



ERONE [J5] "TIRRALA'S HOMESPACE"

Location: Tuselion Hundred, Semethshire,
Kingdom of Kaldor

Holder: Church of Peoni, Pelnala Velira Siwen

Liege: *Secular:* King of Kaldor
Religious: Sulaplyn Brygyne of Kynge

Population: *Village:* 407 people (79 households)
Abbey: 15 priestesses, 61 acolytes,
approx. 65 patients and 40+ guests

Gross Acres: 2960

Land Quality: 1.19

Erone Abbey, built in 335, is held by the female, celibate, Order of the Balm of Joy. Located on the Genin Trail, the main road to Tashal, the nunnery has a reputation for excellence in the healing arts. No wounded or sickly folk are turned away. Erone includes a large temple, a nunnery, a manor house, and an overburdened hospital.

The famous Erone hospital is built upon natural mineral springs long considered therapeutic. The hospital produces a variety of oils, unguents, salves, balms, elixirs and potions, extracted and blended from all manner of ef-

ficacious herbs and fungi. The clerics gather these themselves or acquire them through trade. Sale of medicines brings much-needed silver to the abbey.

The abbey enjoys the patronage of many noble benefactors, including King Miginath, the Baron of Ternua, and the Lady Thilisa of Qualdris. Despite this support, Erone is constantly on the verge of financial collapse. It is in debt to the Qualdris usurer Tommas of Cuke for the funds needed to replace the hospital roof damaged in a storm. [**Kaldor v2, page 58**].

The manor consists of the village, mill, guesthouse and Holy Enclosure. Encircled by a thick hedge, the Holy Enclosure is consecrated as Peonian sacred ground, protected by both religious and secular law. The hedge encloses the Peonian temple, nunnery, hospital and some of the domestic buildings of the demesne farm. Although some consider them separate, the four areas function as one unit.

There are stone and timber buildings within the Holy Enclosure. More expensive, stone is reserved for the most important buildings. Fittingly, the most prominent building is the large, very tall, single storey main temple with its shingled roof. The second most important building in the abbey, the hospital is considerably shorter. Its roof was recently replaced (at considerable expense) after being badly damaged in a storm. There are also four smaller chapels devoted to healing, marriage, private worship and funerals. The remaining two stone buildings are the manor house (which doubles as a guest house for visiting nobles) and the scriptorium / library.

The timber buildings are far more numerous. Cruck-framed with wattle and daub between the timbers, the wooden buildings are whitewashed and have thatched roofs. They range in size from the massive aisled tithe barn to a petit house for the abbess. Built by the local villagers as part of their tithes, they show considerable skill and attention to detail. Of note, many of the buildings inside the Holy Enclosure are round or have rounded ends, a style characteristic of Peonian timber architecture.

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ERONE ABBEY 2

HISTORY

Codominium

The oldest record of the mineral springs date from the time of the Codominium. They describe the site of a great *Taur-Im-Aina*, a Holy Grove or faerie-circle, centred on a hot spring just a few leagues south of the great Sindarin city of *Meyvinel*. Great beech trees ringed this sacred place of worship and meditation. Known as *Anga-Tuia*, it was a place of beauty and tranquil reflection for several millennia.

Jarin and Lythians

The Jarin settled the upper Kald from 1150BT and this region saw the greatest flowering of their culture on Hârn [Kaldor v2, pg 4]. It was during this time that *Anga-Tuia* first became a site of pilgrimage. Devoted to Siem, the hot spring's therapeutic powers were well known to the Jarin of the upper Kald. After the Battle of Sorrows in 683BT, the elves and dwarves withdrew from the region leaving few traces. The local Jarin assimilated waves of Lythian barbarians, passing on their history, traditions and beliefs to these newcomers. This included the reverence and belief in the healing powers of the sacred pool at *Anga-Tuia*. Among the later waves of Lythian invaders were the region's first Peonian missionaries. They spread their religion among the tribes and did what they could to alleviate pain and suffering of the poor.

Lothrim (96 – 120TR)

The site's long tranquillity ended in 113TR when Lothrim's forces captured nearby *Meyvinel*. As a demonstration of his power, Lothrim ordered the sacred grove of *Anga-Tuia* burned to the ground. The sacred pool was polluted with ash and horse dung and all worship of Siem was forbidden. A guard was established and all who attempted to worship at the site were killed without mercy. When Lothrim failed to return from Kiraz in 120TR, his empire collapsed and the watch on *Anga-Tuia* was abandoned. A few devout Siemists returned, but the trees were gone and the site was fouled.

Kingdom of Kephira (128 – 188TR)

By the time the Kingdom of Kephira was founded in 128TR, Peoni and Larani had overtaken Siem and Ilvir as the dominant religions of the region. The old ways were fading into myth and legend. The people living on the east bank of the Kald still passed down tales of the healing powers of the hot spring, though its relationship to Siem faded as the number of Siemists dwindled and slowly the site came to be associated with a new god, Peoni.

Between 145 and 177TR, eastern Hârn enjoyed unusually mild weather. Excellent crop yields and hunting encouraged rapid population growth. It was during this period that much of the forest around what is now present day Erone was cleared for the first time. The deep, fertile soil of the region proved outstanding for agriculture and the population grew quickly. Named for a local headman, the small village of Erone was established on the banks of Lyben Creek.

This period of growth and prosperity came to an end with the Migration Wars (178 – 240TR). The Kath barbarians overran the western half of the kingdom after the battles of Hosat (178TR) and Lareb Hill (187TR). After each defeat, eastern Kephira was swamped with refugees fleeing the barbarians for the relative safety of the east bank of the Kald River. Kaldor was founded in 188TR when Medrik of Serelind annexed the remnants of Kephira, including Erone (by this time a sizeable village).

Founding of the Abbey

Under the House of Tane (188 – 362TR), Kaldor grew and prospered. At the same time, the churches of Larani and Peoni came to dominate the religious climate of Kaldor. The worship of Peoni became very popular among the common folk and wandering mendicants and village priests became ubiquitous throughout the kingdom. Although thoroughly decentralized, the Peonian church did recognize the requirement for some central organization to unify the faithful. The Council of Perna in 293TR created the Peonian Hapalanate and established the current structure of the church [HârnReligion, Peoni, pg. 4].

In 328TR, the church received permission and financial backing from King Aidrik I to build a major temple in Tashal. It was to serve as a hospital and centre for training new priests and priestesses. Even before the Peonian temple was completed, it was awash the needy and sick. Located just across Kald Square from his castle, the King was not amused. After an outbreak of Grey Fever in 333TR, Aidrik I ordered the Peonians to move their hospital outside the city walls.

The Peonians set up a temporary hospital in the village of Erone, just south of Tashal. Already well known for its therapeutic springs, it was close to the capital and located on the Genin Trail for easy access. The king supported this choice and granted the entire manor to the *Order of the Balm of Joy* in 334TR. Construction of the permanent abbey began in 335TR with the support of the king and several major nobles.

The first buildings in Erone were built of timber and included a temple, hospital and a dorter (dormitory) for the priestesses. Over the next couple of years a kitchen and refectory were added. The first stone buildings were

Tirralla's Chapel, followed by a small manor house. The manor house accommodated the two knights the abbey hired to meet their feudal obligations to the king. Over the next few decades, the hedge was planted and many new buildings were added.

