

THE INQUISITOR WORLD

MEDIEVAL FANTASY ROLEPLAYING GAME

SUPPLEMENTAL BACKGROUND MATERIAL

FROM DIALOG PUBLISHING



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Make sure that you include full contact details, and a stamped self-addressed envelope, so that we can get in touch with you promptly. Otherwise, enjoy the game!



ESPAÑA

THE OLD WORLD HISTORIES

TIME LINE OF SPAIN

| Date | Events of Note |
|------|---|
| 1233 | The Holy Office of the Inquisition is created under the jurisdiction of Pope Gregory IX. |
| 1412 | All Jews are forced to wear a round yellow patch over the heart. Because of resistance by the Jewish community, success is partially achieved. |
| 1478 | [1 November] Papal Bull authorised by Pope Sixtus IV. |
| 1480 | [27 September] At Medina del Campo commissions for the first Inquisitors are given to Dominicans Juan de San Martín and Miguel de Morillo, with Juan Ruiz de Medina appointed as their assessor and advisor. |
| 1481 | [6 February] The first Auto de Fe is authorised and carried out. |
| 1482 | 9 Million people now live in Castile and Aragon, 0.8% of them higher nobility and 0.85% town aristocracy. A total of 1.65% of the population exercise direct ownership over 97% of the property. [11 February] Another Papal Bull is passed appointing 7 more Inquisitors, amongst which is Thomas de Torquemada. |
| 1483 | The Council for Inquisition is formed, the "Consejo de la Suprema y General Inquisición". Made up initially of 3 ecclesiastical members and a fourth member to serve as president, a title later to become that of Inquisitor General. A Papal Bull orders that episcopal Inquisitors should be Old Christians, and in the same year the Military Order of Alcantara issues a statute excluding all descendants of Jews and Moors from its ranks. [17 October] A Papal Bull is passed making Thomas de Torquemada Inquisitor General. |
| 1485 | [15 September] Inquisitor Pedro Arbues is assassinated in Saragossa cathedral despite his wearing a chainmail coat beneath his robes and a steel cap. He is declared a Saint and venerated as "El Santo Martyr". |
| 1492 | All unconverted Jews are expelled from Spain. |
| 1502 | Following the Jews, all unconverted Moors are expelled from Spain. |

JUDAISM AND THE INQUISITION

Converted Jews, or Conversos, were distrusted in the church as they were believed to still secretly practice Judaism. Nearly all Physicians were Jewish. Until 1492, Jews also held most jobs related to collection of revenues for the Crown and nobility. Some Jews also provided major financial backing for Crusades against the Moors and in 1492 Conversos financed and protected Columbus' 1492 naval expedition.

The "Libro Verde de Aragon" (the Aragonese Book of Truth) was a genealogical table seeking to show that many of the noble families had Conversos blood. Ironically, some of the greatest persecutions against the Jews were brought about by the Conversos themselves and their descendants. Perhaps part of the reason was one of religious zeal but it was also an attempt to show their loyalty and gain greater acceptance with the Inquisition, e.g. to Thomas de Torquemada and Diego de Deza (Inquisitor Generals).

Due to their power, many major Conversos families were singled out for persecution by the Inquisition. Several great names – Sanchez and Santangel, personally knighted by Juan II, were beheaded and burnt on the 8th August 1487. A cousin, Luis, who was one of those who funded Columbus, was made to do penance in July 1491. Over 15 members of the Santangel family were persecuted before the end of 1499. 14 members of the Sanchez family were persecuted between 1486 and 1503. During the first 8 years of its life, it was said the Seville tribunal punished 5000 and burnt 700 people.

The Inquisition was a popular movement and was formed with the popular support of the people, as it arose out of the bitter Spanish social class struggles with the Old Christians (in majority) against the many powerful minorities. This spread to all the Conversos and racism seemed to be more at the heart of the matter than religion.



THE END OF MOORISH SPAIN

Under an agreement made after the fall of Granada, Moors were to be regarded as free subjects of the Crown and could openly practice their religion. When Ximenez attempted to hasten the conversion of the Moors in December 1499, there was an uprising and this in turn gave the Inquisition the right to annul the capitulation of 1492.

As a result thousands of Moors in Granada were baptized, rather than being expelled to Africa. Many of course converted in name only. By 1501, after armed rebellions were quelled, Granada was considered a realm of the Christian Moors - the Moriscos. Yet Moorish communities still existed in Castile and on the 12th February 1502 Queen Isabella ordered a decree commanding all Moors to be baptized or expelled from Spain.

Most chose to be baptized, calling themselves the Mudejares. In Aragon, as Moors provided cheap and plentiful labour to the powerful nobles, they were not persecuted by the Inquisition. Yet in Valencia, attitudes changed during the years 1520-1522, when the Comuneros uprising sought to bring down the nobles by freeing the Moors from vassal, and as a consequence force them into baptism.

Aragon finally fell foul when Charles V on the 13th September 1525 issued a decree that no Moors would be tolerated in Spain, except as slaves. By 1526 Morisco Spain was a reality, but only as a result of forced conversions. Technically baptism had to be given freely of choice otherwise it was annulled. The Inquisition got around this by pointing out the Moors had a choice - death or baptism. But the problem still remained, as most Moors only spoke Arabic and continued to practise their own religion. Because of the language problem, instruction of the new converts was a difficult task.

Moriscos in Valencia were essentially exploited rural workers, excluded from town life so that they never obtained status in Spanish urban society, including becoming priests, doctors, soldiers, or lawyers, land-lords or tax-farmers.

When the Inquisition moved a tribunal headquarters into Granada they succeeded in gaining an edict in 1567, similar to that issued in 1526, which meant the forbidding of all Morisco rites, customs, language and clothing fashions. This led to the subsequent Morisco rebellion in 1568.

Moors were kept in a subordinate position in society, not just by the Inquisition, but also by the Nobility who held them in thrall and refused to give them any benefits. As Christians in Valencia they should not have had to pay heavy feudal taxes, but they did. It is little wonder they did not convert to their religion in all faith, especially as the race law still held. The racist cult the *limpieza de sangre*

purity of blood by which all descendants of moors and Jews were forbidden to hold public office, secular or ecclesiastical in the kingdom (a universal practice mainly from mid-sixteenth century onwards). In 1552 the Inquisition decreed no familiars could come from this stock also.

Morisco expulsion in 1609-1614 ended the threat that they could uprising and were calling upon their brethren over the sea. They were then forced out to sea. This led to the temporary collapse of Valencia and the near-total collapse of the agrarian economy of half of Spain.





RACIAL PURITY AND RACISM

Lack of an effective middle class in medieval Spanish society, together with the absence of institutional feudalism, created a situation in which the highest and lowest classes could maintain social mobility without great fear of social distinction. One result of this was that the ideals of the nobility could filter down into the common people and exist in them with no less intensity than in the upper classes.

Notions of pride, honour and chivalry permeated Spanish society. In some cases the loss of honour was equated with the loss of life. Hidalguia would not permit even the lowest noblemen to labour or trade. A common factor as a result was the disdain for such jobs and the unfortunate people who had to work in them.

Spain traditions and faith belonged to the Old Christian, Jews and Moors could not share in this so were relegated into despised working positions, e.g. Jews as wealthy traders, Moors as farm labourers, etc.

The Jeronimite Order - a "nest of Judaizers". After a meeting in 1486 the order, to avoid further trouble, adopted a limoieza statue. The Spanish aristocracy was strongly based upon racial and economic exclusivism.

Almodovar Navarro, Castilean nobleman, was diplomatic envoy to the Moors and an active voice against the extreme measures of the later Inquisition. His brother Diego Navarro, a bishop in Rome and close associate of the Pope, aided his cause and initially shielded Almodovar from immediate recriminations from the Inquisition. It was his voice that also gained much favour with royal ears when there was evidence that the Inquisition was withholding confiscated goods from the treasury without leave or consent.

Much of the eventual action taken against the Inquisition was at the behest of Almodovar's requests to his brother. It was not until 1492 when Torquemada was finally able to instigate revenge against him. He was caught harbouring a hunted family of Muslims. Almodovar initially escaped taking refuge in a monastery, however 2 months later he was handed over to the Inquisition for trial.

