

Monastic Orders in the Old World v 2.0



An unofficial supplement for



TM

by Natascha Chrobok

Monastic Orders in the Old World

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In memory of my father

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1. Introduction

All over the Old World there are people who devote their whole lives to the service of their religion. While some of them become Clerics and others join a Knightly Order such as the Templars of the White Wolf or the Sigmarite Templars of the Fiery Heart, some of these faithful people join a monastic Order to serve their deity in isolation from the outer World. The main difference between clerics and monks/nuns is that Clerics are actually out in the real world spreading the faith, occupied with the worldly concerns and goals of their church while the monks and nuns serve their religion by forming communities where they try to live a virtuous life in isolation. The driving force in their lives is an intense desire to live in union with their God and to seek this relationship with the God in three main ways: the practice of meditative holy reading, celebration of Liturgical Hours, and quietly working in the world and uniting that work with the plan of their God.



The idea of founding Monastic Orders is only known to human society. Elves dislike the whole idea of founding such communities as they restrict their lives and the halflings think, that their gods love a lucky and merry little folk more than earnest, devoted ones, so why should they join monasteries? It is unknown if there are any monasteries in dwarven or gnome-society but if there would be some, they would be similar to the dwarfish engineer's guilds.

Monasteries and convents are often self-contained communities, which supply all or most of their own needs. Mostly the

Orders dedicate themselves for a specific purpose like collecting knowledge and forgotten lore; helping and healing others or simply praying all the day long. Monasteries are generally made up entirely of one gender.

The difference between a monastery and a convent is that monasteries are full of men and convents are



full of women. Monasteries and convents mostly come into existence because a powerful noble or rich merchant grants a piece of land or a certain amount of money to a religious order – often in return for special benefits like political power or praying. While growing over the centuries many monasteries became very wealthy owning vast tracks of land. Often they extract a tithe from the local populace much like the taxes that are collected by local authorities.

Monasteries and convents are usually politically well connected and often the head of such an institution can have the same social standing and political power as a minor (and in some cases even as a major) noble. It is a common practice of many Old world noble families to leave their children in the experienced hands of a monastery or convent to receive there a part of their education. Also it is often the only choice of a young Noble, being lastborn, and therefore not inheriting anything other than the family's name to join an Order if he/she doesn't want to start a military career (which is the only other choice). Therefore many monasteries and convents in the Old World are very powerful in the politics of the land.

It is not uncommon that in some cults there is a deep distrust, if not to say hatred between the worldly part of the clergy (the ordinary priests, clerics, bishops, lectors etc) and the monastic part. Often the followers of the two parts of the clergy claim to be the real servants of their deity, accusing the others as faithless heretics. In reality the faith is only secondary and those quarrels are power politics about the influence within a cult.

Sometimes it happens, that the monasteries inhabitants, while living in

total isolation from the outside world, develop their own ideas and views about the doctrines of their religion. Often this ends up in a direct confrontation with the authorities of the cult itself. In some rare occasions such a dispute ended in the prohibition and excommunication of the whole order. It is known for Orders, which were forbidden by their cults centuries ago still to do their work in secret, may it be good or evil... Members of such forbidden Orders are outlawed and hunted by Witch-hunters and the Inquisition.

2. History of monastic Orders

Today you can find monastic Orders all over the world and often they, and not the priesthood, are responsible for their cults social and political power.



Before the first universities were established the monks were almost the only well-educated people in the Old World and the Monasteries were places of

wisdom. It seems, that in the past the monasteries were even more powerful than today and often councils and even the elections of new Emperors were held in such locations. Magnus the Pious couldn't have fought back Chaos if he hadn't access to the ancient lore stored in the secret libraries of the Ordo Scriptori, a secret Order which stores ancient and forbidden lore, much like the Orders of Verena, within the Sigmarite church.

The idea of founding monasteries and convents is as old most of the cults are themselves. Magister Gottlieb Hirnbrandt from the university of Nuln writes the following about the monastic history:

Monastic History (by Leif Ulrich Schrader)

„Monasteries in the empire have historically developed from the Old Faith. In these days some followers have chosen to live a secluded life in harmony with their faith. They normally lived within a days travel distance to the next village. Although they were not in any way different from other priests of the Old Faith, rumours arose, that these hermits had special powers. This of course was emphasised by the fact, that some of them used trance to talk to mother Earth (or to handle the constant hunger, if you are into heresy). This led to the idea, that they had the second face, could talk to people long dead and the Earth itself. Later, some would even be regarded as holy men and people travelled vast distances to talk to them. When the "new" gods began to appear, parts of the Old Faith were included into their belief. This included the idea of hermits, since the people got accustomed to it and some of the followers of the "new" gods also wanted to live a life dedicated only to their believe and not inside the crowded cities and villages. Thus the first hermits of Taal and Mannan appeared. With the appearance and the growing threat of the greenskins and the chaos forces, the hermits felt the need to leave their isolation and to gather into groups that then build the first monasteries. The oldest monasteries are situated in the World Edge's Mountains, but many are deserted, seized or inhabited by dark forces. The nobility of the Empire soon found the idea of monasteries to be useful. Sponsoring the building of such a place was not only a sign of piety, but also installed a constant guardpost in areas, which had only little governmental power.“

(Taken from the book „Die Geschichte des Reichs“ by Magister Gottlieb Hirnbrandt, University of Nuln)

Nearly all of the Old Worlds cults founded and maintained Orders centuries ago. Without monasteries and convents much of the knowledge, science and lore from the early days of the Empire would have been lost during the Age of the Three Emperors and the following Dark Ages. It were the monks and nuns who stored this ancient wisdom within their monasteries

and convents walls saving it from the fire setting and destroying hands of paranoid Witch Hunters. Without the foresight of brave nuns and monks the Empire would have been overrun long ago by the Hordes of Chaos For detailed information about the various Orders history please refer to chapter 5. The major Orders found in the Old World.

3. Daily life in a Monastery or Convent

The life in a monastery or convent is strictly ordered and every member of the community knows his/her purpose. There are rules and laws for almost any situation in a monks/nuns live. The main part of these rules deals with the dress code of the order, the correct use of prayers and specials vows, which the monks/nuns impose upon themselves voluntarily. There is even an exact timetable which the monks/nuns have to keep.

By following this restrictions and rules the monks/nuns gain their faith, which they need to serve their cult. As one may guess it is often not very easy to live in that way, but this self-discipline is the reason why monks and nuns gain such respect.

In a typical Monastery or Convent the day begins at sunrise. The first thing the monks/nuns do is the Morning Prayer in the cloister-chappel. After a strengthening breakfast in the Refect-orium they begin their days work. The monks/ nuns do their work in the Scriptorium, the kitchen, the hospital, the mill, on the fields or whatever their duty is. At noon they have Lunch in the Refectorium before they return to their

work. In the late afternoon the monks/nuns do an evening prayer and have their dinner (in many orders it is custom that the dinner happens before sunset). The day ends with



a long (about 1½ hours) night prayer before they go to bed. As one will mention, the daily life

of an ordinary monk or nun isn't very exciting...

Often people think of monasteries and convents as holy places full of harmony and no worldly matters bother the inhabitants. But like everywhere in the world were people have to work together, there are problems. The live in a monastery is in reality exactly the same as in normal human society: There are friendships and quarrels, envy, jealousy and hostility rules between the monks, and some of the monasteries inhabitants are toadies or liars. A visitor of a monastery will be soon disappointed by the daily life

The Monastic-Timetable

<i>Laudes:</i>	The Morning Prayer, between 5.00 and 6.00 AM depending on sunrise
<i>Prima:</i>	The first hour, about 6.00 AM
<i>Tertia:</i>	The third hour, about 9.00 AM
<i>Sexta:</i>	The sixth hour, noon, for monks not working on the fields or in the wood this would be the hour for the lunch
<i>Nona:</i>	The ninth hour, about 3.00 PM
<i>Vesper:</i>	Evening prayer, between 4.50 and 6.00, depending on season and sunset, the dinner must happen before sunset
<i>Komplet:</i>	Night prayer, after sunset
<i>Mette:</i>	religious service in the middle of the night, between midnight and 2.00 AM

The Vows

As mentioned before, monks and nuns often impose some restrictions upon themselves, called vows, for the glory of their faith. A vow is defined as a promise made to the monks or nuns deity. The promise is binding, and so differs from a simple resolution, which is a present purpose to do or omit certain things in the

future. In most cults imposing such restrictions is required to join the Order. There are hundreds of different minor vows such as never eating fish on Königstag or to fast at Sigmarszeit. In the following you will find some of the most common vows:

Common vows:

<i>Benevolence</i>	<i>some monks/nuns are sworn to help their fellow man, be it inside or outside of their monasteries/convents and heal, offer alms and aid to others. This vow has to be taken by all followers of shallya.</i>
<i>Chastity:</i>	<i>The monk/nun lives in total celibacy. The sins of the flesh destroy true faith. Using sex for lust is one of the greatest sins. Only one who fights this desire and totally cuts off the sins of the flesh can serve the deity in the right way. This is the most common vow taken by initiates of nearly all religions. The cause is simple: a celibate-living member of the order has no heirs, so all he/she owns becomes property of the church after his/her death. So the Order increases wealth without doing anything</i>
<i>Fast:</i>	<i>Gluttony is a deadly sin, makes the body lazy and let the mind forget about god. Characters, who impose this vow upon themselves are allowed only to eat a special diet, which only prevents the body from starving. This vow is taken only for a certain amount of time, because taking this vow permanently would end in the characters death. Special Rules: for every week of fasting the Character loses 1 Point of strength, when strength reaches zero the Character is too weak. He can do nothing other than lying in bed and starving. If the Character doesn't stop his diet at this point, he will die in T=days.</i>
<i>Obedience:</i>	<i>The first step in humility is obedience without delay. Of all the steps in the process of renunciation, the denial of a man's own will is clearly the most difficult. The most difficult because self-interest, self-protection, self-regard of all kinds are absolutely a part of man's nature, so that to master such instincts requires a supernatural strength. The most essential also because by this means the monk achieves that perfect liberty which is only to be found where is the Spirit of the monk's deity.</i>
<i>Pacifism:</i>	<i>Only those are prepared for their deity, whose mind is totally free of hate and aggression. Violence is the first step in serving chaotic deeds. A character who has taken this vow is forbidden to solve conflicts with violence. They are not allowed to take the life of sentient beings, even in self-defence.</i>
<i>Poverty:</i>	<i>Worldly wealth impedes dependence on the deity. Only one who is free of striving for wealth is prepared for serving his/her religion. The most famous monk in history who has taken this oath was Franciscus von Risibisi, a member of the Order of the White Stag. (see Chapter 5)</i>
<i>Self-flagellation:</i>	<i>The monk/nun purifies his/her soul by chastising him/herself. This vow has to be taken by flagellants.</i>
<i>Seriousness:</i>	<i>Those who are serious all the time are able to understand the meaning of existence: to serve their deity with all their strength. Laughing destroys</i>

this all, it makes the faces of the people look like grotesque caricatures which seem to deride the works of their god. Pleasure is a deadly sin, created by Chaos to corrupt even the most virtuous beings. Characters, who have taken the vow of seriousness are not allowed to laugh (even in the most funniest situation) or do anything just for pleasure without a higher

purpose. Special rules: Characters with the Seriousness vow gain a –20 modifier to all Fellowship related standard tests like Bluff, Busk, Gossip etc., because of their serious manner.

Silence: The monk/nun never speaks a word in any situation. It is believed, that one could hear the voice of his/her deity only in total silence. Therefore a monk/nun taking this vow cannot cast spells without breaking his oath.

On breaking a vow, the Novice has to take over a punishment, which is mostly imposed upon him/her by his/her authorities. The punishment has varying stages, depending mostly on the vow and the situation in which it was broken. Often another vow is imposed upon the

oathbreaker like fasting for two weeks or taking the vow of silence until the superiors allow the Novice to speak again... As GM, use your imagination when deciding, which punishment fits the best in a particular situation.

Correct praying

There are even rules which deal with the correct praying. Referring to the Lectio

Divina written by Brother Adolphus Stelzer they are as follows:

Lectio Divina in the monastic Tradition

1. Find a quiet place where you will not be disturbed for at least 20 minutes
2. Take the text in hand; either the Scriptures or piece of spiritual poetry or inspiring book
3. Read slowly; no more than a few lines at a time (remember, we are not reading for content here, but for spiritual mastery)
4. Always stop when something inspires you or strikes you in some way
5. Use the following steps as your guide to glean the spiritual fruits of the text:
6. *Iectio*: the actual reading of the text
7. *ruminatio*: "chewing the text by mulling over it in the mind; hitting a phrase or word that inspires one to think about things religious or how the phrase influences them; concentrating on that specific passage
8. *meditatio*: reflecting on how this printed text refers to the work and ministry of your God; how does the passage reflect the Gospel message from the text itself and the call to be truly faithful? Theology of the WORD
9. *contemplatio*: reflecting on how the text and message of the Gospel reflected in it can be applied to my life as a follower of my faith. What is the text telling me? How is my life to be affected by the reading and my
10. reflection on it?5. *oratio*: taking the issue to prayer; asking for the Divine assistance to enact this in life and to be inspired to live this in life.
11. *actio*: taking the fruits of the meditation and living them in daily life.

Monastic Labours

Monasteries have other duties besides the praying to the Orders deity in isolation. There are many tasks that have to be fulfilled by the members of a monastic Order. Listed below are the most common duties of an average monastery in the Old World:

1. Agriculture:

Being self-containing communities it is clear that a main task of a monastery/convent is to look after their own supplies. It was often heard of Monasteries, which cultivated barren lands deep in the wilderness. So it is not uncommon, that when a new monastery in uncivilised areas is founded shortly afterwards they will be accompanied by colonists, who seek their fortune in the newly developed land under the protection of the Monastery. So a small village comes into being near the Monastery and often this village grows and grows, and who knows, maybe the village will become a large town. Many of the Imperial Cities and Towns were founded in that way. Especially in the provinces, which are far away from the corelands like Ostland or Silvania.

2. Copying of Manuscripts: The monasteries and libraries of the Old World hold real treasures of wisdom and knowledge within their libraries. Many ancient tomes and arcane scrolls, which would be otherwise long forgotten and lost in time, are stored in those libraries. It is one of the major tasks of monasteries and convents to preserve this wisdom and knowledge for coming generations. So there are Legions of Copyists and Manuscripters who do the hard work of copying those documents by hand. Many of the Old World's universities and scholars take advantage of those copied wisdom. The Old World would be a much more barbaric place without the knowledge stored within the monasteries' libraries.

3. Education:

In the Old World Education is available for everybody who can afford it. The lack of an official education system almost everywhere in the Old World leaves great parts of the ordinary people uneducated. Therefore monasteries often take over the role of public schools. Especially the monasteries of Verena are famous for their education systems. It is not uncommon, that Nobles and in the last decades even rich merchants send their children to such monasteries to receive a great part of their education before sending them to the university. Although the monasteries do great educational work, they cannot teach everybody...

4. Art

In a world like the Old World it is a hard stand for Art. Often it is the clergy, which provides enough support for young Artists. Architecture, sculpturing, painting and other forms of Art were always welcome to the representatives of the church, as long as the art doesn't get into the religions way... The great cathedrals and churches of the various cults are the creations of some of the greatest artists of the Old World. Also many monasteries are

works of art (e.g. the Monastery of Boscoso in Tilea, which was constructed by the famous Tilean Artist Angelo Michele Campanello). There are also great artist in the Monasteries like the Copyist, who copy and write the artistic manuscripts found in the Libraries all over the Old World. Some of the monasteries are even famous for their great Stonemasons..

5. Missionary Work

The Missionary Work is one of the greatest tasks of the Monasteries and Convents throughout the Old World. Without the monasteries it would have been almost impossible for the various cults to recruit enough members. Living virtuous lives, the monks and nuns are trying to be an example to the ordinary folk, encouraging them to follow their faith. Also, wherever a newly explored, remote area is getting colonised, the missionaries, who are mostly the members of Monastic Orders are among the first, who settle the area.

6. Defence:

Often it is too expensive for local authorities to support garrisons which control remote areas Especially in those areas of the Old World, where the forces of Chaos, Goblinoids and other enemies of civilisation are still active like the Empire, the Border Princess or Kislev it is not uncommon to use monasteries instead of military garrisons to control remote areas. These Monasteries often have a small garrison of soldiers or mercenaries to fulfil this task and although someone will think they can't handle this task, history showed that they are able to. The monastery at Eerye near the Yetzin-Valley is a typical example.

The Oblates

Not all of the inhabitants of a monastery/convent are actually initiates. There are the lay brethren or oblates who are attached to the order, but are not monks. Oblates are usually associated with a particular monastery and are seen as an institute that assists the monks in their work and prayer. The monks in turn provide spiritual assistance and direction to the oblates through workshops, retreats,

publications, etc. and remember the oblates in their prayerful offerings of the day.

