Book II

Archaic

Bretonnia

Enchantement !

Enchanted Items to be found in the "*Corrupt Kingdom of Bretonnia*"
By Lord Bain

In centuries past, before a veil of decadence descended upon the Realm of Bretonnia, mighty heroes defended the provinces from Chaos, Orcish and Undead raiders. They rode upon towering war-horses, bred from Elven stock, and wielded all manner of enchanted weapons and magical items. But their glories have passed into legend and the tools with which they defended the land are lost, scattered across the now corrupt Kingdom of Bretonnia…
The magical items given here are designed to be slotted into your Bretonnia-based campaigns or included in adventures of your own design. They can be found in the hands of opponent NPCs, in abandoned crypts or at the end of a lengthy quest. These items could even be the purpose of a quest, with the reward being their capture!

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The storekeeper looked up as the small brass bell on the door chimed to announce the arrival of customers. A scarred adventurer in worn, trail-stained clothing entered the shop, followed by a stout dwarf and an aloof looking elf.
 "Gentlemen," chirped the storekeeper, "how may I help you this fine day?"
"Just browsing my friend," replied the man, tallest of the adventurers.
 "Very well, friend, you take your time."

After a few minutes, the human warrior stopped before a glass-fronted cabinet containing an ornate Short Sword. "What is this?" he demanded.
"That" announced the storekeeper, "is the very blade used by Gilles le Breton to slay the beast of L'Endour. It is said that it was gifted to him by an old and powerful magician shortly before he died, and its magics are so powerful that they actually flood into the arm of its wielder, giving him the strength of ten men in battle!".
"Your claims are far fetched" remarked the warrior, "I should like to feel such a weapon in my grasp."
"Mais bien sûr, Monsieur" retorted the clerk as he fumbled with a small brass key to unlock the cabinet. Once it was open, he removed the sword and passed it to the warrior. As he tightened his hand around the weapon's hilt, the grizzled adventurer felt its power flow through and into him. He smiled and passed it to the elf wizard who clasped it in both hands. He too felt the sword's potency and knew that this was a weapon of unearthly power. He nodded silently to the human and handed it back to him, who in turn handed it back to the storekeeper.
"And how much would this set us back?" asked the warrior coyly.
"Let me see, shall we say 500 Francs, or gold to that value?" suggested the store man.
 "Very good," the warrior nodded to the dwarf who swung a heavy satchel from his back onto the floor. From the satchel the sturdy dwarf removed a small wooden and iron bound chest and opened it to reveal the glittering profits from the group's most recent expedition. As the glint of gold caught the storekeeper's eye a wry smile spread over his face.
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Each enchanted item is numbered sequentially from 1 to 12, this is to allow GMs to randomly generate an item 'off-the-cuff' so to speak, should your campaign suddenly require one.

1) The Sword of Lyonesse

This sword of a devout and honourable Knight of olden times was found by Repanse de Lyonesse on the wall of an ancient chapel. The weapon has a great draining power over nearby magical items.

The Sword of Lyonesse repels the winds of magic like an opposing magnet and creates a magical 'dead zone' which extends two yards around it in all directions. Whilst within this area, other magical weapons, artefacts and armour temporarily loose their magical abilities. All other magic items in the area revert to standard items of their kind. This means that attacks made with the sword treat enemy Magical Armour as standard armour, and other magical weapons will function only as ordinary weapons of their type, etc. However, it is consequently useless for the owner to have other magical items about

his person: they will not work either. Wizards are still able to cast spells though, since they channel the winds of magic through their own body.

2) The Blade of Couronne

When Duc Tancred de Quenelles pledged himself to seek out and slay Heinrich Kemmler, a dreaded Liche, the King gave him this enchanted blade. This ancient relic weapon was found in an old ruined shrine in Couronne uncovered during the rebuilding and decoration of the west tower of the Chateau de Couronne. It was doubtless forged to be wielded against the undead hordes of Settra who beset that part of the kingdom centuries ago. Where it now lies is anyone's guess…

The bearer of The Blade of Couronne gets a +20 WS bonus when in combat with undead creatures as the sword's own will guides it to strike the foul creature with unerring accuracy…

3) Chalice of Malfleur

Created by an elderly Mage, the Chalice helped him bolster his spell casting abilities, but if he used it too often the excess winds of magic could burn his mind in a magical overload !

A sip from the Chalice of Malfleur grants 2D6 bonus magic points, but if a double is rolled, the drinker suffers D6 wounds as well.

4) Moon Pendant

A golden half-moon hung upon a braided necklace. On nights when the moon can be seen in the sky the wearer may dissolve into nothing more than a shadow, making them virtually untraceable…

On clear nights when the moon is visible, the wearer may become '*invisible*' at will.

5) The Beast Mace of Bastonne

The huge Mace of Bohemond 'Beastslayer' de Bastonne is an awesome weapon, as weighty with magic as it is with iron. Its shaft is carved from the thigh bone of a monster slain by Bohemond and its bulbous head was wrought from meteoric iron by Dwarf Runesmiths.

The Beast Mace confers upon its user a +2 strength bonus in combat, whilst each wound caused translates in actuality to D2 wounds.

6) The Virtuous Lance

When Jasperre le Beau set out on his grail quest, he took the Virtuous Lance from a chapel in Sancerre, fancying that its long steel shaft and keen tip would make it an ideal weapon to employ against his enemies. He was well guided in his choice, for the weapon never failed him and the last thing many beasts felt was its sharp point piercing their scales.

The Virtuous Lance bestows upon its user a magical bonus when he charges into combat against monstrous creatures such as Griffins or Hippogriffs on horseback with the lance levelled. After the combat round has been worked out, each wound inflicted will in fact cause D3 wounds. If a total of more than 8 wounds are caused then roll for a Critical Injury, as the monster is impaled by the Lance.

7) D10 Black Arrows

Tipped with a dragon's tooth and with black feather flights from a Carrion Crow, quivers of Black Arrows are highly sought by archers of all skills for it is known that dragon's teeth can fell even the mightiest foe!

If a Black Arrow hits and causes injury to a character, it causes D6 additional wounds over and above those rolled.

8) Bohemond's Shield

When Bohemond 'Beastslayer' de Bastonne reached the end of his self appointed quest he washed the blood from his shield. The waters of the sacred springs cleansed the shield and imbued it with magical power.

As well as acting as a normal but ornate shield, Bohemond's Shield casts a protective spell on its bearer which means that damage from non-Magical weapons will have only a 75% chance of causing wounds to him in combat.

9) The Grail Shield

This ancient heirloom was presented to the Duc de Quenelles because of its rumoured powers against the undead and the Duc's renowned prowess in the struggle against the hordes of undeath.

The icon of the Grail emblazoned on the shield shines with such a brilliant white light that it blinds all undead creatures within 3 yards and within a 90 degree arc to the fore of the shield. Undead creatures blinded in this way suffer a –30 modifier to both WS and BS.

10) Helm of the Dragon Slayer

The lost helm of Jasperre le Beau is blackened with the fire of his many encounters, but even so it carries the blessings of the Gods of the Old Faith and will protect its bearer as long as he has no blood upon his hands.

The Helm of the Dragon Slayer will protect its wearer from the affects of a dragon's fire breath, or any other type of dragon breath. What cannot be divined by the PCs, however, is that the Helm of the Dragon Slayer will

not protect anyone who has ever knowingly killed another human being, by combat, archery or otherwise.

11) Claw of Malgrimace

After rescuing the daughter of a rich noble from the clutches of the ferocious dragon Malgrimace, a dragonslayer of old took to wearing the vanquished beast's claw about his neck.