An entry from the Journal of Almodovar Navarro

It is the year of our Lord 1492 and here within the secure confines of Santa ——— life moves at the same pace of unchanged centuries, with little to mark time save the passing of the seasons. However, beyond this tranquil enclave Espana seethes with a far greater change than that of autumn to winter.

The sycophants of the sovereignty proclaim to all that a new age is upon us, that through the bloody baptism of war against the infidel Moors the kingdom of Espana has been born. Where there had once been squabbling children a united family now stands, guided by its monarchical parents Ferdinand and Isabella. As the gates of Granada opened to them so too does a new age open to Espana. But dare we believe that in this new age all will be well, for who can deny who truly rules Espana, who lays upon this land like a festering blight. For it is the twisted misplaced faith of Torquemada's Inquisition which calls ever more for more blood and war.

The Dominicans, the Hounds of the Lord have become ravaging wolves preying upon the innocent flock, torturing and killing in the name of God for the cause of power and greed. It is Torquemada's voice that heralds this new age, and does not the bible warn us that one day a false prophet will come and bring about the Apocalypse. Yet it is in this same year that God has given us a sign of hope, a chance of safety for those with courage enough to follow the course of a mad man.

Only today I have learnt that the mad Genoese navigator, who had for so long whispered his heresy in the dark, has come to light as our saviour, for he claims to have found paradise on earth. A land untouched by the evils of Espana and Europe. As exiles we must flee this doomed land and seek the salvation of Columbus' New World.



TORQUEMADA'S FINAL SOLUTION

Instead of the heretics fleeing Espana for their homelands they are captured or similarly threatened into leaving for the new lands. This would be best timed with the expulsion of the Jews and the fall of Grenada. Torquemada upon learning of Columbus' discovery convinces the monarchs of killing two birds with one stone. He proposes to assemble an armada of captured or known heretics and many of the soon to be expelled infidels to go and colonise the New World. Once there they will be carefully supervised and milked by the monarchy. The venture is launched with many hundreds coerced into leaving their holdings in Espana and "take advantage" of the brand new world.

To help finance this venture some merchants are offered an incentive to help get the colonies on their feet. Along with this armada set sail some few ships of Torquemada's and the monarchies soldiers to ensure that all went to plan. In the ensuing storm that lead to the vortex between worlds the majority of the soldiers ships get separated and though only hours behind the main armada they arrive centuries later.

From the Log of Captain Cervera, of the Amedeo, August 149?

We have only been at sea for two weeks and already two ships have turned back to Seville. I can hardly blame the poor fools – half of these ships would be lucky to make the Strait of Gibraltar let alone a madman's course across hundreds of miles of unknown sea. I can only pray that the Santa Maria's bosun was accurate with his charts, least these ships become our coffins.

One thing I am certain of and that is even if we make land fall in Columbus' island many will perish before we reach it. I wonder just how many of these exiles realise the true folly of coming on this journey. Though many are heretics or half breeds surely fleeing to Germany or Portugal would have been safer than a fools paradise. Yes Almodovar's dream has blinded us all even me with his talk of a new world of wealth and plenty. To think, one of the greatest captains in Espana and I chose to throw my life away for what, a promise of power and fame and 34 ships of exiles heretics and stinking Moors and Jews. God's I'm crazy but an old fool has to die sometime and without me they will no doubt all perish.

Another entry: I fear this will be the last of my sinful life. We have been becalmed these past four days and it was not until this evening that Pedro sighted clouds on the horizon. How bitter and short lived my joy was when this devil sent storm caught us. This weather is like no other I have encountered in my countless years sailing. The wind is fierce but favourable and the seas I have seen much larger but it is the sky which strikes terror into us all. Though it is two hours after midnight outside it is lit like a bloody sunset. The sky is a boiling maelstrom of red-violet clouds and lighting discharges into sea and ship alike, as we all witnessed the Campos struck and shattered into charred flotsam with only a handful of survivors.

Oh God, we were all fools to doubt the teachings of the church for surely we have discovered the storm before world's edge! Damn you to hell Columbus, you wily bastard, you even fooled the royal idiots. I think we will be discovering Almodovar's new world soon enough as we slip off the edge of this world! May God have mercy on our souls, though I doubt even he has enough mercy for all of my sins."





NUEVO ESPANA

THE NEW WORLD HISTORIES

THE FIRST COLONIES

In the early years it appeared that even God had forsaken the pitiful remnant of human exiles. Though Nuevo Espana was plentiful and geographically similar to Old Spain, it was a world of violent extremes. Early colonies were wiped out by the mysterious equinoxical floods and wildly erratic weather patterns that would see bountiful springs turn suddenly to scorching summers. The land would become near desert until the floods and storms of winter.

Almodovar, through the support of his followers, had become Governor, but struggled to hold the bickering factions together in an attempt at order and survival. However an ensuing plague began to kill many, leaving survivors in a desparate plight. Summer came but still no cure had been found for the sickness, and more and more colonists who had contracted the disease were sent away. It was one such group which found a Milanesian enclave.

THE MILANESIANS - FIRST CONTACT WITH AN ANCIENT KIN

Through their great medical arts they healed the sick and took their healing to the others. It was this act of kindness which transgressed the fear and immediate xenophobia and lay the foundations for a new society. With so much to gain from each other, and the common threat that the aggressive Fomorian presented, a new nation was forged with all but a few, mainly Moors, who decided to strike out alone.

THE GROWTH OF A NATION

In the following generations the harsh world and the ever growing threat of the Fomorian forced both races, Milanesian and Human to treat each other with equality and respect. Being of ancient and similar descent a ruling council was founded. Composed equally of Milanesian and Spaniards they set about taming the wilderness and protecting themselves.

Each side had little to lose. Both were exiles from their native land and each faced a common foe, the harsh environment and the cruel Fomorian. From this coexistence a blend of traditional Spanish culture was coloured by the older alien ways of the Milanese. Now with peace accomplished the Council of Families was instigated. Under this political system a number of the most powerful land-owning families were given autonomy in their own lands, but nominally were still bound to the laws and rulings of the council





THE EXILED NOBILITY

In the new world the law of survival quickly began to impede the life style and privileges of many of the exiled nobility. Some were fortunate and had brought many of their retainers with them, others however had none who were willing to indenture themselves to nobles, who, no matter how great the title, were bereft and in a similar position to those they once treated with disdain and scorn. In the following years those who had once commanded vassals and were waited upon learned to plant and build, often becoming vassals themselves.

Yet the social bonds which had been promulgated in Espana were not dispelled so easily. Many families, especially those few resourceful merchants, though flourishing in the new world, still desired their descendants to join the ranks of nobility. In those early years some of the noblest exiled families were, due to their plight, forced with little or no option but to marry their name to those who could in turn support them. Many years later a considerable extent of the nobility have such unions in their family history with only a select few who can claim a pure line.

Just as vassals are bound to their Lord so also do many of the powerful merchant families support one or the other political ambitions of the Dukes or Barons. The Merchants also belong to Guilds which oversee the administration of contracts, new membership and the induction and trial of apprentices, journeymen and crafters.

THE CHRISTIAN FAITH IN THE COUNCIL PERIOD

As so many of the founders were victims of the Inquisition and professed different religions or variants of Christianity the overwhelming consensus when arriving in the New World was that the Lay and Secular religions be divided so that each could pursue their goals without interruption and danger of persecution from the other. From the beginning those who had elected to serve their God in a spritual sense were barred from the Council of Families.

THE ASCENDANCY OF MONASTICISM

By it's very nature Monasticism seeks to remove itself from the confines and influence of the lay world. It was this fundamental fact coupled with the turning away from the poisoned Catholicism of the Inquisition, and that many of the heretics which came to the new world belonged to 'heretical' orders, that Monasticism became the primary form of faith in Nuevo Espana. Some of the orders isolated themselves completely from society. Others, like the Friars, sought to teach and instruct, looking after the general spritual needs of the community.





THE COMING OF THE INQUISITION

Back in Spain the flight of the exiles had neither been forgiven or forgotten. Torquemada's rage at Almodovar's daring escape ate at his heart. He, the Inquisitor General of Espana, who had never known defeat nor a curbing of his ambition, now knew failure, a failure which he could not forget and which he nurtured to his twisted heart, forging it into a terrible revenge. Gathering his formidable resources he secretly amassed his own avenging Armada, his own vanity hiding his doings from all but his most trusted servants. For if the rumour of the exiles flight was acknowledged by the Inquisition its power of fear would be diminished.

