

**LOCATION:** Fethael Hundred, Kaldor  
**STATUS:** Abbey of the Order of the  
Spear of Shattered Sorrow  
**GOVERNMENT:** Serolan Valric Belgine  
**LEIGE:** Rekela of Brynd  
**POPULATION:** Village 132; Abbey 23

**L**ethyl is a prosperous, if slightly rustic, Laranian abbey bordered by the dark Kirsta Forest on the northern border of Fethael Hundred. It is about two and a half leagues west of the town of Getha and the Silver Way.

Dedicated to Saint Syrele, this out of the way abbey draws a small but steady stream of pilgrims. As the only Laranian abbey in Fethael Hundred, the local nobility visit the abbey for regular religious services and festivals. The two manors that have chaplains, Getha and Hyzevel, receive their priests from the abbey. These priests serve short periods (3 – 5 years) at the manors before returning to the abbey and being replaced.

The hundred's nobility often conclude festivals by bestowing gifts on the abbey. These celebrations allow the nobles to mingle in a neutral setting and the Serolan is often called upon to mediate or witness legal agreements made during these holidays.

## HISTORY

There has been an abbey at Lethyl since 186. It was in that year that Wylam of Lethyl, a veteran of the Battle of Noneth, found himself dying without family. His wife and two sons had been taken by a plague, so he petitioned the king for permission to leave his manor to the Church. King Medrik I, then still king of Serelind, agreed and the abbey was founded on Saint Ambrathas' feast day.

The abbey's small temple was dedicated to the King's father, Calsten of Serelind. One of Medrik's commanders, Sir Ebryn Kobarney (q.v. Hyzevel and p.13), later endowed a small infirmary on the abbey's grounds for veterans of the Migration Wars and their family members.

The little abbey has survived a number of assaults during Kaldor's turbulent history. None has succeeded in breaching the cloister walls but the village has been rebuilt a number of times. The temple's finest moment was when King Medrik I, at that time ruler of Kaldor, visited to attend a service at the abbey's temple.

The abbey wallowed in rustic obscurity for several centuries, eclipsed by the raising of cathedrals in Brynd and Caleme. In the mid-sixth century TR, the relics of Saint Syrele were brought to the abbey. The Serolan, seeking to restore his abbey to a more important place in the Church, commissioned a new temple to house the relics.

## GOVERNMENT

The Serolan, called Reverend Father by his charges, is lord of the abbey and its attached manor and liege-lord over Denwald, Jenkald, and Hakstyn. The Reverend Father Valric is an aloof figure. He rules with an iron hand, often acting more like a secular lord than a man of the cloth, dispensing low justice in his role as lord of the manor. The common knowledge is that heads roll when Reverend Father Valric sits in judgment.

The abbey is organized along the usual Laranian structure. Advising the Serolan are the four masters who sit on the Council of Five. Each master has specific responsibilities and a staff of matakea (priests) to assist them. The matakea are called *Father* or *Mother*. The abbey has a few lay members, called *Brother* or *Sister*, but they are seldom seen outside the cloister.

## CREDITS

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### WITH THANKS TO

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# LETHYL 2

While the Serolan is nominally in charge of the Lady of Paladins' chapter houses at Jenkald and Hakstyn, the Rekela of Brynd has allowed the knights direct access to him and fostered a degree of independence from the abbey in them. This "minor insubordination" rankles the Serolan. The matter has increased in importance due to the recent raid on the abbey. Reverend Father Valric is preparing a journey to Brynd and plans to lay the blame for the abbey's losses at the feet of the Lady of Paladins.

The Serolan does, however, successfully wield his authority over the manor of Denwald. Sir Udet Tardally plays the faithful vassal well but, in his quest to increase his privy purse, is constantly inventing ways to pad his accounts. For his part, the Serolan expects a certain amount of petty subterfuge from his vassals and is willing to overlook a few minor transgressions, as long as Sir Udet remains loyal.

Master Tonin [K4] is the Obasaran (Master of Secular Affairs) and represents the Serolan in discussions with Lethyl's reeve and the village craftsmen. The abbey owes one knight and three yeomen to the Rekela's war band during the muster. Master Aetral [K1] and three of the village's freemen serve in this capacity.

## ECONOMICS

The village prospers from providing goods and services to the visiting nobility and pilgrims. Surplus goods are taken to Getha to be sold. Items can be ordered from Varybis the Peddler (see Getha and FHG) and are delivered on market day.

The manor itself is only 1,730 acres but has been well managed and is fertile (LQ 1.12). The fields and orchards are east of the abbey, while the pastures are north of the Sezaze Road. The mill is on the southern edge of the village and uses a millrace from the Fethryn River to power its wheel. The Dancing Trout Inn accommodates visiting nobility when the abbey's small guesthouse is full and serves a fine menu of local foods and beverages. Trout from the river, as might be expected, is the inn's specialty.

The manor holds its market in the dirt square in front of the inn on the morning of every Third-Day. Vendors purchase a market pass from the innkeeper, Juris Haral [15], to set up a stall. Juris collects the hawking tax from the vendors for the Obasaran. The market is small and only lasts the morning hours but most household necessities can be found for purchase.

## RELIGION

The abbey and the worship of Larani dominate the religious climate of Lethyl. All of the hundred's noble families are Laranians. Many of the nobles attend Soratir each ten-day in addition to the holidays. Laranian lay services are held in the chapel of Saint Syrele.

An Ebasethe, Wyliam of Ewen, travels from Sezaze to hold Peonian rites in the small shrine that the villagers have built in the wood [33]. He visits the village at least twice a ten-day.

The Serolan aggressively discourages the "lewd behavior" of the Haleans, so the craftsmen journey to Getha to celebrate the Golden Handmaiden's holidays. Other religions are not tolerated. Worship of Agrik, Morgath or Naveh is punishable by death.

## *Saint Syrele (?? – 438)*

The abbey's patron saint was a Laranian missionary amongst the Taelda in the early fifth century TR. Saint Syrele was a dark haired, blue-eyed woman who rejected marriage and chose to lead her squire Tokra and a faithful servant Gerin into the wilderness. She spent many years preaching to the heathens in the Sorkin Mountains. A gifted orator and tactician, she helped the Taelda defeat the encroaching gargûn.

Hearing of her successes, a Taelda chieftain asked for her help in ridding his clan's lands of a demon. Thinking that she would be facing another nest of gargûn, she agreed and set off on the quest. As she climbed into the lower passes of the Sorkin, she came across signs of a gigantic beast. Surveying the torn ground and trampled brush, the noble born Syrele remembered the

lessons of her youth and chose a stout spear before proceeding.

Gripping the spear tightly, she moved forward into a wall of reeking mist and thorny weeds, alone but unafraid. She reached a small opening and found herself faced with a giant, smoke breathing boar. A hellish light flared in its eyes as it charged. Syrele set her spear and stood fast. The beast's tusks tore her hip on its first pass. Syrele spun to receive the next assault but the demon-boar had disappeared into the wall of mist. She heard Gerin's scream and realized that the beast was attacking her followers.

Syrele ran back into the clearing. Gerin was on the ground screaming in pain. Tokra was dead, killed while trying to save his wounded compatriot. Syrele charged. She slashed the boar's hindquarters with her spear and drew it away from her injured servant. She circled the boar, putting herself between the demon and the wounded men.

Weak from her wound, Syrele slumped to her knees. The demon stopped, pawing the ground as it sized up its prey. Syrele did not bow her head in prayer or submit meekly to martyrdom. Instead, she screamed her defiance. Vowing that she would roast his haunches over the flames of his demon lord, Syrele struggled to her feet and leveled her spear. Gerin later swore that a cloak of pearly white descended on his mistress' shoulders in those next few heartbeats. Syrele screamed Larani's name as a war cry and buried her spear in the boar's chest.

The demon drove itself upon Syrele's spear point even as it died. With its last breath, the beast drove its tusks into Syrele's heart. Gerin testified before the Serekela that he saw a woman, dressed in white samite, descend from the heavens and lift his mistress into her arms.

"My mistress returned to me in the night," his testimony records. "She guided me from that unholy place and kept me safe from the devils that abided there."

Many years later, Gerin joined the priesthood and told his mistress' tale far and wide. When

others received her aid after invoking Syrele's name, Gerin's fame grew. In time, Syrele became a patroness of hunters and those that stood alone against incredible odds. She was sainted in the latter part of the fifth century and became popular in the eastern part of Hârn, especially in the regions of the Sorkin and the Neph highlands.

In 536, Serolan Iberry Kabise commissioned a study of the saint's miracles. Satisfied of her blessed state, the Serolan had a "rescue expedition" of knights and priests retrieve the saint's bones from the Sorkin Mountains. On their return, Reverend Father Iberry proclaimed that a new temple would be built to honor the Saint. It fell to his successor, Brun Saleris, to ensure that the temple was worthy of the saint's relics and consecrate the New Cloister in 549.

## CURRENT EVENTS

Not a month ago, the snows of winter were melting from the forest floor. Lethyl was a quiet village that ran smoothly in accordance with a regimented religious calendar. This calm was shattered at dawn on the last day of Morgat.

Mounted raiders emerged from the forests east of the village while the peasants were walking to their labors in the fields. The raiders' heavy swords cut down innocent men that had never raised a weapon in their lives. The attackers tore down the Sezaze Road but were unable to breach the abbey's gate before the priests rallied and drove the raiders away. Three raiders were buried in an unmarked grave north of the abbey. Four farmers lost their lives that morning and the rest of the villagers lost their sense of security. No one knows what prompted such a bold attack and a sense of unease has settled over the little village.

This situation has brought to light many petty spats in the village. The Kleves are anxious to retain the positions of power that they have earned over the last 15 generations of service to the abbey. At the same time, Reverend Father Valric is using the situation to secure warriors and additional support from the Lady of Paladins' chapter houses in Hakstyn and Jenkald.