The Kaldoric Civil War (362 – 377TR)

Civil war raged back and forth across Kaldor for fifteen years. Erone Abbey did its best to remain neutral and out of the fight, however it was inevitable that it would be drawn into the conflict. In 371TR, supporters of Aidrik II, wounded in an ambush, arrived at the abbey and demanded medical aid from the nuns. The abbey's two knights confronted the large armed party and were slain without mercy. With no other option, the nuns complied. Later that evening, Fierth's raiders arrived. They later claimed that the nuns were giving comfort and aid to the enemy, but what followed was one of the foulest deeds of the war. Fierth's raiders attacked the abbey, killing Aidrik's supporters. Several nuns were raped and many buildings, including the wooden temple, burned to the ground. When word reached Fierth, he was outraged. He hunted his men down, brought them back to Erone and hung them (over the objections of the Abbess).

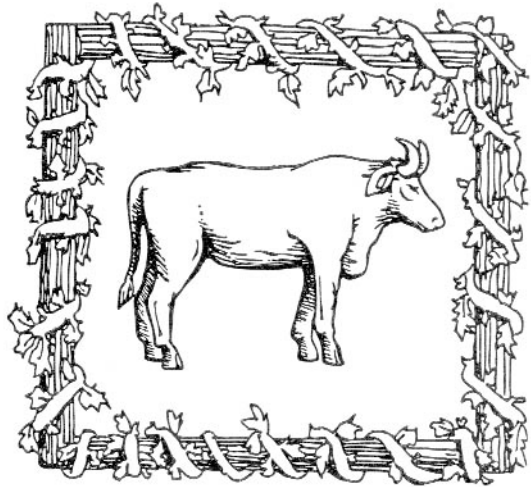
After the civil war, Erone was rebuilt. In an act of contrition for the behaviour of his men, King Fierth paid for the construction of a new stone temple (to replace the one his men had burned), library and scriptorium, and two new chapels. He also expanded the abbey's lands and placed it directly under royal protection. Since that time, the abbey has been permitted to pay scutage in lieu of providing two knights for the feudal levy.

Red Death (559 – 561TR)

The abbey recovered quickly after the civil war, soon exceeding its previous size. The church's policy of strict disinterest in politics isolated it from most of the ebb and tide of Kaldoric politics. However, it could not protect it against the Red Death, a plague of spotted fever that afflicted the entire Misty Isle. As Kaldor's only major hospital, Erone was soon overwhelmed by the sick and the desperate. Constantly exposed to the disease, the Red Death took a fearful toll on the nuns, killing over 80% of the inhabitants of the abbey. The village was depopulated and the manor became a pale shadow of its former self. There was little the nuns could do but comfort the dying.

Baronial Revolt (599 – 603TR)

The Red Death also claimed King Iemald, leading to a confused power struggle for the throne. Known as the Baronial Revolt, it was almost the death knell for Erone. With its abbess and most of its nuns and tenants dead of



plague, it seemed sure to be swept off the map. But then, a middle-aged nun (presumably a mendicant priestess), Sister Avice arrived. No one knew where she came from. An independent, wise, and worldly woman, she delicately assumed the role of leader to the leaderless abbey. Tireless, she gave new hope to the few nuns that remained, recruited new acolytes from the surrounding villages, and settled refugee families, dislocated by the Baronial Revolt, on vacant land. By 605TR, the abbey was brought back from the brink. And then, one evening after dinner, Sister Avice announced she was going to go for a walk by the river. As suddenly as she had appeared, she disappeared, never to be seen again. To this day, the nuns speak of this period in hushed, reverent tones, as the time when "Peoni herself walked among us".

Chelebin III (651 – 669TR)

Queen Chelebin III was a great patroness of the abbey. The abbey assumed its present appearance when she funded the construction of a large hospital in thanks for the order's many labours. She was much beloved by the nuns, they offered up a year of constant prayer after her death in 669TR and still pray for her today.

Torastra's Wars (669 – 693TR)

King Torastra fought two major wars, the Salt War with Tharda and the Treasure War with Chybisa. Both wars resulted in many sick and injured soldiers. The abbey sent nuns and lay brothers with each campaign to tend to the sick and wounded. If a soldier was too wounded to ever work again (and survived the primitive conditions of the battlefield and the long trip home) they were often brought to Erone. Several of these horribly scarred veterans, some missing legs, arms, eyes, or who have been burned, crippled or disfigured live out their final days in the care of the abbey.

ERONE ABBEY 4

LOCAL MAP KEY

A. **North Common.** Astride the Genin Trail, on the main road to Tashal, Erone Abbey sees a great deal of traffic. The abbey has set aside the north common for use as a campsite. It is frequently filled with the wagons and pavilions of nobles, merchants, pilgrims and commoners.

B. **Lyben Crossing.** The road crosses the shallow, hard packed gravel ford across Lyben Creek, then up and over a stone culvert across the mill's tailrace. Approaches to the ford are conscientiously maintained by the lay brothers of the abbey and are easily negotiated by even the most heavily loaded wagon. During the summer, the water over the ford drops to just a few inches and even during the spring runoff, it is rarely more than two feet deep. It remains passable in all but the most extreme storms, and even then, the stream reverts to its normal tranquil self within a day or two.

C. **Weir.** Lyben Creek is broad, shallow and slow. To generate a sufficient head of water to turn the mill's breast wheel, a sturdy four-foot high stone and timber weir was constructed. It redirects much of the stream's flow into a stone-lined millrace. Several years ago, a wooden grill was installed at the end of the race, just before the mill wheel, after a young boy was killed when he fell into the channel and was swept into the wheel.

D. **Granary and Mill.** The village miller is a bonded master who works for the abbey. He operates the mill and bakery on their behalf and also oversees their bakery. The abbey makes a good profit selling fresh bread to wealthy travellers. Across the road, a stout wooden palisade encloses the manor's grain storage. It is controlled by the Beadle, who lives just behind the compound. The tailrace, below the mill, is a popular place for the women of the village to do laundry. The bushes on either side of the road are frequently covered with drying clothes.

E. **Demesne Farm.** This small cluster of buildings (including a pig sty, cow barn and bull shed) combined with the tithe barn and stable inside the abbey gates, comprise the working buildings of the abbey's 800-acre demesne farm. The farm duties are mainly the responsibility of the lay brothers and sisters, assisted by the familia.

F. **Orchard.** Across the Genin Trail from the abbey is a small, but lovingly tended apple orchard. The trees are healthy and mature. In autumn, they are heavy with ripe, red apples. At the center of the orchard are a number of beehives. The abbey produces excellent cider and mead, mostly for local consumption.

G. **Abbey.** Located in the lush green, rich and fertile valley bottomland, on the banks of Lyben Creek, the abbey is enclosed by a tall, thick hedge. Erone Abbey is famous throughout Kaldor (and beyond) for its temple, hospital and healing spring. A simple, but elegant Peonian church sits atop a small hill overlooking the main road. The vast majority of Peonian travellers (and some Laranians) stop to pray at the temple and leave an offering. The abbey relies on the generosity of travellers and the donations pay for the support of many patients and guests. The heart and soul of the abbey is its large hospital and Tirrala's Chapel. The nuns are known for their healing skills and the chapel has been the scene of many miracles. The abbey also provides shelter for needy travellers and generous alms for the poor.