Three months after Almodovar's armada had set sail, Torquemada's own avenging hounds set out across the sea to give chase. Like the exiles before them they too encountered the terrible storm and passed between worlds but, though only weeks behind their prey, the flow of time lay different in the Nuevo world. What could have been counted in days behind the exiles had stretched into near two and a half centuries.

When the Inquisition first came through the Gate there could be little question that, with only limited numbers of troops and personnel, they posed little threat to the now firmly established colonists. What enabled them to quickly become established and indeed topple the existing orders in a whirlwind of persecution and burnings was the growing divisions within the society of Nuevo Espana.

From the beginning there were always those who disliked the interaction with the Milanese. Though few in number they included the nobility and those Inquisitors and supporters who made the crossing and were allowed to live.

From this nest of xenophobic vipers the ideals of the cult of Limpieza de Sangre were kept aflame. Just as the Jews in Spain were hated because of their political influence and wealth, so too did many Spaniards begin to feel growing jealousy against the Milanese hybrids that had proliferated through society. Indeed much of the contention grew from the fact that the hybrid Milanese, like their pure-blooded ancestors, remained immune to the virulent strains of disease that still killed many Humans. It was in this period of social unrest that the cult of Limpieza de Sangre began to have greater effect.

Then, on that fateful day of May, the Inquisition's ships were sighted by one of the leading Lord's ships. After initial confused contact, plans went ahead for the for a revolution with the returned Inquisition to lead and rally all true Christians to overthrow the Milanese yoke. The plan was simple - the cult would encourage the Fomorian to attack and let their opposition pit their strength against the endless hoard until the Inquisitional forces, with the Limpieza de Sangre in support, would win the decisive

battle. Amongst the euphoria of victory, and the depletion of the opposition's resources, the members of the cult would joyously proclaim the return of the Church and the Inquisition.

And so it came about and with little resistance the Inquisition came back. In a whirlwind of persecution and ruthless slaughter they destroyed and put to the stake those orders who would not comply with the old laws. Many refused and fled, other orders completely disappeared and the end result was outrage, tempered with fear and the knowledge that the Limpieza de Sangre had control of the military, and that cooperation and conversion or covert resistance were the only options.





THE INQUISITION

THE SPANISH INQUISITION

The Inquisition was of Castilian origin and dominance under the Spanish crown, not the direct authority of the Pope. The Inquisition had jurisdiction over heretics normally held by bishops but not over the bishops themselves. It may have been under the command of the crown but all its power and jurisdiction came from Rome, directly or indirectly.

The actual founder of the Inquisition was Pedro Gonzalez de Mendoza, Archbishop of Seville and later Cardinal Archbishop of Toledo. He was also a patron of Columbus. Torquemada first introduced a statute of Limpieza in the Dominican order, although he was of Conversos origin himself. His monastery at Avilia was dedicated to St Thomas Aquinas.

A common misconception was that the Dominicans were running the Spanish Inquisition. They were predominate but not always exercising control over the Tribunal. One would often find laymen in Inquisitional posts where you would normally expect to find an Ecclesiastic. Another misconception was that it was not until 1516 that there was a sole Inquisitor General. The Pope on several occasions appointed more than one General. In 1491 one was appointed briefly at the same time and in 1494 four bishops were appointed. Diego Deza replaced Torquemada after 1498.

The Inquisition was an autonomous body that drew its own rules. This did occasionally bring it into conflict with its theoretical masters of the crown and Rome. Rules were started by Torquemada, and known as the Instrucciones Antiguas, with each General making his own modifications and additions.

FORMATION AND CHANGE

In Spain the Inquisition was the ultimate form of order and fanatic devotion to God. In the New World however one hundred years have wrought many changes. Just as the first Inquisition was created in 1233 to check the rise of heresy and teach the word of God to the people, slowly it began to crumble from a respected foundation into an intolerant and hated force for religious persecution. So too did the Spanish Inquisition evolve further in the New World. Its turning was marked by the isolation and total independence from both monarchy and Pope. Once free of these moderating influences the power of the Inquisition lay in one person's hands - Abbot Garcia who quickly self-styled himself as Torquemada II. A personal acolyte to Torquemada and his chosen protege, Garcia proved that none could equal his devotion to God and the eradication of heresy - a bright star, a star that was as brilliant as he was mentally unbalanced. Exposure to the mechanisms of the Inquisition breed a seed of sadism and cruelty that could never be eradicated.

As a Dominican he had a passion for knowledge and a devoted belief that to combat evil one must know evil. It was his perverse personality, religious zealotry and lust for power and knowledge that lead him and many of his closest followers to the gateway of darkness. It was in the New World where his ambitions and discovery of new types of magic that led them through the door and beyond the pale. Outwardly the Inquisition bears little change to that of the Spanish Inquisition. The Inquisitors are men of God, devout and humble, who seek justice and the extermination of heresy. But beyond this glamour the seeds of vice, corruption and cruelty that were present in the old Inquisition have borne terrible fruit in this new soil.

At the heart lies the Suprema with the original members still in command despite the generations that have passed. Their desperate ambition to stay young led them to sample dark magics and thus have been exposed to its corrupting influences, which have poisoned the heart of the Inquisition. While maintaining the pretense of concern for the spritual needs of the people, they rule surely through their Familiars, in particular the almost symbiotic relationship they have developed with the cult of Limpieza de Sangre. For it is from the cult, and its associated Brotherhoods, that the Inquisition draws for much of its revenue, soldiers, familiars and novices.



INQUISITIONAL RULE

After the surrender of all but a few towns, the Inquisition (and the Limpieza-dominated Council) quickly installed a reign of terror to ensure that none dared challenge their divine authority. Yet the Inquisition were few in number and still relatively new to this world and how Nuevo Espana could be run. As a result, to ensure steady revenues and to prevent anarchy, and to show their benevolence to those wishing to share the peace and profits the Inquisition could bring, they accepted the submission of many families which wished to retain their holdings.

In the great cities the Inquisition held prominent power, yet in the many small frontier towns regional Inquisitional Governors were left to ensure the loyalty and due revenues to the Grand Inquisition. It is in this new period of fear and persecution that the characters find themselves. The only bastion of hope lies with the fragmented rebels and the besieged mountain towns and Muslim states to the far south.

Within Nuevo Espana the Inquisition's grip on religious and cultural intolerance depends upon where in the land you live. After the conquest, a holocaust of persecution descended upon those who refused to accept the worship of the true God. The flames of thousands of Auto de Fe lit the land, the coils of greasy black smoke lifting the released souls to a terrible fate. It was this first Sunday, a day that would be known merely as "la Ardiente", the Burning, that marked the genocide of nearly every Jew, Moor and Christian heretic captured in the hunt. After the burning the fervour began to slowly ease as fewer heretics could be found to feed the fires and the Inquisition turned its attention to bringing about order and control over its new acquisitions.

In the present time, after a degree of stability, and muted resignation that the Inquisition was the only true ruler, the enforced intolerance is still rigorously maintained, but on the fringe of Nuevo Espana, away from the fanatics, some Muslims still live, albeit at a cost. Only in the frontier towns under strict licence, and only because they offer the riches and luxuries that those in power covet, can communities of Moors be found. In towns like Callosa, which lies on the fringe, out of the direct gaze of the Abbots, a tenuous trade takes place.

The Muslims are required to buy and carry at all times a licence to be in the town. They are also made to live separately from the town, in a non-permanent Muslim quarter. Typically these communities lie close to the town and have the appearance of a tent village. Under no circumstances are they to raise a place of worship or pray to their heathen God in Nuevo Espanal.