# LETHYL 4

## LOCAL MAP KEY

### *The Village*

Throughout the years, the village has been built along the sides of the road to Sezaze but in recent years new arrivals have pushed the houses down the Denwald road as well. Lethyl has long been known as the home of the Kleve clan of peasants and most people are either part of this extensive clan or are related to it in some way.

**1**

**Jouldar Tolonan  
Cottar**

Even though he has six children of his own, Jouldar is trying to help his sister-in-law Baidis [2] keep her lands. This is a tricky situation because of the enmity that had existed between himself and his brother, Baidis' husband. Jouldar inherited the bulk of his father's estate, an event that led to the disagreement between he and his brother. Despite this past friction, Jouldar cares enough about his family to put this matter aside in Baidis' time of need.

In addition to working his own land, Jouldar is paid to care for the grounds of the village graveyard [12] by the Obasaran.

**2**

**Baidis Tolonan  
Cottar (3 acres)**

After her husband's death in the recent attack, she isn't sure how she will survive with her two young children. Her husband had been on very bad terms with his family so she is surprised and a bit suspicious of her brother in law's [1] motives for helping her. She is considering returning to her family in Hundholt.

**3**

**Jaidis Arsarl  
Cottar (3 acres)**

Widowed in the recent bandit attack, Jaidis and her three children may move in with her husband's cousins to survive. She is not a very likable woman and her children are sheer terrors. Jaidis hopes to marry off her daughter in a few years and then live off her hopefully wealthy son in law.

**4**

**Baran Arsarl  
Villein (38 acres)**

Baran is encouraging his cousin's widow, Jaidis [3], to move back to her family in Ominstru. Some other villagers have ascribed his suggestions to greed. Those that know Jaidis a little better, however, have said that Baran is trying to find a polite way to get rid of an embarrassing and irritating family member.

**5**

**Foryn Kleve  
Cottar (3 acres)**

Foryn is a 74-inch tall mountain of a man. He is the village's champion wrestler and is so formidable most people in the hundred call him "The Rock." Unfortunately Foryn carries a lot of stone between his ears as well as in his muscles. He hates it when his cousin Largo [9] "lords her position over him" but will never admit that his laziness is the cause of his frequent reprimands. He has a large family and was happy when Largo approached him about marrying his eldest son to Ellas Dyren [26].

**6**

**Serech Kleve  
Villein (38 Acres)**

Serech is a handsome, middle-aged man. He is happy with his lot – a fine family and productive lands – but he would be crushed if he realized that none of his 5 children is his.

After years of trying to start a family, his wife Melkëa turned to the Ebasethe of Sezaze manor, Wyliam of Ewen, for guidance. Wyliam's help was of a physical, rather than spiritual, nature but Melkëa found herself with child. She has been giving herself to the Ebasethe for the past 16 years, telling herself that she is not in love with the priest but is sacrificing herself for her husband's happiness. She would die of shame if anyone ever found out about the affair.

**7**

**Fandar Kleve  
Half-Villein (19 acres)**

This young man was wounded in the bandit attack but will survive. He has found a renewed religious fervor as a result of his wounds and often works with Eworins Drelin [21] on the little Peonian shrine [33] north of the graveyard.

**8**

**Kran Kleve**  
**Half-Villein (19 acres)**  
**Herder**

Kran is Fandar's [7] father and the reeve's [9] brother. He is worried about the bandit situation but will remain loyal to his sister and support her decisions without question.

**9**

**Largo Kleve**  
**Villein (38 acres)**  
**Reeve**

The reeve, Largo Kleve, is a petite woman who inherited the reeve's job at the death of her father. At 39, she is highly respected. She is very business like and insists on performing all of the proper protocols, a trait that feeds the Serolan's ego. She is well liked in the village and takes great pains to ensure that "her people" are not often seen in the Serolan's court.

**10**

**Velfin Kleve**  
**Cottar (3 acres)**

Largo's [9] second cousin is a young hard-working man. He is the village orchard keeper, a position he inherited from his father, and also keeps bees.

While he should be content, Velfin is filled with guilt. To his shame, he ran and hid in the graveyard during the recent attack. Now, he is distracted by thoughts of what he should have done to protect his family and his friends.

**11**

**Brian Kleve**  
**Cottar (3 acres)**  
**Beadle**

A burly, broad shouldered man, Brian is the muscle behind his aunt Largo's [9] decisions. His enthusiasm has made him slightly unpopular in the village but, since most of the other villagers are his relatives, they realize that he is just doing his job. They just wish he wouldn't do it so well.

**12**

**Village Graveyard**

The graveyard sits outside the abbey precincts and is surrounded by a six-foot high rough stone wall. Families and mourners enter the graveyard through a large wooden gate that pierces the

western side of the cemetery's enclosure. As a visitor looks left and right, small flower covered mounds mark Peonian graves. Families of the deceased usually plant a small white flower, called boneset, on the grave and the entire area is full of sweet smells and the buzzing of bees. Paths of beaten earth crisscross the Peonian section of the graveyard.

A wide gravel path leads from the first gate to a second. Inside the second enclosure are the stone mausoleums of the region's Laranian clans. A visitor walking along the left side path would pass several family memorials. While the larger landowning clans prefer to inter their members at their home manors, many older noble families and all of the yeomanry choose to memorialize their relatives at the Abbey.

The first mausoleum along the path belongs to the Baralis clan. Wild thorny roses have overgrown the old crypt and none but the bees visit here. The names on the walls stretch back to 560TR. Everything looks dusty and neglected but a close inspection of the far left corner will reveal that one of the old markers has been moved [I8].

Next, the eagle of the Rynsel clan stands over the doorway of a tall, white burial monument. A weathered marble cenotaph to Saint Freden, the man who held the right of the Serelindian battle line at Noneth, guards the entryway. Its fading carving reminds visitors of the family's ancient and honorable heritage. A local Laranian saint, St. Freden's remains lay elsewhere but many pilgrims leave flowers on the memorial to celebrate his memory. The location of St. Freden's final resting place is one of the questions that Loran the Southron seeks to answer [J1].

Third in line, this monument once belonged to the Lournay clan but, on their assumption of the lordship of Drilen, was sold to the ancient but impoverished Narador family. The Naradors labor as mercenaries and household knights throughout eastern Hârn. Regardless of where they have lived and fought, the family takes great pride in burying the hearts of their family members here in the family tomb. Jilëa Narador [G2] cares for this tomb in her off hours.

# LETHYL 6

The next three crypts are ossuaries for common-born Laranians. Each of the crypts dates from a specific time, so that the bones of those that died in the Civil War lie in the first, those who succumbed to the Red Death in the next. The third is the newest and is slowly being filled with the bones of the dead. As space is always an issue in these public ossuaries, the practice is to save the skull of the deceased, carefully marked with a number. The Obasaran maintains the registry of the dead, noting in which ossuary or crypt each individual is interred.

The next two monuments belong to the large yeomen clans of the hundred, the Urdels and the Arandin. These are plain stone buildings, their dour façades relieved only by the family name.

Beyond the final gate is a large, plain stone cube. Only a small, low opening at the end of the path interrupts its unmarked surface. This edifice is the temple's ossuary. Members of the temple find their final rest here.

## 13 **Sign of a Hammer** **Woodcrafter (Haes Cybela)** **Size: 3 Quality: \*\* Prices: Avg**

Haes has the tools to build most of the household items people need but little of the required skill. This has not stopped him from trying and most villagers have at least one piece of his furniture that will not stay together. He also makes casks for the abbey's brandy.

## 14 **Sign of an Anvil** **Metalsmith (Mathil Berma)** **Size: 3 Quality: \*\*\*\* Prices: Avg**

A good smith, Mathil works for the abbey as well as the village. He is licensed to make metal boar-shaped badges for sale to the pilgrims. He pays the Obsaran three shillings a year for this privilege but often jokes that the badges pay more than the blacksmithing.

## 15 **Sign of a Dancing Fish** **Innkeeper (Jurlis Haral)** **Size: 4 Quality: \*\*\*\* Prices: Avg**

The Dancing Trout Inn sits by the Lethyl Bridge on the Sezaze road. A monk sits in the shade of the inn during the day collecting tolls.

Since there is not much traffic, this monk has little to do and is usually asleep or quietly drunk on the Trout's excellent cider.

Climbing vines cover the inn and spread sweet smells when their flowers are in bloom. The stone first story contains the taproom, divided into sections for the nobles and their servants. The timber second story houses the innkeeper's family and guests. The guest rooms are richly appointed and are used throughout the year by pilgrims or visiting nobles. The small area between the kitchens and the river is used as a beer garden during the warmer months.

1. Common area/ tap room

2. Nobles' bar – Jurlis usually keeps this room locked but uses it during festivals for special parties. Squires of visiting noblemen or less wealthy nobles themselves often sleep here.

3. The snug is for private parties or special events. At night, guests' servants sleep here

4. Kitchen – The inn's staff sleeps here

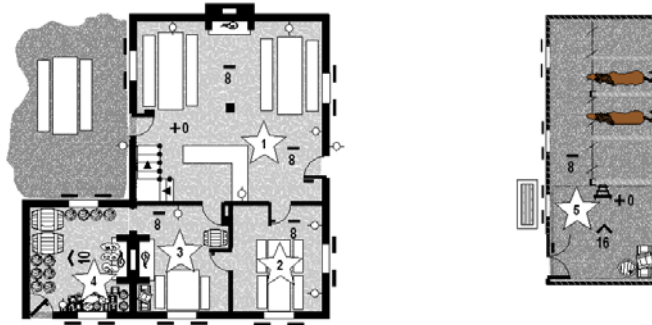
5. Jurlis' eldest son, Irkel (age 16) cares for the guests' animals.

6. Jurlis changes the straw in the dormitory once a month or before major festivals. Rena spreads sweet smelling flowers in the straw.