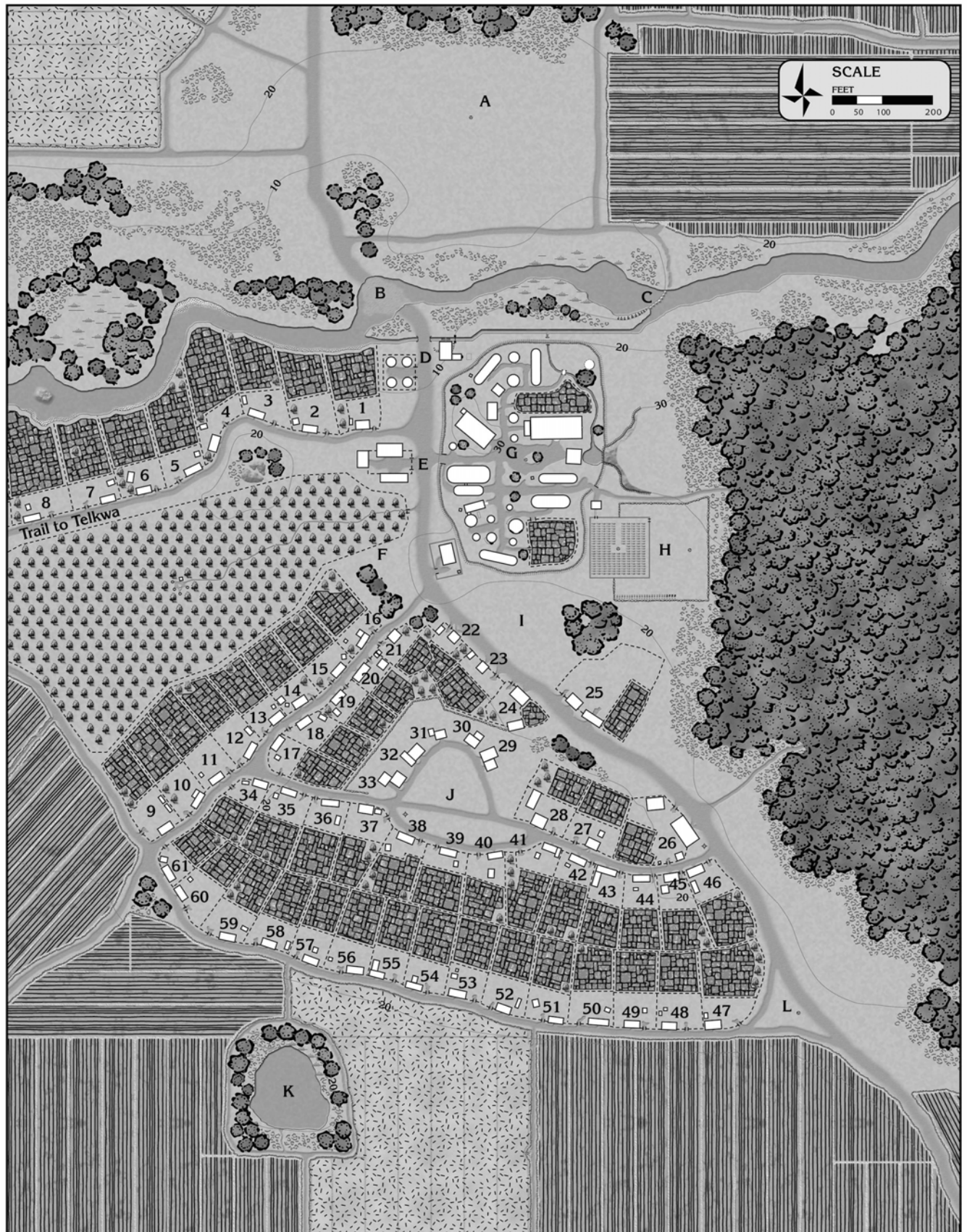
H. **Cemetery.** Renowned for its large hospital, many extremely sick people travel great distances to seek healing at the abbey. Sadly, Peoni does not grant healing to all. Those that do not survive are buried in the abbey's large cemetery. Their numbers have exceeded the capacity of the original enclosure and the new cemetery has already begun to fill.

I. **Small Common.** The southern common is smaller and normally filled with the wagons and carts of faithful Peonians who stop to pray at the temple. It is well shaded by a clump of oak trees and is also a popular rest stop. Several of the cottar women do a brisk business selling hot food to passing merchants and nobles.

J. **Village Common.** The large open area in the center of the village is used for small markets and celebrations. The village well is a popular gathering spot and children can be seen playing games after their chores are done.

K. **Pond.** Located above a sinkhole, this pond is much deeper and colder than it appears. Kept fresh by an underground stream, it is a popular place for the children to swim. Their laughter and yells can be heard as far as the road, as they swing from a threadbare old rope tied to the sturdy branch of a massive weeping willow tree. Each summer, usually in the month of Nulus, the pond is the scene of the annual Angyla Festival.

L. **Holy Symbol.** At the entrance to the village is an ancient weathered hunk of granite. Carved into its face is a simple, but elegant Peonian holy symbol, a daisy (see page 1). It is a well-known and beloved landmark and quietly marks this as a place of peace and worship.





THE VILLAGE RESIDENTS

TENANT OFFICES (3 Households)

Erone has a full complement of tenant officers, all wealthy villeins. Because of the abbey's hands off style of management, they have considerably more power than on most manors. The most important and powerful resident is the Reeve [26], **Marthan of Aswedel**. The Woodward [27], **Alary of Saren**, and Herder [28], **Jurn of Churbel** assist him. They have about 40 acres each and the biggest homes in the village.

YEOMEN (5 Households)

Although the abbey does not have a resident knight, it does have a full complement of five yeomen, led by the Beadle [1], **Harak of Pelwen**. A retired Laranian meken, the beadle is equipped as medium foot. Two light foot [2,3] and two shortbow men [4, 5] assist him. The beadle reports directly to the abbess and provides security to the abbey and manor. In an emergency, the Sheriff has ordered the Bailiff of the Hundred, in neighbouring Ulben Manor, to provide whatever assistance is required. Harak keeps in close contact with his old friends at the *Lady of Paladins* chapterhouses in Caleme, Tashal and Wylain. He is well known and liked by the members of the order who regularly travel the Genin Trail.

The beadle is also in charge of the village militia. Perhaps surprisingly, Erone has the most active and best-trained militia in the Hundred. Since she has little to fear from revolt, the abbess permits her serfs to keep weapons in their cottages (though they must buy their own). Twice a month, the beadle leads the militia in an afternoon training session, including spear and shield tactics and archery. The Bailiff of the Hundred was most impressed by their performance at the last muster. In the unlikely event of an attack on the abbey, the militia would pose an unexpectedly formidable challenge.

CRAFTSMEN (6 Households)

One of the largest manors in all of Hârn (larger than many castle towns), Erone has more master guildsmen than most villages, including a charcoaler [25] – **Noraxa of Sosor**, bonded miller [D & 29] – **Ustin of Asan**, woodcrafter [30] – **Corlane of Aswedel**, timberwright [31] – **Royal of Aswedel**, salter – **Janor of Narad** [32], and metalsmith [33] – **Kyse of Hensin**. In addition to supporting the abbey, they benefit from the steady stream of traffic travelling north – south along the Genin Trail. Corlane does a steady business repairing carts and wagons. Royal and Corlane are cousins of the reeve and part of the wealthiest common clan in the Hundred.

VILLEINS (28 Households)

As befits devout Peonians, the abbey is very generous with its tenants. Almost half of the tenants are villeins with about 30 acres each. Each has a large cottage on the south edge of the village [34 to 61]. Because of their enviable situation and experienced midwives from the abbey, most villein families are large (2d6) with multiple generations in each house. Four or five healthy children per family are common. The **Aswedel**, **Saren**, and **Churbel** clans dominate the village. There are a half a dozen smaller clans, but most are content with the current power sharing. Marthan is well liked; the division of labour is fair and the manor well managed. Few have cause to complain.

