlaws
- The Archbishop of York makes a bet of a thousand Marks with his brother, John, that his archer, Raymond, Champion Bowman of England, can beat any archer in Prince John's lands. The Sheriff arranges a truce with the outlaws for Robyn Hode to be his archer for the day to win the bet
- The Sheriff tries to turn the Archbishop of York against Friar Tuck implicating him with the outlaws. Tuck is forced to take an oath in front of the Archbishop not to reveal the identity or the location of the Sheriff's latest prisoner, an envoy of King Richard, who is about to be hung and Tuck cannot break his oath and tell Robyn Hode to save the man. Can he find a way of warning Robyn without breaking his oath?

Simon the Simple

CHARACTERISTIC	ATTRIBUTE	d6/d8		LOCATION	AP/Cov	AP/Cov	TOUGHNESS
STR	8	Size Class	M	1	R Leg	-/-	6
CON	16	Might	-	2	L Leg	-/-	6
DEX	10	Strike Rank	9	3,7,8	Torso	-/-	7
INT	15	Encumbrance	-	4	R Arm	-/-	5
WIL	20	Life Points	36	5	L Arm	-/-	5
CHA	12	Move	5	6	Head	-/-	6
Weapon	SR	SR to Att/Def	Damage	Parry/Range	Special		
Quarterstaff	23	8/2	1d4+2d2	4			
Skills:	Agility [Swim] 60%, Communication [Influence, Insight, Clergy Status, Language: English, Latin, Norman] 85%, Concentration [Mysticism, Sacred Texts, Saint Patrick, Willpower] 90%, Close Combat [Brawl, Staff] 50%, Knowledge [Healing, Ladybower, Sherwood] 80%, Ride [Donkey] 42%, Stealth [Hide, Sneak] 65%, Perception [Acute Hearing, See Within Soul] 56%, Survival [Ladybower, Forest] 84%.						
Armour:	None						
Powers:	Holiness 9, Piety [Mysticism, Sacred Texts, Saint Patrick] 85%, Vows: Tend the Sick, Hermit; Blessings: Consecrate, Dismiss Magic, Heal Wound, Healing Touch of the Virgin, Cloak of St. Alban (Shimmer + Resist Magic), Smite with Confusion, Soul Sight, Wash away Sin, Absorb Sin Thorn Tree Box (Little Finger of St Alban, Ring of Joseph of Arimathea, +30% Piety, +2 Holiness, already included) Medal of St Brigit (Talisman, Bonus to Healing)						
Notes:	Simon the Simple can wash away sin and absorb sin and thus keeps his followers sin-free. However, if a priest or other devout member of the clergy were to find out about this, he would be arrested on charges of heresy.						



Simon the Simple is a hermit and a holy man. Inspired to heal the sick by a vision of St Patrick. Simon lives on an island in the marshland of Ladybower in Sherwood Forest. A pilgrim, he has visited the pilgrimage sites of Glastonbury and Canterbury, walking barefoot to each. He lives on bread and water, supplied by the local peasants, eating cheese on Sundays and a single fish every Friday. Although not an ordained priest, Simon administers to the peasants of Sherwood, washing away their minor sins and absorbing their major sins. He has a shrine to both St Patrick and St Mary Magdalene on his small island and Friar Tuck often visits him to berate him on his simple lifestyle.

- Simon absorbs the sin of a beautiful woman, who says that she killed a man in self-defence when he tried to molest her, but she lied and he absorbed all her murders and evil acts, for she is a sorceress full of sin. Stunned, he lets her walk away laughing. His sinful state attracts the attention of nearby Sin Demons who torment him with the Sins of Pride and Heresy. He can no longer help the people of Sherwood until the sins are removed. Can Friar Tuck, his old friend, help him?
- Simon is given a vision of a man come to rid Sherwood of heresy and paganism. He knows the man will come for him and asks the Merrie Men for help.
- Simon is challenged by a beautiful sorceress who tries to seduce him and succeeds. She lives with him and brings her sisters to his hermit's hovel in Ladybower Island and they live together. He slowly loses his Holiness, as he is no longer a hermit. Driven to madness, he stops helping his flock and they come to the Merrie Men for help.

Travellers and He'er-do-wells

There are many travellers on the roads through Sherwood. Some can be friendly, some hostile, some cunning and some loving.

Isaac of Toledo

A Jewish physician in his mid-forties, Isaac is a severe-looking fellow who keeps himself distant from other people, maintaining his persona as a respected physician. However, he will heal anyone who asks him, only taking payment from those who can afford it. He fled from Toledo following an argument with a rival and has been travelling through England, hoping to settle in York. He dotes on his beautiful daughter, Martha.

- Isaac of Toledo, a physician, heals one of the outlaws who has suffered a wound that the best local doctors cannot heal, but he does not accept any payment
- One of the outlaws breaks a leg and will die unless treated, so Isaac of Toledo comes to help, but is captured along the way. The Sheriff is wounded and captured and offers to release Isaac if he would treat the outlaw and the Sheriff
- The Jews of York have raised the York Treasure, a fortune in silver and jewels, for King Richard's ransom and have sent it by wagon to Winchester, but it has been captured by the Sheriff

Martha of York

The beautiful daughter of Isaac of Toledo, Martha is a skilled healer and scholar, but loves to dance, to the annoyance of her father. She has many suitors, both Jew and Gentile, but nobody is good enough in her father's eyes.

- Isaac of Toledo is arrested for sorcery when he treats a nobleman with a leg infected to the bone and his daughter, Martha of York, asks the outlaws to help rescue him
- Henry de Grey performs a magical ritual and blames the local Jews, causing a riot, but he plans on performing an even more blasphemous ritual to summon a demon, involving the ravishment of Martha of York
- Isaac of Toledo and his daughter Martha of York have escaped the riots in York and have fled to Sherwood Forest to seek their friends' help. They have raised a fortune to help buy passage for them and their friends and must reach the port of Grimsby in seven days' time before the captain sells the fleeing Jews

Master Adrian

A young alchemist, Master Adrian is handsome and gifted with a sweet tongue that he uses to dupe noblemen with his tales of transforming pewter to gold. He studied alchemy in England before travelling to Toledo and the Holy Land, where he advanced his knowledge. Although a reasonable alchemist, he prefers to fleece wealthy sponsors using a mixture of alchemy, magic and trickery.