7, 8, 9. Nobility fill these three guest rooms during festivals despite the rather expensive rent. The option is sleeping in a tent on the green. Loran the Southron [J] prefers room 10 when he is visiting the abbey but he is careful to avoid visiting during festivals or Soratir.

10. Family room. Jurlis Haral's family helps him operate the inn. He works in the taproom while his wife, Rena, and his twin daughters Morissa and Synë (age 12), work in the kitchen. The family vacates these rooms for the paying guests during festivals. At these times, the family sleeps in the kitchen with the rest of the staff.

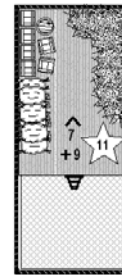
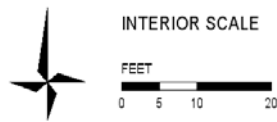
11. Irkel sleeps in the hayloft/ storeroom. Having his own sleeping quarters is one of his few statements of independence from his father.



## Ground Floor

### DANCING TROUT

COMMON MAP



## Upper Floor

#### Board

#### Menu

Tart (Apple or Plum)	2f
Pork or mutton stew	1d
Pottage	4f
Roast Goat	2d
Pork or mutton pie	2d
Broiled Trout	3d
Roast pork or mutton	5d
Roast goose	15d

#### Drinks

Beer or Ale	2f/pint
Cider	3f/pint
Heleryn (apple brandy)	3f/cup
Leleryn (plum brandy)	4f/cup
Elmeze wine	6f/cup
Ominspit	2f/cup

Room in the small inn is at a premium. Jurlis knows that most of his customers come for his food and drink, so he will not overfill the rooms with lodgers, no matter how much they offer for shelter. He will allow no more than 12 people to sleep in the dormitory [6] or the common room [1] and limits the snugs [2 & 3] to eight people each.

#### Room

Common Room	1d/person
Snug	1d/person
Dormitory	2d/person
Small Private Room [7]	4d/person maximum 2 people
Medium Room [8]	4d/person maximum 4 people
Large Room [9 & 10]	6d/person maximum 6 people

**16**

**Inzal Arsarl**  
**Villein (38 acres)**

Inzal has offered to take his cousin's widow, Jaidis [3], into his home out of a sense of familial duty. Since Inzal has 9 children of his own, he figures that a few more mouths are not that much harder to feed. He has exchanged harsh words with Baran [4] over the matter of family charity.

**17**

**Ketta Arsarl**  
**Cottar (3 Acres)**

Another of the Arsarls, Ketta was also widowed in the bandit attack. Despite her loss, she has offered her home to Jaidis [3]. She is very depressed over the death of her husband and has contemplated hanging herself to cure her sorrow.

**18**

**Shulen Faleren**  
**Villein (38 acres)**

Shulen has two daughters of marriageable age. He is also wealthy enough to grant them each respectable dowries. He has been entertaining suitors for weeks and hopes to sign wedding contracts for each of his girls by mid-summer.

**19**

**Eraken Nelt**  
**Half-Villein (19 acres)**

This young man and his wife, Hirilkë, are very proud of their new home and their new son. Hirilkë is Largo Kleve's [9] eldest daughter. Eraken has asked his mother in law to petition the Serolan to let the serfs join the village's militia.

**20**

**Olwin Dyren**  
**Half-Villein (19 acres)**

Loud, fat, and happy are the three words that describe Olwin. Nothing, not even bandits or bad weather, could ever dent his good humor. He and his wife are guaranteed to be the center of any social gathering and their comedic timing has been honed to perfection during fourteen years of marriage.

**21**

**Eworins Drelin**  
**Villein (38 acres)**

Always a devout Peonian, Eworins was gravely shaken by the violence of the recent attack. He and several other villagers have begun constructing a small shrine to Peoni on the

southern edge of the manor's fields [33] to commemorate those that fell.

**22**

**Conkal Drelin**  
**Villein (38 acres)**

Conkal was wounded in the recent attack and is being cared for by his wife. He will live but has lost his left arm below the elbow.

**23**

**Merdin Panda**  
**Cottar (3 acres)**

Merdin and his wife recently arrived from Elmeze. No one knows why he left his home village but his astonishing good looks have many of the housewives eyeing him as he works the fields. His wife doesn't seem to mind others paying attention to Merdin, as long as he comes home with her.

**24**

**Larsan Nelt**  
**Half-Villein (19 acres)**

He is called Larsan the Black for his dark hair and eyes. His wife makes good ale and Larsan likes to drink it. He is the village gong farmer, selling the solid waste he collects from the abbey's cesspits as fertilizer.

**25**

**Anrain Loyril**  
**Cottar (3 acres)**

Anrain would sell his own shadow if he thought that he could profit by it. He has both a son and a daughter of marriageable age but has such a bad reputation that he has yet to have a single suitor for either of them. Anrain's twisted mind has worked out how the Kleve family is behind his trouble with the other villagers. He would like nothing more than to see Largo Kleve [9] publicly embarrassed.

**26**

**Ellas Dyren**  
**Cottar (3 acres)**

Ellas was widowed in the attack and is now alone. She doesn't want to return to her father's home in Denwald and has tried to work her land by herself. She has reluctantly accepted the aid of Foryn Kleve's eldest son, Toman [5]. The boy is shy but his crush on her is unmistakable. Ellas wants more time to mourn her husband before she must face the hard decision about remarrying.



**27****Tervis Awensel  
Villein (38 acres)**

A bombastic, self important, man, he has long held the opinion that he would make a better reeve than "that little woman." He has chosen to make the bandit raid the issue that catapults him into the position and can be heard most nights lecturing his fellow villagers in the Dancing Trout's taproom. He has sided with the miller [31] against the Kleves.

**28****Shurdin Churil  
Villein (38 acres)**

Shurdin's husband failed to return from a trip to Getha over eight months ago, leaving her alone with two young children. Instead of mourning, she was indecently hasty in accepting Jaben Kleve's [11] marriage proposal. Still a young woman, her fine features and her land make her highly sought after. Shurdin and Jaben hope to marry in the summer and he is already helping her work her fields. Her husband's brothers [29 & 30] are not at all pleased with the situation. They want Shurdin to marry another Churil (from Hundholt) and keep the land in the family.

**29****Tolin Churil  
Villein (38 acres)**

Tolin and his cousin Seredir [30] hate the entire Kleve clan. They are openly jealous of the Kleve's position and feel that they are been excluded from important decisions in the village by "family politics." The fact that this is undeniably true and that Largo Kleve [9] doesn't care what the two Churils think makes them even madder.

**30****Seredir Churil  
Half-Villein (19 acres)**

Tonin's cousin, Seredir is always one to echo his kinsman's statements. He has slightly more initiative than Tonin but has far less intelligence and is content to let his cousin lead.

**31****No Sign  
Miller (Horad Etine)  
Size: 2 Quality: \*\*\* Prices: Avg**

The miller, Horad Etine, runs the water-powered mill. He is highly skilled but his hulking appearance and vicious temper lead most

villagers to try to spend as little time in his presence as possible. The abbey's Obasaran, Master Tonin, is frequently the referee between the miller and the reeve as they dispute the mill's fees and operation.

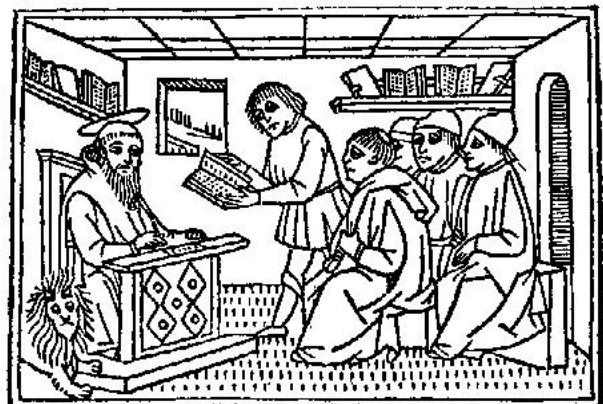
Horad hates Largo Kleve [9]. He wants to expand his influence in the village by discrediting the reeve. While he has exploited the jealousies between the serf families to try and undermine Largo Kleve, he has been less successful with the other craftsmen in the village.

**32****No Sign  
Charcoaler (Tyrgan Asaka)  
Size: 3 Quality: \*\*\* Prices: Avg**

Tyrgan lives in a small hut under the eaves of the abbey's wood. He provides charcoal for the abbey and most of the craftsmen in the northern part of the hundred. When the weather is good, he will journey as far as Elmeze to deliver his product to the smith. Tyrgan is the most widely traveled peasant in the village and is a bit arrogant for this fact, often making comments and gossiping about the places that he visits.