HALF-VILLEINS (11 Households)

Even the half-villeins of Erone live relatively well compared to other manors in Kaldor. Each receives 15 or more acres. The fertile bottomland of the Kald River valley manages to provide sufficiently for their families. The half-villeins tend to have smaller families, but their children are clean and free of the ailments and diseases brought on by malnourishment. These families have cottages on the west side of the village [6 to 16].

COTTARS (8 Households)

The cottars who live in the village mostly work as familia (labourers employed on the demesne farm). Five of the wives have banded together and do a profitable business selling hot meals to visitors on the small common. Their homes [17 to 24] are small but well kept.

FARMERS (6 Households)

West of the village (off the map), along the river track to the hamlet of Telkwa, lie the outlying smallholdings of the abbey's six farmers. Each holds about 30 acres of fine land. All six have proudly maintained houses and sizeable barns with large herds of cattle and pigs.

HAMLET OF TELKWA (12 Households)

Located where Lyben Creek empties into the Kald River, a small hamlet of twelve cottar families makes their living fishing on the river. Many families also supplement their income by farming small plots and poaching game on the far side of the river. The abbess and reeve have turned a blind eye to these activities as long as the cottars are discreet and do not flaunt their activities. The Deputy-Warden of Chelmarch has heard rumours of tended plots and signs of poaching. However, to date, he has not been able to spare men to investigate.

ERONE ABBEY 8

THE ABBEY QUARTERS

The tradition of dividing the abbey up into quarters started as a joke. One day, while trying to come up with grand sounding names, one of the nuns joked that the northeast corner should be called the spring quarter because that is where the spring was. This led to a lively discussion. Obviously, the cemetery in the southeast corner represented the end of life, and so was obviously the winter quarter. The southwest corner, with its tithe barn filled with the harvest from the fields was the autumn quarter. That left the northwest corner, with its great temple surrounded by trees and lush grass as the summer quarter. All of this neatly fit into the cycle of seasons. Only Peoni could have inspired such divine simplicity, and so, with a clap of her hands, the Abbess said, "Let it be so." And thus were the four quarters named.

Spring Quarter

1. **Hot Springs.** Steaming hot water from natural mineral springs flows out of tiny cracks in the face of a rock outcropping stained bright orange by millennia of iron deposits. Long considered therapeutic by the Jarin, Erone has been a popular pilgrimage site for a thousand years. Drawn by its healing waters, the Peonians established an abbey here in 335TR. Originally, pilgrims bathed directly in the pool at the base of the small cliff. Over time, the sides of the pond were worn smooth and several sick and weak pilgrims were unable to get out on their own and had to be rescued. To remedy the problem, a chapel was built and the water funnelled into a stepped pool. Some pilgrims still insist on bathing in the open pond, but most prefer the sanctity and ease of the chapel pool.

2. **Tirralla's Chapel.** Dedicated to Peoni's semi-divine servant, the Handmaiden of Renewal, Foremost of Healers, this small, three hundred year old chapel is the oldest stone building in the abbey. Funded by the Physician's Guild, a surgeon's knife and urn is carved over the door. A priestess is always present, day or night, to receive pilgrims' sincere confession. Then, the priestess leads pilgrims down the steps into the warm, inviting waters. Once immersed in the pool, the supplicant is plunged completely into the healing waters four times. This washes away their sins and cleanses their body of all spiritual impurities. Many miracles have occurred here, especially among those who drink deeply of the waters with each plunge. Small glazed and stoppered clay jars are available so pilgrims can take some of the healing waters home with them. Offerings are gratefully accepted, but not required.

3. **Holy Symbol.** The symbolic centre of the abbey, this pillar has four sides, one facing each of the abbey's four quarters. Symbols appropriate to the season decorate each face of the square pillar. It is tradition to kiss the side representing the time of the year the pilgrim visits the abbey. The limestone pillar is heavily worn at head level.

4. **Hospital.** Built with the full financial support of Queen Chelebin III, the stone-walled hospital is massive. Two rows of timber pillars support a broad timber roof over a single, vast ward with 65 beds. The hospital is never empty, and often fills to overflowing, with patients sleeping on straw ticks on the floor. The devoted nuns tend their patients with equal doses of love, good food, the finest medicine available, and (most importantly) faith. It helps that the ward is kept meticulously clean and patients are grouped by ailment. Even this huge building has proved incapable of meeting the demands placed on it and the well-stocked apothecary's store and soundproofed surgery had to be added on to the end of the building.

5. **Herb Garden.** A waist-high wattle fence surrounds this aromatic plot full of various medicinal herbs. An ancient old lay brother devotedly tends it. Nearly eighty and almost blind, **Lay Brother Alwith** knows every plant by touch, smell and location. There is not a single weed.

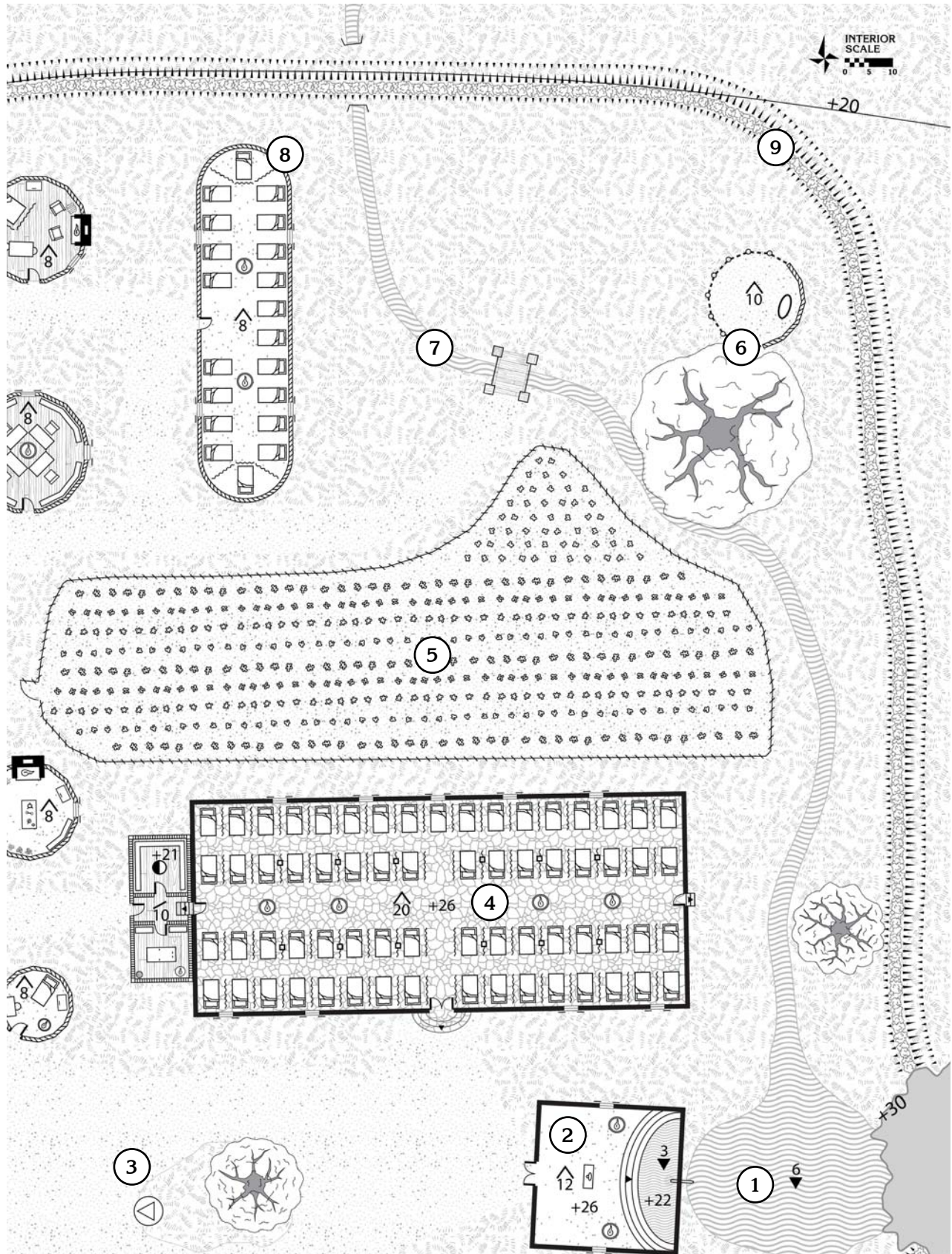
6. **Yselde's Chapel.** In the shadow of a great oak tree stands a round thatched hut with open sides. Dedicated to the Trothmaker, Mistress of Honourable Love, this is where Peonian wedding ceremonies take place. Being married in this chapel is believed to ensure a happy marriage and many healthy children.