The claw has the power to protect its wearer against beasts lesser than Malgrimace – for he was the greatest dragon of his time, and his power lives on after his death.
If the Claw of Malgrimace is worn on the outside of the bearer's clothing where it can be seen, they will cause *terror* in all monstrous creatures. Note that this is a magical and not psychological effect and creatures must test against it even if they are normally immune to *terror*.

12) Blessed Draught

This flask of water was drawn from a secret and holy spring, which has long since vanished. The ornate flask contains Holy Water of extreme potency and a splash can be enough to banish the undead, or to revive those who are near to death.

The "Blessed Draught" contains enough measures of Holy Water to be used 1d6 + 2 times. Each measure can be tossed at an undead creature to cause D6 wounds instantly. Alternatively, a measure can be drunk to heal D4 wounds. Two measures can also be poured into the lips of a character reduced to zero wounds to return him to having one wound remaining.
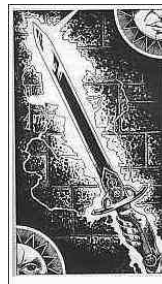
A few words from the author :

Anyone with the WFB 5th Edition Bretonnian 'Army Book' might notice that some of these magic items look a wee bit familiar. Well, err, ok, I confess: some of the names and descriptions of these items have been lifted from that very tome. It's just that reading the WFB 3rd Edition book, it mentioned that before it became corrupt, Bretonnia was not totally unlike the shiny version portrayed currently by GW. So I thought why not assume that the weapons and items used by the characters of today in WFB, were in fact used by heroes of yesteryear in WFRP? In fact, many of the Special Characters in the Bretonnian Army Book are supposed to be dead anyway! This particular slant on Bretonnian history explains how all of these great artefacts came to be lost and scattered, and provides a perfect excuse for your PCs to find them on their quests. Any way, I hope that you find these useful!

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"Genuine Short Sword used by Gilles le Breton to slay the beast of L'Endour"
Encrusted with gems and imbued with the raw power of Gilles le Breton himself, this Short Sword is an ancient relic of great value…

Engraved with the "Cutting and Smashing Rune", this is a cheaply made fake. The gems are glass replicas and the sword has been artificially aged to make it look ancient. It is still a magic sword though, created by an old Bretonnian wizard by the name of Jean le Fraude as part of a batch of ten for a friend of his that ran a weaponsmith's shop. The rune of Cutting and Smashing gives +1 strength, but unknowingly the character suffers from a -10 modifier to WS in combat, as the weapon is poorly made and ill balanced.

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The Massif Orcal

An archaic region of Bretonnia where knights and greenskins still rule supreme
By Tom E. Green

The great mountain range that dominates central Bretonnia is known as the Massif Orcal. In the west, bare cliffs tower above the highlands of the Forest of Chalons. The interior of the territory is very rugged, with huge granite boulders, numerous springs and narrow but fast flowing rivers. The mountains have been occupied by Orcs and Goblins since even before the Elves came to the shores of Bretonnia; as a result the region is riddled with caves filled with all manner of unpleasantness. There are few marked trails and no roads running through the Massif Orcal, but one well worn track runs through the region from east to west.

During the war between Elves and Dwarves, a clan of Dwarves coming through Axe-Bite Pass from the east, built a great fortress within the Massif Orcal, the ruins of which have often been re-fortified by Orcs.
When Orc raids become frequent enough to come to the attention of the surrounding rulers, the might of Bretonnia is gathered en masse and the army advances into the hills to cast down the Orc strongholds and destroy every greenskin that can be found. Somehow the brave knights and determined troops are never able to completely eradicate the Orc and Goblin tribes and the process is repeated a year or two later.

Greenskins are not the only menace to emerge from the Massif Orcal. Skaven have long had a presence in the north-eastern part of the region. In the valley between Mont Cantal and Mont Tarn the earth is scarred by a great crevasse. Wider than any river in Bretonnia and so deep that the bottom cannot be seen from above, the gorge is known as the Black Chasm, for it lies in the constant shadow of the mountains to either side except for the midday hour in high summer, when the sunlight penetrates the darkness for a short while. It is in the depths of this chasm that the Skaven emerge from their under-empire to raid nearby villages for slaves, and to spread plague among the cities and towns of southern Bretonnia. On more than one occasion a great army of the Ratmen has emerged from the Black Chasm and marched into the rich valley of Bastonne intent on conquest. Each time the armies of Bretonnia have routed the hordes and slaughtered countless Skaven. Still the great gorge is inaccessible to mounted knights, and expeditions on foot have nearly always proven disastrous. To help contend with this problem the King of Bretonnia helped fund the building of a great keep on the slopes of Mont Cantal.

From the towers of this mighty fortress the knights of Bastonne keep constant vigil, watching the Black Chasm for any signs of the dreaded Ratmen emerging into the open countryside at the northern end of the gorge. They are kept busy with small skirmishes and occasional larger battles, when the Skaven gather with numbers and boldness sufficient to assault human settlements.

Among the other denizens to be found in the Massif Orcal are Ogres, Stone Trolls and even the occasional Giant. The dominant Orc tribe in the eastern reaches is known as the Triste Soleil Tribe. On the western side, within the highlands of Chalons is the Goblin and Orc horde of the Araignée Clan Savages. Human settlements are rare within the Massif Orcal, and primarily consist of lordless peasants who lack proper hygiene and suffer from constant hunger, disease and are prone to superstition. The few knights in the region are little more than armed bullies who misuse the peasantry rather than protecting them from the monsters common to the area.

The region is fairly rich in metal ores and the few humans to be found are gathered into mining camps and villages supported by that activity. Also found mining the ore of the Massif Orcal is the enclave of dwarves called Grung Gand. The Dwarves are few in number and keep mostly to themselves. They are descendants of Dwarves who came to Bretonnia in ages long past and have little connection with Dwarves of the Worlds Edge Mountains. Nevertheless, they share many of the traits common to their kind; long memories and deeply-held grudges; reverence for all things old; and a love of gold. They are a hardy clan who are admired for their fighting prowess even without great numbers; a good ally but a bitter enemy.

The river Morceaux circles the southern foothills of the Massif Orcal and is fed by the numerous streams and small rivers that have their source within the heart of the region. Along the Morceaux can be found the Bretonnian settlements of Chimay, in the southern foothills, and Montluc on the eastern fringes of the region. The only castle of lasting significance is that of the barony of Giselles, just south of the Morceaux, midway between Montluc and Chimay. The Baron of Giselles has a reputation for diligence in fighting off the advances of Orc and Goblin raids on his holdings, and as a result is held in high regard by the neighbouring nobility. The Baron is also known for his enduring faith in chivalry and his worship of the Lady of the Lake. This is also true of the Duc of Bastonne.

North of the Massif Orcal are the lands of Bastonne. The Duke and his Barons support and protect the venerable Chapels that dot the surrounding hills and plains. It is to these chapels that unwed maids still go to serve the Lady of the Lake. Their duties include daily prayers and lighting of candles, but more importance to the Duc are their visits to the numerous watchtowers and small keeps to bring food to the knights and men-at-arms who stand guard against marauders from within the Massif Orcal.

History of Bretonnia from -1000 to 977

By Ryan Wileman

-1000 - -800 I.C.

This period saw the lands that came to be known as Bretonnia inhabited by humans for the first time. Bands of hunter-gatherers gradually migrated over the Grey Mountains from the lands now known as the Empire. These kinbands were very primitive, and there was no uniformity of 'culture' as such. Clothing consisted of crude furs and weapons were stone and wood - essential in the constant fight for survival against the nomadic tribes of orcs and goblins that had already settled in the lands. The insular Wood Elves watched the encroaching humans with curiosity and some concern - whilst they were easily chased from the forest at present, they realised that the expansion and development of these men would bring fresh threats to them in time.