**33****Peonian Shrine**

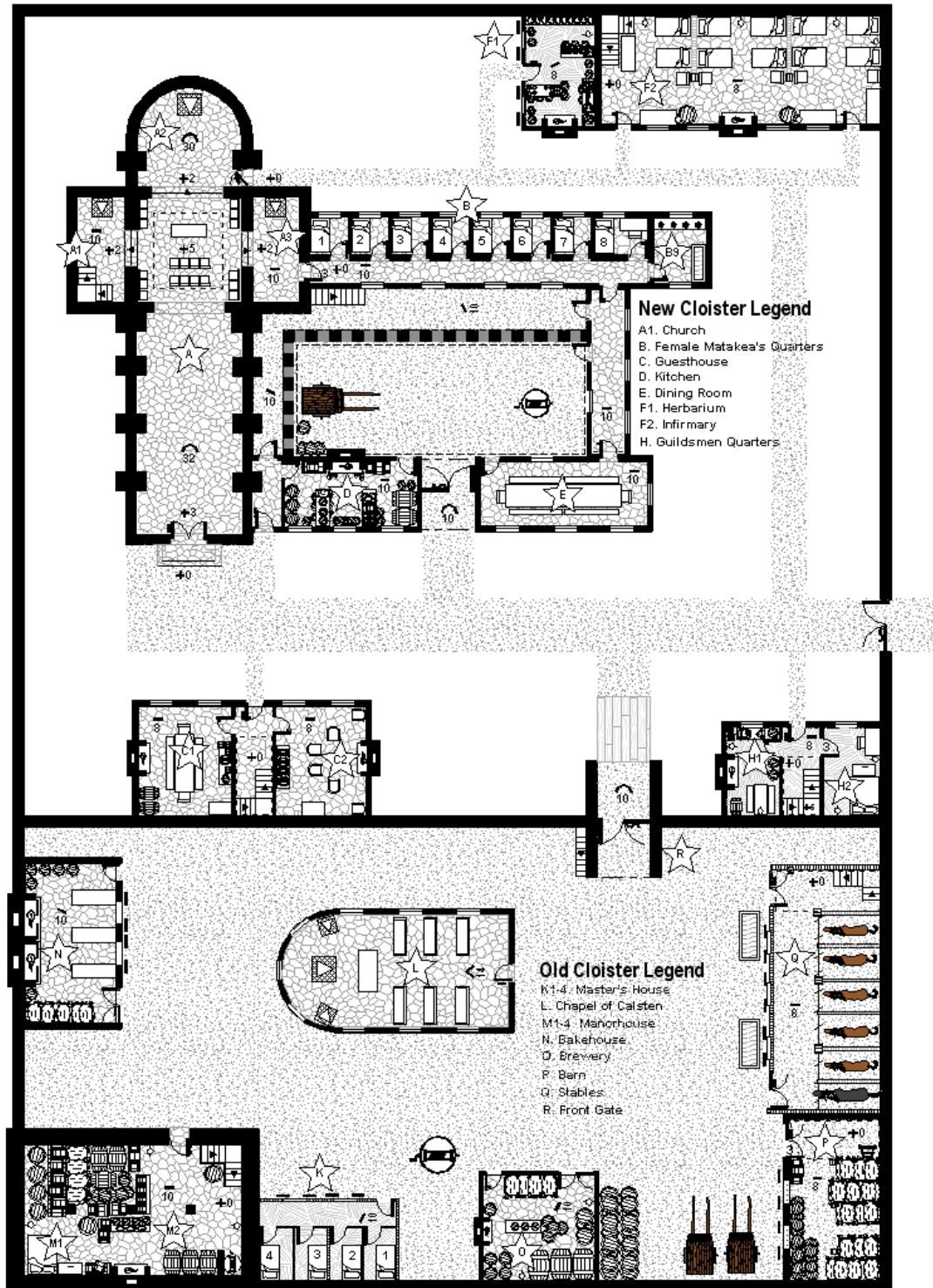
This is the small stone shrine that the villagers have erected to commemorate their fallen neighbors. The shrine has become the place where they gather for Peonian services. Eworins Drelin [21] has become the self-appointed sexton of the shrine and fills his spare time keeping it clean or adding to the structure.



# LETHYL 10

## LETHYL ABBEY

COMMON MAP (GROUND FLOOR)



## *The Abbey*

The abbey sits on the northern side of the road and consists of two connected cloisters. The New Cloister houses the priests and the abbey's guesthouse. It is the public face of the small religious community and hosts the hundred's nobility for religious services and festivals. Visitors must enter the New Cloister's gate on foot and leave their animals in the care of the abbey's ostler before proceeding to the temple. Only those invited by the Serolan may pass over the short stone bridge into the Old Cloister.

## **The Old Cloister**

The Old Cloister is the original manor's fortified house and tower. Now used as the Serolan's private quarters, the old manor house's dark gray fieldstone is now mossy with age. The small temple to Saint Calsten has a two story round tower that was added in 382.

The old cloister is separated from the new cloister by a gatehouse. The short stone bridge once crossed a dry moat, but this was filled in during construction of the New Cloister. The portcullis remains but hasn't been closed in living memory. The priests refuse to remove it because it evokes Larani's martial spirit.

Inside the small quadrangle, the Serolan keeps the trappings of his nobility close at hand. A servant cares for the pack of twelve coursers that the Serolan uses for hunting. The Serolan's three falcons are housed in the small mews sheltered atop the old gatehouse.

## **The New Cloister**

Anchored by the old Infirmary, construction on the New Cloister began in 538 after the successful retrieval of Saint Syrele's relics. Funded by generous donations from the Baron of Getha and the Earl of Neph, this cloister was meant to house the growing abbey population and a temple to commemorate the saint. The buildings have stone walls and slate shingles that were quarried near Charmic and brought to Lethyl at great cost.

## *Ground Floor Key*

### **A** Chapel of St. Syrele

The new temple is dedicated to Saint Syrele. The nave's ceilings soar to the roof of the two-story edifice. Saint Syrele's statue occupies the apse [A2]. The gold and amber reliquary (2' x 3') sits on a plinth at the foot of the statue, as if guarded by the Saint herself. During the Saint's feast day (10 Savor), the reliquary is brought to the altar. In times of strife, however, the relics are safeguarded in the Serolan's rooms [M5].

The decorations inside the temple are the red and white of Larani with the large black boar that is the saint's symbol. The services for the laity are given in this chapel. The choir and Reverend Father Valric sit on the western side of the altar. The clergy sit in rows on the east wall and each of the noble families has special row of chairs (that they have specially commissioned) set in the center. The other worshippers stand.

During Tirannon (page 20), vigils are held at the foot of the statue of Saint Ambrathas [A1]. The other alcove is dedicated to Saint Valamin [A3].

### **B** Female Matakea's Quarters

Small windows pierce the wall at regular intervals, giving the matakea's small cells light but letting in the cold air during the winter. Each matakea has a small individual room. These cells are just large enough for a cot and a small writing desk. Clothes are hung on wall-mounted pegs. A small brazier provides heat during the long frosty winters. The latrine [B9], however, is unheated.

#### **B1.** Empty

**B2.** The herbalist, Laerl, is a small, slight blonde. She was recently caught *in flagrante delicto* with one of the ashesa by the precentor, Tanam [I5]. Timid under normal circumstances, she is scared to leave the abbey and is willing to submit to Tanam's demands so that she can stay. Laerl has only begun to consider her real feelings toward the ashesa Rurae [B8] and would be truly afraid if she knew what Rurae was capable of.

# LETHYL 12

**B3.** The sacristan of the temple of Calsten [L], Mother Harquey of Kail, is truly devout. She spends her days caring for her small temple and praying. The walls of the abbey encompass her world and her naïveté makes her appear childlike. The plain woman is especially devoted to the statue of Calsten that stands in the chapel nave. Sometimes she dreams of what it might have been like if she had been his queen.

**B4.** The other sacristan, Gorin of Arion, is old and becoming senile. She often sits in front of the altar of Saint Syrele [A] and stares at the tapestries as if the figures were acting out the tale. She is very kind to everyone and will not hesitate to put aside whatever she is doing to help another person. The ashesa adore her, calling her “Grandmother,” as she frequently intercedes with the Valaran on their behalf. She has been at the abbey longer than anyone else and she has earned the respect of the Serolan. If given proof of the precentor’s blackmail scheme, Mother Gorin would involve the Serolan immediately, counsel that the girls be punished lightly and have the precentor cast out of the abbey for his sins.

**B5.** Makal of Taren is the abbey’s cellarer. The cellarer is responsible for the sustenance of the abbey, a job that includes everything from kitchens to the wine cellar. While possibly the beauty of the abbey, she is a terrible organizer. She is completely reliant on the abbey’s cook Aratha Urdel [H2], to keep the community fed.

Over the last six months, Makal has become Sir Taryn Indama’s lover. She met the Bailiff of Sezaze on one of his hunting trips with the Serolan and is flattered that he is now making himself a frequent visitor to the temple so that he can see more of her.

**B6.** Modan Aten is the prior, the matakea responsible for the daily operations of the abbey. She is a tall, bony woman whose energy seems unending. She constantly pushes the other priests and the ashesa to complete their tasks, accepting no excuses for less than full performance. She is a model of piety and her life is dedicated to the twin idols of the abbey and Larani.

**B7.** Morvin of Korela is employed as an overseer for the abbey’s holdings. She is charged with visiting the Lady of Paladins chapters at Hakstyn and Jenkald, as well as the manor of Denwald, to look after their accounts. Morvin is a tall, happy-go-lucky woman who is well liked by all. She is a very attractive blonde and has become adept at refusing the advances of men without hurting their feelings. Pasbain Tobris, a pale, freckle-faced ashesa, has been completely in love with her ever since she first spoke to him.

**B8.** This dormitory houses the abbey’s female acolytes in a cramped bunk bed.

a. Caught in a compromising position by the precentor, the ashesa Rurae of Sturen, is tired of Father Tanam’s demands [see B2 & G5]. The petite girl is planning to murder the priest and then escape with her lover, the herbalist [F1]. Rurae is completely devoted to the older woman, as Laerl is the first person to treat her with any kind of dignity and respect.

b. Terlyn of Koparen was sent to the church by her wicked and greedy stepmother. Her father was lord of Douny in Semethshire before his death. When Terlyn’s father died, her stepmother wanted the girl out of the way so that Terlyn’s stepsister would inherit. Terlyn is very unsuited to the church and is contemplating escaping with Kardis [I8]. She has seen him hiding things in the graveyard and is willing to gamble everything to escape the abbey. She has written to her uncle, the Bailiff of Kinel, for his advice but has not received his reply yet.

c. Varance Ebriel chose the life of a priestess to avoid a marriage to a rich, old, man but now finds herself stifled by the cloister’s rigid schedule. She helps Mother Harquey [B3] in the temple of Calsten and often daydreams that a shining knight will arrive to take her away.

## C

### The Hostelry (Guest House)

The abbey’s guesthouse has a dining room [C1] and a sitting room [C2]. Visitors can sleep in these rooms for a donation of 2d per night.