7. **Rivulet.** The narrow stream, just a couple of feet wide, drains the hot springs. The sides and bottom of the stream are lined with a thick layer of orange-brown slime. The mud from the rivulet has proven quite beneficial for dealing with skin ailments.

8. **Esolani's Dorter.** This is the residence of nineteen young female Esolani (acolytes) who want to become Ebasethe (Priestesses). The Solana (Mistress of Acolytes) **Sister Bela**, a stern disciplinarian but heavy sleeper, sleeps at the north end. The merry and mischievous senior acolyte, **Danlin of Karal**, sleeps at the south end.

9. **Hedge and Ditch.** An outer shallow ditch and inner low berm crowned by an impenetrably thick, mature hawthorn and blackthorn hedgerow marks the outer limits of the Holy Enclosure and sacred ground.

ERONE ABBEY 9



ERONE ABBEY 10



Summer Quarter

10. **Pelnala's House.** The largest private residence in the abbey, the Pelnala's (Abbess) House is simple but comfortable. **Pelnala Velira Siwen**, 51, abbess since 715, is a highly spiritual woman who has little interest in political events, leaving them to **Sulaplyn Brygyne of Kyng** at the Tashal temple. She runs the abbey thorough a combination of personal example and a keen understanding of how to motivate people. She can determine who needs a light touch and free rein and who needs a firm guiding hand and close supervision. Velira delegates tasks to her handpicked subordinates and "leads by walking around". She will rarely be found in her house. She prefers to roam the abbey, observing, giving advice and direction.

The house was built many years ago. The current Pelnala considers it too grand, but recognizes she does need a private place to work. One concession she appreciates is the luxury of a private fireplace. She uses it only sparingly, but revels in the warmth when her arthritis bothers her in the winter. The abbey's small financial reserve is kept in the false bottom of an unlocked chest.

11. **Ebasethe's Dorter.** The second dormitory is home to thirteen Ebasethe (priestesses) and seven senior acolytes. The Avasana (Master of Archives and Treasures), **Sister Annela**, sleeps at the west end of the dorter. She runs the Archives, Library and Scriptorium and is responsible for the day-to-day administration of the abbey. The Levovana (Master of Healing), **Sister Mylena**, runs the hospital. An exceptionally talented healer, physician and surgeon in her own right (☆☆☆☆), she also organizes the priestesses and acolytes and supervises the admission and discharge of patients.

12. **Archives.** This small hut is the administrative hub of the abbey. The sisters who work here keep records, administer the finances records and patient lists.

13. **Belsirasin's Chapel.** Dedicated to The Weeper, Lord of Virtue and Truth, this chapel is used for the nightly prayers of the priestesses and acolytes. Others may use it during the day. It has a dirt floor and no door.

14. **Library and Scriptorium.** This building houses the records of the Order of the Balm of Joy, an extensive collection of Peonian sacred texts, and the largest collection of medical books in Kaldor. The library has four desks for use of the copyists. Although it is never locked, due to the importance and value of the documents kept here, it is checked regularly through the night by the duty lay brother on fire picket. One of the abbey's few stone buildings, it has glass windows, an expensive luxury donated by a wealthy patron. The abbess is considering selling the glass to help repay the debt for repairing the hospital roof.

15. **Herbarium / Apothecary.** This hut is the domain of the abbey apothecary, **Sister Elycia**, an Ebasethe and skilled herbalist.

16. **Lady Besnia's House.** This is the home of the mother of the Baron of Ternua, a social outcast since she was stricken with leprosy two years ago. The baron is devoted to his mother. He generously supports the abbey in thanks for the care and compassion they have shown her when others turned away. The lady receives her meals in the privacy of her home and is rarely seen. She only ventures out after dark, heavily cloaked, to pray at the main temple. The sisters bring her books from their library.

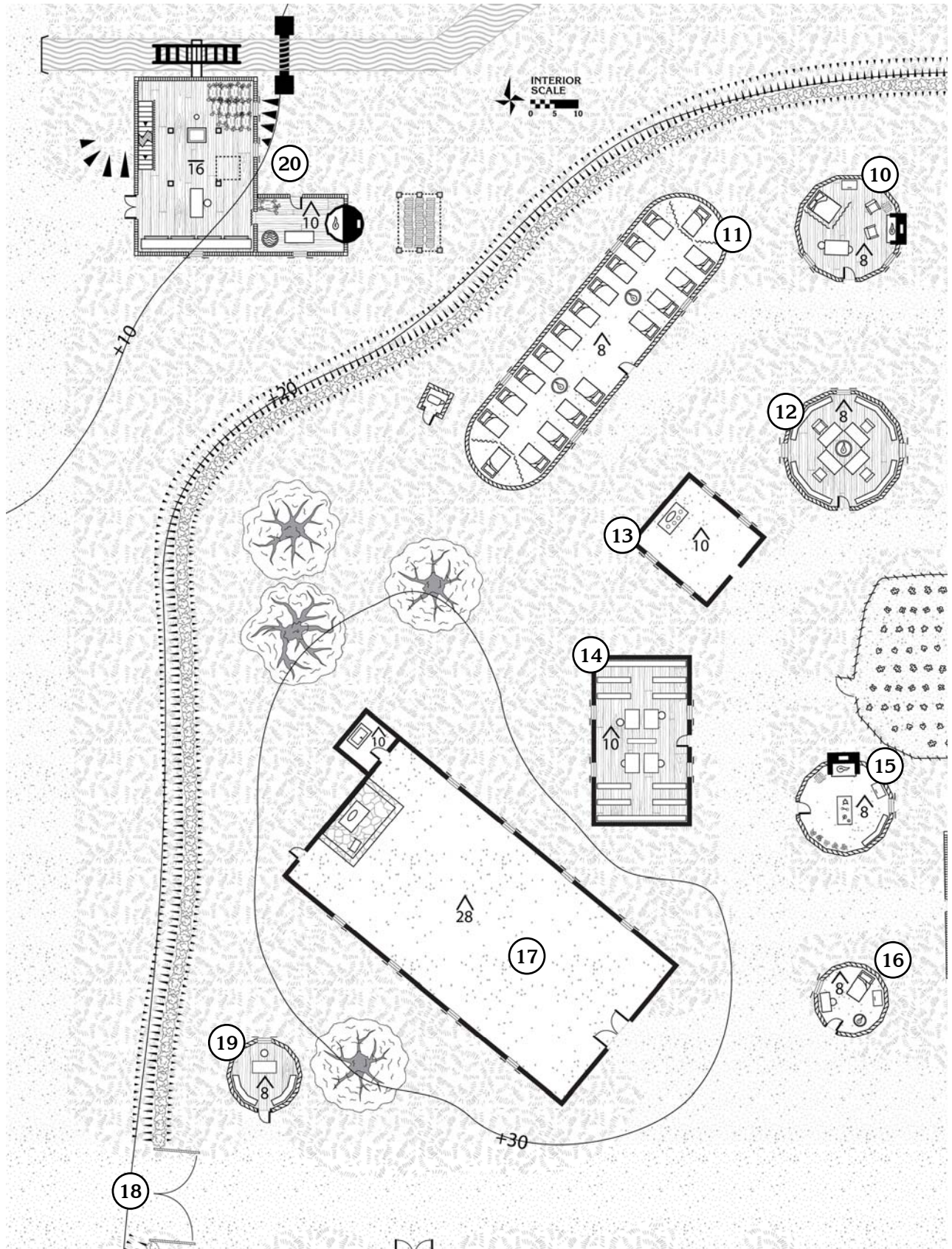
17. **Peoni's Temple.** Built on a hill overlooking the Genin Trail, the abbey's main temple is a simple, but impressive building. It has a high ceiling, dirt floor, and no pews. There is a door to the small sacristy in the east corner and the "**Portal of the Mendicants**" in the west corner. The main temple also serves as the village church and one Ebasethe, **Sister Dasyne**, is assigned full time as the village priestess.