Collectively the people who moved into the land are now called the Bretonni, although the name was not yet used by the folk themselves. Their religion was too primitive to be compared directly with those of today, although worship of the Earth Mother is evident from some cave paintings that remain. As such the Bretonni followed an early incarnation of the Old Faith, trusting to nature and animistic spirits for survival and well-being. Wise men and women were early 'druids' - rare figures of mystery and power.

In addition to the migration from the east, there was limited migration north from the peninsula to the south. These people may have been forced north by the depredations of the skaven - the ratmen were beginning to encroach on the lands now known as Estalia, scouring the land for warpstone with little success.
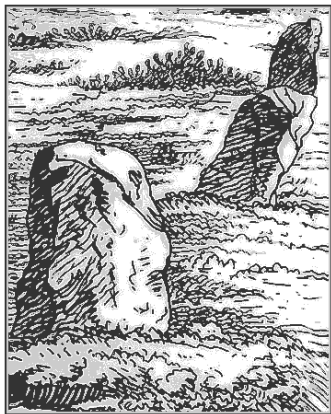
Today, almost nothing is known of the earliest settlers of Bretonnia. The Dwarfs of the Grey Mountains have some records deep in their holds as do the Wood Elves of the Loren Forest, but neither has seen fit to tell the men of the land of their ancestors. Some druidic legends may refer to the people of this time, but these tales are veiled in allegory and symbolism. Examples of rock art has been found, most notably in the caves of the Pale Sisters and the Massif Orcal, and some standing stones may originate from this period. Most interesting is the recent find in a desolate part of Artenois - six stones stand around a deep lake in a grove of the forest. At the north edge of the lake is a cromlech, and painted on the interior walls is what seems to be a representation of a woman with broad hips. She is clutching two small humanoid figures, while dead bison, aurochs and fish lie at her feet.

-800 - 0 I.C.

This period saw the first true tribes begin to emerge in Bretonnia, with nomadic hunter-gatherers settling and establishing agriculture on a small scale. Kin-bands fused together around fertile areas such as the river valleys of the Grismarie, Sannez and Morceaux, and along the coastlines, and with settlement came stable heirarchies and craft specialisation. External threats from orcs and goblins encouraged banding together yet further, but with larger groups of people defence became easier, and the population grew accordingly. With agriculture came domestication of animals - horses (possibly stolen from the Wood Elves), pigs and cattle were raised for food and labour. Metalworking began, possibly with the dwarf influence.

Dependence on the land for subsistence lead to the further reliance on the Old Faith, and it is at this point the true druids became more important amongst the Bretonni. Although some worship of Taal, Rhya and Ulric was apparent in the north, the role of the druids became dominant. They formed an important class within society - not just as religious leaders, but also as judges and teachers. Although affiliated with the tribes of the land, they were bound by no chieftain and they came and went as they pleased, establishing an aura of power and mystery around themselves.

The expansion and settlement of the tribes did not go unnoticed by the Wood Elves of Loren, who began to perceive the potential threat of human civilisation to their kingdom. They made tentative contact with the Bretonni through the druids, frightening them to stay clear of the forest, and to leave the trees alone. The druids did not comprehend fully the nature of the Wood Elves, but through surreptitious insinuation the elves succeeded in imparting to the druids the means to increase their own power.

Towards the later centuries of this period the druid's power was at it's height. Through the influence of the Wood Elves they realised that if the tribes were to advance and grow in numbers they would no longer fear and revere nature, but would begin to conquer it. The druids acted to suppress advancement and alliance between tribes, using the awe in which they were held to maintain the status quo.

A distinct culture within the Bretonni began to emerge during this period, and existing artefacts show a distinctive style which has some parallels with that of present day Albion. Metal was worked with swirling elegant designs, and heavily stylised animals are apparent. Warfare was conducted from horseback and on foot, with some use of primitive wooden chariots. The men would paint themselves with dyes such as woad, in imitation of the fearsome Wood Elf warriors that were occasionally glimpsed by terrified Bretonni.

A famous relic of this period is kept in the royal palace in Oisillon - the incorrectly-termed 'Helm of Le Breton'. This horned helmet predates Gilles Le Breton by at least 1200 years. It is a beautiful artefact, worked in gold and bronze with the characteristic swirling patterns of the Bretonni tribes of the period.

Another famous artefact from this period is the 'Marguilles Cauldron'. This impressive iron pot was

found in a lake near to the town that bears it's name - cauldrons are known to have had symbolic significance to the Bretonni. The front of the cauldron bears the image of a woman's face - even the stylised representation conveys beautiful and fearsome aspects of her character. Scholars have identified her with the Lady, whose worship is generally taken to have spread throughout the Bretonni during this period. The celebrated and patriotic Imperial scholar Galirus of Nuln stated that the Lady was the 'anthropomorphic representation of a primitive water spirit, akin to those feared by superstitious Kislevites'.

Legendary figures

Therouix - several songs recount the adventures of this doomed hero, who fought against many legendary monsters in the Grey Mountains. He met his death at the hands of his fellow tribesmen, who did not recognise upon his return to his home 10 years since departing.

Merhuil - a mysterious druid who is said to have helped and terrified the mightiest warriors in equal measure. Myths tell that he had great power, and knew of things before they occurred.

Gringda - a witch who lived alone in the forests around what is now Guisoreux. The stories tell that she had dealings with daemons and was the sister of Merhuil.

0 - 400 I.C.

The beginning of Sigmar's Empire heralded a period of disruption and struggle for the people of the land. Sigmar's wars with the goblinoids forced many of the routed out of the lands of the Empire, many of which found their way across the Grey Mountains. This triggered many battles and raids on the farms of the Bretonni, casting into disarray the settled lifestyle which many now enjoyed.

In 94 I.C., Imperial records state that the Emperor of the day sent a representative to the people of Bretonnia to open trade links and forge an alliance against the goblinoids. However, this was clearly doomed to failure - the Bretonni did not speak with one voice, and the petty kings that came into contact with the Imperial party would not have trusted the strangers.

During the same century humans discovered and traversed the Nuvolone Pass, the route through the Vaults from Tilea. This may not have been the first time that humans travelled through the mountains, but it heralded the opening of relations with the southern Old World. The lands of Tilea and Estalia had for centuries been more advanced than those in the north, and many settlers brought cultural and societal influence with them. For at least five centuries, they migrated into southern Bretonnia - some were fleeing the depredations of Arabian pirates, undead raiders and the skaven whilst others moved into the fertile valleys for economic reasons. Trade relations were established with the Bretonni tribes, which lead to the founding of Brionne and Quenelles on the ancient elven ruins that form their foundations.

Despite the increasing conflicts with the goblinoids, as well as the establishment of trading colonies on the south, this period saw some of the small settlements grow into towns, including Guisoreux and Couronne. As predicted by the Wood Elves, the influence of the Old Faith waned, and the people began to adopt the newer gods as they held more relevance to their existence. The influence from the southern Old World brought new gods, in the form of Morr, Verena, Shallya, Myrmidia and Ranald. The escalation of warfare favoured renewed worship of the gods of war, with Ulric's influence in the north and Myrmidia in the south. Particularly noteworthy is the influence of Shallya - at some point during the 2nd century, a miracle occurred in Couronne. The healing waters were discovered, and the people of the town began to make offerings to the goddess. The news spread during the subsequent years to the south, and pilgrims began to flock to the temple which was established there.

Around the year 100, there are records of raids on the north coast by fleets of ghostly ships. Bleached skeletons stalked the lands commanded by sinister figures swathed in bandages. The events are recalled in the legend of Vitran, in which the eponymous hero sees his entire village slaughtered or taken prisoner by the undead. After many adventures, he boards one of the shadowy vessels and attacks the commander of the fleet, the Tomb Lord Settra, with a magical spear. He wounds Settra and makes good his escape with his family. The legend ends tragically, as his wife and children are borne away by the waves in the attempt to reach the shore.