- Sir Richard at the Lee is heavily in debt as he has become the patron of Master Adrian, an alchemist who has promised to turn his pewter plates and tankards into gold. Believing that this works, the Sheriff has just taken delivery of a thousand pewter plates and the master Adrian wants to offer his services to the Sheriff, leaving Sir Richard in the lurch
- The Sheriff is tired of Master Adrian's delays and demands that he turns the pewter plates to gold within seven days otherwise he will be hanged, the alchemist appeals to Maid Marian for help

Master Bartholomew

A wealthy wool merchant from Durham, Master Bartholomew is a keen and cunning man, always looking for a way to expand his trading interests. He is travelling to Nottingham with his daughter, Adeline, for her wedding with Master Matthew, head of the Wool Guild of Nottingham.

- Master Bartholomew is travelling to Nottingham with his daughter and a 1,000 crown dowry but if confronted by the outlaws it turns out that the dowry has been sent on ahead in secret – do the outlaws ransom them for the dowry?

Mansur Al-Andalus

A Moorish merchant, he travels under the protection of King Richard, for he met the King in the Holy Land. He has a caravan made up of dozens of horses and mules, tended by drovers and a number of beautiful women. Mansur is a sorcerer and is searching for relics that he understands to be in Sherwood Forest.

- The outlaws encounter a merchant travelling with a bevy of beautiful women. The merchant is a Moorish sorcerer and the women are his harem of enchanted slaves. He wants Maid Marian to join his harem and captures the beautiful daughter of a local innkeeper, intending to exchange her for Maid Marian.

Lady Marie of Durham

A beautiful noblewoman, she is travelling north from Durham to London, following the death of her husband, Sir Malcolm of Durham. In her carriage, under the seat, is a chest of gold, which she is taking to help ransom King Richard. She seems sad, but resigned to her task.

- Lady Marie asks for the outlaws' help in taking it to a nearby castle, but it is a trap laid by the Sheriff whose men lie in wait

Hazel Greentrews

A beautiful young lady, she was captured by some of the Sheriff's men and cruelly abused, but has dedicated her life to revenge. She takes delight in stealing from the Sheriff's men and in seducing and killing them, normally while in the throes of passion.

- Hazel is arrested for seducing and murdering several of the Sheriff's men, but she escapes by seducing and murdering the guards. Running into Sherwood Forest, she sneaks behind one of the Sheriff's men as he trains a crossbow on one of the outlaws and slits his throat. She asks to join the outlaws and proceeds to try and seduce them, working her way to the top. What are her intentions? Does she secretly work for the Sheriff?

Friar Matthew

A large, strong man, Friar Matthew could have been a wrestler in a different life. Instead, he is a warrior of the Church, dedicated to seeking out and destroying heresy and the Old Ways.

- A Friar appears in Nottingham and wanders through the countryside preaching against the outlaws. If confronted, he challenges each one to a duel and turns out to be a master swordsman.
- Brother Matthew brings a group of monks, wearing black habits, to Sherwood Forest to rid it of any ancient pagan influences. They destroy several old sacred groves, to the anger of local villagers and endanger the Guardians of the Forest.

Master David of Lincoln

Master Draper of Lincoln Town, Master David is head of the influential Drapers' Guild and the supplier of Lincoln Green cloth. As such, he provides a ready supply to the Merrie Men.

- Simon the Draper tries to undercut his old master, David of Lincoln, by selling inferior Lincoln green cloth to the Merrie Men, but his wares are rejected. He tells the Sheriff about the trade, laying a trap for the Merrie Men. Robyn Hode, Maid Marian and Little John go to Lincoln to fetch some cloth from Master David, but some of the outlaws are ambushed and captured by the Sheriff, imprisoned in the tower of Lincoln Castle. Can David and the Merrie Men help to free the captured outlaws before they hang?

Hugh the Pedlar

A scruffy, irritating man, Hugh sells charms and relics, some of which might be real but most are fakes. He has a little skill with brewing potions and most of the potions and ointments he sells are worthless.

- Hugh arrives in Nottingham and Lady Marian accuses him of cheating the local peasants out of their money. She asks the Merrie men for help against him and they try to befriend him. In the meantime, Marian asks the Sheriff for help and he has Hugo arrested. However, the Merrie Men find themselves rounded up with Hugo and some of them end up in the Sheriff's dungeon, to be hanged. Can Marian and the other Merrie Men help rescue them?
- Hugh befriended the Merrie Men in his cell, but after they are rescued, he goes to Bingham Fayre and is imprisoned by the Sheriff's Tax Collector, for selling them useless potions, along with his friends. Can the outlaws rescue Hugh and the other Merrie Man once again?



Themes

There are many scenario themes in Merrie England: Robyn Hode. Rather than writing up a few detailed scenarios, we instead present a number of scenario hooks with a common theme. Games Masters may take the scenario hooks and use them wherever they see fit.

So, rather than starting a scenario with the premise that one of the outlaws has been captured and moving along with the plot, the Games Master can take a scenario hook involving the capture of an outlaw and use it when an outlaw has been captured. This takes a little extra work for the Games Master, as all scenarios should be prepared from a series of scenario hooks, but should provide for a better campaign feel.

Many of the scenario hooks are presented as a summary of a story. Robyn Hode, Little John, Friar Tuck, Maid Marian and the other Merrie Men are mentioned as participants and the action is described as though it has already taken place. This is merely a possible description of the scenario and provides a framework for the scenario's events. The Games Master might adapt it to include the Player Characters, who are different members of the Merrie Men, or might present the events as part of the scenario, to be changed and moulded as the scenario happens.