Most oblates live a life outside the cloister, in a typical rural village, and work the land, which the monastery/convent owns. From this they supply the monastery/convent with food as well as supporting themselves. Without the Oblates much monasteries and convents could not maintain their daily work.

Double Monasteries

Although Monasteries and Convents are normally totally made up of entirely one gender, men or women, it is not uncommon in the Old World to find so-called double monasteries. These double

monasteries consist of both, monks and nuns, which work together for a special purpose to serve their faith. They are working together only on common-places like the refectory or the workshops, the

rest of their lives they live separated from each other (the monks are forbidden to enter the nuns quarter and vice versa). This



special form of monastic live can be found mostly in the southern parts of the Old World like Estalia or Tilea. Especially the Cults of Verena and Myrmidia use this monastic idea to their greatest advantage. It

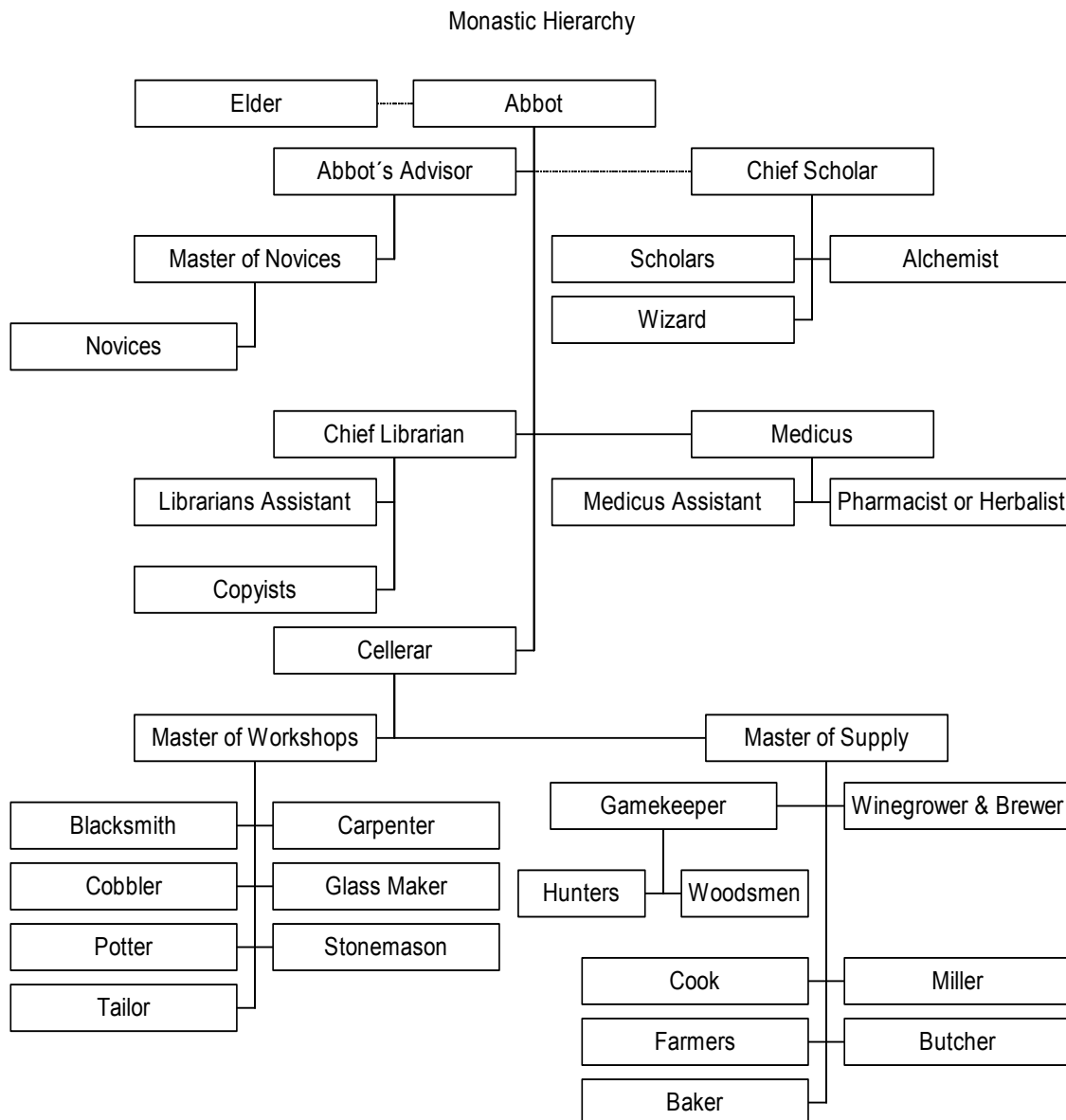
is also known of some Convents of Shallya in Estalia, which have both, monks and nuns, within their walls.

In Bretonnia and the Empire this form of monastic communities is treated with suspicion, not to say with despite. Therefore the Verenitan Order of the True Light renounces to use double-monasteries within the borders of these two lands. This is the reason, why you can find there Monasteries *a n d* Convents of the Order of the True Light

Monastic Hierarchy

Like every other institution in the Old World Monasteries and Convents use a Hierarchic system to determine the social Standing of the various members of the Order.

The following Diagram shows you a possible hierarchic system, which could be found in many monasteries. But because every monastery/convent is a self-supporting community, there are almost infinite possibilities. You can use this structure as an example if you like, or create your own hierarchy.



Abbot: The head of a Monastery/Convent is always called Abbot or Abbess. These clerical dignitaries are in command of all other members of a monastery/convent and are responsible for the things that take place in their community. They are often the youngest descendants of minor (and sometimes even major) noble families, who didn't inherit anything of their parent's wealth. Often they are involved in local politics, and sometimes they can become

very powerful members of their cults. When Abbots/Abbesses become so influential in the politics it is possible for them to get the title Prior by their churches authorities.

Elder: Almost every monastery/convent has an elder. This highly regarded member of the monastic/conventual community is often very influential. Often he/she was a former high-ranking member of the monastery/convent (e.g. librarian or physician) out of service because of his/her high age. His/her experience is well respected even by the abbot/abbess and he/she is often consulted when great experience is needed.

Abbot's advisor: The advisors influence and power within the community of the order is second only to the abbot/abbess. He/she is the abbot/abbess right and left hand. Without the support of the advisor, the abbots/abbesses work would be almost impossible. Often the advisor is simultaneously the chief librarian.

Chief Librarian: The greatest wealth of a monastery/convent is often the library. It is the Chief Librarians duty to look after the books and scrolls stored in the library as well as to command the copyists and manuscripters who do their work in the scriptorium.

Chief Scholar: The chief scholar is in command of all the scholastic types of monks/nuns in the monastery/convent. He/she is the intellectual head of the monastery/convent and is responsible for every kind of scientific researches, which are done for the greater glory of the Order and the whole church.

Medicus: In a community like a monastery/convent there has to be somebody who takes care about the physical health of the inhabitants. The Medicus is responsible for the physical welfare of his/her brothers/sisters. Also he takes care of the monasteries herbal garden and the hospital.

Cellerar: The cellerar is responsible for the supplies of the monastery. He/she takes a care of the estates of the monastery/convent and is in command of all the craftsmen and labourers, which work for the monastery.

Master of Novices: This member of the monastic/conventual community is responsible for the recruitment and education of the new members of the Order: the Novices. His/her duties are very important for the Monastery/Convent and even for the whole order so the Master of Novices is normally only answerable to the Abbots/Abbess Advisor and the Abbot/Abbess him/herself.

Master of Workshops, Master of Supply: Only very great monasteries/convents with vast tracks of land have a use for these two cellerars assistants. Normally the Cellerar can manage the work by him/herself... The Master of Workshops is responsible for the Crafts(wo)men, which work in the Monastery/Convent whereas the Master of Supply takes care about the farmers, hunters and other agricultural workers of the community.

Ranks and titles within the Monastic society

Titles and ranks of the members of a Monastery or Convent vary from Cult to Cult and even from Order to Order. As a general guideline it is recommended to use the following Ranks. For further information of the ranks in the different cults please refer to Appendix III: Ranks within the various Cults

Brother: ordinary monks are called this way
Pater/Frater/Father: for middle-ranked monks
Emmenence: This is the title for the abbot or abbess
Prior: the prior is second in chief in a monastery
Sister: title for ordinary nuns
Mother: for middle-ranked nuns

4. Monk and Nun Careers

The most important thing to say about Careers in a Monastery or Convent is that not all of the inhabitants of such a community are actually clerics. In reality very few of them are, although all of them have the opportunity to become clerics.

Monks and nuns may be found following any of the following basic careers. Add this careers to the career exits of the Initiate in addition to that listed in the Rulebook (this only applies to Initiates which enter a Monastery or Convent, not to the „ordinary“ Initiate) or use the newly created Novice-career (see below).

Basic Careers:

Alchemist's Apprentice, Artisan's Apprentice; Farmer, Game-keeper; Herbalist; Herdsman; Hunter; Labourer; Pharmacist; Physician's Student; Rat Catcher; Scribe; Seer; Servant; Student; Trapper; Wizard's Apprentice; Woodsman, Zealot**

Advanced Careers:

Alchemist; Artisan; Astrologer^, Augur^, Cleric; Copyist, Diplomat*; Exorcist°, Falconer*; Flagellant*, Lawyer; Librarian*, Missionary*;Philosopher*, Physician; Scholar; Winegrower*; Wizard.*

* This are new careers (see below)

° This is a career found in the forthcoming *Realms of Sorcery*

^ This career can be found in *Apocrypha 2: Chart of Darkness*

New Careers

Copyist Advanced Career

Advance Scheme													
M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
					+2	+20		+20		+20	+20	+20	+10

In a world, where letterpress printing is not common (the only great printing-press in the empire able to print in greater amounts is the Imperial printing-office in Altdorf, which uses a dwarf-constructed steam-printing-press) and still too expensive to print every kind of book and a major part of the population can't even read or write it is not uncommon to write

or copy books manual instead. To fulfil this task there are specialists called copyist, who have to undergo a special training.

Copyist are found mainly in the scribtoriums of the monasteries of the Old World, where they copy the ancient tomes and scrolls stored in the libraries to preserve them for following generations.

On almost every university in the Old World you can find Copyist too, but the greater universities like the Nulner, who can afford it, tend to use the newly invented and more efficient letterpress printing.

Not everybody can become a copyist, because there are much requirements needed. First of all, a copyist has to be patient. He must show an artistic talent and should also be gifted with a linguistic comprehension. Secondly he has to be the member of a monastic order or a university to receive the needed education. Copyists are well respected and can become well

Diplomat- Advanced Career (by Garret Lepper, modified by Natascha Chrobok)

Advance Scheme													
M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
	+10				+2	+30			+30	+30	+30	+30	+40

Diplomats are representatives of various noble houses or religious orders and nations. These diplomats are highly distinguished individuals who are used to deal with problems between other countries. As opposed to Ambassadors, who are the representatives of their countries, diplomats are distinguished individuals dispatched to take care of urgent matters. These matters could be negotiations about trade, border disputes, peace treaties, alliances, threats of war, the diplomat is the person for keeping his countries interests safe. As such they are highly competent individuals, well trained, and well paid.

Skills: *Charm, Court Intrigue*, Cryptography, Diplomacy, Dynastic Knowledge*, Etiquette, Heraldry, Influence, Law, Linguistics, Read/Write,*

respected in scholastic circles for their work.

Skills: *Arcane Language-Magick, Art, Cryptography, History, Linguistics, Literature, Read/Write, Scroll Lore, Secret Language-Classical, Speak additional Language, Theology*

Trappings: *Writing equipment,*

Social Standing: Class B, 4D4,

Career entries: *Artisan (Calligrapher), Novice, Scribe, Student*

Career exits: *Astrologer, Cleric, Librarian, Philosopher, Schola*

Secret Language: Classical, Speak Add. Lang

Trappings: *Codebook; Diplomatic papers; Writing Equipment; Scribe; Escorts: guards possible a spy servants; Coach*

Social Standing: Class A, 4D6

Career Entries: *Charlatan, Cleric, Demagogue, Explorer, Merchant, Noble, Scholar, Spy*

Career Exits: *Demagogue, Lawyer, Merchant, Noble(Baron or higher)*

*see Apocrypha Now, p. 17

Falconer Basic Career *(by Richard Ioro II, modified by Natascha Chrobok)*

Advance Scheme													
M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
		+10		+1	+1	+10		+10	+10		+10		+10

Hunting with trained Hunting Birds like Hawks and Falcons is common sport throughout the Old World. Many nobles prefer this kind of sport, because you don't have to do much while you are „hunting“. You just have to let the bird do the work, watching it while it is hunting down its prey without getting your hands dirty.

But there has to be some-body, who takes care about the birds when they are not „used“, somebody who trains them. The Falconer does this job. Mostly they are respected and well-paid servants of nobles and, since hunting with Birds became a fashion among rich townsfolk, merchants. Often you can find falconers in monasteries too. But the hunting birds are not used for hunting only. There are rumours that Josef, Graf von Tiefenbach

uses a regiment of specialised Falconers to train warbirds for using them in battle.

Skills: *Animal Care, Animal Training, Charm Animal, Game Hunting*

Trappings: *Hunting Bird; Leather Jerkin, Hunting Knife, Falconry Glove Jesses (leather bands w/ ring that attached to the birds legs), Cerance (leather leash that attach to the Jesses), Hood (leather hood that covers the bird's eyes)*

Social Standing: *Class C, standing 3D 6, notes (R)*

Career Entries: *Druid, Gamekeeper, Herdsman, Hunter, Novice, Squire*

Career Exits: *Game Keeper, Outlaw, Scout, Targeteer*

Farmer - Basic Career *(author unknown, used with the permission of the Warhammer Archives, modified by Natascha Chrobok)*

Advance Scheme													
M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
	+10				+2	+10							

People need food, somebody has to make it and besides from being such a person, the farmer is also the most important food supplier, maybe except for some coastal areas where the fisherman is more important. Farmers spend most of their time out in the nature, close to the Old World's vast forests, busy clearing the land. They are therefore especially exposed to the dangers, which the dark and mysterious forests inhabit. So it is not hard to understand why farmers need to be both

hard working and brave. Farming may not be the easiest way to get rich and famous, but they always have food on the table and the work offers many challenges and a wide variety of tasks for those who are willing to work their way through life.

Skills: *Agriculture, Animal Care, Dodge Blow, Identify Plant, Drive Cart, 25 % chance of very Resilient, 25 % chance of very Strong,*

Trappings: *Farming house, shed, fields, 1d10 sacks full of seeds (wheat, barley, oats etc), cock and 1d6+2 hens, 50 % chance of 1d8+2 cows, 50 % chance of 1d10+1 pigs, plough and ox, set of farmer tools (scythe, shovel, etc.), Cart*

Social Standing: *Class C, standing 4D4, notes (R)*

Career entries: *Herdsman, Laborer, Novice, Servant*

Career exits: *Druid, Herbalist, Militiamen, Outlaw, Rustler, Scout, Woodsman*

Flagellant - Advanced Career (by Natascha Chrobok)

Advance Scheme													
M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
	+20		+1	+1	+2	+10	+1				+20	+20	

Flagellants are religious fanatics which show their devotion to Sigmar through self-flagellation. It's the cleansing pain that is of highest consequence to these fanatics. Most are disgraced former initiates or clerics that have gone off the deep end or genuinely believe redemption may come through suffering. Flagellants may go on to more sensible devotions when they have proven penitent enough.

The most popular group of flagellants were the „Schroffner Flegler“ which joined the famous Monk Brother Willibald Helfgott in his war against the armies of the Chaos Sorcerer Hyronimus Feiersinger during the Incursion of Chaos.

No PC is likely to become a flagellant by free will even though they are a lot of fun. A GM could impose a term as a flagellant on an errant priest if he displeases Sigmar (e.g. on the priest advancement chart),

withholding powers until the advance scheme is complete or some period of time.

Skills: *Frenzied Attack. Specialist*
Weapon: *Flail Weapons, Sing-Chorals, Theology.*

Trappings: *Bloodied robes. Flail or Morning Star, Copy of "Sigmar's Word of Atonement: the Scourge of Love".*

Social Standing: *Class D, standing 5D4, notes (C); (R)*

Career Entries: *Cleric, Initiate, Novice, Templar, Zealot*

Career Exits: *Initiate of Sigmar (at level last attained). Beggar (raving gutter madman).*

Librarian – Advanced Career

Advance Scheme													
M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
					+2	+30		+10	+20	+30	+10	+20	+10

The Libraries of the Old World are places of invaluable wisdom and knowledge. In a world where most of the people are illiterate there is a great demand on persons who know about the value of those knowledge and are capable of taking care for the books, scrolls and grimoires stored in the libraries.

Librarians are well respected people who devote their whole lives for this duty. They look after the books, create catalogues about the knowledge and wisdom which is stored within their library and act as guardians as well as guides and advisors for those searching for the knowledge. Be it a library in a Monastery of the Verenitans or the great library of the University of Nuln, everywhere those people are responsible for the books and

scrolls stored there. Without the skill and knowledge of the Librarians, most of the wisdom of ages gone will be lost forever in time.