The declining influence of the druids was not entirely a consequence of man's increasing confidence in the face of nature. The leaders of the Bretonni resented the power of the druids, and their power in society was slowly decreased. The kings and chieftains relied increasingly on their retinue for advice - a band of trusted warriors and advisors who formed a powerful protection against pretenders to his position.

Most significantly in this period, worship of the Lady of the Lake reached its height. She became an important part of the pantheon of the pre-unification Bretonni, representing the homelands and taking elements of other deities, especially those with declining influence such as Rhya. The Lady became a common rallying point around which the Bretonni could gather against the orcs and goblins that lived in the forests and mountains.

Culturally, this was a rich period of history for the future Bretonnia. Many songs and tales have passed down through the ages, telling of the bravery of the people in their conflicts with the orcs. In the surviving stories, the heroes are typically leaders and warriors first

and foremost. They are frequently pious worshippers of the gods, especially the Lady.

The Bretonni became more outward-looking, as contact with the Empire and the southern states increased. This was not always friendly - the Wasteland saw numerous skirmishes between the fledgling Empire and the peoples of northern Bretonnia. However, trade between the Empire and the Bretonni flourished - hampered only by the lack of unity amongst the latter.

Famous figures

This period was one in which the Bretonni had many figures of immense significance, revered for their deeds and admirable traits. Many of these and others from subsequent pre-Le Breton centuries were later adopted by the various cults within unified Bretonnia as saints, particularly as the religious hierarchies realised the importance of these sacred human agents to the people of Bretonnia. History books and epics were scrutinised for relevant figures who could be deemed as acting for the gods, and consequently allow each religion to maintain and often enlarge their sphere of influence. Some of these figures were probably acting under the divine will of one of the gods, and others may not have been - the motives for subsequent canonisation vary from pious admiration to cynical politicking.

Sonnus - king and war leader of the Bretonni tribes of the west coast. He is remembered for his bravery in repelling the depredations of Settra.

Franais - an early named priestess of Taal, favoured and respected by the people until she denounced the Lady. She is said to have disappeared the same night that she made her famous 'Prophecy of Franais' - now immortalised in the songs of minstrels.

Vitran - see above.

400 - 977 I.C

The centuries preceding the unification of Bretonnia, saw the establishment of more rigid social classes and the feudal system that survives to this day. The disparate tribal groups were now geographically allied leagues, which roughly correspond to the regions that exist to this day. The leader of each league resided in the largest towns of the region, which had now become major centres of trade and government with formidable stone fortifications. During the 6th 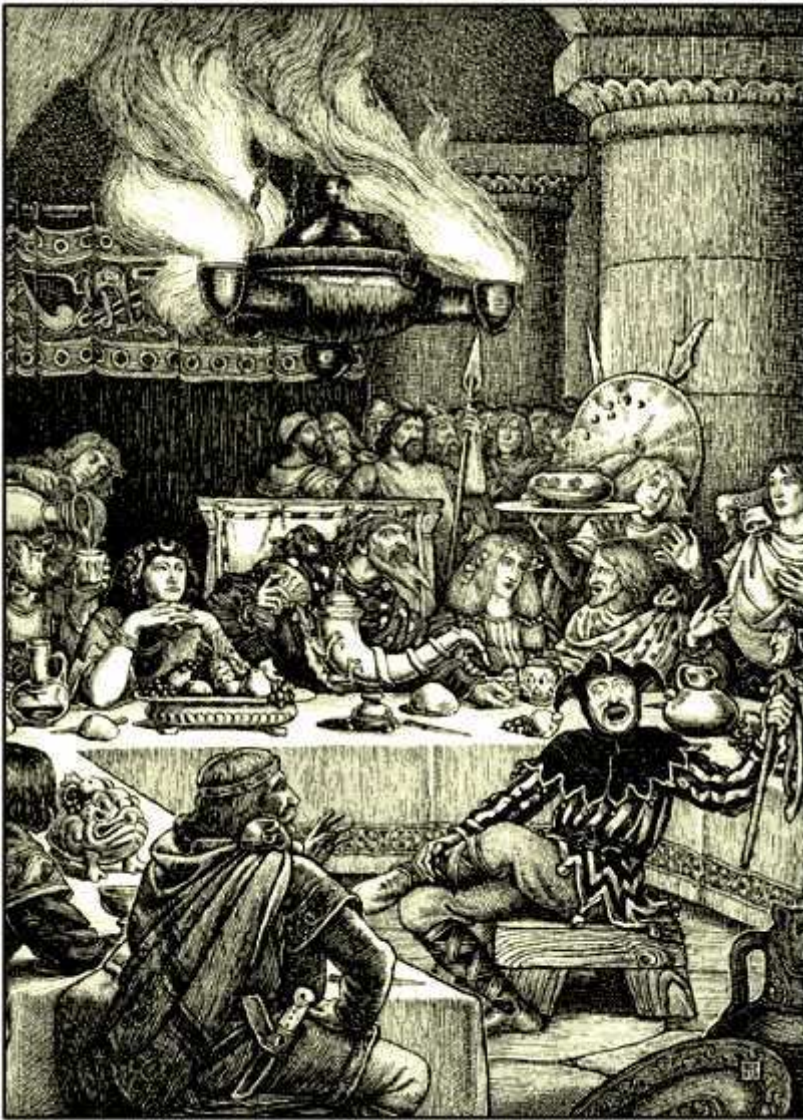century the major cities of Bretonnia became truly established by formal declaration of the ruling parties. The various regions became kleptocracies - 'kings' extracted additional tribute from the rural peasantry to maintain permanent class of warriors and nobility, that had evolved from the tribal retinues of the past. The former have latterly been termed 'knights', and there is some evidence to suggest that the warriors adopted a code of honour, which by the time of Gilles Le Breton had become the code of chivalry. This code was centred around the Lady - who may have been adopted by the 'knights' as a patron at this time. She was assigned new traits of virtue and chastity - characteristics that suited the purposes of the new warrior class.

Artisans and crafts developed considerably, and a merchant class became well-established. This in turn opened up more trade with the Empire, and some cultural influence can be seen in the armour and weaponry surviving from the period. Contact with the lands of Tilea and Estalia became more fraught, as the knights and retinues of kings began to resist the uneven flow of revenue from the south into the city states of the southern Old World.

Orcs were still a major problem for the Bretonni. Even the fortified towns were frequently besieged by hordes of goblinoids. In 577, a large host swept from the Massif Orcal and besieged a number of towns and laid waste many villages. The warlords of the orcs demanded tribute from the Bretonni, but to no avail. The Bretonni did not give in however, and the goblinoid hordes fell to infighting and eventual dissolution as is usually the case. This episode is fondly remembered by the Bretonnians as an example of the resolve and bravery of their ancestors.

contrast, the worship of the Old Faith dwindled along with deforestation and the establishment of feudalism. It is now worshipped only amongst the simpler rural folk, while the more modern gods take precedence.

The Wood Elves occasionally communicated with the fledgling kingdoms of the Bretonni, but maintained their isolation and mystery. However, the rise in power and influence of the 'knights' disturbed the delicate balance of unspoken agreement between the two parties, and from 770-820 I.C. there were numerous skirmishes on the borders of the Loren Forest, as the local Bretonni warlords attempted to expand their lands. Inevitably these were unsuccessful, but relations were soured with the Wood Elves as the latter decided that the humans were still too immature race to be treated as equals.

Conflict also began to occur more frequently amongst the regions. The first half of the 10th century saw many clashes between L'Anguille and Moussillon, as well as between Parravon and Guisoreux. Although allegiances swapped and changed frequently, no king was able to make much of a dent in the territories of the others, and the constant threat of orc attack kept the various groups occupied on other things.