18. **Main Gate.** A large opening facing the main road is protected only by simple wattle hurdles to keep animals from straying.

19. **Reception.** Here an Ebasethe meets visitors, directing them to the appropriate part of the abbey. She also dispenses alms (mainly food) to needy travellers.

20. **Mill.** This mill is owned by the abbey and operated by a bonded miller, **Ustin of Asan**, who lives in the village [29]. Although, as directed by the Abbess, the miller charges the lowest fee for milling permitted by the guild, it is still a significant source of revenue for the abbey.

ERONE ABBEY 11



ERONE ABBEY 12

Autumn Quarter

21. **Tithe Barn.** *Sister Sabal*, one of the Ebasethes, carefully manages the contents of this massive cruck-framed building. Despite the large amount of food grown on the demesne farm, the significant tithes paid by the tenants, and donations from surrounding manors, the food stored here must provide for the patients in the hospital (60+), provide alms to the poor (locals, travellers and 40+/- guests in the hostel), and feed the members of the abbey (90+ people). This requires careful management to ensure there is enough to last through the whole year. Sister Sabal reports to the Avasana. The sisters in the archives assist her with record keeping; several lay brothers and male villagers (familia) do the heavy labour. Despite her fine stewardship, it is always a challenge to feed the abbey throughout the year. Often, just prior to harvest, Sister Sabal has to be creative to meet the abbey's needs.

22. **Stables.** Few Peonians ride, but the abbey maintains a small stable for the use of their guests. There is a loft for fodder above the stalls.

23. **Brewery.** The residents of the abbey consume sizeable quantities of ale every day. Several lay sisters work as alewives to satisfy the seemingly insatiable demand. Attached to the brew house is a large, half-buried cellar filled with large casks of ale.

24. **Brew Mistress' House.** This small, spartan hut is home to the senior alewife, *Lay Sister Brigyne*.

25. **Baker's House.** *Lay Sister Grunela* is a skilled baker, but is insufferably arrogant and hard to get along with. The lay brothers gladly volunteered to build her a hut just to get her out of the dorter.

26. **Bakery.** The small bakery at the mill is hard pressed to satisfy the village demands for bread. Passing travellers quickly snap up the small surplus. Thus, the abbey requires its own large bakery to satisfy its daily needs. Technically, the abbey bakery falls under the franchise of the village miller, however since he is a bonded master of the abbey, it is only a formality. Secretly, the lay sisters and brothers draw lots each morning to see who has to work with Lay Sister Grunela that day.

27. **Esolani's Dorter.** This is the residence for the older male and female Esolani (acolytes) who do not seek to become Ebasethe (Priest/Priestess). They are sometimes referred to as Lay Sisters and Brothers. Although all of the Ebasethe in Erone are women, there are a significant number of male Esolani. They do much of the heavy

manual labour required around the abbey. The dorter sleeps about thirty-two Esolani, leaving eight beds available for visiting Reslava (especially male priests).

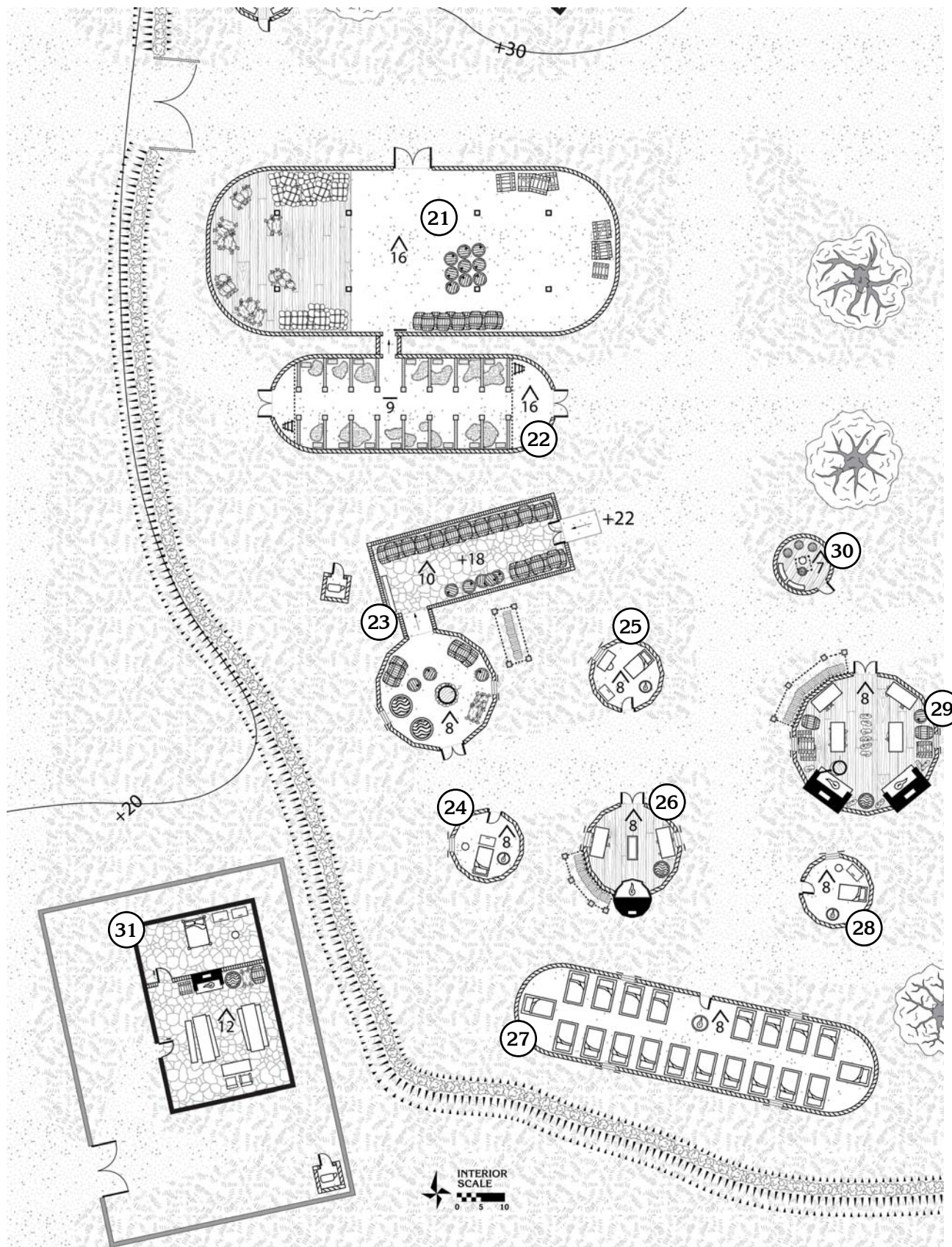
28. **Head Cook's House.** Producing food for up to 200 people per meal requires experience, excellent planning and the ability to manage multiple activities concurrently so that all the food is ready at the same time and on time. *Lay Sister Fonete* has been the abbey's head cook for seventeen years and is a master of the culinary arts. She rarely has fewer than twenty people working for her at one time. This can include priestesses, acolytes, lay sisters and brothers, familia (mostly the wives of cottars), able-bodied guests and servants of wealthy visitors. Although the helpers may vary from day to day, she relies on three lay sisters who are her assistant cooks and help her keep things running properly. Fonete rarely does any actual cooking anymore; instead she is kept busy keeping everyone else busy.