ORGANISATION AND ORDERS OF THE INQUISITION

| Title | Includes... |
|---------------------------|---|
| Grand Inquisitors | Grand Masters |
| Suprema | Abbots |
| Chaplains and Inquisitors | |
| Monks and Friars | |
| Novitiates | |
| The Inquisitors | |
| Tribunals | Tribunal Inquisitors |
| Itinerants | Itinerant Inquisitors |
| Dominicans | The Hounds of the Lord |
| Hunt Masters | Dominicans who control the hunting packs used to seek out and capture heretics. The hounds are not ordinary dogs. Most are huge specially bred hounds, yet there are also the Fomorian war dogs. These dire creatures are truly terrifying, and some stand as tall as a pony. It is with such a creature that the Hunt Masters can be bonded, allowing his conscious to control the Hound. It is also rumoured that the greatest of the Hunt Masters can also morph with the hound, producing a were-creature of horrific strength and cunning. |
| Witch Hunters | Adept Friars who know the dark arts and go forth as itinerant preachers and hunters, seeking out those who practice "heretical" magic. Often they are accompanied by mute servant monks. The Witch Hunters are few in number, but hold considerable power in the Inquisition. Minor adepts practice their arts within the general orders until skilled enough to achieve the rank of Witch Hunter. |
| Lore Keepers | Theologians and Librarians of the Inquisition. This includes Calificadores and Censors. |
| Friars | |
| Notaries | Trial Recorders, Personal Notaries and the Notary of Sequestrians |
| Familiars | Ranked according to influence and power |

FAMILIARS

Essentially lay servants of the Holy Office, ready at all times to perform duties for the Tribunal. In return they are allowed to bear arms to protect the Inquisitors. It is a high honour and many nobles enjoyed this status. They hold a number of privileges similar to that of other officials. In the early 1500's, Familiars were banded together in Brotherhoods (hermandad), such as the Congregation of St Peter Martyr (an inquisitor murdered in 1252 in Italy), modelled on the earlier Inquisitional associations. Though the hermandad was meant to include all members of the Tribunals, Familiars held the dominant portion of the membership.

It was not until the Concordia of March 1553 (for Castile and Valencia 1554, Aragon 1568) that the Inquisition acceded to set a maximum number of Familiars for each Tribunal, based upon the populations of the towns. Also they conceded that Familiars were to be tried by secular law in cases of civil and criminal acts. This was because a number of thieves and criminals were claiming ecclesiastical privileges as Familiars when arrested.

Numbers of Familiars were set as follows:

| | |
|-----------|------|
| Toledo | 805 |
| Granada | 554 |
| Santiago | 1009 |
| Saragossa | 1215 |
| Barcelona | 905 |

THE SUPREMA COUNCIL

As a rule, when there was indecision a majority vote would be taken, the General holding only one vote. The Suprema made decisions independent of the General. No strict numbers or rules governed council procedure. Council members were appointed by the king only. The power of the General would depend upon circumstances and his own recognition of power and respect.

Provincial Tribunals could be scandalous in their autonomy and in the early periods would only resort to the Suprema if an agreement could not be met amongst themselves. In 1530 the Barcelona Tribunal, after excessive zeal against a witchcraft persecution in Catalonia, required all sentences to be confirmed by the Suprema. They did not always comply!

Though many individuals made a lot of money out of the Inquisition, the Inquisition itself often had problems supporting itself, especially as more administration and less confiscations became practice. Many tribunals were only temporary and once the locale was cleansed were often disbanded.

Permanent Tribunals in Castile

| | | | |
|------------|--------|------------|--------|
| Seville | 1480 | Las Palmas | 1505 |
| Cordoba | 1482 | Lerena | 1509 |
| Toledo | 1485 | Santiago | c.1520 |
| Valladolid | 1485 | Granada | 1526 |
| Cuenca | c.1500 | Logrono | 1570 |
| Murcia | c.1500 | Madrid | c.1640 |

Permanent Tribunals in Aragon

| | | | |
|-----------|------|------------------|------|
| Saragossa | 1484 | Barcelona | 1486 |
| Valencia | 1484 | Palma de Majorca | 1488 |

THE CREATION OF A TRIBUNAL

According to Torquemada's 1484 instructions, positions in the Tribunal should consist of the following:

- Inquisitors (2)
- Assessor
- Alguacil (Constable)
- Fiscal (Prosecutor)
- Other Necessary Subordinates



TYPICAL INQUISITIONAL SALARIES

(c. 1520) The combined salary for 3 members of the Suprema and 10 subordinates came to just under 3000 ducats. At this time a ducat was worth 185 litres of wine or 220 kilos of bread. In the 1600s, however, inflation had caused the ducat to be worth only 13 litres of wine and 55 kilos of bread, yet the salaries themselves did not keep pace. Generals earned only 3870 ducats and Suprema members half that amount. In Provincial Tribunals the payments were much less. In 1498 an Inquisitor earned 160 ducats, in 1541, 267 ducats.

Fiscals (Prosecutors) and Notaries (Secretaries) received half the pay of an Inquisitor. Alguacil received more money than an Inquisitor, but had to look after the prison out of a lump sum, from which he also took his wages.

Positions and Salaries at Cordoba (c.1578)

| Position | Salary |
|----------------------------|-------------|
| Suprema | 3132 ducats |
| Inquisitors (3) | 5625 |
| Fiscal | 977 |
| Secretaries (3) | 2052 |
| Alguacil | 677 |
| Notary of Sequestrations | 577 |
| Prison Guard | 612 |
| Messenger | 402 |
| Porter | 300 |
| Receiver (Treasurer) | 977 |
| Juez de Bienes | 300 |
| Judicial Officer | 100 |
| Advocate | 100 |
| Accountant | 200 |
| Procurator | 80 |
| Guard of Perpetual Prisons | 60 |
| Chaplains (2) | 150 |
| Physicians (2) | 80 |
| Trial Recorder | 75 |
| Timekeeper | 50 |
| Barber | 20 |

Total, approximately 16,500 ducats (a royal residence cost just over 7200 ducats).

OPERATION OF THE INQUISITION IN NUEVO ESPANA

Inquisitional rule, like secular rule, is established separately in each of the provinces. Each province comes under the religious jurisdiction of an appointed Abbot. The Suprema is a council made up of Abbots from each of the provinces. Each Abbot administers Inquisitional and religious functions for his area of influence. The Commander of the corresponding Military Chapter de Inquisicion answers to the Abbot, and to no-one else other than the Grand Inquisitor. Each Abbot has a considerable military influence that can be exerted over both secular and lay powers.

JURISDICTION OF THE INQUISITION

The function of the Inquisition was to eradicate heresy. Heretics, by definition, were those who betrayed their baptism, so the Tribunals could only exercise power over those who had been baptized. Initially the Inquisition had power over the large Jewish and Moorish communities. However, they heavily supported the expulsions and later the huge amount of forced baptisms led to little need to discriminate between those who were or weren't baptized. The Inquisition never held jurisdiction over Bishops, who answered to the Pope only, although the Tribunal did accuse some Bishops of heresy.

Some of the many powers of the Inquisition included inditing excommunication, depriving public office holders of office and confiscating public offices for the crown.

Torquemada decreed, at Seville in November 1484, that "the children and grandchildren of those condemned by the Inquisition may not hold or possess public offices or posts, or honours, or be promoted to holy orders, or be judges, mayors, constables, magistrates, jurors, stewards, officials of weights and measures, merchants, notaries, public scribes, lawyers, attorneys, secretaries, accountants, treasurers, physicians, shopkeepers, brokers, changers, weight inspectors, collectors, tax farmers or holders of any other similar public office."

The Inquisition soon began to deal with cases of sodomy, usury and bigamy, which had nothing to do with heresy, and was therefore done illegally. It should be pointed out that the illusion of remaining aloft from lay politics was extremely important. Inquisitors would merely advise certain Lords on a suitable course of action. The Inquisitors themselves never actually performed torture upon the accused. They merely employed a lay member to do their work for them.

In the case of guards, torturers and the like, they employed Lay Familiars. In the case of death penalty convictions, they hung their heads in humility and prayed for the souls of the guilty, and "relaxed" them to the secular arm of the law for burning.

It is by this means that the Inquisition successfully maintained the illusion of justice and fear and the continued worship (albeit forced worship in many cases) and support of the people.



THE INDICES

The Indices were created in 1547 to expedite the censorship of written works. The following categories - all books by heresiarchs, all religious books written by those condemned by the Inquisition, all books on Jews and Moors with an anti-Catholic bias, all heretical translations of the Bible, all vernacular translations of the Bible (even by Catholics), all devotional works in a vulgar tongue, all controversial works between Catholics and heretics, all books on magic, all verse using Scriptural quotations “profanely”, all anti-Catholic books, all books printed since 1515 without details of the author and publisher, and all pictures and figures disrespectful to religion - made a book eligible for censorship. Any foreign boats entering Spain had to allow customs officers and members of the Inquisition to inspect any books on board for these criteria. Torquemada himself, in his excessive zeal, arranged personal book burnings in his own monastery.