At some point in the 10th century I.C. Gilles Le Breton emerges, as celebrated in 'Le chanson de Gilles'. He was a knight in the retinue of a powerful king - the 'King' of Gisoreux. Gilles excelled at commanding armies against the orcs.

Historical figures

'King' Ysengrain - the leader that was foremost in his stalwart resistance of Orcish demands for tribute.'Ysengrain's Proclamation' is still part of the pronouncement by the King of Bretonnia in an annual ceremony to commemorate the final 'defeat' of the goblinoids by Gilles Le Breton.

Delovic - see above

D'Arginan - a ship's captain known for his pioneering use of ancient naval techniques from the southern Old World to combat Norse attacks.

'King' Guilombe - the 'joyous' king. A figure of fun and humour in many Bretonnian stories, Guilombe was a notorious drunk and foolish leader. He is a popular character in some Bretonnian plays and children's entertainment. Although foolish, his ridiculous flights of reason occasionally have some perverted logic to them.

From 632, the Norse begin to raid the northern coasts of the land, destroying the small ports and settling along the shores. Although they were feared and despised by the Bretonni, they gradually became integrated into Bretonnian society. They brought their interpretations of religion with them, and the noble families of Armorique and L'Anguille have some Norscan ancestry.

Although modern Bretonnians are largely ignorant of the fact, there was an attempt to unite the people of the land over 300 years prior to the coming of Gilles Le Breton. Delovic was the king of the Bretonnian tribes in Parravon, and records show that he called a conclave of the other kings in 650. He told them that the Bretonni needed to learn from the men of the Empire to the east, and join together for the benefit of all. It is not known how the other kings reacted - Delovic was assassinated by one of his own 'knights' shortly afterwards. Bretonnian historians now say that this was because he was attempting to unify the tribes with the aid of orcish forces, which he commanded through half-orc allies.

The town of Couronne grew considerably during this period, through trade with other nations and the influx of pilgrims to temple of Shallya. Soon it was the largest settlement in the land, and the head of the cult became a figure of considerable importance in the region. In

Rough Justice?

Mob Law in Archaic Bretonnia
By Lord Bain

In most civilised areas of Bretonnia - if any area of that corrupt nation can be called 'civilised' - the barbaric practice of 'Man-Caging' died out centuries ago. In the most backward regions however, it still goes on, unchecked and unchallenged…

It had been half-score sunrises since the last group of travellers had passed by and given Pierre a sip from their cow-hide canteens. Now a flock of ravens was circling overhead and Pierre knew that he would not last much longer. If he could just hold out for another week his sentence would be complete and he would be free. Oh, why did he do it? He should've known better than to take that loaf of bread, but he had been so hungry… He realised now that back then he didn't know what true hunger was. Pierre knew now alright, locked night and day in a road-side cage so small he could neither stand nor sit comfortably and was forced into a perpetual crouching position. He hadn't tasted food for nearly a week, and he was so weak now that he felt even if someone were to come he might not be able to muster the strength to beg for scraps of rancid meat.

But then, in the distance he saw a cloud of brown dust being thrown into the air farther along the narrow dirt road. As it got closer Pierre saw that is was a group of four travellers riding horses and cantering along in the mid-afternoon heat. As they came within earshot he hauled himself up to as near a standing position as he could manage and began to shout.

"Good Sirs! Good Sirs! I beg of you! Spare a splash of water for a wretch like me! Good Sirs! I beg of you!"

As the horsemen approached they slowed to a trot and passed him at a walking pace.
"Sirs…? Please…"
"Please… Water…"
The leading horseman removed a canteen from his saddlebag and plucked out the cork with an audible 'pop'. Slowly he raised the neck of the bottle to his lips and took a long hard swig.
"Please…?"
The horseman took another mouthful but this time held the cool fluid in his mouth and sloshed it around between his teeth. Turning in his saddle to look down on the filthy creature locked into the cage hanging from a road-side tree, he spat out the liquid in a fountain of yellow water mixed with saliva and mucus. The rancid plume hit Pierre full in the face, soaking his once passable shirt, and the riders laughed heartily as they spurred their steeds and galloped off into the distance.
The prisoner felt himself moved to tears, but his eyes were too dry and no tears came as he began to suck the vile liquid from his clothing. He knew he was done for…

The archaic practice of 'Man-Caging'

In the back-water villages of Bretonnia, the rounds of visiting magistrates are few and far between, and very few settlements can afford to employ one of their own. Out in these barren regions justice invariably means rough justice at the hands of the locals who look after their own interests and those of their friends whenever any small-minded accusations of barbarism and cruelty are made. The construction of a purpose-built gaol is an expensive affair and guards or gaolers don't come cheap either. The use of the practice known as 'Man-Caging' is believed to have started in the village of Sauleville near to the Wood Elven realm of Athel-Loren. Petty theft was rife in Sauleville and internment in the village stocks was starting to lose its value as a deterrent. The wealthiest farmer in the village was expected to keep order and so he went to visit the old priest of Verena who lived on the hill and asked him for advice. The old priest looked around her cottage and his eyes fixed upon a bird cage which hung in the corner of the room, he had an idea…

'Man-Cages' are often found hung from posts at busy road junctions near a settlement. They take the form of large iron cages constructed from bands of metal and hung from tree branches where available or from wooden stakes driven far into ground at a slight angle. They are generally about a foot and a half wide by four feet high, which means that the unfortunate inside is unable to sit or stand but has to slump against one side. The heavy cage doors are sealed shut with padlocks or clasps and miscreants are trapped inside until the local villagers decide to let them out. 'Man-Caging' is used as a punishment for everything from theft to adultery and the length of punishment can vary greatly from crime to crime, region to region, or on the collective mood of the armed mob on any given day. The figures given in the table below are an indicator only and can often be much more severe (though when dealing with angry Bretonnian peasantry they will very rarely be less !). It is not unknown for prisoners to be left 'Man-Caged' « until

such time as another crime is committed which is considered more befitting of judicial assessment ». Those who are dealt this sentence very rarely have the opportunity to leave the man-cage, let alone re-offend.

Crime	And Punishment
Minor Public Blasphemy	6 days in a 'Man-Cage'
Pub Brawling	2 weeks in a 'Man-Cage'
Theft of a Bread Roll	5 weeks in a 'Man-Cage'
Theft of a Goat	7 weeks in a 'Man-Cage'
Arson of a Public Building	9 weeks in a 'Man-Cage'
Murder	Indefinite 'Man-Caging'

'Man-Caged' prisoners rely on the charity of travellers and passers-by for food and water. Often this is given not so much out of good-will, but as a sadistic act by locals who would rather see the criminal suffer in a state of near-death than die prematurely. If the accused has family in the area then they will no doubt bring him supplies, but many are fearful to do so in case the other villagers feel they are being too soft on the errant relation. Several clerics of Shallya tour the areas giving humane support to the prisoners in the form of food, water and blessings, but even they know better than to preach too fervently against the practice, whatever their own opinions on the cruelty of the punishment might be. The survival of captives rests on their sentence being completed before dehydration and starvation take their inevitable toll. This is not always a guarantee, as villagers occasionally 'forget' when it's time to let someone out!

The backwoods regions of Bretonnia are some of the few remaining areas of the Old World where Jean '*la justice*' Jonson, little-known Saint of Verena is openly venerated, generally in his local aspect as the 'Patron Saint of Man-Caging'. Not a lot is known about this mysterious character from Bretonnia's past, but it is believed in some areas that Jean '*la justice*' Jonson was Sauleville's resident Priest of Verena and the original brain behind 'Man-Caging'. Runes and symbols of Verena are often inscribed onto the 'Man-Cage' and it is not unknown for a priest of Verena to make tours of towns and villages blessing all the 'Man-Cages' *en route* and calling upon their god to make them secure.