The Merrie Men

- Robyn Hode gathers the Merrie Men, from outlaws he knows and others he meets. Once gathered, many other outlaws flock to his banner, increasing the company to over a hundred men. Not all of the Merrie Men can be Robyn's boon companions, but they can all play a part in Robyn Hode's tale.
- Robyn tries to cross a stream on a log, but is met by a giant of a man some seven feet tall. They argue and fight with quarterstaves for the right to cross. Whoever wins, they become friends and go back to Robyn's band of outlaws. The giant identifies himself as John Little and is promptly renamed Little John.
- Robyn and Little John are out hunting for deer, when they see a young man shoot and kill a deer. Robyn says that he can join the outlaws if he gives them the deer. He refuses and Robyn fights him, but asks him his name. It turns out that he is Young Gamwill, Robyn's nephew, who has killed his father's steward. Robyn names him Will Scarlet.
- The Merrie Men are talking and Will Scarlet says that the only match for Little John is a friar from Fountains Abbey. Robyn goes to meet him, finds him on a riverbank and forces him to carry him over, but the friar throws him in the water halfway across. If Robyn blows his horn, the Merrie Men will appear. If the friar whistles, a pack of fierce dogs appear. Robyn asks him to join the Merrie Men.

However, Friar Tuck, for it is he, wants to help Marianne, a young lady of his acquaintance, marry her true love, Alan, rather than being forced into marrying the Bishop of Hereford's cousin.

- Robyn and Little John meet a sad minstrel in the forest. He says that he is sad because his love, Marianne, has been taken by an older knight to be married by the Bishop of Hereford to the bishop's cousin. Robyn and Little John offer to help him and find the chapel where she is to be wed. Robyn disguises himself as a harper and they rescue the woman. The Merrie Men's new friar, Tuck, marries Alan a Dale to the woman.
- Robyn Hode goes north and meets a Scotsman who asks to join the Merrie Men. Robyn refuses and they fight, with the Scotsman proving his worth. Robyn summons the Merrie Men and allows him to join them.
- Robyn Hode meets a forester while hunting deer, the forester forbids him to hunt and they fight, but Robyn loses and summons the Merrie Men, offering the forester the chance to join them.
- The Merrie Men meet a pedlar and demand half of his pack, but he refuses and challenges one of them to a duel and wins. Robyn Hode fights him and struggles, he reveals himself as Gamble Gold of the Gay Greenwood, Robyn's cousin, who has fled his home after killing a man. Gamble Gold does not join them, but offers to help them when he can.
- Robyn Hode meets a beggar and refuses to give him money, so they fight to a standstill. Impressed, Robyn exchange clothes with him and goes to Nottingham, where two yeomen are to be hanged. Robyn begs for their release, but is rebuffed, so blows his horn and summons his men who free the yeomen who join the Merrie Men. Some of the Merrie Men meet the beggar in Robyn's clothes and challenge him, he pulls out a bag of coins, but it contains flour which he blows into their face and escapes
- A Pindar boasts that nobody would steal stray animals while he is keeping an eye on them, but is overheard by the Merrie Men. They challenge his claim and they fight but the Pindar bests them. Impressed by his prowess and determination to protect those who cannot protect themselves, Robyn reveals himself and invites the Pindar to join the Merrie Men. He promises to join the Merrie Men after Michaelmas.
- Robyn Hode meets with a tinker drinking a flagon of ale and tells him that two tinkers were put in the stocks for drinking ale and beer. The tinker tells him that he has a warrant for Robyn Hode in his pouch. Robyn tells him to come with him to Nottingham. They stop at an inn to drink. When the tinker is drunk, Robyn takes the warrant and his money and leaves the tinker with the bill. The host tells him that the man he drank with was Robyn Hode. The tinker tracks him down and fights with him, but when he is winning, he lets Robyn blow on his horn. This summons

Robyn's men and ends the fight. Robyn offers him a hundred shillings to join the Merrie Men.