Skills: *Arcane Language- Magick, History, Library use, Literature, Linguistics, Magical Sense, Read/Write, Scroll Lore, Secret Language- Classical,*

Trappings: *Writing Equipment, Library catalogue,*

Social Standing: *B, + 2D6*

Career entries: *Copyist, Scholar, Scribe, Student, Wizards Apprentice,*

Career exits: *Copyist, Lawyer, Scholar, Wizard Apprentice*

Missionary - Advanced Career (by „Mr. Whippy", used with permission of the Warhammer Archives, modified by Natascha Chrobok)

Advance Scheme													
M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
	+10	+10	+1	+1	+4	+20		+10	+30	+20	+20	+30	+30

Missionaries take the hardest path through the ranks of the Church. They take the word of their Gods to the unenlightened in far off lands. Braving disease, restless natives and natural disasters their life is not easy - but the rewards are potentially immense - Gold, artifacts and treasures; and should the temptations prove too great - slaves. It is a sad fact that not every missionary leaves for the new lands with good intentions at heart. Missionaries are mostly recruited from members of monastic or conventual

orders, but it is also known of self-appointed missionaries like faithful nobles.

Skills: *Cartography, Drive-Cart, Etiquette, Heraldry, Immunity to Disease, Intimidate, Linguistics, Public Speaking, Read/Write, Ride-Horse, Speak Additional Language, Story Telling, Theology*

Trappings: *Broad brimmed hat and robes of appropriate clerical order/deity, D6 Blank maps (to be filled in), Horse, Saddle and Harness, Theological/Religious texts, Writing equipment, 2d6 followers*

including: A scribe; Hunter, Scout, Initiate(s); d3 muleskinners and mules 500GC in the form of jewellery and gaudy trinkets

Social standing: Class B, standing 3D6

Career Entries: [MUST have completed Initiate]. Cleric, Explorer, Noble (Rank1), Novice, Scholar.

Career Exits: Cleric (of next Level), Diplomat, Explorer, Slaver, Merchant, Spy, Noble

Novice - Basic career

Advance Scheme													
M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
					+1	+10					+10	+10	

Like the Initiate, the Novice is a devoted follower of his or her faith. The main difference between the both is that the Initiate strives to attain the position of Cleric and become a priest while the Novice joins a monastic or conventual order where he or she lives a virtuous life in isolation from the outside world. On entering a monastery or convent, each new monk/nun has to take the career of Novice. In the following years Novices undergo a harsh training to become a full member of the Order. On completing this career the novice becomes a full member of the order and is assigned a role in the community. This depends mostly on the origin of the novice. So when the novice parents were only peasants he/she seldom becomes a Copyist in the Scriptorium.

Note that every Novice joining a monastic or conventual community must take the vows required by the Order.

Skills: Read/Write, Scroll Lore, Secret Language-Classical, Sing-Chorales, Theology

Trappings: Robes, Religious Symbol, Prayer Book,

Social Standing: Class B, Standing 2D4, Notes: (C)

Career Exits: Alchemist's Apprentice, Artisan's Apprentice; Cleric lvl. 1, Copyist, Farmer, Flagellant*; Game-keeper; Herbalist; Herdsman; Hunter; Labourer; Missionary, Pharmacist; Physician's Student; Rat Catcher; Scribe; Seer; Servant; Student; Trapper; Wizard's Apprentice; Woodsman

Philosopher Advanced Career *(by Garrett Lepper, modified by Natascha Chrobok)*

Advance Scheme													
M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
	+10				+2	+10		+10	+10	+30	+20	+20	+20

Many citizens of the Old World, after having successful careers in business, politics, religion, find time in their leisure to ask esoteric questions about the nature of things (like life, nature, knowledge, will, science, reality, the gods, humanity, blah, blah, blah). True, anyone can contemplate the intricacies of life, but some people have either an abundance of ideas, or too much leisure time. They often gather in cosmopolitan cities to discuss their ideas. Often sectarian in nature, and sometimes questioning the status quo, they often find their ideas not necessarily well liked by the



political, military, and religious authorities, and possibly persecuted!

Skills: *Blather Philosophy**, *History*, *Read/Write*, *Secret Language-Classical*, *Story Telling*, *Super Numerate*, *Theology*
Trappings: *Appropriate clothing: maybe a beret, nez pincers (little glasses); Books; Paper; Pen*

Social Standing: *Class C, Standing 2D6*

Career Entries: *Agitator, Copyist, Demagogue, Lawyer, Raconteur, Scholar, Charlatan, Wizards Apprentice; Novice*

Career Exits: *Astrologer, Cleric, raconteur; scholar,*

Winegrower – Advanced Career *(based on the Winecrafter-career by Alfred Nunez)*

Advance Scheme													
M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
			+1	+1	+2	+20		+20	+10	+10	+10	+10	+20

Winegrowers are skilled in all stages of wine production. They can identify vintages, additives, and other properties of the wine through taste and smell. In many cases, Winecrafters blend various wines in differing measures to achieve a specific body, taste, and effect of the wine. Winecrafters are also skilled in preparing meals to complement the wine and hosting festivities. Moreover, Winegrowers have the ability to add specific herbs to certain wines so as to render the wine as a liquid drug. You can find Winegrowers in many monasteries.

Skills: *Consume Alcohol, Cook, Etiquette, Herb Lore, Identify Plant, Manufacture*

(Herbal) Drugs, Silent Move-Rural, Story Telling, Viniculture (see New Skills)

Trappings: *Hand Weapon, Leather Jerkin, Pruning Tools, Wine Barrels, Underground Storage (Cave)*

Social Standing: *Class B; 3D4*

Career Entrances: *Alchemists Apprentice, Herbalist, Initiate or Novice; Pharmacist*

Career Exits: *Entertainer, Raconteur Skills: Carpentry,*

New Skills

Agriculture

Characters with this skill have a basic knowledge of plants. This skill is related to Identify Plant, the main difference between the both is that Identify Plant is used to recognise various Plants while Agriculture gives a basic knowledge about when to sow, when to harvest, which plants can be cultivated under which circumstances. Also it gives some basic knowledge about the condition of the earth and the weather. The skill is based on Int.

Diplomacy *(by Garrett Lepper)*

The diplomacy skill allows the character to understand and negotiate correctly in affairs concerning the state. The character has a reasonable understanding of national issues of his and other countries, and how to manipulate and alter negotiations in his favour. It works nearly the same as haggling. It's up to the GM to decide how he chooses to Test this skill. Remember that diplomatic actions are long tedious affairs with proposals, counterproposals, demands, compromise, and a good deal of lying.

Library use

Literature

This skill is the study of the great writings of the Literature. A character with the Literature skill would be knowledgeable in the realms of old poetry, dusty tomes, philosophy etc. This is an invaluable skill when searching for clues to hidden treasure, sunken lands, ancient knowledge and the like. To use this skill, the work in question must be available in a language the character speaks. When using the skill

the GM has to decide how long the search may take for a possible success (i.e. 1d4+1 hours). After that period, the character makes an Int-Test. If successful the GM may provide the PC some useful information. If the Test is failed no information is gained or in the worst case the text could be misinterpreted by the character...

Note: This skill doesn't assume that the character is literate because there are cultures (like the followers of the old faith) which use oral-tradition to keep alive their history and literature. It is recommended that the character has an -10 to the Intelligence check.

Philosophy *(by Garrett Lepper)*

Yes, anyone can question reality. But the Philosophy skill is knowledge of Philosophy as an art. Prominent philosophers, their theories, are all covered by the skill. One special bonus of this skill: any philosopher that has both blather and Philosophy, can try to blather philosophy. When used against an opponent to blather or bluff, who can understand the philosopher's language, and has an Intelligence of thirty or more, gains a total of +20 to the roll. If successful, the "victim" is shocked by the keen mind of the philosopher, and is confused, contemplating life, for double the normal duration (i.e. 2d6 rounds). It only works against intelligent creatures. An orc being blathered to by a philosopher is just going to run the rambling old fool through with a sword!!!!

Role-playing Notes: This is definitely a role-playing career. I made this one up for one of my particularly better players. This is a career that one can definitely sink his teeth into. While not powerful, it can make the game very interesting. A trapped party in an old Dwarven mine: "Yes, you could say that this is the end of us. But, maybe Von Halstadt was right, when he said that every

end is actually a beginning! Maybe the nature of life is a cycle, not linear after all...Maybe this is quite fortuitous, I've never been allowed to test Von Halstadt's theory...Maybe..." So on, so on. Other Ideas: A PC philosopher's ideas are radicalised by a political agitator and mass printed. The political authorities are looking for the hapless fool-the philosopher. A cult has been offended by one of the philosopher's writings, and look to persecute the hapless fool. A Chaos cult finds the writers theories on hedonism of particular interest. Slaanesh followers call. Or maybe Khorne followers call, putting an end to the hapless fools theories. Or maybe a Witchhunter misconstrues the writers work, and come calling...

Viniculture *(by Alfred Nunez)*

Characters with the viniculture skill can make wine. They understand the principles of the growing , harvesting, and crushing of grapes: the fermentation process; and the blending of wines. In addition, they are able to judge the quality of ingredients and the finished product, estimate fermentation in any given environment, and judge whether a particular vintage is ready. They also have a +10% modifier to their chance of noticing a drug or poison in wine (see Administering Poisons, WFRP, p 81). If successful, the presence of some foreign substance will be detected, but not its nature.

Kee in mind that which careers are to be found in a monastery or convent mostly depends on the size of the community (Smaller monasteries/convents may not be able to support magical or medical research) and of course the nature and preferences of the patron deity (there will be no flagellants in a Hospice of Shallya). Also remember, that some orders have dedicated themselves for a specific purpose like healing or learning, for example.

It is essential that every member of an order **must** contribute to the overall good of the monastery or convent in some positive way through his/her career. So if there is an Alchemist or a Wizard to be found in a monastery/convent, there is a reason for his/her presence there.

5. The major Orders found in the Old World

Almost every major religion in the Old World has it's own Orders. As mentioned before, most Orders dedicate themselves for a specific purpose.

Name: *The Orders name is given here*

Religion: *This section refers to the God the Order is following.*

Symbols: *Description of any signs or symbols associated with the Order as well as the specific cult-related uniforms.*

Description: *This section provides basic information about the Order and if it consists of monasteries or convents.*

History: *This section gives a short overview about the Orders History.*

Location: *This section details where the Orders monastery or convents may be found.*

Social Status: *This section describes the actual social standing of the Order, its political connections and its popularity among the common folk. In some cases the Order might be outlawed and prosecuted by local authorities or Witch Hunters.*

Requirements: *This describes the requirements needed, which a character must fulfil to join an Order.*

Strictures: *This section lists the strictures, which must be kept by the Orders members. The Orders authorities may excommunicate a character that breaks these strictures.*

Skills: *This section lists the skills, which are available for members of an Order in addition to their careers skills.*

The Order of the Anvil

Religion: Sigmar

Symbol: The main symbol of the Order is, of course, the Anvil. It symbolises their superiority and work within the Church: The Hammer (the church) would be nothing without the Anvil. The main uniform of the Orders members are the grey robes.

Description: The Order of the Anvil is one of the three major Orders of the Sigmarite Religion, the other two are the Order of the Silver Hammer of which the main part of the Sigmarite clergy consists and the Order of the Torch whose members are mostly the administrators and priests of the Cults churches and temples. Within these three Orders, the Order of the Anvil is the only real monastic one. As a monastic Order it consists of course only of men. Its main function is to study and interpret the word of Sigmar, which also forms the basis of Imperial law and the storing of ancient

wisdom and forbidden Lore within their monasteries libraries. It is often said, that the Order of the Anvil is the Sigmarite version of the famous Order of the true Light of Verena. Outside their monasteries members may be found in universities teaching Imperial Law or ancient History and some of the abbots are legal advisors of the Grand Theogonist and the Emperor itself. Needless to say that the cult is very powerful within the Empire. Often an advise of an Orders member has changed history...

History: Within the Cults Orders, the Order of the Anvil is the oldest one. Founded about 990 IC the Order grew over the centuries. During the Age of the three Emperors and the Dark Ages the monasteries of the Order were the fortresses of the true faith. They reached their cenite during the Incursion of Chaos when Magnus the Pious used the ancient



wisdom
stored
within the
libraries
(which
mostly
consisted of
the wisdom

of the Ordo Scriptori, a suborder within the Orders Scribes and Librarians) against the Hordes of Chaos. Over the last two centuries it seems, that the Orders political power is decreasing, but it needs only a dangerous enemy like the Chaosarmy at the Siege of Praag to remember the Orders place in the Imperial Hierarchy.

Location: Monasteries are found nearly everywhere within the Empire. The most important monasteries are the Monastery in Tannbruck/Middenland which contains the greatest library within the Sigmarite Church (it contained a copy of the Liber Mortis before the Grand Theogonist decided to bring that Book to Altdorf), the Monastery in Salzenmund, which is a bastion of the Sigmarite faith in the Ulric-dominated north and the monastery at Hammerfels located in the Worlds edge Mountains, near the Black Fire Pass. Outside the Empire monasteries of the order are very rare. You can find some in

the Border Princess like the County of Carintia or the Barony of Retzerland. Two hundred years ago there was a monastery in Marienburg too, but after the Burgomeistes declaration of independence in 2429 IC the Orders authorities decided to stop maintaining this community outside the empire. It is known of one Monastery near Schroffen, located in the Borderland between the Empire and Kislev, which was the useless attempt of the famous Abbot Willibald Helfgott (which lived during the Incursion of Chaos) to missionate the lands of Kislev.

Social Status: The Order is very powerful within the Empire. Monks, which wear the grey Robes of the Order are welcomed and treated with respect everywhere they appear.

Requirements: Like for members of the other Sigmarite Orders the only qualifications expected are that initiates had to be of Good or Neutral alignment, devoid of Goblinoid blood and free of the mark of Chaos. All Orders members have to take the vow of Chastity.

Strictures: The strictures are the same as for Clerics of Sigmar.

Skills: The main Skills taught in the Order are Astronomy, Demon Lore, History and Law

The Ordo Scriptoris

Religion: Sigmar

Symbol: The same as the Order of the Anvil. Often there is a pen (feather) used too.

Description: This Order is outlawed and hunted by the Imperial Inquisition. For further details see History.

History: It is almost impossible to tell the history of the Order of the Anvil without mentioning the Ordo Scriptoris. The Scriptori (as they are called) were founded as a secret Order during the Dark Ages by the Scribes and Librarians of the Order of the Anvil because the ancient knowledge stored in the Libraries were so powerful

and dangerous, that someone had to prevent that this knowledge would fall into the wrong hands. Without the existence of the Scriptori the libraries of the Sigmarite Church would not be so great and it would have been a much harder task for Magnus the Pious to fight back the Armies of Chaos.

After his election Emperor Magnus the Pious granted them through the „Codex Scriptoris“ a special status within the Sigmarite Church and the Empire, which was not seen willingly by the Church's authorities. They mentioned that the



Scriptori might become too powerful within the Cult. When it was discovered, that the great

Chaos-sorcerer Hyronimus Feiersinger, who was one of the most powerful enemies of the Empire during the Incursion of Chaos was a former member of the Ordo Scriptoris and that the Order stayed on almost friendly terms with public enemy #1, the Necromancer Hartmund Nebelgrab, the Sigmarite authorities excommunicated the Scriptori and prohibited their Order. The Imperial Inquisition under Grandmaster Adolphus Teuffler hunted down most of the Orders members and burned them as heretics at the pyre. The Grand Theogonist ordered to bring the copy of the Liber Mortis from the Monastery of Tannbruck, which was the headquarter of the Ordo Scriptoris in those days, to Altdorf. Most of the ancient lore hidden by the Scriptori was also burnt down by Teuffler who saw great danger in these books and scrolls. The remaining properties of the Scriptori went over to the Order of the Anvil. But there are still hidden libraries of the Scriptori existing...

Since that time, the Scriptori were outlawed within the Empire. The surviving members operated now in secret. Today you can find secret cells of the Scriptori everywhere within the Sigmarite Church.

Location: Because they are outlawed, there are no monasteries in the Old World at all. But there are everywhere within the Sigmarite clergy members of the Order saving the Empire and its inhabitants from Chaos...

Social Status: Outlawed. If any members of the Scriptori are exposed they are burned down as heretics by the Imperial Inquisition.

Requirements: The Ordo Scriptoris are very careful in recruiting new members. A character cannot enter the Ordo. He has to draw their attention on his actions. If the Order decides that he is worthy for joining, they will ask him secretly. Then he has to undertake three tests, which are lethal if failed. After completing all three tests he is a new member of the Ordo Scriptoris.

Strictures: Same as the Order of the Anvil plus taking the oath to never betray the Order. Traitors are killed!

Skills: Arcane Language-Magick, Astronomy, Demon Lore, History, Identify Undead, Rune Lore, Speak add. Language-Dark Tongue

The merciful Sisters of the White Dove of Peace

Religion: Shallya

Symbol: A white dove with a broken sword in its claws.