Coming across a 'Man-Cage'

The PCs might come across a 'Man-Cage' at any road junction close to a town or village and more than four or five days ride from one of the great walled towns.

As you approach a cross-roads ahead, you see a strange construction hanging from a tree and swinging slowly in the breeze. The large and gnarled oak stretches up into the sky but a sturdy looking branch extends out at a ninety degree angle towards the dirt track. From the branch a thick chain descends from a clamp to a large cylindrical cage of rusty iron bands. Locked within, a bundle of filthy rags peers out at you imploringly…

About 90% of all villages in archaic areas of Bretonnia have at least one 'Man-Cage' and larger settlements can have multiple cages (D3+1) hung in a group. There is a base 60% chance that any cage is occupied. You may modify this figure up or down depending on the region or simply rule that it is or isn't occupied as the adventure requires. If you want a truly random 'Man-Cage', you can generate the occupant by rolling on the chart below :

D100 Roll	Occupant
1 – 10	Skeletal remains
11-16	Maggot-ridden corpse
17 – 19	Elf
20 – 22	Dwarf
23 – 25	Halfling
26 – 100	Human

If the poor wretch in the cage is still alive, he will beg for food, water or to be released. If the PCs know anything about local customs, they will know better than to help anyone sentenced to 'Man-Caging' to escape, unless they have a very good reason…

Breaking open a 'Man-Cage'

Should the PCs want to free someone from a 'Man-Cage', you can use the figures below to calculate how difficult it will be :

Toughness	D3 +3
Damage	D8 +4
Lock Rating	(D4 +1) x 10%

After a length of time in a 'Man-Cage', a person will be reduced to a grovelling wreck, weak from malnutrition and dehydration and often broken in spirit. If you need a profile for a freed prisoner, you can use the one below as a basis :

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
2	10	10	1	1	2	15	1	14	14	14	14	14	19

Don't forget that anyone freed from a 'Man-Cage' will be unarmed and dressed only in rags.

Adventure Hooks

Help me kinsman!

This Adventure Hook only applies to adventuring parties containing a dwarf PC. As they approach a 'Man-Cage' the group realises that the occupant who at first glance appears to be a man, is in point of fact a dwarf. As they get close to the cage the prisoner singles out the dwarf PC and cries out to him. He will call on his fellow stunty and claim that it is a kinsman's duty to aid any dwarf that finds himself unjustly trapped like this. The 'dwarf', however, is actually a level one Illusionist who was caught using '*Cloak Activity*' to steal from a local village. He decided to assume the '*Illusionary Appearance*' of a dwarf in the hope of appealing to the dwarf's sense of loyalty to his race. He managed to use a handful of clay-rich earth from the ground below his 'Man-Cage' to fashion a rough humanoid face mask to

carry out the necessary enchantment. The remains of this mask may be noticed below if a close search is carried out. If the PCs free him, he will be so scared of the PC's reaction to the truth that he will decide to try and flee as soon as he can. Whilst vigorously shaking the dwarf's hand he will begin to mutter strange words and before they know it he will have cast *Produce Small Creature* to create a snake and have it crawl up the dwarf's arm and under his clothing. Whilst the PCs try to calm the madly thrashing dwarf and remove the snake from his shirt, the Illusionist will run off down the road as fast as possible. Will he escape? If not, what will the PCs do when they recapture him and he turns back into a human?

Help me, I'll do… anything!

As above, but in the hope of appealing to a party of impoverished adventurers, the Illusionist takes the form of an alluring and scantily-clad human female (or male depending on the majority orientation of the party)… She (he) will get as close as she (he) can before releasing the summoned snake into the lead PC's clothing. Then, as above, she (he) will make a run for it. If she (he) fails to get, the PCs might have a few questions for a scared and panicked girl, and even more for the dishevelled and dirty young magician she soon turns back into !

Ghosts of the past !

Near to the site of an old abandoned village, at a cross-roads where three dirt lanes meet, the PCs find a bleached skeleton crumbling at the bottom of an old 'Man-Cage'. As the PCs approach, the ghost of the long-dead occupant appears in the lane ahead of them:

"Heeelp me… laaaay my soul to ressssst… pleeeaaaase… Heeeeeelp meeeee…"

The ghost of Christophe Deloppe, con-man and wrongfully convicted murderer, is cursed to walk the earth forever until its bones are laid to rest. It cannot go further than two and a half miles away from its remains, but the PCs will not know this… All the time that the PCs remain within that distance, the ghost will haunt them, spooking their horses, blowing out their camp fire and keeping them awake with late-night howling. It will beg them to lay Deloppe's bones to rest, which is the only way to allow it to move on the next plane of existence. Once the bones have been buried, the ghost will thank the PCs and fade away into nothing. The ghost of this murderer, though, will not rest so easily, and once the bones have been buried the ghost's haunting will be transferred onto the last character to touch his remains. The ghost will make itself invisible to anyone but the PC he is haunting. Christophe's ghost will follow the PC around wherever he goes from now on, begging that the PC prove his innocence. He won't leave the player alone until he returns to the village and, guided by the ghost, starts to ask questions about the corpse in the 'Man-Cage'. Christophe was infact framed by an angry farmer he conned out of 100 Francs ; the farmer had borrowed that money from his neighbour who demanded it back. To fix all his problems, the farmer killed the moneylender and set it up to look like Christophe did it. Only if the PCs can expose this retributive injustice will the ghost depart and move on to the next world.

The Wrath of Verena…

In a 'Man-Cage' the PCs find a man who offers them 100 Francs to release him. He assures them that "this whole thing was just a big misunderstanding" and that if they free him he can lead them to a buried cache of gold he hid just before he got cornered by the angry heathen locals. He is in fact (and quite unusually) being completely truthful. If the PCs reject his offer and leave him where he is then the encounter goes no further. If they decide to release him, however, they're in for a bit of trouble. The last Cleric of Verena to pass by placed a guardian spell on the 'Man-Cage' which will summon a "Causidicus Arbitras", if the cage is broken or the locks smashed or picked. The occupant of the 'Man-Cage' will count as the Summoner and so the Servant's first act will be to skewer him with his sword. After this, it attack the PCs who attempted to defy its master's laws and will fight until banished, destroyed or magically restrained long enough for the characters to leg it…

~CAUSIDICUS ARBITRAS~

(Lesser Demonic Servant of Solkan)
PHYSIQUE: Humanoid
ALIGNMENT: Lawful
PSYCHOLOGICAL TRAITS: Causes fear in other creatures and is therefore also immune to fear.
SPECIAL RULES: Subject to 'instability'.

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
4	60	0	4	3	5	60	3	89	89	89	89	89	10

Causidicus Arbitras takes the form of a powerfully muscular humanoid swathed from head to toe in perfectly white robes. A large white cloth hood covers its head and hides its face in shadow, and all that can be seen are two burning white dots for eyes. It is armed with one huge, double-handed, double-edged magical sword, which glows with incandescent light. When summoned, a thick white mist rapidly gathers out of which the demon emerges swinging its blade in lightning fast arcs of death...

Experiencing 'Mob Law'

PCs caught breaking the law in the more wild regions of the corrupt kingdom of Bretonnia can at least thank whatever gods they worship that they haven't been caught within the always harsh and the often lethal legal system of the more densely populated areas. Instead, they must contend with the rough justice meted out by the yokels and bumpkins of the superstitious countryside. The heathen masses have a tendency to be inconsistent in their punishments which can vary along with not only the crime, but also with the mob's mood and other unpredictable factors.