- A cobbler named Alfred has been cruelly mistreated by the Sheriff and escapes to join the Merrie Men. While there, Alfred begins a campaign of lies and deceit to turn the outlaws against Robyn. He lays down rumours and hides items, steals treasure and places it in Robyn's quarters, starts rumours of Robyn robbing clerics and stealing the king's ransom. Everything he says seems to come true, or have outside support. Do the Merrie Men stay loyal to Robyn or can Alfred split them up?
- Robyn Hode meets a shepherd lying on the ground and demands to know what he has in his bottle and bag; when the shepherd refuses, Robyn says he will force him with his sword, betting twenty shillings on the fight, and the shepherd agrees to bet his bottle and bag against it, since he has no money. They fight hard and Robyn is struck senseless. The shepherd claims he has won and tells Robyn to admit defeat. However, Robyn asks if he may blow his horn, the shepherd agrees, and Little John arrives and fights the shepherd in Robyn's place, but the shepherd's hook defeats him in the end. Robyn agrees that the bet was won.
- An old woman comes to the Merrie Men and says her sons will hang for poaching the king's deer. Robyn exchanges clothes with a ragged old man and travels to Nottingham. The Sheriff offers anyone twenty crowns to be his hangman, as nobody wants to hang the men for fear of reprisals, so Robyn takes the twenty crowns and prepares the hanging. As they are about to be hung, Robyn blows on his horn, and the Merrie Men arrive, killing the guards and they all escape to the Greenwood.
- Arthur a Bland, a tanner, sets off through Sherwood Forest, oaken staff over his shoulder, to visit a customer. Robyn Hode meets him and accuses him of poaching, as he is studying a herd of deer. Arthur's speech is coarse and vulgar and he challenges him to a staff duel, as "For thy sword and thy bow I care not a straw, if thou gets a knock upon the bare scop, thou canst as well shit as shoot". If they fight, then Arthur is more than a match for Robyn. After a while of fierce fighting, Robyn promises that Arthur is free to roam Sherwood Forest from now on. In return, Arthur promises that he will tan Robyn's hide for free. Robyn offers Arthur the chance to join the Merrie Men and agrees, asking for news of Little John, to whom he is related on his mother's side. When Little John appears, Robyn tells him not to harm Arthur, for "He has certainly tanned my hide today".
- Robyn Hode, going out to hunt deer, meets a forester who forbids him. They fight and Robyn is beaten, but blows his horn, summoning his men. He offers to make the forester one of the Merrie Men.
- Johnny Cock goes poaching and kills a deer. He eats, feeds his dogs and falls asleep. A pilgrim betrays him to foresters who attack him while he sleeps. He wakes and fights them off, but is injured. He is found by the Merrie Men and rests until his wounds heal, then he joins them.
- One of the noble-born outlaws is bet by another outlaw that he cannot seduce one of Maid Marian's ladies in waiting. He tries and succeeds, afterwards she asks him his origin and he claims to be the son of a lord. She is horrified as she is the lord's daughter and stabs herself in shame.
- Robyn Hode meets a noble woman dressed in black and riding a black horse, she says that a Prince of the Fae has besieged Nottingham and wants Prince John's sister as a bride, unless champions can defeat him and his two giants. If Robyn and the Merrie Men defeat these three, they can gain a pardon. An old noble weeps on seeing Will Scadlock, saying that he looks like his long-dead son, Will reveals himself to be that son.
- One of the outlaws has been captured and is due to be hanged by the Sheriff. The outlaw offers to fight the Sheriff's men for his freedom, but the Sheriff refuses. The Merrie Men sneak into Nottingham and free him, throwing him a sword. They fight their way out and return to Sherwood Forest.
- Robyn Hode, Little John and Will Scarlet meet three pedlars and order them to stop. Robyn shoots a pedlar through his pack and the pedlar breaks his bow in turn. They fight and Robyn is stunned, the pedlar gives him a balsam to heal him. Robyn vomits and fouls his companions.
- The outlaws steal the Stones of Babylon, three small, carved, pyramid-shaped stones that can be used to predict the future. However, a dark sorcerer in the Sheriff's employ is manipulating the Stones.
- Glasgerion is a harper and illegitimate son of King Henry, but has joined the Merrie Men to fight against his brother, Prince John. While Robyn visits the King of Scotland, Glasgerion plays his harp in front of the king and the king's daughter falls in love with him. They arrange a tryst and Glasgerion asks his servant to wake him in time, but the servant goes in his place and rapes her. She kills herself in shame, when she finds out that she has been tricked. Glasgerion kills his servant and goes mad.
- Robyn Hode is unhappy that he cannot go to Mass or matins, so decides to travel to Nottingham to attend a service to the Virgin Mary. Much the Miller's Son advises him to take a dozen men, but he travels with only Little John. They have a bet and Little John loses but refuses to pay and leaves Robyn. Robyn goes to church but is recognised by a monk whom he has robbed and tells the Sheriff. The Sheriff takes many men and captures Robyn, imprisoning him in the castle and sending word to Prince John that Robyn has been captured. The Merrie Men are shocked at Robyn's capture and Little John declares that they must rescue him, for he feels guilty at leaving him. They catch the monk riding to the prince with a page, Little John kills the monk and Much kills the page to stop him

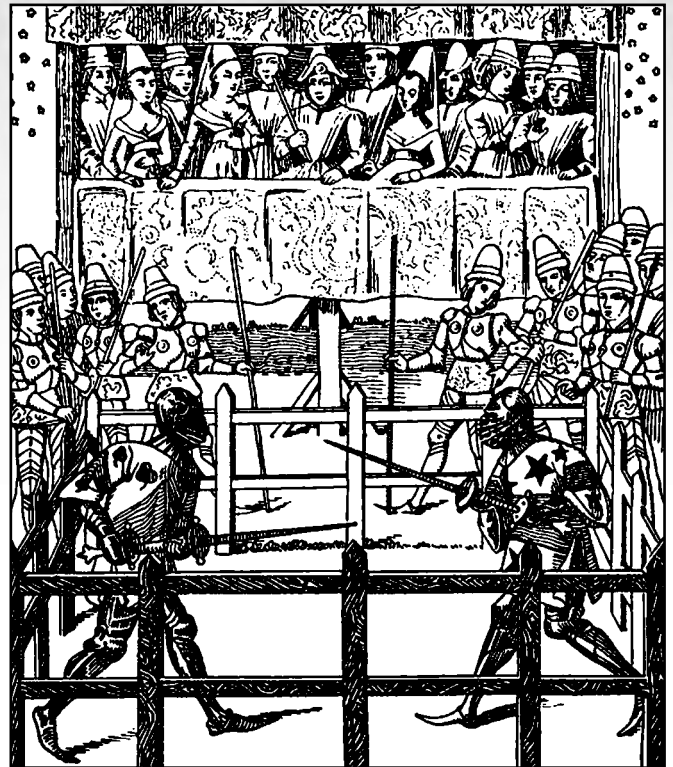
warning anyone. They carry letters to the prince, telling him that Robyn is captured and the monk has died along the way. Prince John gives them letters ordering Robyn to be brought to him. Little John and Much bring the letters to the Sheriff, telling him that the king has made the monk an abbot and he has sent them in his place. They go into the prison to take Robyn to the prince, but kill the guards on the way. Prince John is enraged at being fooled but does not pursue them because Little John is the most loyal man in England and fooled everyone.

- Maid Marian disguises herself as a man, trying to find Robyn Hode. Robyn, also in disguise, meets her and does not recognise her, they fight and he is beaten, but they recognise each other.
- Erlinton imprisons his daughter in her bower, to keep her from sinning. She persuades her guards to take her hunting, but escapes with the help of her sister and her sister's lover. They are attacked by knights, but he fights and kills them all. She is met by Robyn Hode, who persuades her to run away with him. Her brothers come for her and Robyn kills them all.
- Robyn Hode is challenged by a forester to an Archer's Duel – one shot each at a mark on the other's chest
- Robyn travels to the court of the King of Scotland to ask for help with King Richard's ransom. The king's daughter falls in love with one of the outlaws and gets her father and the porter drunk, sneaking him into her bower. The King and his porter wake early and come to her bower, she dresses the outlaw as a maid and they go to gather flowers in the woods. The princess returns to Sherwood Forest until the porter brings her back to her father.

Contests

What is a tale of Robyn Hode without an archery contest? Robyn and his companions often take part in contests, for various reasons.