Father Firain [I4] directs the operation of the Hostelry, acting in the same capacity as an innkeeper. He is a master at the art of social protocol and knows the favorite dishes and personal quirks of every noble in the Hundred. He is on first name basis with the Baron. Even Sir Tommas Kobarney, the elder statesman of the hundred, has a hard time remembering when Firain wasn't in charge of the Hostelry. While Father Firain lives with the other matakaea, he spends most of his time here tending to guests or making beer and cider.

## D The Kitchens

Aratha Urdel [H2] keeps the abbey fed and the Serolan happy. All of the abbey's food is prepared here and then taken to its destination to be warmed. Aratha and his crew of cooks and scullery maids are boisterous and vulgar. Few of the matakaea and none of the ashesa dare enter the kitchens for fear that they might be put to work.

While Mother Makal [B5] is preoccupied, Aratha has devised a simple scheme that divides his resources to where they are needed the most, even if it means that the ashesa are eating salted rations for almost eight months a year. Mother Makal recognizes Aratha's talents and would do anything to keep him at the abbey. Although there has been no evidence of impropriety, Aratha's wife [H2] is not comfortable with the amount of attention the attractive priestess gives her husband.

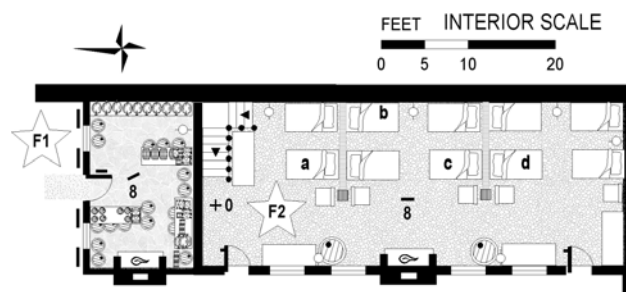
## E The Dining Hall

The matakaea and ashesa take both of their daily meals here. Breakfast is a warm pottage but the evening meal might be boring but filling fare of salt pork and biscuits. Despite the plainness of this menu, Aratha ensures that the guesthouse, the masters, and the Serolan dine on the best he can devise.

## F The Hospital Mother Laerl

**F1. The Herbarium:** The herbarium is where Mother Laerl [B2] prepares medicines for the

abbey. She grows her herbs in a small, orderly garden north of the cloister or collects them in the forest. She brings them to her workshop to make potions and elixirs. While not a specialist in the healing arts, she can prescribe herbal cures for most common maladies.



**F2. The Infirmary:** Lethyl Abbey's infirmary was constructed in 194 and was originally outside of the cloister. Sir Ebryn Kobarney, ancestor of the present lord of Hyzevel, founded the infirmary and the Kobarney clan has been instrumental in providing funds for its upkeep. The infirmary is dedicated to the six knights who commanded parts of King Medrik's army at the Battle of Noneth. Locally revered as saints, these men are credited with ending the Migration War in the east and laying the foundation for the kingdom of Kaldor. The walls of the infirmary are covered with murals that celebrate their deeds.

The hospital cares for wounded and aging Laranians and the occasional traveler. Pilgrims that fall afoul of the dangers of the road are given shelter here until they can continue. Patients of the Peonian faith are given initial care here but are helped to Getha so that they can continue treatment in the Peonian hospital.

Despite the Kobarney clan's generous and continuous support over the last several hundred years, the hospital is starting to show its age. Father Crinsa [I6], the hospitaller, makes sure that any common-born patient that can work does so. He is also tireless in his quest for donations to the hospital, although most of the funds donated by the pilgrims go toward the upkeep of the abbey's two temples.

Wooden screens divide the long open hall. A small shrine to the White Lady stands at the

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southern end of the sick ward. The infirmary has never been full and the patients benefit from full measures of care from Brother Jerrin and Brother Merryn [G7 & G8]. Father Crisan [I6] can be found here during the day, dispensing medicines.

a. Tradigan is a rich old farmer from Elmeze. He constantly changes his will in an attempt to keep his family's attention. Tradigan wants to return to his home but his Balimshire cousins have conspired to keep him at Lethyl "for his own good" or until they know what they'll inherit.

b. A yeoman from Denwald occupies this bed. Perig Ailt was hunting in the forest with his father when he was attacked and mauled by a large wolf. Perig's father and brother managed to drive the beast off, but he lay near death from loss of blood. The family despaired and brought him to the Abbey for care two ten-days ago. Within days Perig's condition improved dramatically and his parents hope to bring him back to Denwald after the next Soratir.

What no one realizes is that Perig's attacker was a werewolf. The vile curse of lycanthropy has entered his blood stream and, with the coming of the full moon, his recovery is a side effect of the curse energizing his body in preparation for the foul change.

c. Petros Arandin is dying by inches. His family brought him here from Hyzevel over three months ago. Neither Father Crisan nor the physician from Getha can determine the cause of his malady.

d. Bandits wounded Galswinth Sarebor as she traveled the Silver Way from Nenda to Getha for the Spring Fair last year. Her broken body has healed slowly and Father Crisan fears that this poor lady will live out her days in pain.

## H

### The Workrooms Guildsmen's Quarters

Garal Urdel [H2] is a clothier employed by the abbey. She makes the Abbey's religious vestments as well as the working clothes for the matakea and ashesa. Her husband, Aratha, is the abbey's chief cook.

Garal weaves all of the abbey's cloth in the workshop [H1]. Large looms and bolts of cloth are suspended from the ceiling and rows of colorful braid are stored in chests around the room.

## K

### Masters' House

This was the original manor's stable but has been continually renovated for other purposes as the abbey grew. Now the narrow building houses the temple's four masters.

K1. Master Aetral Asana is the Menoran (Master of the Fighting Order). He wants to leave sleepy little Lethyl and return to the Lady of Paladins as a chaplain. He has asked the Serolan three times to release him and is now contemplating appealing directly to the Rekela. He is a short young man who is always trying to prove himself to others. His favorite weapon is the mace.

K2. Mistress Lothor Tyune, the Valaran (Mistress of Acolytes), is a middle-aged brunette with the lithe body of a Halean priestess and the fierce temperament of a Pamesani gladiator. She is a demanding taskmaster but, underneath her steely exterior, she means well and tries to take care of her charges. She is friends with Tonin Cybrela, the Obasaran, but would never dare tempt him to break his vow of chastity.

K3. The Temple's Suloan (Mistress of Archives), Conatar Loyrikor, is a plain brown haired woman. She speaks with a foreign accent that a well-traveled person might recognize as being faintly but distinctly from western Hârn – northern Kanday perhaps. She is conscientious and does her duty without flair but with dogged efficiency. She is something of a loner and spends hours walking in the woods or meditating in the graveyard. The other Masters ascribe her bookish attitude as typical of her solitary profession.

K4. Master Tonin Cybrela is the abbey's Obasaran. In this capacity he acts as the Serolan's representative in meetings with the villagers and with Sir Haradoc, the Bailiff of the Hundred. Tonin is truly a worthy successor of Reverend Father Valric, as he is both a political animal and a

fearsome warrior. In his personal life, Tonin is pious without being sanctimonious.

His true skills have yet to be tested in Lethyl so Reverend Father Valric has nominated him for a position in the Serekela's court. This position would both benefit a loyal subordinate and give the abbey a valuable ally in a place of power.

## **L** Temple of Calsten

The old cloister's temple is dedicated to Calsten, the first king of Serelind. The chapel's walls are covered with frescoes in white and red, with a sword device to commemorate Calsten. There are three statues in the nave. The first (situated to the left of the altar) is of Sharin Lomar, the abbey's first Serolan. He is depicted as a middle aged man carrying a model of the Temple of Calsten and a Serolan's staff.

The central statue is of King Calsten. He is shown in full armor with the crown of Serelind on his head. He holds a replica of his legendary sword aloft with one hand. In the other, he carries the horn with which he rallied his army in the battles fought to forge Serelind. This horn, which has been in the abbey's possession for hundreds of years, is covered in runes. Too large to be from any Hârníc breed of cattle, the horn is reputed to have been made from a mystical beast that Calsten slew during one of his quests.

The apse has an elaborate tapestry behind the statue of Calsten that tells the legend of his reign. Behind the tapestry, all 33 of the abbey's former Serolans are entombed in the floor. Since this space is small, the bodies are buried vertically ("standing up") under marble markers.

The easternmost statue is of Serolan Iberry of Kabise. He led the expedition to find the remains of Saint Syrele and is depicted as an old man holding a model of the temple of Saint Syrele.

This temple is used for the Alamirata, services that are restricted to the clergy. The Serolan always leads the service during the Alamirata. It has the same form as the Soratir but the sermons and readings deal with more theological matters.

## **M** The Serolan's Tower

This tower was once the manor house. It is a squat two story rectangular tower. The Serolan's personal servants (Aratha, Gerl, and Toral) live at one end of the ground floor [M1]– all dedicated, grouchy old bachelors. A storeroom and a small kitchen [M2] occupy the rest of its bottom floor.

## **N** The Bakehouse

Jabin Dyren and her helpers begin their labors soon after midnight, starting fires and kneading dough, so that the abbey's population has bread for their meals.

This building is also used as a bathhouse. The ovens' flames heat water, which is poured into large wooden tubs for bathing.

## **O** The Brewhouse

Father Firain [I4] brews ales and beers for local consumption in this cramped building. Most of his workspace is devoted to the distillation and aging of the abbey's rightfully renowned apple brandy, called *helvery*.

## **P** The Barn

The barn stores locally produced goods as well as items that have been tithed to the abbey. Mother Morvin [B7] is responsible for accounting for everything in this storage area, a charge she takes seriously.

## **Q** The Stables

The ostler stables the Serolan's palfreys and Menoran's two warhorses here. Guests' mounts may be stabled here if room is available.