Description: The merciful Sisters of the White Dove of Peace are the main conventual Order of the Shallyan Cult. Unlike the main part of the other Orders, whose members live in more or less isolation from society, the merciful Sisters ideology is quite different. First of all, their convents are open to everybody who needs help, regardless of the personal religion. They maintain soup kitchen for the poorest members of society in almost every greater town of the Old World as well as hospitals where the sick and injured were nursed for a small contribution. As mentioned in the name, the Order is only open to women. Young women of almost any social standing join the Order throughout the Old World and it is not unusual that a daughter of a local noble becomes a member of the „Sisters of Mercy“ or „Sisters of Shallya“ as the Order is often called by the common folk, against their fathers will. They are recognised by their snow-white robes.

History: The Order was founded in 1959 IC by Andreas Älrich, today commonly known as St. Andreas the virtuous, in Nuln. A former mercenary captain, who was nearly mortally wounded in battle and brought back to life through a miracle of Shallya, he swore to never again use a weapon against a living being. He became an initiate of Shallya and built a hospital in Nuln with the money he had earned through his mercenary campaigns. The hospitals service was available to everybody regardless of race, sex, religion or social standing. Soon the retired Mercenary became popular throughout the whole Empire. His popularity was also noticed by the authorities of the Church of Shallya and some day, they offered him the opportunity to found a monastic Order. So St. Andreas began to recruit members for his Order. But soon he had to realise, that the Goddess, Shallya, was only

popular to men, when they need her help. They didn't think of joining a monastic order only to become pacifist monks (which seemed to be in those days not very honourful). Only women were interested in becoming members of the Order. So St. Andreas changed his plan and founded a Convent in Nuln: the Sisters of the white Dove of Peace. The first woman joining the Order was Lucretia von Stauffen, a young noblewoman, who renounced all her wealth and status (against her fathers will) and swore allegiance to Älrich and the Order. With her and the Altdorfer physician Dr. Emanuel Lawinus, Älrich founded the first hospice of Shallya in Nuln. They became famous among the poor and sick and through donations of wealthy nobles and merchants and the support of the church's authorities the Order grew and grew. Soon they founded new convents, often specialised in the treatment of the sick or lunatics and they began to run soup kitchens in the slums of the great cities. During the Incursion of Chaos the Sisters became very popular among the fighting forces of the Empire. Over the centuries, the Order spread over the whole Old World and members of the Sisters of Mercy are welcome wherever they appear, because there is always need for their healing skills.

Location: You can find members of the order throughout the Old World working with the poor and the sick. There is always a place for a soup kitchen found, and in nearly every greater town in the Old World there is a hospital or hospice run by the Sisters of Mercy. The most popular conventual branches of the Order are the Great Hospice of Shallya in Frederheim near Altdorf, the hospice at Seuchenshof in Nordland and the convent of Heiligdom in the Kruiersmuur district of Marienburg. Another example of a great Shallyan hospice is the Convent of Santa Lucretia in Estalia.

Social Status: The „Sisters of Mercy“ are very popular, especially by members of the lower classes, who often cannot afford a physician. Also, there is always a piece of bread and a warm soup for the poorest of the poor kept ready by the Sisters.

Requirements: On entering the Order a Novice has to take the vows of chastity, benevolence and pacifism. She may not

have taken life, even accidentally; of any sentient being.

Strictures: The same Strictures as for Clerics of Shallya (WFRP-Rulebook p. 200) applied to members of the Order.

Skills: In addition to the normal range of skills available to the novice there are the following skills taught to members of the Order: Cook, Cure Disease, Heal Wounds, Herb Lore, Surgery

The Order of the White Stag

Religion: Taal

Symbol: A white stag or the antlers of a stag.

Description: Throughout the Old World you can find monasteries of the Order of the White Stag, which is the main Monastic Order of the Cult of Taal, the God of the Wild Places and Nature. The Order is famous for the wine and beer, which is grown or brewed in the cellars of the Orders monasteries. Although the Order teaches poverty, the monasteries (and their inhabitants) became very powerful. Especially on the countryside monks of Taal are always welcome and treated with great respect. There exists a sub-order in the Order of the white Stag which members totally devout themselves to the teachings of the Founder of the Order: St. Francis de la Risibisi. They are called „Franciscans“. There is no difference between the Franciscans and the ordinary members of the Order only that the first take additional the vow of poverty. Monks of the Order of the White stag are recognised by their ordinary brown cowls.

History: The Order of the White Stag is possibly one of the oldest monastic communities of the Old World. It was founded nearly 1200 years ago in Tosca, a region in northern Tilea by Francis De la Risibisi. Francis was the son of a rich and powerful Tilean noble, who owned vast tracks of land. He was the typical young noble: an arrogant, spoiled youngster without any sense of responsibility. The young man was totally selfish, not caring about the common folk. His greatest hobby

was hunting. As often as possible he organised great hunting-parties for his friends, only to killing the game for fun. He didn't care about the warnings of the Taal-priests, who condemned his sins against nature. When the Plague broke out in the Tosca, he didn't care about the sick, their pain amused him. He continued organising his Hunting-parties while the poor and sick people were starving. One day, when he decided to go for a hunt an old beggar came to him, asking him for a piece of bread. Francis laughed, spitted in the beggars face and rode away. But this day, Francis had bad luck while riding through the forest... While following the tracks of a stag, his horse shied by a suddenly appearing snake and threw his rider off. Francis hit with his head a stone and got unconscious. When he awakened with a headache, it was night and his horse was missing. He got lost in the dark forest, wandering around the whole night without an idea where to go. Legend tells that Francis roamed the forests for seven days and seven nights without finding the path home. He was hungry and thirsty and lived like an animal, forgetting about his former pride and arrogance. In the morning of the seventh day Francis came to a clearing in the deep forest. In the light of the sunrise there stood a great stag with a perfect white fur. It seemed that the stag shone in a white light. When Francis saw the stag a voice said: „Francis, I've chosen thou to be my manservant. From now on thou shalt wander through the world, doing good and teach my faith.“ Francis asked „Why me?“ and the voice answered „Its your destiny!

Follow the stag, it will bring thou back to civilisation, where thou can begin your work.“ And so Francis followed the stag and came back to the town he lived. From this day on, Francis was changed. He denied all his wealth and titles, wore nothing more than a brown cowl and sandals and began his work in the name of Taal. He wandered through the whole Old World and helped the poor and the indigents wherever he could. He became famous wherever he appeared. It was said that he was able to speak with animals and plants grow at his will. He taught, that only those who totally deny wealth and social standing can become totally pure and that money was created by the forces of chaos only to corrupt people. Soon he had a great amount of followers, which lived as he taught them. But the wealthy and powerful church's authorities became jealous about his success, and they hated his teachings about poverty. When St. Francis arrived at the palace of the tilean highpriest of the Taal-cult, Cardinal Claudio Porcellino and called on him to deny his wealth in the name of Taal, Porcellino ordered his guards to arrest Risibisi. Now jailed, Francis knew that only the funeral pile awaited him, because the church's authorities disliked his teachings. But somehow he managed to escape from the Cardinals jail and fled in the Empire, where the local church's authorities supported him. Cardinal Porcellino's hate grew larger when St. Francis became more popular. Five years after he fled from tilea, he returned to Tilea and founded a monastery in Boscoso, a small town in the Tosca. Being to popular to charge Risibisi, the corrupted Cardinal Porcellino made a secret contract with the skaven grey-seer Kweebar Longfang: if the Skaven manage to kill Risibisi, Porcellino grants them free action in the tosca. So the cruel conspiracy against Francis began. In a stormy night Francis was killed by a clan Eshin assassin.

But Porcellinos plan to destroy the Order of Francis failed, through his death Risibisi became a martyr and he reached posthumously his cenite of popularity. A few days after the saints death the Cardinal was infected by a horrible disease and died a couple of days latter. The order of the White stag spread out over the whole Old World and the teachings of St. Francis de la Risibisi lived on.

Location: Although you can found monasteries throughout the whole Old World the most noticeable monastic communities are the Convento Boscoso in Tilea (the monastery which was founded by St. Francis himself), the Monastery of La Maisontaal near Frugelhofen in the Borderland in the Grey Mountains between Bretonnia and the Empire and the Monastery in Steinwald in Stirland. There are also monasteries in Kislev, but they are a little bit different than the other Old Worlder monasteries of the Order, because they belong to the Kislevite Orthodox part of the Church of Taal.

Social Status: Among the common men, especially in the countryside the Orders members are well respected. The townsfolk often look a little suspicious at the monks of the Order.

Requirements: Those men, who want to join the Order of the White stag must be of neutral alignment. When being introduced to the Order they have to take the vows of chastity and if they devout to the service of St. Francis the vow of poverty.

Strictures: The members of the Order have the same strictures like the clerics of Taal as described in the WFRP-Rulebook, page 202.

Skills: Skills taught in the Monasteries of Taal are of the following: Agriculture, Animal Care, Brewing, Charm Animal, Game Hunting, Herb Lore, Identify Plant, Secret Signs – woodsman.

Those who have sworn the vow of poverty also gain the skill begging.

The Verenitans, the holy Order of the true Light

Religion: Verena

Symbol: A burning candle

Description: The holy Order of the true Light is the major monastic Order of the Cult of Verena. It is the most widespread and maybe the most powerful Order in the Old World. Almost everywhere, from the harbours of the Estalian Kingdoms to the deep, frozen forests of Kislev, monasteries of the Order can be found. Unlike many other Orders the Verenitans are open to both, men and women. Although they form separate communities (Convents and Monasteries), they all belong to the Order of the true Light. In the southern parts of the Old World like Tilea and the Estalian Kingdoms it is not uncommon that the Verenitans form so-called Double Monasteries (see chapter 4: Daily life in a Monastery). This means, that both, monks and nuns live in the same monastery. Since this version is almost unpopular in the empire or Bretonnia, this form can't be found in those parts of the Old World.

The major duties of the Order are collecting and preserving knowledge, the promotion of an educational system and the generally supporting the legislative and executive ways of the law. It is said, that the greatest libraries of the Old World are in the possession of the Verenitans. In any case, the greatest library in the Empire is that of the Monastery of St. Flavia in Nuln. In comparison to the great amount of ancient and forbidden knowledge stored in this library all the libraries of the Sigmarite Order of the Anvil seem to be nothing more than a small private collection. Without this monastery Nuln wouldn't be renowned for having the finest universities in the empire.

The support of the educational systems throughout the Old World was at all times one of the most important concerns of the Order. Although they rarely get some support by the local authorities, the Verenitans try to establish a functioning

educational system. For the children of noble families it is natural to receive a part of their education in a Verenitan monastery or convent, but for ordinary folk this education is often too expensive. So the Verenitans try to make it affordable for everyone. In this case they often cooperate with the cult of Shallya, especially with the Merciful Sisters of the white dove.

The third major duty of the Order is simply Justice itself. Members of the Verenitans are often advisors to powerful politicians or are themselves in charge of the legislative powers. They are respected by almost everybody for their conscientious work in administering justice. The Inquisition of the Verenitans is the most feared throughout the Old World, because their thorough work and their fairness: Delinquents get what they deserve.

History: The Order of the Verenitans is one of the most ancient monastic communities in the Old World. Founded almost 2200 years ago in Tilea by the Miraglianese Cleric and Lawyer Augusto Diritto the Order grew fast and spread throughout the Old World. From the first days the Verenitans dedicated themselves completely to the doctrines of the Church of Verena: the collection of Wisdom and Knowledge and administering justice. In every part of the Old World they began to found monasteries and convents with great libraries. Through the centuries this libraries grew larger and larger and they became places of wisdom. In the Dark Ages, when the Imperial Inquisition burned thousands of ancient books and scrolls with forbidden lore on the pyre and so destroyed great amounts of knowledge it where the Verenitans who saved many of those books in their monasteries. During the Incursion of Chaos the Verenitans supported Magnus the Pious in uniting and renewing the Empire. The most popular member of the Order was St. Flavia, a young Verenitan priestess, who lived 200 years ago and saved the live of many

delinquents. Today the Verenitans are one of the most powerful Orders in the Old World.

Location: Although you can find monasteries and convents in nearly every part of the Old World the most popular communities are the great Monastery of St. Flavia in Nuln, which contains the greatest library in the Old World, the Convento grossi in Miragliano, the great Monastery of L'Anguille and the Monastery of Eyrie near the Winter Teeth Pass in the Vaults.

Social Status: Members of the Verenitans are well respected wherever they appear,

because of their reputation as lawyers and scholars.

Requirements: There are no special requirements needed to join the Order. The men and women who want to join the Order have only to be of Neutral alignment.

Strictures: To members of the Verenitans the same strictures are used as for clerics of Verena (see WFRP-Rulebook p. 204).

Skills: The skills that are taught in the monasteries of Verena are Law, Linguistics, History, all Identify and Lore Skills (eg. Herb Lore) and any Language Skills.

Other monastic and conventual Orders in the Old World

Below are listed the brief descriptions of other monastic or conventual Orders in the Old World which are worth to be named.

The brotherhood of Vengeance

This is the most popular monastic community of the cult of Solkan. Like other Solkanite cults (e. g. the Knights of Purity) the main duty of the Orders members is fighting the Chaos (means: everything that isn't Lawful...). Their fanaticism often produces a great distrust against them. Although not outlawed, members of this cult are almost unpopular to the common folk, because their appearance is taken as a bad omen... The Order was founded nearly 1000 years ago by the Reiklander Witchhunter Matthias Grössenwahn. It is said, that the greatest monastery of the order lies somewhere in Irrana mountains in Estalia.

The faithful Sisters of the Eagle

This conventual Order of the cult of Myrmidia is very popular in the southern parts of the Old World, especially in Tilea and Estalia. In reality this Order is more a fighting order than a typical conventual one. The nuns of this order are well-respected warriors and tacticians. In the northern parts of the Old World the Sisters of the Eagle are almost unknown and are treated with distrust, because the male dominated cults of the north dislike the idea of fighting women. Their main Convent is in the city of Luccini. (

The Order of the Triton

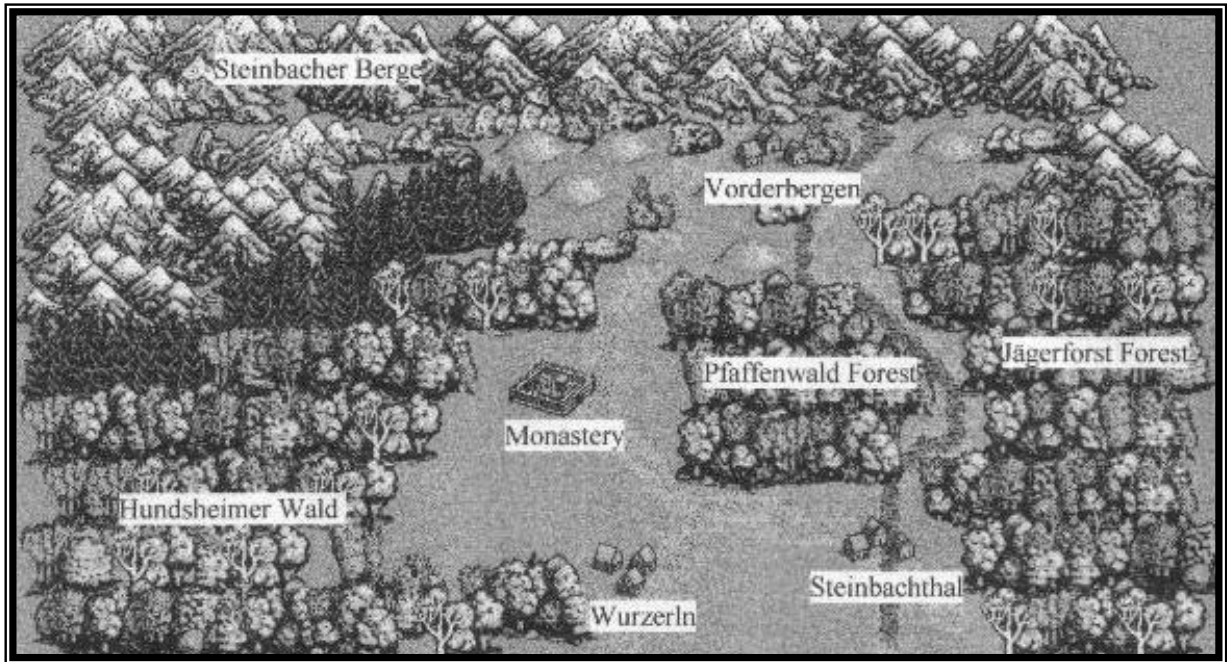
The Order of the Triton is the main monastic Order of the Cult of Manann. Especially on the Northern Coasts of the Old World you can find communities of the Order. The members of the Monasteries with their dark blue cowls are popular among the fishermen and sailors of those areas. One of the greatest monasteries, of the Order is located in the Tumble Downs near fort Solace.