- The Sheriff complains to Prince John about Robyn Hode and is given a silver arrow as a prize for an archery contest. Robyn wins the contest and takes the arrow, donating it to King Richard's ransom. The Sheriff tries to arrest Robyn, but the disguised Merrie Men reveal themselves and rescue him, fleeing to Sherwood Forest.
- Marian enters an archery contest, disguised as a man, but Prince John is in the area and increases the prize to 50 crowns, hoping to draw in Robyn Hode
- The Sheriff of Nottingham announces an archery competition, with the prize a golden arrow, to see who the best archer in England is. Robyn enters in disguise and wins the competition. As he collects the arrow, he is recognised, or gives himself away and the Merrie Men help him to escape. The arrow is worth 15,000 marks.
- The Sheriff wagers that his best archer can beat Robyn Hode in an archery contest, but tries to capture Robyn afterwards



- Maid Marian arranges for the outlaws to take part in an archery contest with the bowmen of David of Scotland, Earl of Huntingdon and brother of the King of Scotland, in Rockingham and arranges for safe passage from the Earl
- Queen Eleanor asks Robyn Hode to represent her as her champion in an archery contest. He wins and angers Prince John, who chases him through northern England, starting at Nottingham and proceeding to Yorkshire, Newcastle, Berwick, and many others. Robyn suggests they should go to London and they meet Queen Eleanor who says that they should meet Prince John in Nottingham. They go to Nottingham and Prince John returns to London, hearing that Robyn Hode was there, he calls him a lucky knave and the chase ends.

Robbing the Rich

One of the main drives for the Merrie Men is to rob the corrupt, rich noblemen and churchmen. Fortunately the Great North Road passes near to Sherwood Forest and many merchants and churchmen travel through the forest on the narrow roads.

- One of the outlaws disguises as a beggar and travels to Nottingham. He meets a group of beggars and joins them, but they realise he is not one of them. He fights them and finds they have a lot of money on them
- Robyn, travelling alone, sees a Bishop and his company travelling through Sherwood Forest. He ducks into a nearby house, where an old woman lives who he has helped, so they exchange clothes and he slips away. The

Bishop finds the old woman in Robyn's clothes and thinks he has caught Robyn Hode. Little John sees Robyn and thinks he is a witch. The Merrie Men confront the Bishop and he threatens to kill Robyn Hode, holding a dagger to the old woman's throat. The old woman laughs and says she is not Robyn Hode, so the Bishop can kill her if he wants. The Bishop surrenders and the Merrie Men take his money, his men's weapons and armour and ask the Bishop to perform a Mass for them.

- Robyn Hode hears the Bishop of Hereford is coming through Sherwood Forest. He kills a deer and dresses it at the side of the road, while he stands by dressed as a peasant. The Bishop stops and accuses him of poaching, ordering his men to arrest him. Robyn blows his horn and summons the Merrie Men. They force the Bishop to dine with them, take his money and ask him to say Mass for them.
- Robyn Hode disguises himself as a friar and meets two lusty priests, asking them for a silver penny. They refuse, saying Robyn Hode has robbed them that morning. He says they are lying and they ride off, but he catches them and pulls them off their horses. They beg for mercy and claim they have no money, but offer to pray for money. After an hour of praying, Robyn searches them and finds 500 pounds of gold, saying that their prayers have been answered. As they leave, Robyn orders them to take three vows – Never to lie, never to persuade maidens to sin or lie with other men's wives and always be charitable to the poor.
- The outlaws find a lone traveller, a moneylender with a full purse, but he has an even fuller purse hidden beneath his saddle.
- Robyn disguises himself as a fisherman and goes to sea, but is mocked for his lack of seamanship. He is attacked by French pirates and shoots them all. On the pirate's ship, he finds twelve thousand pounds of gold and offers to share it with the crew, but they refuse and give it all to him.

Giving to the Poor

More important than Robbing from the Rich is the principle of Giving to the Poor. Robyn Hode and the Merrie Men have sworn oaths to give to the poor, protecting them from injustice and they do it with gay abandon.

- The Sheriff of Nottingham has used cheap flour made from damp grains, that has been infested with a fungus and now Saint Anthony's Fire is running rampant throughout Nottingham. Much's father suggests that they send good flour to Nottingham, as he has heard that this helps with the cure. The Merrie Men take several wagons of flour to Nottingham, but they are discovered and attacked. Can they save the day and relieve the people's suffering?
- Robyn and Friar Tuck help Thomas, a poor serf, to enter the Monastery at Whitby. However the Sheriff imprisons

his twin brother on trumped up charges and the Merrie Men devise a plan to free Thomas' twin and reunite the two siblings.

Fighting Injustice

Bound by oaths, the Merrie Men are sworn to fight injustice. Prince John, the Sheriff of Nottingham and a host of noblemen and churchmen ensure that injustice is never far away. Whether it is freeing outlaws from prison, stopping greedy tax collectors or protecting young women from lecherous noblemen, the Merrie men continually fight the injustice they see.

- Robyn is accused by his cousin of murdering another cousin. The Sheriff plans to seize Robyn's lands. Robyn flees into Sherwood Forest and gathers a band of rebels.
- A miller poaching deer is seen by a hunting party and pursued. Robyn meets him and protects him when the Normans attempt to gouge his eyes out. The Normans ask for him to be punished and the Sheriff gives a light punishment, but outlaws Robert when he complains. Robyn Hode meets the Merrie Men and they begin robbing Normans. Robyn falls for the Sheriff's niece, Marian, and the Merrie Men storm the castle to prevent her marrying.
- Robyn and Maid Marian see Sir Cecil arrest a peasant for stealing eels from his private lake. Marian asks Cecil for clemency. Can Robyn persuade him another way, by appealing to him as a fisherman?
- The widow of a coiner is arrested for passing off fake silver pennies, as she has inherited her late husband's die. Her son offers the outlaws the die in exchange for rescuing her.

Robyn Hode and the Sheriff of Nottingham

The main rivalry of the tale, Robyn Hode and the Sheriff of Nottingham hate and detest each other. Robyn blames the Sheriff for him being an outlaw and for persecuting the people and supporting Prince John. The Sheriff blames Robyn for the many thefts and embarrassments and for souring his relationship with Prince John. They will stop at nothing in their attempts to defeat each other.