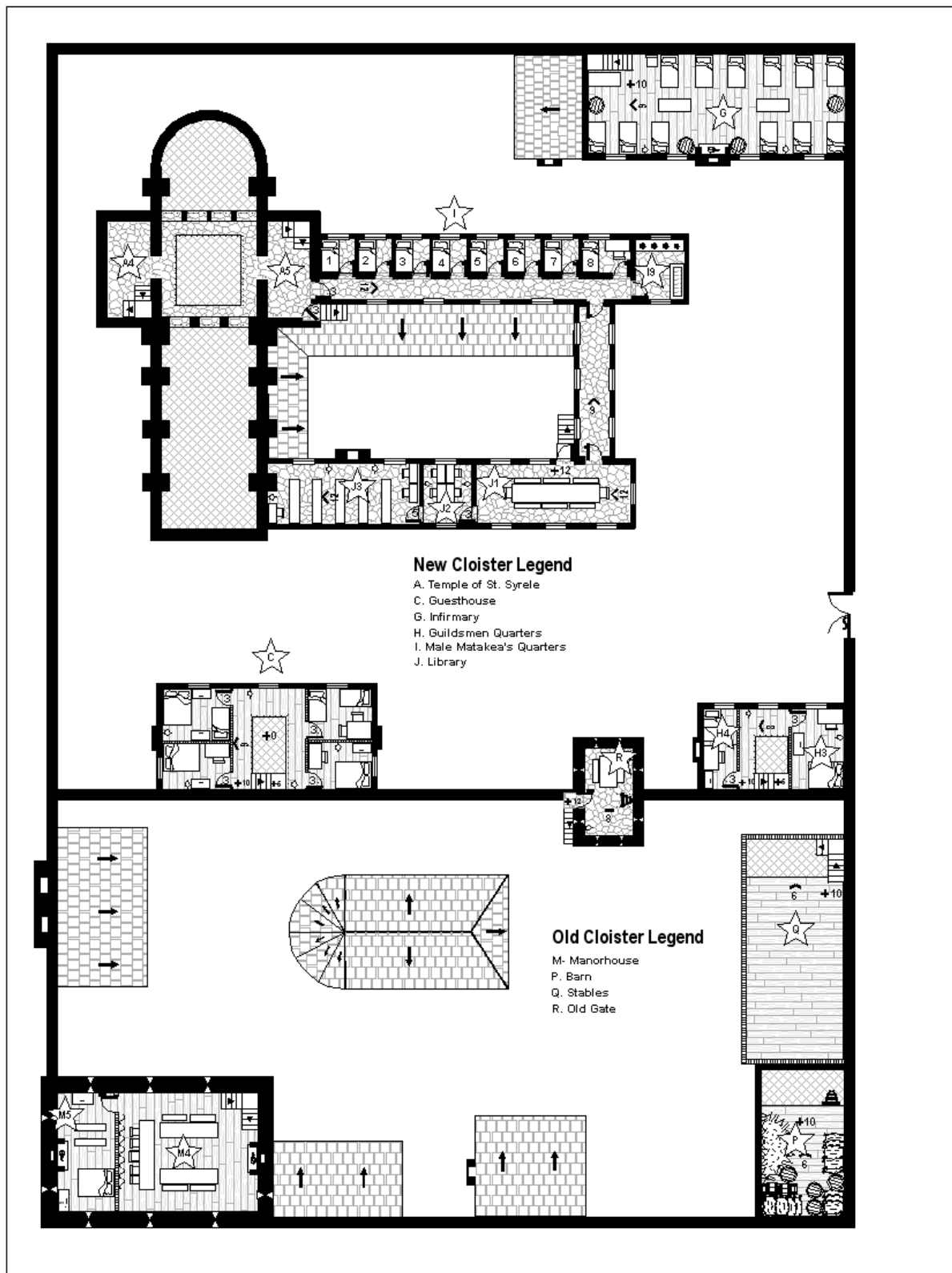
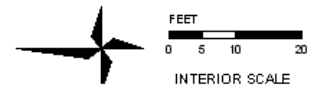
## **R** The Old Gatehouse

The old gatehouse is one of the remnants of the original abbey. The gate is never closed, nor is the drawbridge ever raised.

# LETHYL 16

## LETHYL ABBEY

COMMON MAP (Upper Level)





## Upper Floor Key

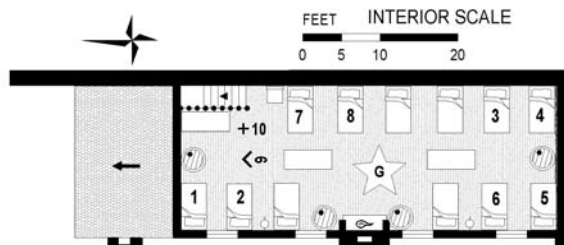
### A Temple of St. Syrele

**A4:** Like its twin on the other side of the temple nave, this room is also used for meetings and classes. The precentor, Tanam of Keriel [I5] holds choir practice here. The stairs lead to a storage room that the Serolan wants cleared.

**A5:** This room is used as a meeting room for the matakea or a classroom for the ashesa. There is no permanent furniture here. Gatherers either bring something to sit on or must content themselves with the floor. The staircase leads to a jumbled storage space in the temple's tower.

### C The Guest Rooms

These small rooms are rented to guests of the abbey for donations. The landholding nobles generally take the larger rooms, leaving the dormitory to their servants. Single rooms are let for donations of 10d per night.



### G The Hospital Staff Quarters

The permanent staff of the Infirmary lives here. The open hall is always cold and the Abbey provides little firewood for the fire.

Two veniken (retired meken) assist Father Crinsa with the patients. Jerrin [G7] and Merryn [G8] are former meken whose wounds prevented them from continuing to serve in the Lady of Paladins. Their bedside manner is nonexistent, leading to more than one patient to remark "I got better because they'd have killed me if I hadn't."

The patients, including the permanent residents, are dressed in pure white cassocks. They wear undyed white to distinguish them

from the habits of the ashesa. The six permanent residents live upstairs with the lay brothers. These individuals are old men and women who have retired to the abbey after relinquishing their lands and chattels.

The two female residents of the infirmary are a study in contrasts. Julyla Abel [G1] is young lady but her elder brother shut her away in the abbey rather than part with her dowry. Jilëa Narador [G2], on the other hand, is an old widow who came to Lethyl to live out the rest of her life in prayer. Jilëa dotes on Julyla like her daughter and has protected her from the temptations of men.

In addition to the veniken, four elderly men live and work in the infirmary. All four are noble-born, although only Tharon Baralis [6] bore arms in service. The men are curmudgeons, given to slow work and lots of stories. Their aches and pains keep them from being much use with the patients but they are competent gardeners when the weather is nice.

Torka Oris [G3] and Hovis Tebrynë [G4] were once heralds. Torka actually held a minor office in Holy Oak College in Tashal, while Hovis served as part of the Sheriff of Neph's household in Bidow. Lokron Kressenta [G5] was the chamberlain of Denwald before his retirement four years ago.

### H The Workrooms Guildsmen's Quarters

**H3.** The abbey's bonded ostler, Sorobin Loyril lives here with his family. His duties are light, as he has only to care for the few horses used by the masters and the Serolan. He plans to ask the Serolan for permission to try breeding horses for sale and has already made preliminary negotiations with the ostlers in Blixth to get stock.

**H4.** The Serolan employs Harquey Berma, a bonded timberwright, to manage the woodland that belongs to the abbey. She has become very friendly with Garal and Aratha Urdel [H2]. She is usually found at her sawpit in the small woodlot north of the abbey or marking trees for felling with her handaxe.

## I Male Matakea's Quarters

The upstairs rooms of the Matakea's Hall are assigned to the male clergy. They are identical to the female rooms [B]. The latrine [I9] is unheated.

**I1 & I2.** Sindren of Nan is the illuminator and Esen of Luren is the calligraphist. They are great friends. The tall, fat Sindren and the small, slight Esen often spend their spare time devising silly jokes to insert into the margins of the pages as they copy the legend of Saint Syrele. Two men are constantly in each other's company.

**I3.** The librarian, Harond of Drelin, is a fully functioning alcoholic. He volunteers for the bridge toll collecting when he can but does not want to make his fondness of the inn's ale too obvious. When he cannot manufacture a reason to leave the abbey, he can be found in the guesthouse "helping" Father Firain [I4].

Harond has a secret stash of brandy in his cell, bought from tolls he has skimmed or stores that he has stolen. Taman [I5] knows of Harond's disease and could blackmail the fat old man, but is unwilling to use "a flawed tool."

**I4.** Firain Tornan operates the abbey's guesthouse. He is Harond Drelin's [I3] drinking companion and the abbey's resident storyteller. This old priest is also the confidant and friend of all of the hundred's nobility – much as the bartender of a popular pub might become well acquainted with his rich and famous clientele. In his youth, Firain was a chaplain with the Lady of Paladins. He served at Jenkald and later fought in the Sorkin Mountains against the gargûn. It was against the Foulspawn that he earned the scars that cover his left side, a reminder of the egg chamber that he set afire but was unable to escape from before the flames left their mark.

**I5:** Tanam of Keriell, the precentor<sup>1</sup>, is an amoral bastard. Although begotten on the wrong side of the sheets, Tanam is tall, angelic looking, and very popular. He often solos during the Soratirs and revels in the celebrity his talents

bring him. He is determined to become the Serolan one day, but his methods include bribery, blackmail, and extortion.

Tanam is currently blackmailing two other members of the temple. While on watch one night, he came across two women – two unclothed women "in lustful embrace" – in the herbarium [see B2 & B8]. Normally he would have been satisfied with making them join his cadre of informants and moved on but, since both of these women were attractive, the chance to mix business with pleasure proved irresistible to him. Since his discovery almost three months ago, Tanam has turned the herbarium into his private pleasure palace.

**I6.** Father Crinsa is the hospitaller. He has become friendly with Loran the Scholar (q.v. Ominstru) and is very interested in stories about the six saints that are patrons of the infirmary. He lives for his work and is very efficient.