INQUISITIONAL PROCEDURE

Inquisitional procedure is centred around the objectives of efficiency and secrecy. The liberty to listen and talk in towns and cities is limited, due mainly to the presence of Familiars and professional informers.

Upon founding a Tribunal in a locality an Edict of Faith, lasting 30-40 days, is proclaimed, along with noted instructions on the acts of heretics and how one may determine a heretic from a loyal Christian. The Edict of Faith threatened the penalty of excommunication if the populace did not denounce known heretics, whether themselves or others. Hence denunciations became terribly popular, especially petty ones with little or no evidence. Some denunciations had nothing to do with heresy at all, take the case of Alonso de Jaen who was prosecuted for urinating on a church wall or Gonzales Ruiz, who said to his opponent during a game of cards “Even with God as your partner you won’t win this game.”

On rare occasions, where heresy is so widespread, an Edict of Grace will be issued. This Edict allows heretics to come forward and repent freely without fear of imprisonment or confiscation of property. However, to gain the right to this privilege, one must denounce those who introduced you into heresy. This in turn would start a chain reaction which would lead to the heretical leaders, who would be subsequently be put to trial.

PROCEDURE FOR ARREST

The Inquisitor presents his evidence to the Calificadores (Censors) who, as Theologians, assess whether there is grounds for heresy. From this point onward the accused is assumed to be guilty - it is the job of the Inquisition merely to obtain a confession of guilt. The unfortunate victim

must attempt to prove otherwise, assuming he does not die in prison awaiting trial or during the lengthy interrogations.

The Fiscal draws up a warrant of arrest and proceeds to give the accused three warnings over a period of several weeks, to give him time to search his conscience, confess the truth and take trust in the mercy of the Tribunal. After the third warning the fiscal lays charges for arrest. This technique of enforced ignorance leaves victims unsure of what information the Tribunal really knows, how much they know or leaves them completely confused as to why they are being accused anyway.

Once the accused has been arrested the Fiscal reads aloud the accusations and the accused is forced to answer to the charges on the spot. Only after some form of reply has been given can the accused seek legal aid.

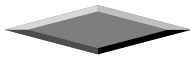
CONFINEMENT FOR TRIAL

Under Canon Law a heretic is punished in person and his property sequestered. The exception is the “term of grace” issued by an Edict of Grace (qv), a period of 30-40 days before the Inquisition would begin to operate. During this time any penitent who came forward would be freed from imprisonment and confiscation of property.

It is from the confiscation and piece-meal public auctioning of the prisoner’s property that his maintenance is paid, and also the salaries of those working in the Tribunal. A portion of this money also goes to the Suprema and some associated secular Lords. Meanwhile the accused’s family is left to fend for themselves, gaining on some occasions a pitiful allowance from the sold properties with which to maintain themselves. Another option was often having to indenture the family to someone with the resources to look after them. The Notary of Sequestrations compiles an inventory of everything confiscated.

Once arrested, the prisoner is confined within one of the secret Inquisitional gaols. As a rule they are forced to endure solitary confinement, with no visitors allowed. If they are ever released they are made to swear an oath not to reveal anything they have seen or experienced during their stay in the gaol - hence adding further to the idea of Inquisition secrecy.

Note that the gaols of the Inquisition are considered to be of a far higher standard than the gaols used for common criminals. The cells are kept reasonably clean with usually a high barred window to admit fresh air. They are furnished with a bed and chamber pot and even, under some circumstances, a desk and writing utensils will be provided. It is this paradox of good prison treatment which helps the Inquisition maintain the illusion, not only to the public, but also to themselves that they are merciful and,



above all else, just. The accused must often wait here for a long period of time before trial.

TRIAL AND INTERROGATION

The accused is appointed an Inquisitional Advocate and given a limited written account of evidence against him, to help him prepare a defence. The trial consists of a series of audiences and interrogations.

Initially legal aid could be any available lawyer, but quickly the legal aid came only from lawyers of the Inquisition who, though they might have been neutral in their job, were restricted by the Tribunal they served, and often defended someone while at the same time condemning his heresy. These lawyers (Advocates) were called Abogados de Los Presos.

The accused would be given a written account of the evidence against him to help in his defence, but it would usually omit the names of witnesses and anything which could give away the identity of those who had condemned him as a heretic. However, after this great imbalance of using hidden evidence against the accused, it was decided by the Suprema in 1561 that only evidence in a written form could be used.

Defence for the accused could revolve around several options. Insanity, extreme youth and calling on favourable witnesses (but, because you did not often know the exact occasion of heresy, you may be defending the wrong account). Disabling the hostile witness by proof of malice and fraudulence was only possible if you could accurately guess who the actual witness was. Accusation of the Judges was extremely rare, and took considerable courage, and could only work if one could prove that the Judges had a personal enmity against him. The Judges would then be replaced by others.

Perjurers were generally not treated as badly as their victims, but in some cases an unpleasant example would be made of them. Pathological self-denouncers, those who must denounce themselves, abounded. One case involved a nun who only after the third confession of heresy was finally sent to the stake.

Reliability of witnesses generally could be very poor, as the identity of the witness was kept concealed. This resulted in charges having to be phrased in general terms, and not clearly outlined, to avoid giving away the identity of the witness. Concealment of witnesses was often carried out, due to the occasional murder of those who were about to testify against a proposed heretic. More often than not however a person would be accused and arrested without any qualification, which meant many wrongful arrests and confiscations were carried out.

There was no formal trial, but instead a series of audiences and interrogations. When a sentence was to be pronounced, a Consulta de Fe was called. A body

consisting of the Inquisitors, one representative of the Bishop and a few graduates of Theology or Law met. This group was known as Consultors. A vote was taken and if the Inquisitors and the Bishop's representative agreed, even against the majority of the Consultors, the sentence was passed. If disagreement occurred then the case would go to the Suprema. In reality this basic procedure could be altered freely and the biggest problem was adequate defence of the accused.

As the Inquisitors were both Judges and jury, and prosecutors and defence, no cross-examination, other than defence being directly presented to the Judges, was allowed. The other problem was the length of time it took to get to trial and the duration of some trials. Accused heretics could wait in prison for over five years before their trial and trials themselves could last several years. The time spent in prison could easily mean the death of a prisoner before his trial actually occurred!

On deliberation before verdict, the Consulta de Fe was called, consisting of the Inquisitors and an even number of graduate Theologians. Each had one vote and, in the case of a tie, the case went before the Provincial Tribunal or, in very important cases, to the Suprema.

TORTURE AND CONFESSION

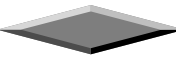
If torture was applied any confessions made must be ratified the following day. If not ratified the torture session would continue. The Inquisition often used two particular types of punishment on prisoners. The Mordaza, or gag, was used to prevent talking or blaspheming. The Pie de Amigo was an iron fork used to forcibly brace the head upright, perhaps to make the prisoner look at heaven to realise what they may well lose.

Torture was used only as a last resort and was often far less severe than those used by European criminal courts. Often the accused was placed in Conspectu Tormentorum, where the mere sight of the implements of torture would provoke a confession.

Confessions under torture were inadmissible, as they had been obtained by pressure and not voluntarily given. Hence the confession would be ratified the day after the ordeal. If the accused refused then a legal pretext would be invoked. As the rules forbade that prisoners be tortured more than once, every torture session ended with only a suspension, not an actual end, hence, if the prisoner refused to ratify the confession they could then threaten him with a "continuation" of the torture session.

Torture was employed by the Inquisition and was usually carried out by public executioners, who worked at the secular courts. At the proceedings there were the Inquisitors, a representative of the Bishop and a Secretary to record everything in detail. Physicians sometimes attended in case of emergency. The general rule of torture





was that the victim should suffer no danger to life or limb. This rule was not rigidly adhered to in some cases - occasionally someone would have their limbs broken or die during the session.

Other common tortures used by the Inquisition included the Garrucha, or pulley. This involved the victim being hung by the wrists from a pulley on the ceiling, with heavy weights attached to his feet. The victim was then slowly raised and suddenly allowed to fall. The effect was to dislocate arms and legs.