- Sir Robyn of Locksley stops Sir Guy of Gisbourne from arresting Much for poaching in Sherwood Forest. The Merrie Men capture Sir Guy and the Sheriff of Nottingham transporting taxes through Sherwood Forest and send them back dressed only in rags. Prince John is furious at the loss of 50 thousand marks and charges the Sheriff with Robyn's capture.
- The Sheriff organises an archery contest with a golden arrow as a prize, intending to capture Robyn and all goes to plan. Maid Marian asks the Merrie Men for help and they free

Robyn on the way to the gallows. Robyn asks Marian to join them in the Greenwood, but she says she is more useful spying in the castle.

- The Sheriff brings in Italian mercenaries and organises an archery contest to flush Robyn out. Maid Marian finds out and sneaks out to warn Robyn. Robyn wins the contest but is captured. Marian offers to marry the Sheriff in return for Robyn's freedom. The Merrie Men attack during the ceremony but the Sheriff takes Marian to his chamber to deflower her. Robyn kills the Sheriff in a swordfight but a witch heals him in return for her marrying him.
- The Sheriff closes the gates of Nottingham for a mass hanging, out of fear the Merrie Men might interfere.
- Robyn Hode meets a jolly butcher and asks him about his trade and wares. The butcher tells him he is selling his meat at Nottingham Fair. Robyn buys the butcher's goods and clothing, travelling to the fair in his place. At the fair, he sells the meat cheaply, selling as much for a penny as other butchers do for five pennies. He attracts the attention of the Sheriff's wife, who offers him food and drink at her house. The butchers think he is a prodigal, wasting his father's inheritance and invite him to dine with the butchers' guild and the Sheriff. Robyn and the butchers make merry over food and wine and offer to pay for all the food and drinks. The Sheriff asks if he has any more beasts to sell and Robyn says he has three hundred head on a hundred acres. The Sheriff takes three hundred pounds of gold and rides with Robyn to Sherwood Forest. The Sheriff hopes they do not meet Robyn Hode along the way. They see a hundred deer and Robyn says there is his herd and offers to sell them to the Sheriff. Robyn blows his horn and summons the Merrie Men, stealing the Sheriff's money. He lets the Sheriff go, but not before commending him to the Sheriff's wife with a sly grin.
- Robyn Hode meets a potter on the road and demands a toll. The potter refuses and they fight and the potter wins. Robyn buys his pots and changes clothes with him, travelling to Nottingham. In Nottingham, he sells his pots very cheaply and sells them all. He meets the Sheriff and shows him he can shoot and is invited to stay. Robyn tells the Sheriff that he knows Robyn Hode and the Sheriff asks him to take him to the outlaw. The Sheriff is surrounded and captured, but is freed because of the hospitality the Sheriff's wife showed Robyn.
- Maid Marian has been made an abbess and Robyn goes to see her. King John wants to expel senior churchmen and the Sheriff orders Marian's arrest. Robyn rescues Marian and injures a Norman nobleman. Ignoring the Sheriff's advice, the nobleman enters Sherwood Forest but his men are slain. The Sheriff duels with Robyn and almost beats him, but is defeated, leaving Robyn injured.
- Master Harry, Master of the Nottingham Mint, is caught helping his nephew, one of the Merrie Men. The Sheriff dismisses him and brings in his own Minter, Aelbard, who

begins to make impure coins at the Sheriff's bidding. Harry makes pure silver pennies for starving villagers, but they are arrested when they try to spend them at the local market. The Merrie Men must prove that the coins are pure silver, unlike the Sheriff's new coins.

Robyn Hode and Prince John

Robyn Hode has sworn an oath to prevent Prince John from usurping the throne. Prince John blames Robyn Hode for raising King Richard's ransom, for stealing his taxes and, more than anything else, for making the Sheriff of Nottingham come whining to Prince John at every opportunity.

- Prince John has taken control and is raising taxes. Robyn's house at Locksley has been possessed and he swears to stop Prince John from taking everything. Robyn gathers the Merrie Men and resolves to oppose Prince John.
- Robyn visits Sir Guy of Gisbourne's manor house at Locksley and announces, in front of Prince John, that he will oppose Prince John until King Richard's return. Robyn assembles his Merrie Men. The Merrie Men swear an oath to fight for a free England until King Richard returns, to rob from the rich in order to give to the poor and to treat all women with courtesy.
- King Richard goes missing when returning from the Crusades. Prince John's birthday is spoiled when he finds out that King Richard is not dead, merely imprisoned. Sir Guy of Gisbourne says that Prince John must raise a ransom at once, but confides in John that he can keep the ransom for Richard would soon be dead. Robyn Hode swears to help raise the ransom.
- Prince John and Sir Guy travel to Sherwood and are robbed, forced to walk back in rags.
- The Abbot asks Friar Tuck to escort Nicobertus of Oxford, a master of science, to meet Prince John at Whitby. On the way, Nicobertus says that Prince John is going to pay him a fortune to use his knowledge of science and mathematics to construct a great mirror to destroy ships at sea. Prince John does not trust Nicobertus and has taken his brother, Albodemus, hostage to force him to comply. Can the Merrie Men rescue Albodemus and persuade Nicobertus to stay away from Prince John?
- Queen Eleanor tells Robyn to raise an army against Prince John, in support of King Richard's return, but Robyn knows that this is treason.
- Local lords arrange a meeting to oppose Prince John, but wish to keep the meeting secret. They ask the outlaws to bring each lord and lady safely to a hunting lodge deep within the Greenwood of Sherwood, away from prying eyes. However, the Sheriff and Prince John have allies nearby who try and stop the meeting.

Robyn Hode and King Richard

Robyn Hode is a loyal supporter of King Richard, has prevented Prince John from claiming the throne and has raised a ransom for King Richard's release. King Richard has heard of Robyn Hode and vaguely remembers him from the Crusades, but blames him for stealing his brother's taxes. He is grateful that his brother has not taken the throne, but does not give credit to the theory that this is Robyn's doing.