29. **Kitchen.** When the abbey is full (and it often is), preparing sufficient food is a full time job and requires considerable planning and prep work. The kitchen serves very simple, wholesome meals. Most of the Ebasethe and Esolani are vegetarians, however the kitchen also prepares meat dishes, especially for the very sick. Some patients, the victims of harsh living conditions, have recovered simply through bed rest and regular hearty meals. The abbey serves two meals per day. The main meal is served mid-morning, after the morning prayers and first rounds are done in the hospital. The second, lighter meal is served in late afternoon.

30. **Kitchen Annex.** The main kitchen is often filled to overflowing with workers preparing meals. This hut was built as an extension to the main kitchen. It is primarily used for cleaning, preparing, pickling and preserving vegetables, which are stored in the large root cellar beneath the building. During the winter, much of the diet of the vegetarian Peonian priestesses and acolytes consists of preserved vegetables (especially lentils and other beans). Pickles are particularly popular.

31. **Guest Lodge.** The ancient manor house is a small stone building, hardly bigger than a yeoman's house, protected by a seven-foot tall dry laid stone wall. It only has a solar, hall and kitchen. It was built to house the two knights hired to represent the abbey in the King's feudal levy. Since 377TR, the building has been used as a guest-house for noble patrons and guests of the abbey. Most noble guests bring their own servants. If necessary, the Avasana will assign an acolyte or two to assist.

ERONE ABBEY 13



ERONE ABBEY 14

Winter Quarter

32. **Kitchen Garden.** As befits Peoni's role as the goddess of agriculture, the abbey has a large kitchen garden devoted to growing of vegetables for the abbey table. All members of the abbey tend it in turn. Perhaps due to Peoni's favour (or good management), it is always overflowing with healthy, productive plants.

33. **Refectory.** In a pinch, the abbey dining hall can sit up to 140 people, though it usually only sees about 110 for the two meals per day. Many of the patients in the hospital are too sick to be moved, so their meals are delivered to them. The trestle tables and benches can easily be relocated to allow the building to be used for other purposes, including overflow guest accommodation. Despite the fact that the refectory has only one fire pit, when it is full of people the body heat keeps it very warm even on the coldest nights.

34. **Traveller's Hostel.** Peonians are known for their hospitality. The abbey has a large hostel, which can sleep up to forty. Additional space can be made in the refectory or even in the barn or stables, so no guest goes without shelter. Guests are encouraged to donate whatever they can to help pay the abbey's many expenses. No one is ever turned away for having nothing to donate.

35. **Back Gate.** The only other opening in the abbey's hedge leads out toward the cemetery and forest. The herbalist spends much of her time collecting various useful plants from the abbey's woodlot. Each morning, a lay brother leads a group of familia men out to cut wood. The abbey consumes a great deal of firewood. In exchange for half the charcoal he makes, the village charcoaler has the right to coppice wood in the woodlot. The charcoal is of the highest quality and almost smokeless. The abbey consumes a great deal to feed the braziers used to keep the hospital warm.

36. **Maermal's Chapel.** The small chapel devoted to the Lord of Honest Labour and Diligent Effort is used for funeral rites. It has two stone slabs for cleaning and preparing the dead for burial.

37. **Meadows of Valon.** Named for the Peonian heaven, the abbey cemetery is a modest place surrounded by simple dry-laid stonewalls with neat rows of plots marked with stone grave markers. The cemetery is carpeted with a lush variety of flowers, especially daisies, beloved of Peoni. In the centre of the cemetery is a beautiful stone statue of the goddess donated by a grateful patron.

FEUDAL PAYMENTS

Erone is held as a double knight's fee directly from the King. When the abbey was founded 335TR, a small manor house was built to house the two knights hired to represent the manor in the King's feudal levy. Since 377TR (the end of the civil war), the abbey has been permitted to pay scutage in lieu of providing two knights. King Miginath has been a particularly generous patron of the abbey. Each year, the abbess makes the short trip the Royal Court in Tashal. She dutifully pays the annual scutage, in full. The grateful King receives it with great solemnity, only to immediately donate the sum back to the abbey.