The Toca, or water torture, involved the victim being tied down on a rack, his mouth forcibly kept open as a Toca (linen cloth) was placed down the throat to conduct water poured slowly from a jar. The severity of the torture varied with the number of jars used. Some damage was often done from the wrenching of the rough linen out of the victim's throat.

The Potro involved the victim being bound tightly on a rack by cords, which were passed around the body and limbs, and were controlled by the executioner who tightened them regularly by turns of the cords at the ends. With each turn the cords would bite into the body and travelled slowly round the flesh.

During all of the torture sessions men and women were stripped of their clothing, down to nothing "save that to cover their shame," and it appears that there was no discrimination between gender or age.

CONDEMNATION AND PUNISHMENT

Condemnation resulted in an Auto de Fe. Punishment was dependant upon the severity of the crime and the reoccurrence of the offender.

It was popular practice to burn effigies of those condemned to die, in absentia. Victims were required to wear penitential garments, known as Sanbenitos. A huge protest was raised against this practice. In the New World, such people would gravitate to similar parts of the cities to avoid the humiliation, congregating like vast ghettos of people.

Jews particularly hated the Conversos and up to 1492 the Inquisition was actually asking the Rabbis themselves to inform on Conversos. Recalcitrant heretics were burnt in Auto de Fe, but lesser offenders were given up to other punishments, such as wearing the Sanbenitos, which were also worn by victims before they were burnt. In the early 1500s, hanging up the garment after its period of being worn became popular. "All the Sanbenitos of the condemned, living or dead, present or absent, be placed in the churches where they used to live...in order that there may be perpetual memory of the infamy of the heretics and their descendants" - Inquisition Libro, Instruccion, 1561.

Because of the Sanbenito, all descendants of the condemned heretic lived under civil disability and infamy. In the Order of Santiago, during the late 1500s, its statutes not only were Jews, Moorish heretics and their descendants, but also "any trader or bartender or anyone holding a vulgar and mechanical employment, such as silversmith, mason, innkeeper, painter...or other inferior employment, such as tailors, and other such people who live by the work of their hands" - Regla y Establecimientos de la Orden y Cavalleria del Glorioso Apostol Santiago.





INQUISITIONAL CHAPTERS OF NUEVO ESPANA

Each of the nine chapters consists of those Lay Familiars who devoted themselves and their military prowess to the protection and advancement of the Inquisition. Each Chapter is assigned to a province and placed under the command of a Grand Master who answers directly to the Suprema.

HIERARCHY OF THE CHAPTERS

Grand Master
Seneschal
Marshall
House Master
Knight-Commander
Ordinary Chapter Members of the House
Breakdown of Individual Chapters
Chapter House (5-10 per Province)
Grand Chapter Provincial Headquarters

CHAPTER HOUSES

The majority of the Chapter Houses reside in the former monasteries of banished orders. From here they protect the resident Inquisitional staff and ensure the loyalty of the local secular rulers.

THE INQUISITOR

The gentle drift of snow quickly began to cover the crude cobblestones of the parador's courtyard. Drawing my wool habit closer around my shivering shoulders I hurried to the stable to ready the master's donkey. After receiving a nasty bite for my ministrations I led the ill-tempered beast out into the chill yard, the wind snatching at my steaming breath. For several long minutes I waited until the wane dawn light crept over my features bringing the light relief of watery warmth. With his prayers now finished he would come and we would continue our journey to St Thomas.

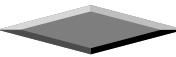
As always the sight of the fawning inn-keep brought a smile to my lips. Like most others he was deeply afraid of my master, and no one wishes to cause an Inquisitor grief. My master motions to me to pay the inn-keep (above his "pious" protestations). Turning briefly, his gaunt face thrown into shadow by his upturned hood, he raises his hand in blessing and speaks the ancient tongue, his voice commanding and low. This done he mounts the now still beast and I lead him through the gate, catching the glimpse of pure relief that crosses the sweating inn-keep's rounded face as he hurries back to the secure warmth of the inn.

Our progress is unhindered as the rising populace make obeisance as we pass, careful never to meet his peaceful gaze as glances up from his bible. Trudging through the slosh my feet feel wet and cold and I again offer thanks to God that I be so privileged to serve one who some say will one day sit upon the Suprema. For surely in faith and humbleness he has no equal, disdaining worldly possessions and suffering these stern elements bare foot, clad only in a thin wool robe.

Slowly winding our way down the street we approach the main gate. Despite the clamour and bustle of the road full of merchants, peddlers, farmers and cattle we are given wide berth. Stinking hybrids glance about themselves nervously, eager to be quit from my masters piercing gaze. With the crowd parting before us like Moses cleft the Red Sea, we pass unchallenged through the gates, the guards rigidly standing to attention, straightening helmets and crossing themselves fervently.

It is only as we pass through the weathered arch that a hastily dressed sergeant-at-arms, bearing Lord Amons livery, hastens to us. Face flushed with worry he begs forgiveness and ignorance that we were to quit the town so quickly and with so little notice. My master smiles benignly upon the poor fool and gently eases the good man's worries. "God's business is finished here my son," he quietly soothes. The sergeant unable to control himself flicks a brief glance to the still smoking burnt patch to the left of the gate. It was here that seven heretics repented their evils and were committed to Auto de Fe.





Swallowing visibly the sergeant nods and praises the wisdom and divinity of the Inquisition, asking if we have need of an escort or supplies. Politely declining his request we make to go, and once again the sergeant, now emboldened by political treatment, piously asks a blessing from my Master. With a rare smile playing upon his cold lips, he lovingly grasps his simple cross and blesses the beaming sergeant. His duty performed the sergeant bows low and bids us a safe journey. Once again I pull at the reins and lead the donkey along the muddy furrows of the road. After half an hour of travel the snow finally relents and we approach a clutter of squalid huts lining the road. Ahead a group of children playing amongst the deeper drifts catch sight of us and fall silent.

Upon approaching the villlage the children are gathered up by concerned mothers who usher them inside leaving the village desolate save the respectful obeisances of workers, and the equal mixed faces of curious and terrified onlookers peering from the parted windows and doors. The people all look the same - many are hybrids, many are New Worlders. All bear the stamp of poverty, dejection and fear. The stench of dung fires and raw sewage eases only as we leave the cramped confines of the village, with only the bravest of beggars harassing us for mercy. As instructed by our holy teachings I distribute the needy with a handful of coins and press the throng back. Only one small ragged child persists, having been pushed to the back in the original rush. The little boy, too young to know, clasps my masters leg and begs for a coin or some food. In outrage that this urchin should touch his holiness I cuff him about the head, knocking his crude hat to the ground, only to reveal a greater evil.

Beneath the urchin's hat a crown of dark curly hair is offset by a single curly white lock - a hated hybrid had touched his holiness. Staring at my master I feel his disapproval at my actions, his face impassive to all but me who sees his jet eyes contract in anger and the line of his mouth quiver for a fraction and then it is gone as if it had never been there, the serene mask of humble piety. In that brief instant my heart falters, his hand briefly balling into a fist, then the pain is gone leaving only my shame for my failure. In even tones that carry to the furthest onlooker my master speaks his admonishment, "Stay thy hand novice, thou canst not blame the child for the parents evil. Do not the scriptures tell us that all may repent their evil and enter into the bosom of the church?" His gaze once again falls upon the child who lays clamped in my grasp, squirming to be free.

With tenderness my master smiles down at the urchin and reaches down to bestow a soft caress upon the child's tear-streaked face. "Come little one, enter the bosom of the church." And with that my master whispers in the old tongue and the child ceases to struggle and is lifted effortlessly into my Master's arms. Motioning for me to

continue he whispers to the child, and tenderly crushes the boys face into the soft folds of his robes. Fascinated I watch as the child's desperation increases until finally his suffocating struggles become weaker and weaker until they stop altogether.

My master continues to pray for some time, further cradling the dead child to his breast until finally he asks me to stop. "Dear novice you have much to learn in the service of our Lord. We of the Inquisition are bound by God to protect the faithful and ensure that God's devotion is protected from heresy and the acts of evil-doers. My words in the village were true. All heretics may repent and enter the loving realm of God, but we must decide if it is a true confession and, alas, those poor souls who have been born with evil blood coursing through their veins are the most cunning of deceivers. Even a child such as this carries their evil taint, a taint that can only be cleansed in the act of death. For though this child is innocent, it is far better to be taken to God's pure bosom now than to take the path of the heretic in later years and play the false convert."