6. The Monastery of Steinbach

– description of a typical Monastery

(by Natascha Chrobok and Leif Ulrich Schrader)

The Steinbachthal



The Steinbachthal is a small Valley in the borderland between Stirland and the Ostermark. It got its name from the little stream, the Steinbach. The Steinbach has its source in the Steinbacher Berge, a low mountain range which is the easternmost part of the barren hills and forms a natural border to the Ostermark. Some people will think of the Steinbachthal as a rather insignificant area but it has great economical value to Stirland: one of the most important trading routes from the southern parts of the Empire to Kislev runs directly through it: the Praager Strasse. Although most of the trading between Kislev and the Empire is done on the large Rivers, this trading route (and therefore the Steinbachthal) has two advantages: 1. during the Winter-months most of the Rivers are frozen, so it is impossible for Boats to travel during that time. 2. it is uneconomical for the southern parts of the Empire and the Border Princess if they want to trade goods with Kislev they have to do this via Altdorf or even Marienburg (which is often too expensive). So they use the use often the Praager Strasse for their trading.

There are three villages in the Steinbachthal: Steinbachthal, the largest village with a population of 163, which directly lies on the Steinbach, Wurzerln, a small village (pop. 45) nearly the Hundsheimer Wald Forrest and Vorderbergen, which is nothing more than a coaching inn, called the “Hungry Boar” and about 10 houses. Near Vorderbergen there is a pass, which leads across the mountains to the Ostermark. There are only a few farms and homesteads in the surrounding area. In the center of the Valley there lies the Monastery of Steinbachthal, a monastery of the Sigmarite Order of the Anvil.

The Steinbachthal is mainly wooded, only the lands near the villages and the monastery are cultivated. The three main parts of the Forests are the Hundsheimer Wald, the Pfaffenwald Forest and the Jägerforst Forest. The Hundsheimer Wald is a deep and dark Forest, which is avoided by the local peasants, because there are rumours of Witches and even worse living there. Only the southern part near the village of Wurzerln is used by the locals. The Pfaffenwald is the Monasteries Forest. It is a light forest, which is cultivated by the monasteries monks. The Jagerforst Forest got its name for the reason that there lives much game, which makes the Forest a paradise for every Hunter. Like the Pfaffenwald Forest it is cultivated by the monks.

Although the Steinbachthal is a part of Stirland, it is under the direct control of the Abbot of Steinbachthal, Hubertus von Lindental. The control over the land was given to the monastery about 500 years ago. The Regent

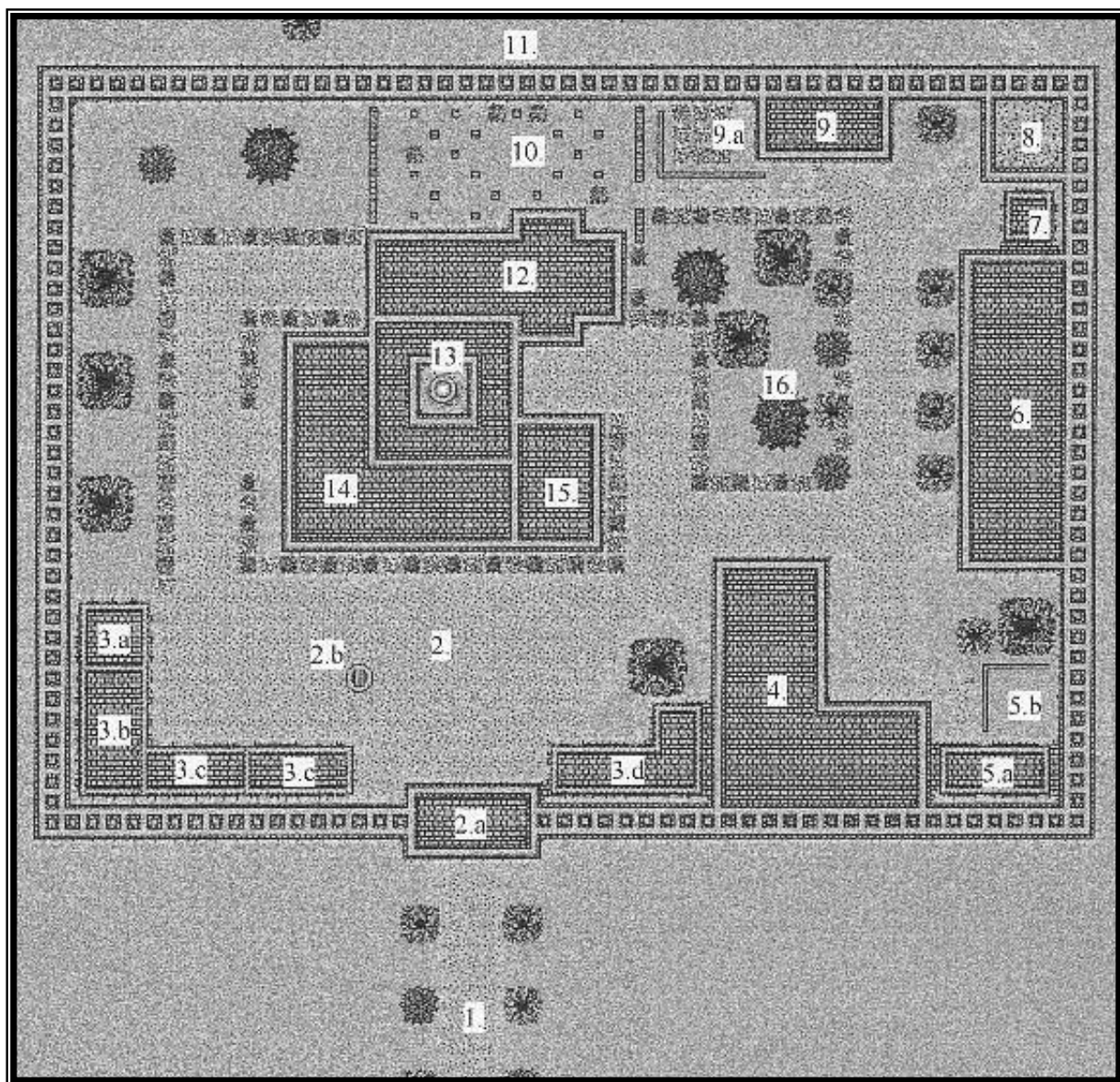
of Stirland, Graf Alberich only maintains a small Mercenary Force, stationed at the Monastery, to keep the Steinbachtal and the Praager Strasse safe. In the last years trading caravans were often ambushed by bandits near the pass in the Steinbacher Berge mountains and it was reported, that there are Beastmen lurking in the Woods to attack the farms and homesteads. The Schwanburger Hellbardiene as the Mercenaries are called, have a hard job to fulfil this task...

The Monastery

The Monastery of Steinbach is home to a small community of monks from the Order of the Anvil, a monastic Order of the Church of Sigmar. It was founded around 1000 years ago during the Age of the three Emperors. The monastery has seen good and bad times, and its importance within the Sigmarite Church rose and waned during the centuries. It reached its religious and political peak in 2369 IC when after Emperor Magnus the Pious death Count Leopold of Stirland was elected to Emperor in the council-halls of the Monastery. From this date the importance of the religious community became more less and it seems, that it is nowadays nothing more than a minor Monastery of the Order of the Anvil.

But unknown to almost everyone, the walls of the monastery keep a great secret: hidden somewhere in the monastery, there is an hidden library of the Ordo Scriptoris, a forbidden brotherhood of Scholars and scribes within the Sigmarite Church. During the reign of Magnus the Pious, the Scriptori wielded great power given to them by the Emperor. But the Sigmarite church's authorities looked with displeasure at the Scriptori, and when the great Emperor died, the Scriptori became outlawed and were hunted by the Inquisition as Heretics. When the great library of the Order in Tannbruck was nearly destroyed by the Inquisition under Arch Inquisitor Teuffler, the Orders superiours decided to evacuate the remaining parts of the stored knowledge to save it from the burning hands of these mad fanatics. They parted the books of Tannbrucks library into three minor libraries, and brought it to hidden and safe places. The monastery is home of one of these three Libraries of the Scriptori, and holds great amounts of ancient and forbidden Wisdom and Knowledge. It was brought to Steinbach by Jacobus von Goldstein, often called Aurelius "the Golden" in 2378 IC. He found the abandoned tunnels and cellars under the monastery and adapted it to use it for the Ordo. For decades he was the chief librarian of the monasteries library and the Guard of the hidden one of the Scriptori. At the high age of 72 he became abbot of the monastery and since that time, the chief librarian is always the protector of the library.

The name of Jacobus von Goldstein (resp. the word) Gold is a clue for PC's who search for the hidden library. Wherever those names appear in inscriptions and the like, there are hints for the hidden library. There are some hints suggested in the description below, but you may add more if you want. Just be creative...



1. Avenue: A broad avenue lined by trees leads to the entrance of the Monastery.

2. Courtyard: This is the main courtyard of the monastery of Steinbach. Most of the daily life takes place in and around this courtyard. It connects the major parts of the monastery. During the day you can find monks working here or peasants of the nearby villages, farms and homesteads that deliver supplies to the monastery, all happening under the supervision of Brother Wilhelm, the Cellarer. Also Hauptmann (Captain) Drescher of the Stirlander garrison takes parades of his troops here.

2.a Gatehouse: The Gatehouse is always manned by at least two Mercenaries and brother Franticzek, the Gatekeeper, who also has a small living room up there under the roof.

2.b Well Although this is not the only place in the Monastery where you can find fresh water, you can always find here some monks with great buckets to get some water.

3. Workshops, Storerooms and Stables

3.a Smithy Here brother Bertram, the smith and Martin, his apprentice do their daily work. The fire in the forge is always burning and it is really hot here. During the day you can hear the constant beating of Bertrams hammer.

3.b Stable This is the main Stable of the monastery. Here the horses of the abbot and the horses of the mercenaries are kept. Also the monasteries cattle, which is herded during the day by the novice Peter, is kept here during the night. You can also find here two Carts and the personal coach of the abbot.

3.c Storerooms Here some of the supplies are stored. The storerooms are full of sacks with flour, corn or other not too perishable goods. They are always kept locked by Brother Wilhelm.

3.d Barracks The Schwanberger Hellebardiers and the Roadwardens under the command of Hauptmann Drescher use this building as barracks. Although very narrow, it fulfils its purpose. Drescher himself has a small office and a sleeping room here. The barracks are the noisiest place in the monastery, because the rough mercenaries didn't like the idea of the monastic life and therefore bring a little bit of the "worldly life" into the monk's community. Often you can find some of the Mercenaries gambling, drinking and bullying here.

4. Refectory, Kitchen, Winecellar, Storerooms, various Workshops This is one of the main buildings in the monastery. On the first floor there are the Refectory or Dining hall, the kitchen, the butchers Workshop, the stonemasons workshop, the brewery and the winepress. The Refectory is a large hall full of tables and benches. Here the monks come together three times a day to eat. Although it is called Winecellar, there are also stored barrels of beer here. On the second floor there are some storerooms and the workshop of the Tailor, brother Friedolin.

5.a & b Stables & pen Here brother Edgar, the cook holds his chickens and also some geese.

6. Dormitory This building is the Sleeping house of the Monks. Here every monk has a small personal cell furnished with a bed, a chair, a table and a chest. These rooms have no heating, so one can expect that living here during the winter months is extremely uncomfortable. There are also ten guest quarters, of which four are well furnished for high-ranking guests.

7. Bathinghouse & Lavatory There are a small well, a stove and an uncountable amount of buckets here. Separated by curtains there are six baths. This place offers one of the great pleasures in the monastery: a warm bath. Next to the bathing house there is the lavatory. On warmer days an unpleasant odor makes the Bathinghouse an uncomfortable place...

8. Old Tower This old, nearly ruined tower is manned during the night by two mercenaries. Hauptmann Drescher tries to renovate the tower and dreams of a comfortable office in there. He knows nothing of the secret entrance in the cellar, which leads to the caverns below. This entrance is seldom used by Pater Antonius or Bruder Josef, who prefer the entrance via the library or the catacombs. There is a small door in the outer Wall of the Tower, which is almost forgotten. It is used only by Bruder Wilhelm and the cultist Gerald Miesmund to leave the monastery unnoticed.

9. Hospital The hospital holds a small Operation room, a pharmaceutical storeroom, a chemical laboratory and a small room with three sickbeds. On the second floor there is a small livingroom (furnished with a bed, a table, a chair and a chest) and a small library with medical and botanical books. Brother Guldenkraut lives here. Hidden in a book called the "Lexica Botanica" there is a letter of the Imperial Inquisition, which gives Guldenkraut Instructions to search for the Hidden Library.

9.a Herbal Garden Here Brother Guldenkraut plants some of the Herbs he uses for his medicaments. A character with Herb Lore or Identify Plants Skill will identify the Herbs as Gesundheit, Salwort, Sigmafoil, Valerian and some other Herbs used for teas.

10. Graveyard This is the monasteries Graveyard. Here the ordinary Monks are buried after their dead. Carved on the tombstones there are the names of the Monks and their names. The grave of Brother Aurelius, a former chief librarian who died in 2275 is in reality the entrance to the secret tunnels and passages below the monastery.

11. Small split There is a small split in the outer wall barely noticed by the monasteries inhabitants. Although the split is totally grown together by creepers and moss a small person like a child, a halfling or a goblin should be able to squeeze him/herself through the narrow split and so enter the monastery unnoticed. The split leads to the graveyard, where a small bush hides it.

Locations 12-15 Aedificium

The Aedificium, or main building is the greatest building in the monastery. It consists of several parts, which are connected together. It is the first thing you see when you enter the monastery through the Gatehouse.

12. Church This is the monasteries church, where the monks start and end their daily work with their prayers. Over the entrance there are huge twin clocktowers, almost 90 yds. high. In times of War this twin towers were often used as lookout posts for the gnomes militia. On both sides of the nave there are great windows with colored glass, which shows scenes from the life of Sigmar. Like all Sigmar temples, the church has no seats for the congregation but small benches to kneel on and the Altar points towards Caraz-a-Carak. Behind the gorgeous decorated altar made of white marble there stands a mighty statue of Sigmar bearing a great hammer of war. In a niche on the Northern wall there is a trapdoor hidden by a carpet. A successful search will reveal this entrance to the crypts beneath.

13. Cloister It is said, that the Cloister is the heart of every monastery. Here the monks can withdraw to meditate. In the center of the cloister there is a small garden with a fountain. From here you can reach all parts of the Aedificium through small doors.

14. Library and Scriptorium The Library and the Scriptorium are certainly the most important parts of the whole library. On the first floor there is the Scriptorium. It is a large hall with writing desks and chairs. On the desks there are various brushes, great and small ones, tiny pans with paints and of course books and scrolls. During the daytime you can find the Copyists working here, copying old manuscripts from the library or writing new tomes, all under the watchful eyes of Bruder Josef Treumann, the chief librarian. During the darker winter months the scriptorium is illuminated by hundreds of candles and torches to supply enough light so that the monks can continue their work. Over the entrance door of the Scriptorium there stands in golden Letters: *"Knowledge and Wisdom more worth than gold, the metals name leads to where they are held"*. This is a hint to the several entrances to the secret Library, which are always marked with a name which contains the word gold. Opposite of the entrance of the Scriptorium there is a narrow staircase, which leads up to the library on the second floor. On the end of the stair there is a heavy bolted and locked oak-door, which blocks the way to the library. The key for this door is kept by brother Josef, and nobody is allowed to enter the Library without the permission of the abbot. Not even the monks of the scriptorium are able to enter the library. There is a catalogue of all books stored in the scriptorium and if a monk wants to get a specific tome he has to ask Josef if it is possible to become that book. Josef then has to decide if the monk gets the book or not. Often he consults the abbot or Pater Antonius Steinwender to make this decision.

The library is a great room full with bookcases. In those bookcases there are stored thousands of ancient books and scrolls. The various bookcases are arranged by the several fields of knowledge like Botanic, Geography, Mathematics, Philosophy, History, Astronomy Law and many others. A visitor to the library will soon realise that there are no books, which store forbidden Lore (prohibited by the Inquisition). Even the Alchemical or Astrological tomes are so superficial that they are almost useless for every educated Scholar. This is a strange thing for such a famous library... If Brother Josef is asked about this fact he gives evasive answers.

The seventh bookcase from the right on the southern wall of the library (the geographical section), which contains books about araby is in reality a secret door which hides a staircase which leads to the secret parts of the Ordo Scriptoris Library. The door is opened if the book "Brother Aurelius Travelogue" is drawn out of the case.