As soon as a character is accused of a crime whilst in the vicinity of a village in rural Bretonnia, a mob will gather and will come after the defendant with burning torches and cudgels aplenty. At this point skipping town or resisting 'the mob' becomes a very tempting option, but if this goes awry it will count very badly towards the

character later. The procedures of 'rough justice' are pretty standard throughout the kingdom. 'The mob' will drag the accused out into the centre of the settlement where they will be forced to the ground whilst the villagers decide what to do. Any wronged parties, along with any witnesses will then shout out demands for the accused to be punished. The accused then gets the chance to make shouted pleas in their defence for a few minutes before the shouting of the rabble drowns out their voice.

As one possible sentence, 'Man-Caging' your PCs is a very harsh thing to do as a GM. I would suggest letting your players see an NPC get 'Man-Caged' and threaten them with it as an incentive not to break the law! If they do cross the line, don't feel too bad about imposing it on them. The punishments for minor crimes are rarely lethal so why not give one of your PCs the chance to add a spell in a 'Man-Cage' to their life story? Of course, with a group of PCs, what is there to stop the other players from busting their friend out of the mini-prison? Naturally, the possibility of indefinite incagement might be enough to put them off. If they do decide to go ahead with a miniature 'Great Escape', then good for them, but they'd better be ready to leave town as fast as they can. Angry villagers have been known to hire bounty hunters to track down 'Cage-Breakers'…

Guilty or innocent : How rules 'the mob'?

To represent a 'mob trial' in WFRP, a character is allowed to make a single Fel test modified according to the chart below. A success indicates that the character has been released by the mob, a failure indicates that 'the mob' has ruled against the defendant.

	Modifier
Accused has committed previous crimes in the area:	-10 per crime
Accused uses 'Law' skill	-10
Accused uses 'Blather' skill	+10
Accused uses 'Etiquette' skill	+5
Social Class of accused (see Apoc Now pg21) A/B/C/D	+20/+10/-10/-20
Social Class of accuser / victim (see Apoc Now pg21) A/B/C/D	-20/-10/+10/+20
Evidence against- Confession: Caught in the act: Witnesses: Circumstantial Evidence: Resisted 'the mob':	-40 -40 -15 -5 -20
Accused lives locally	+20
Accused speaks Old Worlder with anything other than a Bretonnian accent	-20
Accused is not human	-20
Accused is a vegetarian	-10
Role-Playing	-30 to +30

Calculation of Punishment

To find out what punishment 'the mob' feels is appropriate, consult the chart below and pick the crime description which is closest to the crime the character is accused of and modify the punishment's severity as you see fit.

More serious crimes (such as *Worship of Chaotic Gods*, *Practice of Necromancy*, or *Practice of Demonology*, etc) will, of course, be punished by public execution/burning!

Crime	Duration of time locked with the village 'Man-Cage'
Minor Blasphemy	1D10 days
Rioting (street brawling, etc)	D3 weeks
Petty Theft	D6 +2 weeks
Blasphemy	D6 +2 weeks
Assault	D8 +2 weeks
Serious Theft (including debt)	D10 +2 weeks
Rape	D10 +2 weeks
Grave Robbing	D12 +2 weeks
Arson	D12 +2 weeks
Desecration of holy Temple or Shrine	D12 +4 weeks (plus eyes cut out)
Murder	Indefinite
Heresy	Indefinite
Freeing a 'Man-Caged' prisoner	Indefinite

Getting Released

On the day on which the punishment is due to end, there is invariably one very repentant ex-con awaiting release and eager to be free (or else a somewhat less talkative corpse). The problem, however, is that once 'the mob' has calmed down, they often forget who is in the 'Man-Cage', exactly why they are there, or when they are due to be released. There is generally only one set of keys and it is not unheard of for these to be 'misplaced'. On the final day of the punishment, there is a base 50% chance of someone from the village remembering to come and to let the character out. The next day this increases to 60%, the next day 70%, and so on until someone remembers. If the character has friends within the settlement, they will do their best to lobby for their release and will each increase the chance by 5% each. Note that reminding the locals won't automatically get your friend free, as the key still has to be found…

Being 'Man-Caged'

Being locked within a cage day and night, day in – day out, come rain or shine, with very little food or water will have a serious affect on a character's physical condition. Firstly, a character's WS, BS, Dex, Ld, Int, Cl and WP will fall by 10 points and his M, S, T, and I will drop by 1 point for each full or part week that he is encaged, down to a minimum of 10/1. This represents the overall affects of being caged, (like physical weakness, loss of motive skills, and sapped Will Power, etc) but not its most lethal affects. Normally if a character is unable to get access to food and water he will die within a week or so. In a road-side 'Man-Cage' however, there should be at least one traveller a day who is willing to stop and give a mouthful of water and a crusty piece of bread to a

starving prisoner. On a day-to-day basis, then, a 'Man-Caged' prisoner should get enough food to survive ; but if, over a number of days, the prisoner fails to beg adequate food from passers by his condition will start to deteriorate. To calculate if a character has blagged sufficient rations in any given week, you should make one test against his Fellowship (+10 for possession of the skill: *Begging*). If the test is passed; the character has managed to scrape together enough sustenance to last another week, if the test is failed; the character looses a wound. If the character's wound count reaches zero, they're dead!

This means that an average human (W=7, Fel=29) will loose one wound a week (in addition to losing 10 or 1 points from most other characteristics) if he rolls 30 or more on a D100. The average human will loose one of his seven wounds a week, 7.1 weeks out of 10. This (if my math is correct) means that the average human will die after about ten weeks in a 'Man-Cage'. This means that only the average length of the worst specified punishment (D12 +4 weeks for "Desecration of holy Temple or Shrine") is likely to kill. Of course, due to the highly fickle nature of how the terms of punishment are created by 'mob law', characters may be slowly starved to death for much lesser crimes. "Petty Theft", for example, carries a maximum penalty of eight weeks in a 'Man-Cage', which could kill a character who only managed to succeed on one of his eight 'Fel' rolls! Most 'Man-Cage' punishments are non-lethal ; however, if criminals do die, then 'the mob' that put them there will not be shedding too many tears!

On a psychological note, being 'Man-Caged' rarely does very much for a character's mental state. To represent this in the game, a character will gain one Insanity Point for each full or part week he spends in a 'Man-Cage'. If these bring his total to the point where a Disorder is obtained, you can either pick one, roll for one on the chart on page 83 of the WFRP rulebook or use the following 'Man-Cage' specific list.

D100 Roll	Disorder
1 – 10	Claustrophobia
11 – 20	Catatonia
21 – 30	Dementia
31 – 40	Gluttony
41 – 60 (plus D10):	Hatred:
1 – 5	Of the villagers who put him in the 'Man-Cage'
6 – 7	Of all characters of 'Lawful' alignment
8 – 9	Of all characters who worship or follow Solkan
10	Of everyone…
61 – 70	Introversion
71 – 80 (plus D6):	Phobia:
1	Of the villagers who put him in the 'Man-Cage'
2	Of all characters of 'Lawful' alignment
3	Of all characters who worship or follow Solkan
4	Of cages of any kind
5	Of representatives of the law
6	Of large crowds or mobs
81 – 100	Minor Disorder

If a PC gets 'Man-Caged' you may wish to simply skip the period as time lost and tell you players something along the lines of "You spend seven weeks locked in a 'Man-Cage'… and then you're free to go" – with a few penalties, of course. Alternatively, you may wish to add a few random events to the time to give you something to role-play out with the PC. For each week or part week that goes by, roll on the chart next page.