With these words of wisdom my Master lapses into silence and motions for me to bury the fortunate child. Having the honour to conduct the final rites myself I again feel the power of righteousness fill my soul and eagerly I set forth, yearning to aid my master in his divine quest.





ORDERS OF THE TRUE FAITH

THE CABALLA

Caballa - from the Latin, a group of conspirators or intriguers.

THE HIDDEN ORDERS

El Escondo Ordens - the Hidden Orders. It was the arrival of the Inquisition which brought anew the age of darkness and horror. Initially welcomed by those who had began to despise and grow envious of those hybrids who had gained wealth and prominence, the Inquisition's power quickly escalated into a lightning coup which lead to the beginning of absolutism and persecution. With little warning the Inquisition swept across the land, systematically destroying rival orders and converting the fearful to their power. Amongst the burning ruins of monasteries and churches the remnants of those orders which survived went underground, passing on the true faith and the hope of redemption from the Inquisitional curse.

The Rebellion

The rebel movement is based mainly upon the secret religious orders that are determined to avenge their fallen brethren and bring the true name of God back to the people. They tend the sacred relics and keep the old traditions alive as best as possible, and above all else fight against their hated foe, the Inquisition.

As a result of this change most of the strongest orders, that flourished in the Republican period, still exist but have now evolved into fighting orders. From father to son the vestments and vows are passed on, each bearing the responsibility and danger inherent in belonging to an order which the Inquisition still pursues with an undimmed hatred. Working secretly through many of the local rebel groups they manipulate their actions as best they can without revealing themselves. Rarely new recruits will be picked from such groups after an obvious loyalty has been established and so the rebels grow ever more in number and boldness.

But all the orders are not totally cooperative, many holding different Christian values to their brethren and it is this distrust and refusal to have any dealings with the infidel Moors whom they hate, or at least distrust greatly, which deprives them of unity and a possible powerful ally. There are those however who seek to unite and bring about a true revolt.





THE MILANESIANS

HY BRASIL, ISLE OF THE BLESSED

It was Spanish sailors who, upon first catching sight of land across the Atlantic, believed they had found the mythical land of the blessed, hence the naming of the country we know today as Brazil.

HISTORY OF THE MILANESIANS

On the first day of May — a band of warriors landed upon the south-west of Ireland. Sons of King Mil of Spain, they fought the masters of Ireland, the Danaans, until finally a peace was forged. From that day forth the Milanese held domain above the ground and the Danaans below. It was the Milanese who, in our world, eventually became the Celtiberians.

Soon after peace was established between the Milanese and the Danaan, a terrible blood feud erupted over two of the Milanese crown princes. After a long and bitter war, one prince was finally forced to surrender and was cursed into exile, along with his followers (which included a few Danaan supporters). It was one of these outcast Danaans which led the Prince on his search for Hy Brasil.

It is unrecorded as to how long and what adventures befell the exiled Prince, before he too passed through the Midlands and found the shores of Hy Brasil. Upon arrival they quickly subjugated the peaceful inhabitants and slowly formed their own insular and decadent society.

The next chapter of Milanese history begins with the arrival of the Old World colonists. This led to the great kin schism and the departure of many who could no longer live with their immortality and limited fertility.

PHYSICAL DESCRIPTION

Adult height ranges from 5'8" to 6'10", with a normal Human weight. They are slender in build, with blue-grey eyes and stark white hair. Hybrids often develop similar characteristics, including a distinctive white lock of hair in addition to their normal hair colour. Their skin is of a pale pigmentation. Milanese often dye their hair and adorn it with plaits or brightly coloured cloth.





BEYOND THE BORDERS

THE FOMORIANS

THE MUSLIMS

THE PIRATES

Upon the various islands surrounding the coast of Nuevo Espana there were always those who lived and eked out an existence and there were also those who turned to pirating as a means of improving their lot. With the coming of the Inquisition little has changed except they number more than ever before, still being forced to move about constantly so as not to be caught. No seagoing vessel is safe from them and they will attack indiscriminately whether their intended be Moor, Spaniard or Milanese. However they do bear a great hatred towards the Inquisition, a hatred which shows no mercy. Where they may take prisoners for ransom or to sell as slaves, the Inquisition's soldiers and henchmen receive nothing but a painful death.



THE NEW WORLD HISTORIES

TIME LINE OF NUEVO ESPANA

| Date | Events of Note |
|--------|--|
| 1494 | The Inquisitional fleet is sent from Spain in pursuit of the exiles. |
| 1496 | The colonists struggle to survive disease and disaster. The Milanese are encountered. |
| 1/1497 | The united Council is formed, heralding the birth of a new nation. Almodovar Navarro and the Milanese Talaciac are voted in as Military Tribunes in time of war. |
| 2-306 | The gradual merging of the Human exiles and the Milanese. During this period many cities and towns are founded, amidst the backdrop of disease and Fomorian intervention. During the latter part of this period a severe plague leads to many powerful families becoming weakened and gradually falling apart. As a result the hybrids, being immune to the disease, achieve greater secular and economic power as a result of the vacuum. This in turn leads to a period where, as the Humans regain their strength, many families begin to despise many of the affluent hybrids. The Cult of Limpieza de Sangre gains more and more influence as they begin to shape the return to Human ascendancy and the ensuing enslavement of the Milanese. Man looks back to the ancient period where the Old Faith had persevered against the infidel Moors, who have in the meantime established their own Muslim state, far to the south. |
| 307-8 | The arrival of the Inquisition in Nuevo Espana, and their subsequent meeting with the Limpieza. A plan for conquest is drawn up and brought to fruition by 308. |
| 309 | By the summer of this year the Cult-dominated Council has exerted full control over most of Nuevo Espana, and the Rebels have been driven into the mountains. The Inquisition similarly eliminates any Orders which have not concurred with their religious doctrine. They then move on to deliver a vast persecution against those still following heretical faiths, and also against Milanese and political enemies. With the confiscated wealth of the various disbanded Orders and heretic families, the Inquisition embarks on stabilising and improving the country, working through the Council to achieve their goals. |
| 309-13 | A peace, brought about mainly through fear of persecution, is gained throughout Nuevo Espana, with the people again thriving, including the remaining hybrids, now all at least giving lip service to the Inquisitional Faith. There is however growing unrest with both the Fomorians and the Muslims. |
| 314 | The present day. Human control and dogma have been in place long enough to enable the introduction of laws banning hybrids from holding political offices and entering the Church. The number of persecutions against "recalcitrant" Conversos has also risen. Things are beginning to become so difficult that many of the openly hybrid families live in constant fear, and even the noble families desperately try to avoid or cover up any signs of impure traits in their bloodlines, for fear of both the Inquisition and the Cult calling them heretics. |

POLITICS AND RECRIMINATION

Who has power in Nuevo Espana? A difficult question given the current complexity of politics in the New World. The following is a list of powerful political, religious and military entities in Nuevo Espana.

THE COUNCIL OF FAMILIES [SECULAR]

The ruling body of Nuevo Espana, made up of several of the more influential Noblemen and Mercantiles. Within the Council there is a complex network of obligational ties between religious and secular affiliations.

A leading noble family, serving the Council, has in turn made alliances with other less influential families, giving them access to some of the privilege and protection being a member of the Council of Families provides.

The Council's function is to rule on points of law, debating on issues affecting the major portion of Nuevo Espana, as a united community of provinces. General decisions on common law, changes to such and provincial decrees are made by these members.

Decisions of a magnitude such as declaration of war against the Milanese, would be made by members of the Council of Families. Such decisions, needless to say, would not be made lightly!

Most meetings are held yearly, except in extreme situations, such as civil war, attack from other nations, and the like. At each of the Council meetings, a Master of the Chair, usually the most powerful, but not always, Noble is voted in to adjudicate the meeting. Each member is entitled to one vote on each issue, with the Master of the Chair having the casting vote. A separate judiciary body, under the direct control of the Council, ensures that decisions made during meetings are recorded and duly upheld.