THE ROOF DEBT

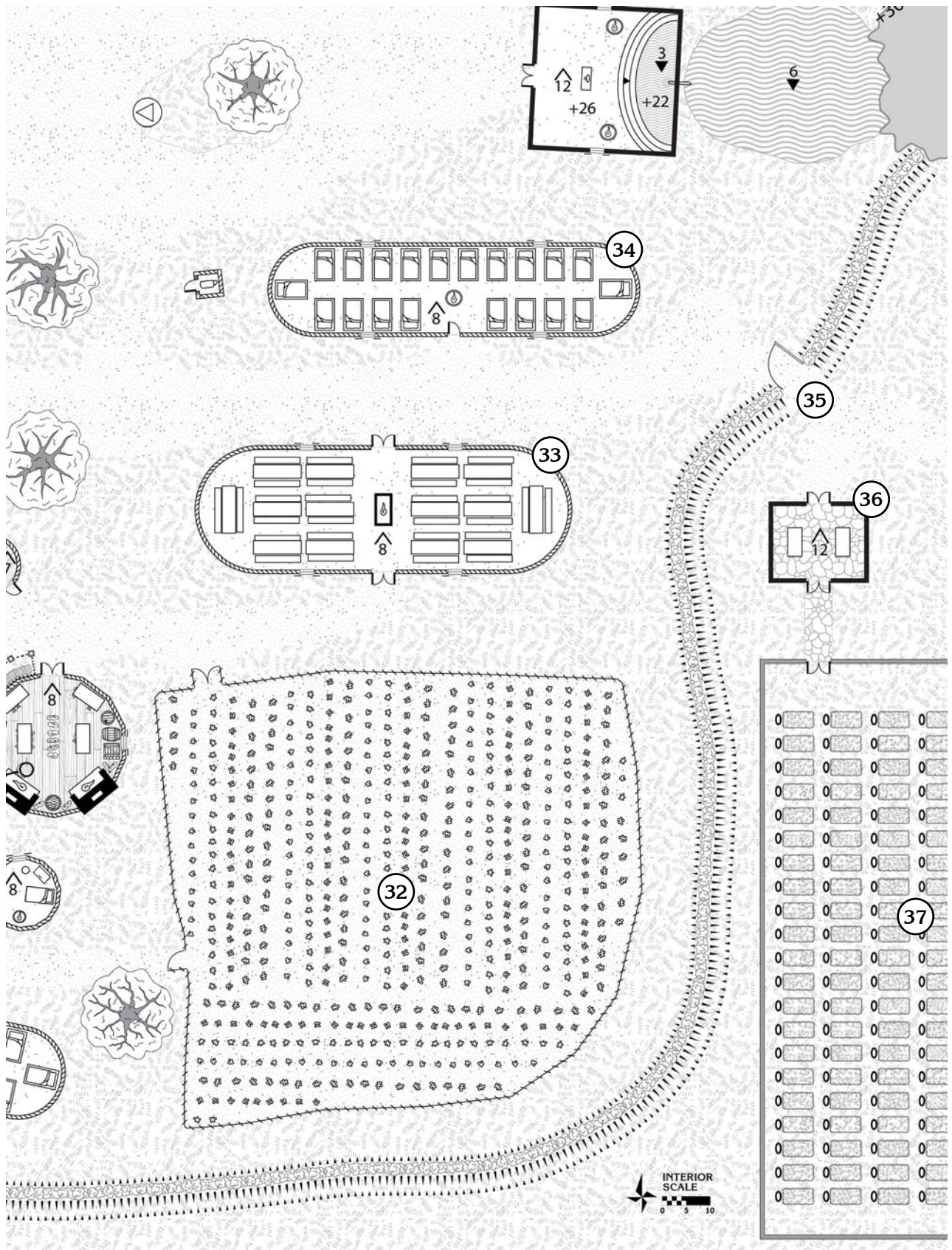
Late in the winter of 717TR, a violent windstorm struck Erone. The roof of the hospital was old and not particularly well built; the wind began to lift it. Seven lay brothers were attempting to secure the timbers when the entire roof peeled off as one piece, dragging them to their deaths. Three patients were killed by falling debris. Several more perished from the chill after being moved to the hostel and refectory.

Replacing such a large roof requires long timbers and skilled guildsmen. Although Corlane the woodcrafter and Rayal the timberwright (with the assistance of the loyal villagers) could have replaced the roof on their own, it would have taken many months to cut, season and shape the timbers and then several weeks to assemble, install, plank and shingle the roof. Desperate to return the hospital to service as quickly as possible, the abbess decided to bring in additional timberwrights, woodcrafters and roofers from Tashal and buy seasoned timbers. Without sufficient cash reserves to pay for the project, she turned to Qualdris usurer Tommas of Cuke. He was happy to loan the abbey the sum of £40 at a rate of 5% per month (a very low and generous rate). The work was completed in the summer of 717TR.

Since that time, the abbey has struggled to service the debt. The obligations of caring for the poor and sick come first. They managed to pay £12 the last six months of 717TR, which just covered the interest. The second year, they paid £24, which didn't even pay the total interest. Last year, they were only able to pay £20.

After paying £56, the abbey still owes just over £53. The interest is crushing the abbey and affecting their ability to care for the sick. The Pelnala is considering a personal appeal to the king for assistance.

ERONE ABBEY 15



ERONE ABBEY 16

ADVENTURE HOOKS

Pilgrimage – The PCs have transgressed against the Peonian Church. To make amends, they have to make a barefooted pilgrimage to Erone and pray for forgiveness. After they arrive, an intriguing event occurs.

Seek Healing – One of the PCs (or an important NPC) is gravely ill or wounded. The local physicians can do nothing to save them. They urge the PCs to rush him to Erone. Only a dip in the holy spring, the ministrations of the holy sisters and the blessings of Peoni can save him.

For Better or Worse – One of the PCs' friends is getting married. The wedding will be held at the abbey. The bride and groom's families do not get along and this wedding is meant to heal old wounds. He asks the PCs to keep the two sides apart and keep the peace so the wedding doesn't make things worse.

The Roof Debt – The abbey's roof debt has come due. The PCs are hired to collect. They arrive and are welcomed by hardworking nuns, sick children and many starving poor. The coffers are empty. Will the PCs take mercy on the abbey? If they are unduly harsh or rude with the abbess, word will get back to the King. He will make good the abbey's debt and wish to "*have a talk*" with those who threatened *his* vassals.

Appeal for Donations – Several months ago, the PCs received medical assistance from the abbey. They made a contribution, but now, the abbey is appealing to all of their patrons for emergency donations to pay off the roof debt.

Sanctuary – The PCs are in hot pursuit of a felon from Tashal. He arrives at the abbey moments ahead of them and claims sanctuary in Peoni's Temple. The nuns form a human wall and will not let the PCs touch him. Sensitive negotiations ensue. The Bailiff of the Hundred will arrest any who desecrate the Holy Enclosure with violence.

Stopping Point – While enroute to (or from) Tashal, Erone is a natural rest stop. Peonian PCs will want to pray at the temple. While they are busy, someone steals some of their belongings. There is a thief at work in the abbey. Who is it? The abbess will allow some *discreet* enquires, but not accept any disruption of the normal routine.

Plea for Assistance – A panicked rider comes upon the PCs on the road. Brigands are attacking the abbey! Can the PCs get there in time? If they are too late, the bastards have fled with the scutage and roof debt moneys. Will the PCs recover it for the nuns?

Poachers and Trespassers – Someone has been poaching the king's deer and farming fields in Chelmarch without the king's permission. The PCs are hired to find out whom. The trail leads across the river to Erone to the hamlet of Telkwa. The PCs must bring the offending parties before the abbess and then before the Deputy Warden, Sir Korus of Ynel.

Information – The PCs are investigating a mystery. They have exhausted all resources they can think of until one helpful clerk suggests that the library at Erone Abbey may hold some texts that would help.

Burial Place – Before dying, a PC or valued NPC asked to be buried at Erone Abbey. After their friend's death, the PCs decide to honour that request and take their body to the abbey. Unfortunately, after a few days, the body starts to decompose, causing all sorts of problems, including one group of villagers to accuse them of being familiars of an amorvrus and threatening to burn the coffin.

Drought and Pestilence – One of their lord's manors is suffering a horrible year. The local peasants believe that they have somehow offended Peoni and ask permission to send a delegation to Erone to beg forgiveness and ask for her to end the drought. The PCs are assigned to lead this rag tag group of country bumpkins across the kingdom to the abbey.

Medicine – Fearing injuries and wounds on their next adventure, the PCs decide to visit Erone Abbey and stock up on all manner of oils, unguents, salves, balms, elixirs and potions from the hospital. The PCs are short of funds to buy all the things they want. The nuns are willing to give them what they want for free; they have a task for the PCs, which may, in the long term, prove more difficult than paying for the items with money.

Guardians – Rumours have reached the Laranian Church of a threat to Erone Abbey. The PCs are dispatched to provide protection to the Peonians. The problem is the abbess does not believe there is a threat nor want their protection. Can the PCs save Peonians despite their pacifist attitudes? The beadle is on their side.

Assisting a Reslava – During their travels, the PCs come across a wandering Peonian priest, *Brother Yorag*. He is old and sick. He asks their assistance to reach Erone. It turns out the Peonians view him as a living saint. If the PCs help, he survives to reach the abbey, dying the next day. The Peonians are so grateful, they will help the PCs in any way they can, including free medical treatment and supplies in the future.