15. Abbots Quarter and Council-hall In this building are the personal rooms of the abbot and a great meeting hall where councils and diplomatic meetings are held. Unlike the spartan rooms of the ordinary monks the abbots rooms on the second floor of the building are well furnished: Arabian carpets on the floor and bretonian gobelins (tapestries) on the walls, tilean furniture and cathayan vases show the good taste of the Abbot Hubertus von Lindental. A great chair before the fireplace is the abbots favoured place in the rooms. Over the fireplace there is a life-sized portrait of the abbot himself. Hubertus von Lindental owns a small library with book about history, diplomacy, law and a few trivial novels. In his sleeping room, which is furnished with a great comfortable bed, Hubert hides his personal documents and his shares of House Fooger in Marienburg (worth about 30.000 GCr.) in a heavy locked chest. Also stored in this chest are 1000 GCr. and Jewellery worth 500 GC. There is also the small room of brother Serverin, the abbot's butler.

Below the abbots Quarters there is the Council-hall. Here from time to time there are held religious councils and sometimes even diplomatic meetings. The Monastery became famous when Count Leopold of Stirland was elected here and became the new Emperor after Magnus the Pious death about 150 years ago.

16. Garden This is the monasteries fruit- and vegetable garden and the pride of brother Eberhart, the gardener. There are some apple and pear trees, a peach tree, a plum tree and a large cherry tree. Also there are some redcurrant bushes and various vegetables like carrots, potatoes, tomatoes and some kitchen herbs planted here. In spring brother Eberhart often gets almost insane when the yearly mole-plague begins...

Beneath the monastery...

Beneath the monastery there are the crypts, a network of narrow tunnels and passages and the hidden library of the Ordo Scriptoris. The Tunnels can be reached through several entrances: 1. via the Trapdoor in the church, which leads to the Crypts, 2. via the fake grave of brother Aurelius on the graveyard, 3. via a secret tunnel which begins in a cave 3 miles northward of the monastery, 4. via the hidden door in the cellar of the old tower and 5. via the narrow stairs which lead from the library to the secret library. In the following you find a brief description of the locations beneath the monastery:

1. **Staircase and entrance room to the crypts:** A small trapdoor in the church, which is hidden by a carpet, leads to the staircase and the entrance room. The walls are over and over covered with artistic Ornaments showing Sigmar in his battles against the goblinoids and other scenes out of the life of the god. The floor is covered with dust and the air is dry and cold. The deeper you advance the air becomes more and more stuffy. The entrance room ends in a small passage closed with a heavy door. A careful search reveals that the room was used in the last days, because there is an almost vanished track in the dust (the footsteps of Pater Antonius).
2. **The crypts:** This huge halls ceiling is supported by ten pillars covered with religious symbols. On the walls there are 17 sealed niches, which contain the coffins of former abbots of the monastery. The second niche from the right on the southern wall, which is the last resting place of "Abbot Jacobus von Goldstein" is in reality the hidden entrance to the secret passages of the Ordo Scriptori. This entrance is often used by Pater Anthonius because the old monk dislikes the entrance through the graveyard. The air is sticky and it seems that there lies a dark secret within this rooms...
3. **Cave and secret Tunnels:** The cave is the first room of the secret tunnel network of the Ordo Scriptori. Three tunnels lead to this cave: a short one, which ends in the fake niche (see 2. The Crypts), a long one which leads to the great Cave and a small, narrow one, which leads to the entrance door to the hidden Library. The tunnels were dug into the bare rock, the air is cold and fresh and from time to time you hear the sound of water dripping in a small puddle. The tunnel in the south, which leads to the library is guarded by two spells: a

“Ward of Forbiddance”-Spell and a Magic alarm. Pater Steinwender has cast those spells at the entrance to the passage and renews them as often as necessary. Any person, which tries to enter the southern tunnel must pass a Willpower test or cannot enter the passage. Characters who fail the test have a strange feeling, it seems that there is a psychological barrier, which prevents them from entering the passage. If a character who failed before tries to enter the tunnel a second time, can do this only after a whole day has passed, and then at Willpower – 10. If the person failed a second time, a third attempt can be made on the next day at WP –20. After three tests, the character can never enter the ward. In any case there is a second spell, a Magic Alarm, which is triggered, when the first person enters the Ward. At this time, brother Antonius will be alarmed and he will try to get as fast as possible to the hidden Library to await the intruders.

4. **Main Cave:** This cave was a formerly part of the defence-facilities during the Incursion of Chaos. When the monastery lay under Siege by a Chaos army in 2303 AC the secret tunnels were used by the Defenders to get their supplies. Over the centuries the tunnels were forgotten and when the Scriptori appeared in Steinbach after their order was officially destroyed by the Inquisition, they adapted the tunnels for their use. The cave is a natural one, but the passages are artificial, dug by the monk’s centuries ago. It is cold here, the air is fresh and moist. On the ceiling there are the roots of the trees from the monasteries garden, which lies above.

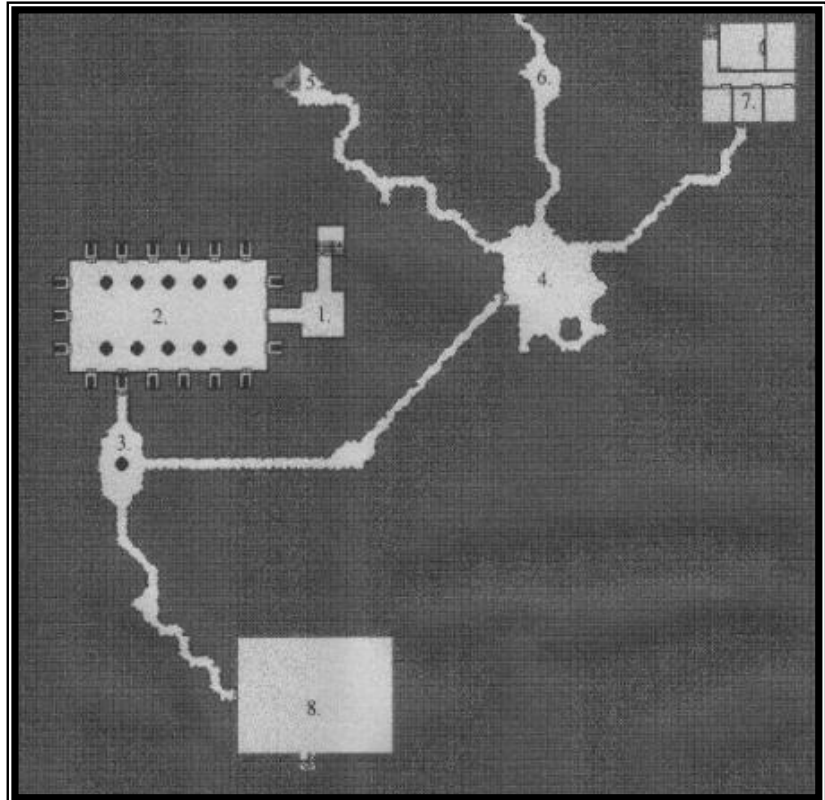
5. **Tunnel:** This narrow tunnel is dug directly into the clayey earth and ends in a small room with a ladder, which leads to the grave of brother Aurelius on the graveyard.

6. **Tunnel:** This tunnel leads through various kinds of rock and earth. It ends about three miles away in a small cavern, which lies near the road to Vorderbergen. In former times this tunnel was used by the monks during the time of war to provide supplies to the Monastery.

7. **Basement of the Old Tower:** This is the cellar of the Old Tower. There are some storerooms

there, which are used mainly by the Mercenaries. In one of the southern storerooms, there is a hidden door behind old barrels and chests, which leads to the main Cave. The mercenaries know nothing about those hidden door, and the two scriptori seldom use this way to enter the tunnels.

8. **The secret Library:** The Library can be entered through the tunnels or the secret staircase. The room was the former basement of the scriptorium but it was abandoned centuries ago and forgotten. The Scriptori found these rooms and used it to store here their ancient and forbidden lore. Thousands of tomes and scrolls are stored here in the bookcases. Many of the books are originals, so that even a librarian of the Verenitans would become envious. Long forgotten books like the “Scripts of Josephus”, the “Pox Vobiscum”, the terrible “Arcanum Demonica”



by Hyronimus Nachtfalter or a copy of the horrible “Mortuos Voco” by Hartmund Nebelgrab can be found in this library. But the real treasure of the library is a copy of the “LIBER MORTIS”, the original book is in Altdorf under the direct control of the Grand Theogonist. Alone the existence of this book makes the library invaluable. The books are stored here by the Ordo Scriptoris to save them from the hands of the inquisition and the forces of evil and chaos and to preserve them for darker times, when the knowledge stored within those pages is needed to fight the darkness.

It is almost impossible for the PCs to enter the hidden Library through the staircase, because even if they get entrance to the monasteries library, they would be always under the watchful eyes of Bruder Josef. The only other way to enter it is via the tunnels. If the PCs pass through the Ward of Forbiddance the next barrier will be the door, which leads to the library. This heavily built oak door is carved over and over with religious symbols. Over the door there is written in Golden Letters: *“Only those who show humility shall enter.”* This is a hint for the hidden trap, which is triggered, when the door is opened. As soon as somebody tries to open the door, six poisoned bolts shoot out of a hidden shooting-facility on the opposite tunnel wall. A person who tries to open the door normally is automatically hit. Roll 1d6 to determine, how many bolts hit their target. The bolts each make a S2 hit, additionally they are poisoned with two doses of manbane. The only way to prevent being hit by the bolts is to showing “humility”, which means, that the character falls on his knees. The bolts hit on the height of the head of an average human, therefore a character on his knees is save from this dangerous attack.

Some Adventure suggestions

Find the murder!

The PC's are asked by the abbot, Hubertus von Lindenthal to aid them in the search for the assassin, who killed the poor brother Anastasius a copyist in the library. Anastasius was killed in the bathhouse by Brother Miesmund, who was searching for the secret library. Give the players some hints about the murder. If they go around in the monastery, asking questions, Miesmund will become more nervous and he might be able to kill other monks. Eventually the PC's can unmask the murder and they might get some information about the Scriptori and the hidden library. They will draw the attention of many people in the monastery: Brother Treumann and Pater Steinwender, the guards of the Scriptoris Library and the spy of the Inquisition, Brother Guldenkraut.

The Council

A great council of the authorities of the Sigmarite Church takes place in the monastery. There are intrigues and disputes between the different powers within the church. There are even members of the Imperial Inquisition there and Pater Steinwender and Brother Treumann do their best to conceal anything which could reveal the existence of the hidden Library.

The players might be the bodyguards of a bishop or they could be hired by the Inquisition to search for hints about the Ordo Scriptoris. You can combine this adventure with the first one (Find the murder) to become "Name of the Rose" style monastic-thriller...

The Booksuppliers

The PC's are hired by Pater Steinwender to go to Nuln and meet there a mysterious person, which hands them out an ancient tome, which they should bring back to the monastery of Steinbachtal. The book is a tome of forbidden demon lore. Soon after they are handed over the book, they realise, that they are now hunted by the Imperial Inquisition and it seems, that some Chaos Cultist are also interested in getting the book.

So the PC's have to made their way back to the monastery without being caught by the Witch Hunters or the Cultists...

The Test

One of the PC's is a Sigmarite cleric or monk and he wants to join the Ordo Scriptoris. So he and his companions are sent to the Monastery of Steinbach to begin the training for the three Tests under the control of Pater Steinwender. Use your inspiration, how this Tests would be.

NPC Section

1. The Inhabitants of the Monastery

Hubertus von Lindenthal, Abbot of the monastery Steinbach

Diplomat, ex-Novice, ex-Noble

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
3	31	29	3	4	8	49	1	45	62	57	35	41	51



Alignment: *neutral (Sigmar)*

Skills: *Charm, Court Intrigue, Diplomacy, Etiquette, Heraldry, History, Influence, Law, Linguistics, Luck, Read/Write, Public Speaking, Scroll Lore, Secret Language-Classical, Sing-Chorals, Speak add. Language-Bretonian, Slavic, Theology*

Trappings: *Grey Robes and skull cap, prayer book, Necklace with holy symbol*

Quotes: *"...Maybe! But this seems a little bit too martial! And we are men of peace, don't forget this! Every act of violence, which isn't be done in the word of Sigmar is a deadly sin."*

Hubertus is a well-respected abbot, not only in the monastery, but also in the whole cult of Sigmar. This respect was not only gained by his work as an abbot, but also by the large property he has inherited and (to a part) gave to the cult of Sigmar.

Most of his time is spend in his rooms in the monastery or in church. Although he is not a devout preacher, he does most of the administrative work in these rooms. Since he is the abbot, he sees himself as the one responsible for everyone and everything in the monastery. Compared to other abbots, Hubertus has not delegated many of his work, instead he does the work himself, only supported by Josef Treumann, who is also his main source of information regarding any conflict between the brothers of the monastery. Even though this has gained him the respect of his superiors, it was not met with much sympathy from his brothers in the monastery. The reason for this is, that he always tries to weigh up the different points and therefore wastes a lot of time without reaching any decision. The best way to get something from Hubertuy is through Josef Treumann, who seems to be the only person able to convince Hubertus to act.

Another point of criticism is, that Hubertus did not work his way up the ranks, but seems to be

the favourite of his superiors. He exchanges letters with Altdorf regularly and ensures, that they get a decent share of the beer made in Steinbach.

Although he seems himself as the man, who holds the reins of power, he knows very little of what is really going on in the monastery. The recent deaths have shaken this point of view and Hubertus has begun to overreact, partly just to cover his ignorance towards the people in the monastery. He has ordered regular searching of the rooms and control of any outsider, who wishes entrance. This resulted into much more than mistrust from Gerald Miesmund, who until recently regarded Hubertus has a puppet, who was no threat at all. The position of Hubertus and his considerably importance to his superiors has saved him so far from any direct attack by Gerald Miesmund.

Overall Hubertus cares about the people in the monastery, even though mostly because this guarantees his position.

Hubertus was born as the third son of Wilhelm von Lindenthal, a nobleman from Talabecland. This has guaranteed him the career as a cleric, since the eldest son generally inherits the land and the second joins the Imperial army. Fortunately his eldest brother, Gottwig, died of the pox twenty-one years ago and his other brother Martin was killed on an expedition to

Kislev fifteen years ago. This has left Hubertus as the only heir. He has however declined to go into the position of his father and remained in the ranks of the cult of Sigmar. However he took the property and wealth of his brothers, who themselves were not married. Most of the wealth was given to the church of Sigmar, but he kept a considerable amount to himself, of which his superiors are unaware. He uses this money to improve his status in the church, others may call it bribery, and to add a little luxury to his life. This money is currently invested in House Fooger in Marienburg and Hubertus gets a letter every third months that details his interest.

Before he came to Steinbach, Hubertus has spent many years as a missionary and later diplomat of the cult of Sigmar in Brettonia and Kislev. During this time Hubertus was able to meet many important people, who proved to be helpful in supplying him with rare goods and influence. Among these people are Guilles de Jordeau, an advisor of the king of Bretonnia, and Igor Katchinsky, who is currently second in command in the Tzar's house-guards.

During the last years, he has begun to age considerably and is pretty more narrow-minded, than you would expect from a former diplomat. He has seen many different cultures and now thinks, that the Empire is the only „pure“ place in the world. Towards foreigners his attitude can be rather biased and he may even prejudice against, especially against clerics of the other gods or people from Tilea and Estalia.

Although he has a considerable amount of personal power, the influence of the monastery has declined. Most of this because of his inability to reach quick decisions for the monastery and his ability to follow his personal aims with surprising determination.

His appearance is that of a tall and lean man in his late fifties. His hair look like a continuation of his cap. His skin is wrinkled and rather pale, mostly due to his tendency to stay inside, rather than work outside. He walks slightly bend

Pater Antonius Steinwender, absent-minded Scholar, high-ranking member of the Ordo Scriptori

Cleric 2nd level, ex-Scholar, ex-Copyist, ex-Novice

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
4	39	28	3	3	10	53	1	50	47	69	57	65	53



Alignment: *Neutral (Sigmar, devout)*

Magic Points : 27

Insanity Points: 3

Disorders: *Absent Mindedness, Talking to Self*

Skills: *Astronomy, Arcane Language-Magick, Art, Cast Spells-Petty, Battle 1, Battle 2 , Cryptography, Demon Lore, History, Identify Plants, Identify Undead, Linguistics, Magical Awareness, Magical Sense, Meditate, Public*

Speaking, Read/Write, Rune Lore, Scroll Lore, Sing-Chorals, Secret Language-Classical, Secret Signs-Scriptori, Speak additional Language-Khazalid, Slavic, Theology,

Spells: *Petty- Gift of Tongues, Glowing Light, Magic Alarm, Zone of Silence; Battle 1- Aura of Resistance, Cure Light Injury, Hammerhand, Pool Power; Battle 2-Zone of Sanctuary, Ward of Forbiddance*

Trappings: *grey cowl, holy symbol, prayer book, at least 3 scrolls and writing equipment, spectacles*

Quotes: *“For Sigmars sake, where are my glasses. I swear, I had them a few moments ago and now they’re gone...Hmm, where could they be? Lets recapitulate: after lunch I left the Refectory and headed to the library. There I searched for those books... Ahh, there they’ll be... no...hmm ...in the lavatory? Possible. No...or yes...”*

Antonius can be met all around the monastery, most of the time muttering to himself. Talking to him can be quiet a challenge, he constantly switches the subject and interrupts the speaker with some remarks that make no sense to him. This has given him the reputation to be stupid, which he isn't. He is absent-minded, but he also uses it to appear as an old and harmless man. He is very well aware of the fact, that most of the other clerics would not connect him with anything illegal, and he often smiles to himself, when he sees himself treated as a weirdo.