**I7.** The Serolan uses Father Dinan of Lonan as his huntsman. Dinan is the Serolan's devoted servant but usually acts like a hulking thug in a priest's cassock around the other residents of the abbey. He prefers stalking game to working in the cloisters because it keeps him away from the abbey, a place where the other clerics make him feel stupid. If anyone took the time to befriend Dinan, he would prove to be staunch and loyal.

**I8.** This dormitory houses the male acolytes:

a. Kardis of Rone, a new ashesha, is tired of being picked on by the Valaran and is planning to run away. He plans to escape and walk south to the Nephén River, where he hopes to find a boat to take him out of Kaldor. He has been secreting items for his flight in the Baralis crypt [I2].

b. Pasbain Tobris is a pale, freckle faced ashesha. He has just turned fifteen and started to pack some muscle on his weedy frame. He is secretly in love with Morvin of Korela [B7] after she spoke to him in the courtyard one day.

c. Sildain Naldor is a thief. He is smart enough not to steal from the other ashesha but he has no compunction about stealing from the matakea or

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<sup>1</sup> A cleric who directs the choral services of a church

even noble guests. His quarrelsome personality has driven away anyone who might befriend him.

## J

### Library

The abbey's library is a long narrow suite of rooms. A large well-lit reading room [J1] is available for scholars and meetings. The abbey has amassed a considerable collection of books on the history of Serelind and Pagostra [J3]. Scholars journey to the abbey to research the time of Calsten and Medrik I. The abbey often hosts Loran, a scholar from Ominstru who has an interest in the Serelindian ruins. He spends days searching through the books and is a familiar sight in the library. In the guesthouse, Loran will talk about his explorations among the old manors that lie in the forest north of the Abbey. Occasionally, Loran brings things he finds for the others to see. If any of the Laranians suspected that he is a Save K'norran priest, he might be a bit less welcome at the Abbey and in the Hundred.

Sindren and Esen [I1 & I2] are copying an extravagantly illuminated Book of the Valamen in the scriptorium [J2]. The Baron of Getha commissioned this work for his daughter's wedding. The scribes are also producing a slender volume of the legends of Saint Syrele that the abbey sells to rich pilgrims.

## M

### The Serolan's Tower

Reverend Father Valric meets with special guests and holds meetings with the Masters in the common room [M4]. The Serolan's personal quarters [M5] contains the abbey's treasury and his private chapel.

## Q

### The Stables

The second floor is used as a practice hall in inclement weather. During large festivals, the Serolan invites special guests to lodge here.

## R

### The Old Watchroom

One of the matakea commands the watch each evening, assisted by two ashesha. The watch's duty

includes walking the precinct's grounds looking for fires or intruders. They are also responsible for calling out the time and waking the abbey for morning service by ringing the hand bells that they carry. Since the raid, the watch is armed with swords and spears.

### Valric Belgine, Serolan of Lethyl

The Serolan is Reverend Father Valric Belgine. A member of minor nobility in Semethshire, he joined the church when his brothers showed no sign of either dying at a young age or sharing the family's small holding of Barwal. He is a dogged but uninspired man. Having labored in the shadows of other men for over 20 years, he was made the Serolan of Lethyl at age 39. Now at 56, he rules the little temple with an iron fist. He has proclaimed that he will stay "at the head of Lethyl's table until they pry my staff from my cold, dead, fingers."

In the past he has tried to exert some control over the martial chapters that are supposed to be under his control but the Rekela of Brynd, Verda Emerel, has thwarted him at every step. Valric is quietly waiting for the Rekela to die and then plans to make sure that the Reblena in "his hundred" understand their place. While the Reverend Father is in favor of the split between the Kaldoric and Melderyni branches of the Order of the Lady of Paladins, he fears that the martial order will use the schism to increase its already considerable political power.

Valric Belgine is a tall, thin man who carries himself as the secular lord that he has always wanted to be. He is always dressed in the formal robes of the Serolan. Despite the fact that he is required to send one third of the abbey's profits to the Rekela, he manages to live in comfort. He lives in the old manor tower, where he takes most of his meals. He has dinner on tenth-night with the temple's masters and presides over a chapter meeting after every Soratir. When he is not playing the role of prince of the church, he can be found hunting with hound and hawk in the company of Sir Taryn Indama, the Bailiff of Sezaze, or Sir Udet Tardally, the lord of Denwald.

## VISITING LETHYL ABBEY

### *Soratir*

The Soratir, or low mass, is open to the laity. It is held on the fifth, fifteenth and twenty-fifth of each month. The Serolan usually leads the ceremony, although any master can officiate. Because most of the nobles in the hundred travel to the abbey on the day of the mass, services begin at the hour before noon and conclude early in the afternoon to allow for the return journey to be completed in the light of day.

Soratir begins with a procession of the faithful. Ashesa lead the double file of clergy, carrying censers of smoking incense and bearing banners of red and white. Following the ashesa, march the choir chanting one of the Songs of Alamire, the precise hymn being linked to the month of the year. The matakea follow behind in order of seniority, the most junior priests in front. Finally, the temple's masters enter four abreast in front of the Serolan. The clergy file directly to their seats but remain standing while the congregation finds their places and settles. At the Serolan's signal the choir begins the Hymn of Ambrathas, the traditional beginning of the Soratir. Everyone lends his or her voice to the hymn, remaining standing until the song is completed and the Serolan indicates that they may sit.

After greeting the congregation, the celebrant reads from the Book of Valamin before delivering a sermon. The sermon is usually a homily on a specific virtue that consists of an example from the life of a saint or legendary hero. These sermons are intended to show that chivalry and sacrifice are the paths to honor for those who are just and pious. The sermon is followed by another hymn before the clergy form ranks for the concluding procession. After the service, the congregation socializes in the courtyard or at the village inn. Invited guests are escorted to the Serolan's tower for luncheon.

### *Tirannon*

The Tirannon is a special form of the worship service. This ceremony is dedicated to Saint Ambrathas, as it marks the transition of a squire into the knighthood. A Tirannon is a lengthy ceremony and is specially arranged by the squire's sponsor and the Serolan.

The ceremony begins on the evening of the first day with a special mass. The readings and hymns of the service are from the Tome of Shields and are meant to focus the candidate's mind on the duties and responsibilities of chivalry. After the mass, the candidate is bathed and dressed in pure white, to symbolize his purity.

An honor guard of armed ashesa leads the candidate into the altar of Saint Ambrathas in the temple of Saint Syrele. The candidate's mother or wife stands on the right of the altar (the candidate's left) holding his shield. She holds up the candidate's shield, enjoins him to become a protector of the weak, and then lays the shield on the altar. In the center, the Serolan holds the belt and spurs of a knight. He cautions the candidate about the sins of pride and reminds him of the vow of service that he is about to take. The candidate's father or sponsor stands on the left of the altar holding the candidate's sword in front of him. He speaks about courage and family honor before laying the sword across the altar. The three celebrants turn and leave the candidate to his vigil. The candidate must remain awake in front of the altar for the entire night, fasting and praying for Larani's blessing.

At dawn of the second day, the celebrants return to the chapel. The Serolan leads a mass in front of an audience of family and friends, which includes the clan head and feudal lord. The Serolan attaches the candidate's spurs and fastens the wide sword belt around his waist. After blessing has been said, the candidate's parents give him his shield and sword.

Now that he is officially a knight, the candidate's sponsors present him to his feudal lord. He kneels and swears homage with his

sword. Once the ceremony is completed, the new knight leads the procession from the chapel.

The completion of a Tirannon is the cause of celebration, the extent of which is limited only by the purse of the knight's family. Gifts of weapons, armor, and horses are bestowed upon the new knight. The wealthier families also grant the young man property or a position as a bailiff, if possible, to help secure his future.

### *Alamirata*

One other form of service is conducted at the Abbey. The Alamirata is the Laranian high mass and is restricted to the clergy. It is always held in the temple of Calsten and is led only by the Serolan. The chapter members stand in two parallel lines, facing the altar in order of seniority, throughout the service.

### *Saint Syrele's Day*

The Serolan hosts the feast of Saint Syrele at the abbey on 10 Savor after celebrating a special Soratir. Guests that must travel a distance usually arrive the night before but, given the size of the Hundred, most attendees travel to the abbey in the morning. The Serolan leads the Soratir's procession to the statue in the apse of the Chapel [A2]. Accompanied by chanting, he is followed by matakea carrying swords and swinging censers of sweet smelling incense. At the statue, the four temple masters lift the bier that supports the reliquary and place it front of the temple's main altar at the beginning of the service. The Soratir is heard at mid-morning and lasts until mid-afternoon. At the end of the service, it is customary for the Baron and three selected noblemen to lift the reliquary's bier and return the saint to her place of rest.

After the service has ended, there is an hour or so for socializing and refreshing while the monks set the tables for the feast. The meal lasts several hours, with each of the five courses being served separately. Few guests stay the night and the woods twinkle with the torchlight as the nobility of the hundred rides home through the spring

night. This feast traditionally marks the beginning of the Baron's annual hunting week and is well attended by the Indama clan and other nobility of the Shire.

### *Relics, Saints, and Pilgrims*

The mortal remains of Saint Syrele are held in a reliquary in the saint's chapel. The reliquary is a rectangular (2' x 2' x 3') cedar chest covered with gold and amber bas-relief that illustrates the Saint defeating the demon. Inside the lead lined chamber are the saint's bones, wrapped in a cocoon of the finest linen. Most of her bones are in the reliquary but gifts of the saint's relics have been made to distinguished people in the past. Saint Syrele's head, for example, was sent to the Serekela for interment in Caleme and a finger bone was given to the Baron of Getha for his chapel's altar.

Pilgrims pray in the presence of the reliquary in the belief that the Saint's presence will help grant their prayers. Many pilgrims come offering thanks for the Saint's assistance in times of trouble. It is common, for example, for warriors or hunters who survive devastating wounds to make a pilgrimage to Lethyl to thank the Saint for saving their lives.