- Prince John has declared that King Richard has died and he is to be crowned. King Richard returns in disguise but one of Prince John's men recognises them. Prince John sends men to ambush King Richard before he is revealed. Much finds out about the plot from Marian's nurse and sets off to intercept the killers. King Richard travels to Sherwood Forest, disguised as a monk, seeking Robyn's help. The Merrie Men rob the king and invite them to dinner. Will Scarlet finds Much and brings him back, he tells of the attempt to kill the king and Robyn sends out men to find the king. King Richard reveals himself and receives homage from the Merrie Men. The King's men and the Merrie Men sneak into the castle disguised as monks in the bishop's entourage. They reveal the King at Prince John's coronation and Robyn fights Sir Guy. King Richard makes Robyn baron of Locksley and Earl of Sherwood and Nottingham and orders him to marry Maid Marian. The King has little interest in Robyn's advice and is treating him as a court jester. Robyn is initially disbelieving, but when he speaks out against the King's plans to raise taxes for his war against Philip II of France, Richard decides he has gone too far, and he must escape from the King's men, back to Sherwood Forest.

Robyn Hode and King John

Upon King Richard's death, Prince John takes speedy and bloody revenge on those who opposed him. He declares Robyn Hode an outlaw and rescinds King Richard's pardon. If he hated Robyn Hode while he was a prince, that hatred is increased tenfold, to the extent that it blinds him too much of what is going on around him.

- King John resumes his wicked ways after King Richard's death. He raises taxes and pays continental mercenaries. His henchmen fix a faulty cap to a lance in a joust and try to kill Robyn Hode's son. Robyn Hode and Little John return from the Crusades and recruit the aging Merrie Men. They defeat King John and force him to sign the Magna Carta.
- King John sends Sir Godfrey north to raise taxes. The northern barons march on King John, to argue against Sir Godfrey's actions. Godfrey and his French knights attack the barons. Robyn presents a Charter of Rights to King

John and tells him of Godfrey's treachery. King Philip of France invades England and Robyn leads an army against them, killing Godfrey in the process. King John realises that Robyn is more popular than he is and reneges on the agreement, outlawing Robyn again. Robyn and his men flee to Sherwood Forest

- King John sends his best knight, Sir William, with a hundred men, to Sherwood Forest. Sir William gives Robyn a letter ordering him to surrender. When he refuses, he lays hands on Robyn but the Merrie Men attack. Robyn is injured and is bled by a monk and he dies.
- King John wants to visit the village of Gotham, in Nottinghamshire, but any road travelled by the King becomes a highway and the people of Gotham don't want to be on a royal highway. The outlaws are in Gotham on business, when they see the villagers behaving oddly
- Some were trying to drown an eel in a pond
- Dragging carts onto a barn roof to shade it from the sun
- Tumbling cheeses down a hill so they could make their way to market
- Putting fences around a cuckoo that alighted on a tree

The Enchanted Forest

Sherwood Forest is a magical place, at its heart. The Fae walk beneath its leafy boughs, witches and sorcerers operate from nearby castles and priories, ancient Guardians protect its people from harm as long as their ways are kept alive. The folk songs of Merrie England tell of giants, dragons, witches, wizards and the Fae.

- Lady Margaret travels into Sherwood Forest and breaks a branch, so is captured by Hind Ettin, a Fae Lord. She bears im seven sons and laments that they were never christened and she was not churched. Her eldest son meets Robyn Hode and asks him to help his mother, for she is always crying. In the Wildwood, they find Lady Margaret and Robyn challenges Hind Ettin to a duel. Robyn wins and Hind Ettin agrees to divide the children between them, but the youngest must be cut in two.
- A beautiful Fae woman meets Robyn Hode at the edge of the Wildwood and she says she will not be seduced by him unless he answers her riddles. She asks them and Robyn answers them all. They are married on Mayday for a year and a day.
- The Sheriff forces the premier woodcarver of Sherwood Forest to carve a statue of Prince John for his birthday. The woodcarver uses the heart of an ancient oak tree in the Wildwood, much to the annoyance of the local Fae who curse the statue. Just before Prince John visits, the outlaws encounter the woodcarver in Sherwood Forest, on his way to deliver the statue to the Sheriff. If the Sheriff fails to regain the statue before Prince John arrives, he would have to