However he knows, that the Ordo Scriptoris is illegal and that he must be careful, not to reveal anything to anyone. Especially after Josef Treumann informed him, that brother Wilhelm might have found something out, Antonius was become more secret. He only make his business has a member of the Ordo Scriptoris during the night in secret places of the monastery and tries to convince everyone, that he has become far more strange than before. This however, has lead to the young clerics and initiates to pull his legs more than once, but as long as the jokes do not get too serious, he endures them in the hope, that this may distract them from anything connected with the Ordo. Since most of the younger brothers know of the Ordo only from the books and it appears to be rather legend, than fact, he has an easy game here.

Antonius is not aware, that Gerald Miesmund and Thomas Guldenkraut may effectively search for the Ordo. His relation with Thomas is especially good, since he needs a lot of medicine for his gastritis. The two have become friends and share many interest, since Tomas has a practical knowledge of medicine and plants and Antonius has a theoretical knowledge. Sometime the two can be found arguing till late in the night over more than one glass of wine or beer. Until know both have great respect of each other, but neither knows of the others secrets.

This friendship with Thomas has stirred the suspicion of Josef Treumann who suspects that something may be wrong with brother Thomas, even though he has not enough evidence to confront Antonius with it.

As a cleric Antonius is devout and well respected among his superiors. He can look back on a successful career, despite his „illegal“ activities, that he was able to cover over all the time. He is firm in all parts of the Sigmarite religion and can endlessly cite from texts. This is also the reason, why he is a member of the Ordo Scriptoris. He understands the necessity of the fight against heretics and chaos, but he also knows that a fight can only be successful if the background of these forces can be understood. Thus he still clenches to the word of Magnus the Pious and eventually drops a word concerning the importance to study the dark arts (i.e. Necromancy) in order to fight it effectively.

He has a considerable influence within the monastery, mostly due to his intimate knowledge of the religious texts and his experience. He is easy to approach, always listening to the complaints and daily problems of the other clerics and giving them advise through the citation of religious texts. He also is very biased towards clerics and followers of other gods, especially those of Ulric and enjoys arguing with them for hours, mostly relying on his exact knowledge of history and the legends that are connected with religion. This has lead to some serious problems last year, when a higher priest of Ulric sought shelter in the monastery against a raging thunderstorm outside. After a discussion of eight hours with Antonius, the priest was more than happy to return to the cold and wet weather.

Antonius joined the Order of the Anvil at the age of sixteen and worked his way up through the various ranks. He came to Steinbach thirty-four years ago, a time, when his old magister had already introduced him to the Ordo Scriptoris. Before that he wandered the Old World with his magister, whose duty it was to arbitrate any problems within the church of Sigmar or between the church and the worldly powers. He later took over that office and became a high-ranking member of the Ordo about twenty-two years ago, when his magister died in Steinbach and he became the monasteries chief librarian and the Guard of the secret Library. When the problems with his bad eyesight became greater, he handed over the responsibility to Brother Josef Treumann.

Antonius is now an old man. He is sixty-one years old and his hair is almost completely

white. His face is friendly and his wrinkles tell of many tales, that he his more than happy to tell any stranger. His hands have spots of ink, since he still copies books, even though this

has become more a hobby, than a profession. His fingers are affected by gout and his copies are now hardly of any use, but Hubertus von Lindenthal leaves him his hobby.

Bruder Josef Treumann, Chief Librarian and loyal Abbot's Advisor, Novice of the Ordo Scriptori

Librarian, ex-Copyist, ex-Novice, ex-Mercenary Sergeant, ex-Mercenary

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
4	56	45	5	4	10	52	2	52	43	59	41	37	39



Alignment: *neutral (Sigmar)*

Skills: *Arcane Language-Classical, Art, Cryptography, Disarm, Dodge Blow, Drive Cart, History, Linguistics, Read/Write, Ride, Secret Language-Battle Tongue, Scroll Lore, Secret Language-Classical, Sing-Chorals, Speak add. Language-Brettonian, Street Fighter, Strike Mighty Blow, Strike to Stun, Theology*

Trappings: *Grey cowl, prayer book, Holy Symbol, (stored in his cell there are: Sleeved Mail Shirt, Helmet, Shield, Sword)*

Quote: *"I would advice you against this decision, eminence! We've good relations with the von Magdebergs, I wouldn't risk them..." "Sorry, but the library is only open to members of the Order and those, who have the permission of the abbot. You are neither a member of the Order nor do you have the abbot's permission. So I'm sorry to deny you the entry."*

Josef is the man behind the abbot. He is the only person, who can speak rather openly to Hubertus and even though the abbot tries to make all decisions himself, it is Josef, who prepares the decisions and supplies the abbot with the necessary information and thus the abbot normally makes the decision Josef wants him to make.

Josef can be found all around the monastery and he is always present should the abbot „go for a walk“. Besides his task as the advisor, Josef has also taken the task of protecting the abbot, should it be necessary. Should the abbot travel to Altdorf or to another monastery, Josef is present, then wearing his mail shirt below his tunic and his sword concealed in a blanket on his horse.

Josef is a very straightforward and serious man. He has virtually no friends among the clerics, nor does he have any friends outside the monastery. Even his relation with Antonius is rather cold, but both share common interest and work together effectively. He has an intimate knowledge of the library, being able to know by heart which books are in the library and which are currently lent out to a cleric. He

likes to be in control, not allowing anything to happen simply by chance, but planning anything in advance. Over the years he was able to collect information of nearly everyone in the monastery. These documents are stored in his room, which is always locked, and many people would kill to get them. Through these information he was able to establish a net of informers, that tell him everything that is going on. He is therefore aware of Wilhelm's passion for alcohol and other more worldly seductions, as well as Hubertus hidden wealth. He is however loyal to Hubertus, since he find him to be easy to manipulate. Unless the matter is of personal interest to him, he supplies Hubertus with unbiased information.

He is a man of books, or rather he has become a bookworm. Books have become his compassion and a way of escapism for his past. Nevertheless he trains his body every day in the morning mist, even before the morning prayers, shadow-fighting on the walls of the monastery. He has reserved the right to keep the main catalogue of the library and he at least has a look at every new book, should he not read them.

Josef lives a spartan live. His room is furnished only with a simple bed and a table. He has a

secret store in one wall, in which his dossiers are stored. He eats not very much and has only disgust for people like Wilhelm, although he won't show it openly.

Just like Antonius, Josef thinks, that an enemy can only be fought, if you know his tactics. This is something he has learned during his military career and he still shares this opinion. Thus he regards the condemnation of the Ordo to be nothing but stupid.

Even though Josef does not know, that the monastery has been infiltrated, he is suspecting something. His suspicion was stirred, when he found the remains of a strange power one morning on the walls of the monastery (the burned remains of Gerald's Black Lotus). He also thinks, that Thomas Guldenkraut is talking about the inquisition a little too often. Until now, Josef has not taken any actions, instead he tries to find out what really is going on. Should he find out something he will work aggressively to defend himself, not shunning away from using any delicate information he has found out and maybe other means, should he consider them to be appropriate. Josef is on friendly terms with Hauptmann Drescher, Commander of the Counts troops. Often you can find Josef at the barracks, talking with Drescher about military tactics and mercenary life.

Josef was originally trained as a soldier and later became a mercenary. He fought in many battles, mostly in the Border Princes and Brettonia. He was pretty successful in this career, but fifteen years ago, during a fierce and brutal battle with a chaos warrior, his sword broke and he gripped the only thing available at this point, a blacksmith's hammer. He was able to defeat the chaos warrior and took this as a sign of Sigmar, that he was able to defend himself with an ordinary hammer against a trained a powerful chaos warrior. Afterwards he became a cleric and sought relieve in the religious books, bringing him in the position of copyist and later librarian. About three years ago, Josef became the chief librarian. He was introduced to the Ordo Scriptoris six years ago, when he came to Steinbach, by Antonius. Since Antonius is rather old now and suffers from various problems, Josef has de facto taken over most of the work for the Ordo.

Josef is a muscular and tall man. His cloak hides most of the muscles. He is physically fit and possibly the best-trained person in the monastery. His face is always serious and this attitude is emphasised by his piercing grey eyes and his ash-blond hair that only shows some streaks of grey.

Bruder Wilhelm Fassbinder, Beer-loving Cellerar and Masterbrewer

Artisan (Brewer), ex-Artisans Apprentice, ex-Novice

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
4	24	27	4	5	9	37	1	43	34	37	30	30	39



Alignment: *neutral (Sigmar)*

Insanity Points: *1*

Disorders: *Alcoholism*

Skills: *Agriculture, Brewing, Consume Alcohol, Drive Cart, Read/Write, Scroll Lore, Secret Language-Classical, Sing-chorales, Super Numerate, Sixth Sense, Theology*

Trappings: *Grey cowl, prayer book, Holy Symbol, mug with beer,*

Quote: *"I tell you, the Steinbacher beer is the best throughout the Empire. I've tried many sorts of beer, Middenheimer, Bergsburger, and the like, but my beer is the best, believe me. This simply comes from the special water found here in Steinbach."*

Wilhelm can be met in nearly all places of the monastery, maybe with the exception of the temple, in which he can only be found during the regular prayer-hours.

Wilhelm is the monastery's main connection with the outside world. He is responsible to make all trade necessary and to take care of the fields that belong to the monastery and are ploughed by the villagers of the area.

Besides his close connection with the villages around the monastery, Wilhelm is also aware of most of the things that go on in the monastery, with the exception of the Ordo Scriptori. This, connected with his curiosity, makes him the perfect source of information for anything concerning the monastery. He is very talkative and nearly every piece of information can be extracted from him, a certain amount of alcohol may be necessary though.

Regarding the Ordo Scriptoris he suspects, that something may be going on. It occurred about one year ago, when Antonius Steinwender forgot a book of the library of the Ordo in the temple. In this night Wilhelm came back from a little drinking contest with himself (which he had won) and walked through the temple. There he saw the book, but was far to drunken to comprehend what the book was about, but he remembered the name of the author, when he woke up the next morning with a serious hangover. Antonius Steinwender at this point had already taken the book and put it back in the Ordo's library. Wilhelm then tried to find

the book in the official library, but the catalogues did not tell about it. He also asked Josef Treumann about the book and Josef became aware, that Wilhelm may know something. Josef now suspects Wilhelm to know more then necessary and Wilhelm suspects that something is going on.

He is a man accessible to all seductions of the material world. He also has broken the oath of chastity more than once and Gerald Miesmund has unfortunately found this out and has begun to blackmail him, although Wilhem is unaware, who the blackmailer is. He now supplies Miesmund with a regular shipment of Black Lotus, but in the last two weeks he had mayor problems getting enough of it and thus tried to stretch it with flour, something not going unnoticed by Miesmund. He has two concubines in the villages around, both of them have aged with Wilhelm and he visits them once or twice every month.

Wilhelm was born as the son of a gardener, who already worked in the gardens of the temple of Sigmar in Altdorf and originally came from a small village near Marienburg. His parents decided, that being a cleric may be the right career for their son, since they could not pay for any education and Wilhelm proved to be not very mentally gifted. Wilhelm came to the monastery twelve years ago, but never got promoted for excellence. Instead he simply filled the gaps that were left after the deaths of his superiors. Today he is respected, even though most of the other clerics are aware of his weakness of alcohol. He is especially popular among the young initiates, who just

joined the monastery, even though most of them not longer have very much admiration after they have seen him laying drunken in the gutter.

Wilhelm is pot-bellied with bright red cheeks that speak of his compassion for anything alcoholic. His nose looks like a red cauliflower. He is always talking, sometimes even during the prayers.

Bruder Gerald Miesmund, disguised Cultist

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
4	47	40	4	3	9	42	2	41	37	33	32	28	29



Alignment: *Chaotic (Tzeentch)*

Insanity Points: 5

Disorders: *Drug addiction (Black Lotus)*

Skills: *Blather, Concealment Urban, Cryptography, Disguise, Dodge Blow, Flee!, Prepare Poisons, Public Speaking, Read/Write, Scale Sheer Surface, Scroll Lore, Secret Language-Classical, Silent Move Urban,*

Trappings: *Grey cowl, fake prayer book, Holy Symbol, Dagger, 4 doses of Manbane, Crossbow pistol, 3 weeks ration of Black Lotus,*

Quote: *"In the name of Sigmar, the poor brother Anastasius was killed by a cold hearted murder. Darkness comes upon the monastery. We are all doomed!" "Before you die, please be so kind and tell me how to enter the secret part of the library."*

Gerald is a pretty new member of the monastery and is still not accustomed to any of the monastic customs (e.g. the hours of prayer). He is quite popular among the young clerics and initiates and the peasants that deal with the monastery. He can be found nearly everywhere in the monastery, since he has no fixed task, but only that of an ordinary monk.

He can often be found to engulf in long discussion with other clerics, as well as outsiders, even though these discussions rarely haven anything to do with the cult of Sigmar, but mostly with matters that are going on in the outside world. He seems to have an intimate knowledge of these things, contradicting his legend that he was in a remote monastery in the World's Edge Mountains before he came to Steinbach.

Hubertus is rarely aware that Gerald exists, he has only met him once, when Gerald came to Steinbach and Gerald has only little dealings with Hubertus. He also does not participate in most of the daily work of the Order, instead he tries to visit the library as often as possible, in the hope to find traces of the Ordo. For far he was unsuccessful and has begun to rely on more direct matters.

He has killed Brother Anastasius, a monk that worked in the library and was mostly occupied with copying books as well as lending them out to other clerics. This murder has stirred the whole monastery, something Gerald was not expecting, and Josef is currently trying to reveal the identity of the murderer and asks himself if the murder had anything to do with the Ordo. So far he was unsuccessful, but he surely is alert.

Gerald has a good relation with Wilhelm, since Wilhelm does not know, that Gerald is in fact blackmailing him. He has learned of Wilhelm's weakness for the two concubines about four months ago, when he was contacting another agent of Tzeentch, Roland Kemper, in the nearby village of Steinbachtal and saw Wilhelm disappearing into a back room with Magdalena, a well-known harlot. Because getting his supply of Black Lotus from other cult members was rather dangerous, he has chosen to blackmail Wilhelm and to force him to collect the drugs from a secret place in a village. Wilhelm, who fears excommunication and possibly the funeral pyre, now visits this secret place once a week to collect the drugs. Unfortunately he saw himself forced to stretch it a little bit in the last two weeks, when parts of the Black Lotus got lost. Gerald of course became aware of this and has secretly threatened Wilhelm. The

drugs are normally handed from Wilhelm to Gerald through a small vault near the outer walls of the monastery, in a way, that the two do not meet. Because his last rations of Black Lotus were stretched, Gerald suffers from mild withdrawal symptoms that show as constant sweating and a very short temper. He may kill Wilhelm, but he also knows, that Wilhelm is currently the safest way to get Black Lotus, since the ordinary monks rarely leave the monastery and any absent may stir the attention of Josef or Hubertus.

Gerald (the cultist) comes from Auerswald in the Grand Principality of Reikland. He was born twenty-nine years ago and became a chaos follower at the age of twenty-one. So far he has not suffered from any mutation or other taint of chaos. He has a very low rank with the cult and is regarded as expendable. He has taken the task of finding the Ordo to open the higher ranks of the cult, since something like that would not only bring the cult books, that are immeasurable, but may also lead to the weakening of the cult of Sigmar, should it be discovered.

Gerald (the cleric) comes from Delberz a town in the Grand Duchy of Middenland. He was

born as the son of a blacksmith and became an initiate at the age of fourteen. He has spent the years before coming to Steinbach in a small and remote monastery of the Order of the Anvil in the World's Edge Mountains.

Besides his addiction Gerald has another weakness that may prove to be more lethal. He has only very little knowledge of the customs of the Order of the Anvil and the cult of Sigmar. Thus he can hardly cite any prayers, nor does he know anything about the history of Sigmar, something anyone, who questions with on these matters is likely to find out. His only explanation is that the customs were follow in another way in his old monastery. On the other hand such and insight would pose a serious threat to Gerald and he may answer it rather directly. So far his Blather skill has saved his skin, but Josef has begun to question everyone and should it be Gerald's turn, he may be unmasked.

Gerald has a sly appearance (like his nature), brown hair around his bald and he has green eyes. He is slim and athletic of build. He seems to be a little nervous currently and is sweating constantly.