Visitors are allowed into the presence of the saint for three hours after the noon bell every day. During the public visitation times, an honor guard of two ashesa protects the reliquary, preventing damage or souvenir gathering by the occasional over-enthusiastic pilgrim. A small donation box at the apse stairs gently reminds visitors to make a concrete expression of their faith before leaving the abbey. As the pilgrims leave the abbey's cloister, Hirila the smith's wife [14] offers to sell them small metal badges displaying the boar of Saint Syrele, a souvenir of their pilgrimage to venerate the blessed saint.

The abbey also houses relics of the sainted King Calsten and of many locally revered saints (see G). Admission to the Chapel of Calsten, where these items are kept, is rare and must be arranged with the Serolan personally.

## Weddings

Laranian weddings are as much about alliances between two clans as they are about joining two people. The wedding itself has become more elaborate over the years. Old sagas write of royal households marrying their children with little more than the couple standing and offering a toast at dinner. Now, as with many things, ritual and formality crept into the process, as well as the actual ceremony itself.



There are three distinct phases to a wedding: the contract, the banns, and the wedding day.

### The Wedding Contract

The contract is not a religious document but it is often witnessed by the Church to give the agreement added weight. The parents or clans of the bride and groom arrange the vast majority of noble marriages. The considerations in making the union have more to do with political and financial matters than with love.

The **wedding contract** is a legal document. The parents or guardians of both bride and groom must sign and it must be countersigned by at least three witnesses. It is not uncommon for liege lords to require that they be allowed to witness their vassals' wedding contracts. This document specifies three important items: the amount and form of the bride's dowry, the same for the bride price, and the date and place of the wedding ceremony. Once the contract is signed, the couple is considered to be betrothed to each other.

The bride's **dowry** is the property that a woman brings to her husband at the time of the

marriage. This property is usually made in land or grant of income from a commercial concern. The family of the bride gives the dowry as a marriage gift. The husband is compelled to return the dowry in case of divorce or the death of the wife if still childless. One purpose of the dowry is to provide support for the wife on the husband's death, as the groom's own property may return to the clan.

The **bride price** is the converse of the dowry, as it the amount of money or property given by the groom to the bride's family for the right to marry her. The bride price is transferred permanently to the bride's family and is traditionally intended to compensate the bride's clan for lady's absence.

The **date and place of the wedding** are also set in the contract. The orchestration of the wedding service is the duty of the groom's family, as are the gifts for the servants and church staff.

### Reading the Banns

The **banns of marriage**, or simply "the banns," are the public announcement that a marriage is going to take place in that temple between two specified persons at a specified time.

The purpose of the banns is to allow time for anyone to raise any legal impediment to the wedding and prevent marriages that are legally invalid, either under canon or civil law. Such an impediment might be a prior marriage (or pre-contract or betrothal, those being legally the same as a marriage), a vow of celibacy, the couple's being related too closely, or lack of consent.

In Kaldor, the reading of the banns is necessary for the validity of a marriage. By decree of King Haldan I, the banns must be read aloud from the altar of the wedding's temple over a period of three Soratirs prior to the actual wedding ceremony. Omission of this formality rendered the marriage void. Because of this law, elopers must leave Kaldor, usually for Chybisa, in order to contract a marriage without these formalities. In fact, these "southern" marriages are often the source for prolonged legal disputes.

## The Wedding Day

The wedding actually begins the day before the wedding ceremony. Both bride and groom arrive with their families and attendants. By tradition, the bride's family sequesters her in either a pavilion or a room in a local inn. The bridal party keeps guard to ensure that she cannot be kidnapped or despoiled. The groom, meanwhile, is escorted to the temple where he is supposed to meditate and pray. He is left alone with his groomsmen, although many suspicious fathers-in-law have been known to place their own guard on the groom's chambers – to ensure his attendance at the ceremony if nothing else.

Because family members arranged marriages, the newlyweds are very rarely allowed to see one another before the service. Many bridal couples meet for the first time at the wedding service. Their families, intent on exchanging the dowry, are afraid that the groom might refuse to marry the bride if he does not like her countenance.

On the morning of the wedding, both bride and groom are escorted to separate bath chambers. Their attendants bathe them in hot water and sweet smelling oils before dressing them in their wedding clothes. Wedding clothes are basically more elaborate versions of contemporary clothing. While there is no special clothing, most couples arrive at the altar displaying their family's wealth in the form of intricate embroidery, beading, expensive fabrics, and dyes. Red (for loyalty and duty) and green (for fertility) are favored colors for both brides and grooms.

After they have been dressed, the priest leads the bridal party into the temple. The famous chronicler, Verena Goldenhair, described it thusly:

"The bride...was led to church between two sweet boys with lace and rosemary tied about their silken sleeves. There was a fair bride cup of silver carried before her, wherein was a goodly branch of rosemary, gilded very fair, hung about with silken ribbons of all colors. Musicians came next, then a group of maidens, some bearing great bride-cakes, others garlands of wheat finely

gilded, and thus they passed into the church; and then arrived the bridegroom finely appareled, with the young men followed close behind."

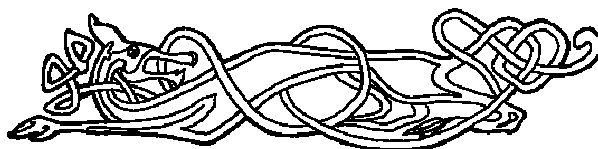
The actual wedding ceremony is as simple as its prelude is complicated. The couple kneels in front of the altar while the priest delivers an abbreviated form of Soratir. The homily in this occasion deals with the couple's duty to each other, to their families, and to Larani. Finishing the sermon, the priest drapes the couple's wrists with a red band, symbolizing their tie together in the goddess' eyes. The bride and groom exchange rings, stand, and proclaim their union to the assemblage by raising their hands and saying, "We are one!" in unison.

The newlyweds then lead the wedding parties from the temple. Verena's narrative indicates that the event's solemnity relaxed considerably at this point.

"The ceremony ended in a riotous manner. Young men tore ribbons, garters, and lace from the bride as souvenirs. Later, the crowd raucously escorted the bridal couple to their bedchambers."

While the newlywed couple is sequestered in the wedding chamber, usually in the abbey's guesthouse, the rest of the attendees enjoy a boisterous **wedding banquet** to celebrate the new union. The groom's clan, who use the setting to display their wealth and prestige, hosts this formal meal.

The event begins with a communal prayer for the bride and groom's future wealth, health, and fertility. From that point, the decorum of the diners becomes notably less obvious. Loud songs and off color humor are tolerated by both sides but, as the mead flows and the jibes sharpen, it is not uncommon for fists to fly and knives to be drawn before the next dawn.



## Adventure Hooks

### *Help, the bride is missing!*

The PCs are attending the wedding at the abbey as part of the wedding party or as representatives of their liege, the Sheriff. The wedding is between the Arandin family, yeomen of the Kobarney clan, and the Andin clan, who control the salt trade in the hundred. There is a palpable tension in the air. The Arandin want the cash of the bride price. The Andin want the dower land and the prospect of becoming a landholding clan. There is, however, no chance that the warriors will ever settle in and be friendly with their new stall-keeping in-laws.

It is midmorning of the wedding day. The wedding procession lines up but, when the time comes, there is no bride to walk down the aisle. Both sides are quick to point fingers and shout accusations. The PCs, as the closest thing to impartial third parties, are either asked to intervene by the Serolan or step forward on their own accord. A quick search of the area reveals:

- The bride was staying in the inn with her bridesmaids but was missing when they came back from arranging her bath in the abbey bake house. This was just after dawn but the disappearance was not reported while her family searched for her.
- None of the horses is missing from the abbey or the inn.

After the indignation and accusations die down a bit, someone starts to organize the hue and cry. It is then that the Valaran discovers that two ashesa [B8 & I8] are also missing.

Brian Kleve [11] saw an ashesa going into the cemetery just after dawn. This was not unusual, so he didn't think anything of it. A few moments later, two other acolytes entered the graveyard. He can lead searchers to the crypt he saw them visit. The crypt shows signs that one of the markers has been disturbed. The size of the space behind the small slab of marble shows the limit of how much could have been hidden there.

The escapees have a few hours' head start. Did the ashesa run off with the bride? Which way have they gone?

### The Truth

Lindina Aradin had cold feet. She was never enthralled with the prospect of marriage, so when her escort's attention was elsewhere for a moment, she fled. She disguised herself with a white cloak and ran from the inn to the graveyard. Jumping the back wall, she went east through the fields until she was clear of the village and then turned south. She avoided the road and Denwald, staying in the fields and woods until she reached the river. Another few hours of walking got her to her uncle in Hakstyn before nightfall. She is a bit of a tomboy, so the daylong cross-country trip was easy for her. Her tracks through the fields are easy to see by any skilled tracker but, because she is staying away from the main roads, she hopes to avoid pursuit.

The two ashesa planned their escape for months. Kardis [I8] hid food, tools, and clothes in the Baradis crypt. He and Terelyn [B8] planned to escape during the wedding service and have a good head start toward Getha before their absence was discovered. They joined the traveling throng on the Silver Way and worked their way south to Chybisa. Once they got to Burzyn, Terelyn wrote her uncle again and waited for a reply until their scarce resources ran out. Desperate, they found work with another merchant caravan bound for Thay.

### How does it end?

Unless someone helps the runaways escape, this story does not have a happy ending. Lindina's uncle was sympathetic but knew the law. Since the wedding contract was legally signed, he had no choice but to return her to her father. Terelyn's story was more tragic. Kardis was caught trying to steal food and flogged as a thief in Harden. His wounds became infected and he died. Terelyn, alone in Thay and without money, became a prostitute to feed herself. She has thought about rejoining the Church, if they will take her back.