- supply an impressive present to make up for the loss.
- A knight dressed in magical black armour rounds up the most beautiful young women from Sherwood Forest and arranges a wedding contest with the winner becoming his bride and the losers the brides of his men. His black armour cannot be penetrated by blade or bash, making the Black Knight invulnerable while wearing it. However, a magical Fae-wrought golden arrow is able to penetrate the armour, but this is held in Prince John's castle.
 - An ancient evil, more than 300 years old, needs to drink the blood of maidens to stay young and strong. He seeks to drink the blood of the Forest Son, a man of noble blood, living in the forest, an outlaw, beloved by the people, to release his soul and end his life. His men kidnap maiden relatives of the outlaws, in order to bring Robyn Hode to his lair.
 - The outlaws find a beautiful teenage girl wandering in the greenwood during Lent and take her back to their camp. She seems to be mute but screams in agony as Friar Tuck rings the bell for the start of Holy Week, allowing her to speak again. She is one of the Fey Folk and needs to be returned to Fair Elf Land before Easter otherwise she will be trapped here as a mortal. The entrance to Fair Elf Land is to be found in an old oak tree, struck by lightning centuries ago, leaving a hole through its trunk, but the oak tree is found in the Wildwood, where the outlaws do not usually go.
 - Prince John has heard that Merlin's Sceptre exists and provides power to he who holds it. A renegade Fae tells him that Merlin's Sceptre is held by the Fae of the Wildwood at the heart of Sherwood Forest, keeping them safe and keeping the forest outside Prince John's control. He sends in a team of sorcerers to obtain the Sceptre. Meanwhile, the outlaws hear that Prince John is searching for an ancient relic to bolster his power.
 - Travelling through the greenwood on the other side of Sherwood Forest, one of the outlaws falls and breaks his leg. It will take several days to skirt around the Wild Wood to get back to the outlaw camp and the Sheriff's men are searching the greenwood, so the shortest way is through the Wildwood, a day's travel. In the Wildwood, they find a small hamlet full of young, happy, well-fed peasants who offer their healer's services if they stay with them for a few days. The peasants are of the Fae and delight in luring unwary travellers so they can feed them up and then cook and eat them.
 - An outlaw visits his wife in a village and is betrayed by his neighbour, leaving the outlaws to rescue him
 - A farmer is sentenced to hang for non-payment of taxes
 - Outlaws commit a series of robberies masquerading as the party, blackening their name
 - A local farmer and his family are murdered, shot with arrows like those used by the outlaws – who has framed them and will they be blamed?
 - Silver raised for King Richard's ransom is being taken from Nottingham by wagon and is a target for outlaws
 - The outlaws rob a messenger carrying a letter of support for Prince John in taking the throne, signed by a number of noblemen, including the Sheriff
 - During a drought, the greenwood is tinder-dry and the Sheriff tries to burn out the outlaws
 - During a drought, a knight steals grain hidden by villagers in a cave and leaves clues blaming the outlaws
 - During a drought, the Sheriff is trapped by a fire caused by a flaming arrow and must agree a truce with the outlaws in order for them all to escape
 - An old friend returns from the Crusades but tries to betray the outlaws having been blackmailed by the Sheriff over his Muslim wife
 - One of the outlaws visits his sick mother and is captured by the Sheriff, so the others come to rescue him
 - The outlaws must act out the Mummers' Play Cain and Abel on Shrove Tuesday in order to force a confession of a man who has killed his brother, a friend of the outlaws
 - Some of the outlaws travel, disguised as acrobats, to a fayre to see their wives and families but they are betrayed by a Gypsy fortune teller who sees their future and they are arrested by the Sheriff
 - Gareth, a friend of the outlaws, wants to travel to Wales to visit his sick father and claim his inheritance, for he is the first-born illegitimate son and is the heir under Welsh law, but the eldest legitimate son wants to claim the prize
 - One of the outlaws wants to win the hand of a local widow, but has a rival in the shape of one of the Sheriff's men
 - The outlaws recognise Prince John's messengers in disguise at an inn on the edge of Sherwood Forest. What are they doing there and why have they been waiting for several days? Who are they planning to meet and for what purpose?
 - A minstrel flees Nottingham after being overheard singing a witty and scornful song about the Sheriff and Prince John, travelling through Sherwood, he starts singing and is overheard by the outlaws. He tells of a great golden harp that is being offered as the prize in a Song Contest in Nottingham the next month.
 - An outlaw steals two jewels from a pair of messengers, only to discover that these are two small children, the son and daughter of a rich nobleman. Torn between fear and greed, he hides in Sherwood Forest and sends a ransom demand in the name of Robyn Hode.

Scenario Seeds

Some of these might fit into the other themes, but many are just one-liners that can be used at any time. Here are the extra scenario seeds presented for use in any Merrie England campaign.

- A serf escapes from his master and flees into the forest to join the outlaws
- An outlaw is captured by the Sheriff and bargains to betray the PCs in return for his freedom

- A thief steals a sacred treasure from a number of Knights Templar and runs, wounded, into Sherwood Forest, where he finds the outlaws' camp and dies, but not before hiding the treasure in a hole in the mighty oak. The knights systematically start searching the forest in search of their treasure, as more and more of their Templar men-at-arms join them.
- The Sheriff, annoyed by the continual raids by the outlaws, brings in an old war-friend and his men-at-arms to rid him of the outlaws once and for all, but one of the outlaws saved this friend's life in Normandy.
- The Sheriff hires a gang of outlaws to rob people in and around Sherwood Forest disguised as Robyn Hode, to tarnish his name
- One of the outlaws is captured while visiting his sick mother and is sentenced to hang, but the Sheriff's nephew is travelling through Sherwood Forest and meets the outlaws, perhaps they could be exchanged.
- The king falls ill and accuses a relative of one of the outlaws of using witchcraft against him. The relative is sentenced to hang and the outlaws must rescue her.
- Robyn Hode's godfather asks for help in defending his castle on the Welsh borders, as he is dying. His daughter says that she is capable of defending the castle herself, but her men are wavering in the face of the band of Welsh outlaws who are planning the attack.
- Sir Guy of Gisbourne is charged with delivering a shipment of grain to the King's Man to help in a campaign in the Welsh Borders, but the outlaws steal the grain. Terrified, the Sheriff blames Sir Guy and he flees for his life, claiming sanctuary at a priory in Sherwood Forest, claiming to want to become a monk. The King's men comb Sherwood Forest looking for Sir Guy and come closer to the outlaw camp.
- A slave-trader kidnaps a couple of Moor outlaws from Sherwood Forest, intending to sell them in the south and Maid Marian asks the outlaws for help, as the slaver wronged her in the past. Posing as rich bidders, the outlaws attempt to rescue their friends. However, the slaver escapes into the Wildwood with his Moor captives. Dare the outlaws travel into the Wildwood and rescue their friends?
- The outlaws meet a Norman guard running for his life through Sherwood Forest, suddenly shot by an arrow. The archer is the double of one of the outlaws and has just escaped from a prison wagon. His bloodthirsty cutthroats killed most of the other guards and are slowly torturing the remaining guard. Do the outlaws overpower their leader and impersonate him, to try and bring them to justice?
- The Sheriff captures some of the outlaws and uses a sorcerer to hypnotise one of them into wanting to kill Robyn Hode. When Robyn rescues them, he unwittingly helps the Sheriff.
- The outlaws are invited to a wrestling contest to see an old friend fight. One of the nearby spectators is killed with a distinctive dagger owned by one of the outlaws, more importantly the dagger has poison on the blade and a vial of poison is found secreted in the outlaw's clothes.
- Eleanor and Marian sneak into the Merrie Men's camp, disguised as a man and his page, but are recognised
- A page joins the Merrie Men, having run away from a cruel knight. Popular and charming, the page is a young woman seeking her lost love.