Bruder Thomas Guldenkraut, researching Physician and Spy of the Imperial Inquisition

Spy, ex-Physican, ex-Pharmacist, ex-Novice

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
4	51	45	3	5	11	47	2	41	35	54	43	45	35



Alignment : *neutral (Sigmar, devout)*

Skills : *Act, Bribery, Concealment Urban, Cure Disease, Cryptography, Disguise, Immunity to Poisons, Manufacture Poisons, Read/Write, Scroll Lore, Secret Language-Classical, Shadowing, Sing-Chorals, Sixth Sense, Surgery, Theology,*

Trappings: *grey Robes, Prayer book, holy Symbol, Medical Instruments, Dagger,*

Quote: *"There must be a reason why the villagers come down with this disease... Hmm...I've to discover this reason." "Heretics! You have betrayed Sigmar and the holy Church. I shall bring you before the Inquisition." "And you've... never heard of a secret door or a hidden library? No? Please, think about it again..."*

Thomas can be found in the hospital of the monastery most of the day. During the evenings he often sits with Pater Antonius, discussing the various herbs and plants that

may be useful in the treatment of wounds and diseases. The two share a loose friendship and neither of them is aware of the others secrets.

As a physician Thomas takes his job very serious. This has gained him the respect of most of the people in the monastery, including Hubertus. He is pretty skilled in treating wounds and diseases and uses his knowledge effectively to help others. This however partly collides with his duty as an inquisitor, since he would even try to cure a heretic, bore burning him on the stakes, that is.

He is very easy to get along with. Always open for some small talk and listening to the daily needs of the clerics. He can however become very harsh, should things not work as he has expected them to do. He is also stubborn and sometimes a little to direct in discussions. Overall he seems to be friendly, unless someone argues against him.

Thomas is a very devout follower of Sigmar and is almost zealous in any arguments regarding religion. He has a very narrow-minded point of view concerning the world and is biased towards any stranger. Even lay-priests of Sigmar have a hard time against Thomas. He is very short tempered and often curses others or threatens them with the inquisition. Even though the inquisition is considered a respected part of the cult of Sigmar, his reference to it is a little too enthusiastic. This has stirred the attention of Josef Treumann. He suspects, that there may be more behind Thomas, that just an ordinary physician. Another reason for Josef's suspicion is, that the monastery received a replacement for Brother Konstantin, the formerly physician, so quickly, even though Steinbach is a remote monastery and it generally takes months for Altdorf to notice anything in Steinbach.

Thomas corresponds with his superiors in Altdorf regularly. He receives a letter about every month. His explanation for this is, that his parents are sick and that he wants to know what is happening. So far, this has convinced Hubertus and Josef, but with the events of the last few weeks, the murder of Anastasius, Josef has begun to monitor everyone, who enters and leaves the monastery closely.

Thomas has an intimate knowledge on all aspect of the Sigmarite cult. However the knowledge differs considerably from the

knowledge of Antonius. While Antonius knows every aspect, Thomas knows only the glorious parts and considers the rest to be either wrong or the work of a heretic. This even goes as far, that Thomas openly criticises Magnus the Pious for tolerating the research of the dark forces.

So far Thomas has done his best to find the secret library and has even a rough idea where it may be. But he was unable to find the entrance to it and uncover those that are members of the Ordo Scriptoris. However he has two strategies: The first is to get a hint from Antonius, who he thinks to know something about such things, even though he is not aware, that Antonius is in fact the one he seeks; the second strategy is to use Wilhelm's weakness concerning alcohol, since Thomas has found out, that Wilhelm once stumbled about a book, that Thomas knows to be forbidden.

Thomas was born in Altdorf and became an initiate at the age of fifteen. First he was employed as a physician and later the inquisition became aware of him, since most people tend to say certain things, while they are treated by a physician. Thus he became a spy of the Inquisition at the age of twenty-nine and has proven to be a valuable member for them. The inquisition has suspected that a library of the Ordo exists somewhere in a monastery. During the last years, spies were sent to most monasteries, but none brought back any valuable information. After the death of the former physician, Brother Konstantin, about a year ago, the inquisition saw its chance to infiltrate Steinbach, without too much attention. Therefore Thomas was send to Steinbach in the hope that the last root of the Ordo may lay here. Since then he has searched for the secret passage to the Ordo's library. So far unsuccessfully.

Thomas is tall and of medium build. He has raven-black hair and brown eyes. His skin is tanned, due to the many hours that he spends outside. He has exceptional slim fingers. A small tattoo is on the back of his left thigh, a symbol showing that Thomas has sworn loyalty to the inquisition only.

Junior Monks & Novices

Typical Profile

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
4	33	29	3	3	6	29	1	29	29	32	29	29	32

Skills: *Read/Write, Scroll Lore, Secret Language-Classical, Sing-Chorals, Theology*
Trappings: *Cowl*

Andreas (15), Felix (16) and Robert (13), Kitchen hands additional Skills: Dodge Blow
Gerald, copyist-trainee, age 20, handsome, dark brown hair, thoughtful, Dex & Int +10, additional Skills: Art, Cryptography, Speak additional language-brettonnian
Harald “Spot”, copyist-trainee, age 18, pimplefaced, funny, red hair, Dex+10, additional Skills: Art
Julius, copyist trainee, age 17, intelligent, brown hair, Dex & Int + 10, additional Skills: Arcane Language Magick, Art, History, Speak add. Language-slavic
Martin, smiths apprentice, age 19, barrel chested, brown hair, W+1, additional Skills: Very Strong
Norbert, copyist trainee, age 15, earnest, red brown hair, Int + 10
Peter, herdsman age 20, dull, red blond hair, strongly built, BS+10, S+1 additional Skills: Specialist Weapon - Sling

Middle ranked Monks

Typical Profile

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
4	33	29	3	3	7	32	1	30	35	32	33	30	40

Skills: *Read/Write, Scroll Lore, Secret Language-Classical, Sing-Chorals, Theology*

Trappings: *cowl*

Brother Albertus, chief copyist, Age 47, thoughtful, hooked nose, sandy hair, I+10, Dex+20, Int+20 additional Skills: Arcane Language Magick, Art, Cryptography, History, Linguistics, Speak additional Language: Bretonnian, Slavic
Brother Friedrich (42), Brother Gerhard (29), Brother Ludwig (45), Brother Maximilian (37), Brother Franticzek, (49) gatekeeper, hunchback, limps (M-2), Kislevite dialect, red hair, Cl+10, additional skills: night vision, speak add. Language-Reikspiel
Brother Marcus (31), Brother Paulus (35), Brother Robertus (39), Brother Rudolphus (42), Brother Theodor(36); Copyists in the Scriptorium Dex+20, Int+20 additional Skills: Arcane Language Magick, Art, Cryptography, Speak additional Language: Bretonnian
Brother Bertram, Smith, strongly built, baldheaded, long moustache, S+2, T+1, additional skills: Metallurgy, Smithing
Brother Edgar, Cook, age 41, hectic, brown hair, additional Skills: Cook, Herb Lore
Brother Enrico, Copyist, specialist for Tilean Translations, age 37, hot-tempered tilean, curly black hair, Dex+20, Int+20 additional Skills: Arcane Language Magick, Art, Cryptography, History, Linguistics, Speak additional Language: Reikspiel
Brother Gustav, Butcher, age 35, fat, red-faced, always eating something, thin brown hair, S+1, additional Skills: Cook
Brother Eberhart, gardener, age 41, calm, stocky built, red face, red blonde hair, add. Skills: Agriculture, Identify Plants
Brother Heinrich (34), Brother Otto (42), Brother Richard (27), Brother Gunther (32), Brother Albert (45), Brother Stanislaus (25), Brother Roman (47), Brother Conrad (33), Brother Heinz (31), Brother Thomas (29), Brother Xaver (34), Farmers & Workers, additional Skills: Animal Care, Agriculture

Brother Siegesmund, Winegrower, age 41, friendly, red nose, bushy eyebrows, I+20, Dex+10, Additional Skills: Consume alcohol, Cook, Etiquette, Herb Lore, Identify Plant, Manufacture (Herbal) Drugs, Silent Move-Rural, Story Telling, Viniculture

Brother Wilfried, Stonemason, age 37, stocky built, piercing eyes, grey brown, thin hair, S+1 additional Skills: Stoneworking

Brother Waldemar, Carpenter: age 41, barrel chested, full beard, red blond hair, additional Skills: Carpentry

Brother Joachim, Gamekeeper: age 35, stocky, silent, black hair, BS+20, T+1, additional Skills: Concealment Rural, Set Trap, Spot Traps, Secret Language Ranger, Secret Signs-Woodsmans

Brother Severin, the abbots butler, age 43, lean, grey hair,

Senior Monks

Typical Profile

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
4	29	20	3	3	6	40	1	30	30	40	27	40	30

Skills: *Read7Write, Scroll Lore, Secret Language-Classical, Sing-Chorals, Theology*

Trappings: *cowl*

Father Hyronimus; copyist, age 53 ,stout, bald, I+10, Dex+20, Int+20 additional Skills: Arcane Language Magick, Art, Cryptography, History, Linguistics, Speak additional Language: , Slavic

Father Servatius, Elder, age 75, skinny, toothless, grey hair, Int+20, additional Skills: History, Story Telling

Brother Fridolin, Tailor, age 51, plump, grey hair, additional Skills.: Tailor

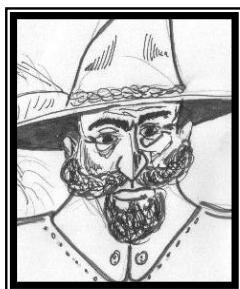
Brother Laurentius, Scholar, age 57, ascetic, white hair, sunken grey eyes, Int +20, additional Skills: Astronomy, Arcane Language Magick, Cartography, History, Identify Plants, Linguistics, Magical Sense, Rune Lore

The “Schwanburger Hellebardiere”

Hauptmann Karl Drescher, conscientious Commander of the “Schwanburger Hellebardiere”

Mercenary Captain, ex-Mercenary Sergeant, ex-Mercenary

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
4	63	56	6*	5	13	42	3	36	75	39	54	33	34



Alignment: *neutral*

Skills: *Consume Alcohol, Disarm, Dodge Blow, Drive Cart, Gamble, Heraldry, Read/Write, Ride-Horse, Scale Sheer Surface, Secret Language – Battle Tongue, speak additional Language-Brettonnian, Specialist Weapon – Lance, Specialist Weapon – Two handed Weapon, Specialist Weapon-Firearms, Street Fighter, Strike mighty Blow, Strike to Injure, Strike to Stun, Very Strong*,*

Trappings: *Broad-brimmed hat with a long white feather, Cloak,*

Breastplate (1 AP/body), Sword, Duck-Foot (Firearm, see Apocrypha Now p. 38), Dagger, horse, chest with 500 GCr (stored in his office in the barracks).

Quote: “In the name of his Durchlaucht, Alberich, Graf von Haupt-Anderson, put down your weapons!” “Why I’m here in this monastery? Because the Graf pays good money for a nice job...”

Hauptmann Drescher is the Captain of the Mercenary Unit “Schwanburger Hellebardiere”, which are based in the Monastery to guard the Steinbachtal (see The Steinbachtal). Drescher can be found in his office in the barracks, at the Stables or near the Old Watchtower if he isn’t on a patrol through the Steinbachtal to inspect his troops.

Drescher takes his job very serious and he tries to keep the Steinbachtal a safe place. The reason why he came with his unit to this remote place was the high payment the Graf of Stirland was willing to pay for guarding the Steinbachtal and the pass. Tired of fighting in every corner of the Old World for a little bit more than a handful of Goldcrowns, Drescher decided to head with his Mercenaries for the Steinbachtal to take over the duty to guard this rural area. At first he thought, that the job would be easy earned money, but he and his men had soon to realise that it wasn’t that easy. The pass is under control of the Ostermarker Outlaws under the command of the famous Outlaw chief Rotfeder, who

knew the area far better than the mercenaries, so it is almost impossible for Drescher to keep the area a safe place. More than once the “Schwanburger Hellebardiere” were ambushed by the Outlaws in the small valleys of the Steinbacher Berge mountains. The second problem was that there are Beastmen haunting the Hundsheimer Wald Forest and nobody is willing to enter this dark forest. The third problem is possibly the most serious problem: the fact that the garrison is stationed in a monastery... Mercenaries are just men, and they want to enjoy their life and spend the money they earn. But there are not so many places for a mercenary searching for pleasure to go in the Steinbachtal except Old Kruders Inn in the village of Steinbachthal which is 10 miles away from the monastery and the coaching Inn in Vorderbergen. Soon after arriving at the monastery the morale of the Troops sank to a minimum, and Drescher has all hands full of work to keep his men calm.

Drescher knows only the most important happenings in the monastery and has

barely contact with its inhabitants. The only person he regularly meets is Bruder Josef Treumann, the chief librarian, who was in his former life a mercenary too. Often you can find them in Dreschers office, drinking wine and talking about their mercenary life, military tactics or weapon technology. Drescher has never heard of the Ordo Scriptoris and knows nothing, not even rumours about a secret library. After the murder of the monk, brother Anastasius, the abbot asked Drescher to guard the monastery better. So Drescher manned the Old Tower with two men in addition to the guards in the gatehouse.

Hauptmann Drescher is a man in his late 40s. The burden of nearly forty years on the battlefield can be guessed by a short look in his scary face. He has a great, artistic formed moustache, which is his pride and always wears his military uniform and his breastplate. He was born in Kleinwalden, a small village near

Übersreik as the son of a miller. Not willing to become his father's successor, he ran away when thirteen and joined a mercenary unit. The next years he fought in various mercenary units in almost every corner of the world. Twenty years ago he joined the "Schwanburger Hellebardiere", a mercenary unit, which fought in the Border Princess. Eventually Drescher becomes more and more important, rising in rank and at last he became the leader of the unit. Before they came to the Steinbachtal, Drescher and his mercenaries fought for 4 years in Bretonnia. In reality, Drescher is an old and frustrated man, and in the last years he had to realise more than once, that he regrets it, that he left his family when he was a young boy. Although he has experienced much and has seen half the world, he has no family, no heir and no place he can call home. Often he envies ordinary peasants for owning that, realising that for all his wealth he earns as mercenary he would never be able to buy a family...

The "Schwanburger Hellebardiere", Mercenaries

Typical Profile

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
4	43	39	4	3	8	39	2	29	29	29	29	29	29

Skills: *Animal Care, Disarm, Dodge Blow, Drive Cart, Secret Lang. Battle Tongue, Strike Mighty Blow,*

Trappings: *Halberd, Sword, Dagger, Mail Shirt (+1 AP/body) , Cloak, Crossbow & ammunition 20 GCr.*

There are 40 Mercenaries in this unit. 20 of them are stationed in the Monastery the rest of them guards the pass near the village of Vorderbergen.

There are also 5 Roadwardens,, which patrol the roads of the Steinbachtal. Although they didn't stand under the command of Hauptmann Drescher, they often get shelter in the Monastery .

Stirlander Roadwardens

Typical Profile

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
4	42	39	4	3	8	39	1	29	29	29	29	29	29

Skills: *Animal Care, Ride-Horse*

Trappings: *Sword, Crossbow and ammunition, Mail shirt (+1 AP/body), shield, Horse with saddle and harness, 10 yards of rope, 15 GCr.*

Appendix I: Ranks within the various Cults

Cult of Sigmar

Worldly Clergy

Initiate

Chaplain

Capitular

High Capitular

Lector

Arch Lector

Grand Theogonist

Monastic Clergy

Novice

Brother/Sister

Father/Mother

Abbot/Abbess

N/A

N/A

N/A

The Southern Gods (Verena, Morr, Myrmidia, Shallya)

Worldly Clergy

Initiate

Diacon

Vicar

Präläte

Bishop

Arch-Bishop

Cardinal

Monastic Clergy (N/A f. Morr)

Novice

Brother/Sister

Father/Mother

Abbot/Abbess

N/A

N/A

N/A

The Northern Gods (Taal, Rhya¹⁾, Mannann, Ulric²⁾)

Wordly Clergy

Initiate

Monastic Clergy

Novice

¹⁾Please note that there is no cult existing which worships Rhya.

²⁾ The Cult of Ulric supports no monasteries or convents.

Appendix II: Explanation of specific words and phrases

- Aedificium:** *The main building of a Monastery. Here the abbot or the abbess have their personal quarters, it often holds the library and the scriptorium too. It's likely to be the heart of every Monastery in the Old World.*
- Amanuensis:** *Writer, copyist. A monk who writes and/or copies the ancient tomes found in the monasteries libraries.*
- Analecta:** *Collection of ancient texts.*
- Cellerar:** *Cellarer, the monk/nun who is responsible for the monasteries/convents goods*
- Confrater:** *Member of the monastic community*
- Consuetudines:** *rites, Instructions for the live in monasteries/convents*
- Dormitorium:** *Sleeping hall/Sleeping house in a monastery or convent*
- Durchlaucht:** *Reikspiel address-term for a Graf (If you are speaking to a noble, you cannot simply say Herr Graf or Frau Baron. You have to address him or her with a specific term.)*
- Konsistorium:** *Councilmeeting*
- Refektorium:** *dining room in a monastery*
- Skriptorium:** *Writing-hall. Here the Amanuensis write and copy the books for the monasteries library.*