D100 Roll	Random Event
1 – 4	Nothing unusual this week!
5 – 8	A group of local youths stop to throw stones at the 'Man-Caged' character and cause him to suffer an additional wound.
9 – 12	Nothing unusual this week!
13 – 16	A mysterious brown robed stranger (a chaos cultist) passes by and will smash the lock on the cage if the prisoner passes a Fel test.
17 – 20	Nothing unusual this week!
21 – 24	It rains all week and the character suffers an additional –10 to WP through depression.
25 – 28	Nothing unusual this week!
29 – 32	A kindly priestess of Shallya stops to see to the prisoner's wounds and heals D3 of them.
33 – 36	Nothing unusual this week!
37 – 40	A Cleric of Solkan stops to examine the 'Man-Cage' and uses his staff to poke the prisoner and cause one wound.
41 – 44	Nothing unusual this week!
45 – 48	The 'Man-Cage' is needed for another still more loathed criminal, the prisoner is set free!
49 – 52	Nothing unusual this week!
53 – 56	The region is hit by a vicious and violent storm with claps of thunder and forks of lightening flashing all around. The character suffers an additional D3 Insanity Points.
57 – 60	Nothing unusual this week!
61 – 64	A sunny pleasant week makes being 'Man-Caged' seem 'not too bad really'. The character gains no Insanity Points this week.
65 – 68	Nothing unusual this week!
69 - 72	The food given by a passing traveller is off and gives the PC an additional wound and awful stomach cramps!
73 – 76	Nothing unusual this week!
77 – 80	The character makes the most of this 'Thinking Time' to reflect on his situation. He 'gets a few things straight in his head' and looses D4 Insanity Points.
81 – 84	Nothing unusual this week!
85 – 88	A band of passing travellers stop to point and laugh at the character, before moving on.
89 – 92	Nothing unusual this week!
93 – 96	GM's choice, pick one of the above!
97– 100	Nothing unusual this week!

Recovering from 'Man-Caging'

Sadly, Insanity Points can only be removed by a really good physician or wizard. However, the physical effects of 'Man-Caging' will heal over time. The percentage characteristics (WS, BS, Dex, Ld, Int, Cl and WP) will recover at a rate of five percent for every day of full rest once freed. The non-percentage characteristics (M, S, T, W, and I) will recover at a rate of one point for every two days of rest once released.

The dilapidated city of Quenelles, close to the Loren Forest is the only settlement of its size in the whole of the Old World where 'Man-Caging' is still carried out. In the centre of its expensive paved market square stands an old and gnarled oak which has stood there since before the city's oldest residents can remember. Hung with no less than seven individual 'Man-Cages', the cruelly embellished edifice is infamously known to the locals as "L'arbre de Justice". In recent years the ancient tree has become something of a tourist attraction, with the purveyors of rotten foodstuffs which ply their trade in the square around the tree being amongst the few traders in the city to turn a healthy profit. It is a testament to the vindictive cruelty of the city's inhabitants that the rotten food sold to be thrown at the unfortunate prisoners frequently sells for more than the (reasonably) fresh food sold from the carts which line the square around the tree!

Witches in Bretonnia

By Rory Naismith

'I? It is not I who you must fear. My body is but a vessel, a tool. The power which fills me is undying, unconquerable. It lies within me as the seed of future children lies in men and women, and like them it will only grow and become stronger than you can ever imagine. If you kill me, it shall be all the greater and the more vengeful when it wreaks its vengeance. My master awaits your minds and souls beyond the gates of death!'
- from the confession of Guillaumette Maury

The word 'witch' conjures up definite images in the Bretonnian mind. Some hearers – mainly men – like the idea of naked maidens running round and round a fire waving sticks about and screaming in ecstacy. Suspicious, gossipy women see anyone who lives differently as beyond the bounds of respectability, with just a fine line dividing the eccentric from the terrible witch. The nation's aristocrats consider accusations of witchcraft as one more political tool to use against rivals, and as a method of keeping the masses appeased.

Whilst all of these conceptions and more are common, they are based on slightly more than paranoia and distrust. There is a small but very real and very dangerous element of genuine witches who worship the dark powers and possess harrowing supernatural powers. Their unspeakable designs against the very fundaments of Bretonnian society serve to keep fear and hatred of witches alive.

Who are Witches? The majority of people who are accused of witchcraft in Bretonnia are innocent; or, at least, innocent of witchcraft. They have nothing to do with dark magic or evil, and merely find themselves the target of jealousy, fear and hysteria. These are the most common reasons for witch-hunts; the poorly-educated lower classes develop a suspicion of some unfortunate, which spills over into violence at the least provocation. At other times, petty disputes and envy can lead to people being denounced as witches, sometimes openly, sometimes behind closed doors, leading to the slow but insidious spread of rumours that inevitably get embroidered in the telling.

In the close-knit peasant communities of Bretonnia, which are dominated by superstition, this process is all too common. If the victim doesn't notice the wary glances and hushed conversations, the first they hear of any action against them might be a rowdy crowd of neighbours outside their home in the dead of night. Often, not a word about such events ever reaches the authorities. The quietest, most barbaric parts of the land are littered with the unmarked graves of those left slaughtered by the witch-crazed mob.

There are some 'good' witches, however, who do indeed possess magical (or seemingly magical) abilities but are in no way connected with the powers of chaos. They are able to do little more than give locals welcome advice on the finer points of life, brew age-old potions and poultices, and sometimes use low-level magic in aid of others. Some of these individuals worship Ecate, but regard her more as a mother-figure and mistress of magic than as an evil deity; in time, however, they occasionally become tainted and corrupted by Ecate and her husband-son Khaine's true nature, unwittingly turning to evil.

In towns, witchcraft is treated slightly differently. The urban populace of Bretonnia is barely more educated or tolerant than their country cousins, and the constant degradation, poverty and toil of their lives lends itself even more to occasional outbreaks of violence at any possibility of evil magic. Indeed, to some extent the authorities encourage the townspeople's fear of witchcraft so that they direct their energies and worries in that direction rather than towards the local leadership. Witch-hunters receive official sanction to bring a set number of 'sorcerers' to justice; whether the town contains that many genuine witches matters little to the rulers or the witch-hunters. Scholars who look into the witch-hunt phenomenon with a clinical eye believe that it is founded on a combination of genuine fear and outrage at apparently increasing chaos activity in Bretonnia, and a deep frustration and resentment felt by the masses at their hardship and ill-treatment by the rich. The witch-hunts are simply one way of redirecting this pent-up anger, explaining why so many apparently innocent people are branded as witches; they are merely a focus for discontent, seized on the moment.

Witches are not drawn exclusively from the lower orders. Members of the nobility and middle classes sometimes find themselves charged with witchcraft, too, often as a result of political manoeuvrings or simple hatred. It is also, however, true that the wealthier, better-educated elements do seem to find the dark gods and forbidden arts more appealing. Many bright young men who leave to study magic in Altdorf, it is claimed by reactionary elements in society, bring back more than a love of Imperial beer and a few mouldering scrolls.

In the case of those not involved with black magic, enemies bring charges against them by running whispering campaigns, or hiring someone to 'produce' evidence and launch a trial. The aristocracy, like their tenants, take a close interest in witchcraft; trials attract great crowds of well-born spectators, especially when one of their own is up on trial. Though a judicious disapproval is shown to anyone who is even suspected of witchcraft, the nobility, with wizards to advise them and possessing generally superior education, can differentiate between genuine cases of witchcraft and accusations made on less secure grounds for worldly motives. But openly declaring so spoils the excitement and can lead to charges of aiding and abetting witches. Nevertheless, the opinion of the majority can usually be guessed at: those considered to be innocent and the victims of slander are received with laughter and catcalls; those whose accusations are based on more solid evidence meet with vehement cursing, pelted fruit and spitting. In fact, the pampered ruling set of Bretonnia, when faced with a genuine user of evil magic (particularly one drawn from their own ranks), are just as incensed and fearful as the lower orders.

It is rare but not unheard of for Druids and wandering elementalists to be prosecuted as witches by fearful,