At the Council meeting of 312 a motion was made that those parties carrying out or party to the smuggling of goods, of any form, without proper approved authority, are considered Pirates, and as such are to suffer such punishment as the law sees fit. The usual punishment for piratical activity is hanging, with the victim's remains being burned and scattered.

| | |
|-------------------|---|
| Head Arbitrator | Appointed Head of the Judicial Chapter of the Council of Families |
| Provincial Judges | (9) |
| District Judges | Maintain state prisons and control of state police activities. |

Note that Nobles themselves are still subject to the laws of the land. It is interesting to note that very few Nobles have in fact been tried, let alone found guilty, of any major crimes since the new state of rule was enforced. Within the Council of Families, a direct result of the style of politics enforced, several influencing factions have arisen as a result of outside situations: trade and debt, family alliances, religious influence, personal vendetta, greed and other factors serve to create some change in the makeup of each faction during the year leading up to the Council's meeting.

The reality of politics within the Council of Families is that, despite the Inquisition's claims of not meddling with the affairs of common men, the Council is very much run to a hidden agenda, propagated by the Inquisitional Suprema. This is mainly orchestrated by members of factions within the Council under obligation to or directly allied to the Inquisition and its goals, such as those Noble members of the Cult of Limpieza de Sangre. However, though many of the Council families are members of the Cult, this does mean that they are always united in their interests. Though the Inquisition has strong (in fact almost complete) influence in points raised on religion, in matters raised about points of secular power, there is almost always enough members of the Council not directly favourable to the Inquisition to ensure that the final result is not unduly influenced by any particular source, religious or otherwise.

The hybrid faction within is an exception. Since most decisions made by the Council of Families indirectly them anyway, they tend to band together on issues affecting them or their kind, taking a positive or negative stance as necessary. United because of the Inquisition's stance on the hybrid issue, they are strong in their unity, however they lack the numbers to actually carry a vote in their own right, as a faction. The Inquisition would love to remove hybrids from the Council of Families, however the other factions see the hybrids as realists, with their stand on any policy usually being the best for the general population. The more astute factions take advantage of this, knowing that at least a set percentage of the vote will be on a particular side, and therefore basing their decisions on the more popular attitude toward each matter of vote.

LOCATIONS IN NUEVO ESPANA

PROVINCES (LA NUEVE PROVINCIAS)

The Nueve Provincias (Nine Provinces) and Provincial Capitals include the following.

| No. | Province | Capital |
|------|------------------------------------|---------------|
| I | Castile | Nueva Castile |
| II | Macanaz (named after a personage) | Vergara |
| III | Belchite (named after a personage) | Puerto Pedro |
| IV | Huescar | Huescar |
| V | Castonos (named after a personage) | Iberia |
| VI | Andorra | Meda |
| VII | Leon | Nueva Leon |
| VIII | Maceo (named after a personage) | Toro |
| IX | Doroca (named after a personage) | Ubeda |

The tenth province, not included above, is labelled The Lost Province. Due to its proximity to the Fomorian, the Rebel forces based in the mountains, and the actual mountains themselves, this province has been effectively cut off from the main areas of Inquisitional jurisdiction. The Muslim States lie to the South of Nuevo Espana.

Each of La Nuevo Provincia is nominally ruled by a leading member of the most powerful noble family, appointed by the Council of Families, and condoned by the Inquisition. Some provinces have been ruled by members of the one family for generations, while other provinces, due mainly to internal infighting between factions, and Inquisitional meddling, have a high turnover of rulers. As most political decisions are made by the Council of Families, the Provincial Governor is primarily responsible for military coordination, collecting taxation revenues and resolving internal disputes.

Some large towns and cities, though still under the control of the Provincial Governor, practice a trimmed-down version of self-government, based on the style adopted by the Council of Families.

Castile

Not the first of the settled provinces, but the nominal capital province of Nuevo Espana, with the oldest established city, Nueva Castile. The Inquisition has its power base in Nueva Castile, with the Grand Inquisitor in residence. The Abbot of this Tribunal in theory has less influence than the other Abbots, due the Grand Inquisitor having say in the decisions. The Abbot however acts as the voice of the Grand Inquisitor in religious matters. Nueva Castile has the busiest port of all the provinces, handling millions of ducats of goods each year. Its naval dockyards are second only to Puerto Pedro, in Belchite.



Macanaz

Named after Macanaz Santiago. Originally two provinces, Macanaz and Duvo. Macanaz, the leading member of the Santiago family, made a move on the neighbouring province after the Fomorian wars and the incursion of the Inquisition. Seeing the opportunity to defeat the nobles of Duro, who were coincidentally pro-Milanesian, Macanaz was one of the first nobles to come in contact with the Inquisition. He arranged the bulk assassination of Duro's head noblemen in an attack now known in History as the Night of Blood. Moving swiftly with his best knights and fighting troops, he quickly subdued the towns and cities and captured the province within the week.

Soon after, Torquemada II decreed that Duro would be combined with Macanaz to create the second largest province, in area, in Nuevo Espana.

Belchite

The oldest established province in Nuevo Espana. It was here that the first settlers landed and built their colonies. However, it was on the borders of what is now Huescar that contact with the Milanesians was first made.

Huescar

Previously the capital province of Nuevo Espana, Huescar is now a shadow of its former self.

Andorra

Castonos

Doroca

Leon

Maceo

TOWNS

Hamberg (Germanic Settlers)

Puerto Callosa

MAJOR RIVERS

Duero

Estepa

Quiroga

Ovar

Vedras





PUERTO CALLOSA

HISTORY

Puerto Callosa lies 8 days travel from the neighbouring inland town of Santa Ortega. Nestled amongst the rugged Cuenca coastline, it serves as the only major port along the dangerous but highly profitable Feridin shipping line. It's beginnings lay some sixty years ago when a wealthy adventurous merchant named Cortez Callosa ventured north to found a modest supply depot to service the inland settlements.

With the Inquisition firmly in control, a period of forced peace gave those who had great fear a chance to push north and away from danger. Cortez was a man to seize such an opportunity and by creating a safe port he tapped into the wealth that the Feridin trade route provided.

Puerto Callosa is now a major trade center supplying the majority of the provinces inland settlements and also developing their own shipping line, which runs a lucrative line in luxury goods from the neighbouring Muslim state. It was this wealth that made the family Callosa powerful and allowed them to obtain the status of titled nobility, with the town now sheltered by rugged cliffs and the half completed Castillo de Callosa.

THE CALLOSA FAMILY

At the age of 82 the town's founder, Cortez Callosa, has outlived his only son, who died in a border squirmish some three years ago. Since then Ampurdan's eldest son Lopez was called back from Nuevo Toledo to rule.

Unlike his brother Ruiz, Lopez was sent to Nuevo Toledo as squire to a leading nobleman. Becoming an excellent swordsman, and a cunning manipulator within the court circles, he quickly began to rise in favour, despite his lowly parentage. However, his rise was checked by his father's dying words, that he return to rule and marry the neighbouring Lord's daughter in order to promote peace.

Lopez was livid at being forced to leave Nuevo Toledo to marry some lowly "wench" and rule over a pathetic border town. As a result he has brought little happiness to Callosa. Although bitter and arrogant he is extremely competent, and not to be taken lightly. Due to his temperament he has become unpopular and feared. He also moves within Inquisitional circles, seeking to further his power as a Familiar. Thankfully he ignores his poor wife Cristina after she bore him a boy and girl and prefers to seek the ministrations of Maria, his favoured mistress from Nuevo Toledo.

Ruiz, despite disdain, is very loyal to his brother, but unlike his Lopez he can see little good in the "restored peace and benevolence of God" under the Inquisition. Though somewhat flippant, and having a reputation for drinking and wenching, Ruiz is a prominent leader of the local rebels.

Meanwhile the citizens of Callosa quietly whisper their misgivings over the harsh rule of Lopez and his hated advisor Friar Adolfo Pyrenees. And from his room in the main keep, Cortez looks out over his namesake and feels the terrible bitterness of a dream gone sour, and the weight of years which curb his hopes of riding forth to lead once again.





POLITICS OF THE AREA

Ampurdan, unlike his father Cortez, was better educated and far more diplomatic in his time as Lord. Cortez was known to be fiery and somewhat rash in his judgement and relied in later years upon the sage advice of his trusted friend Goya and his son.

Having trod on a number of peoples toes while securing some of the best land over other rivals, Ampurdan sought to consolidate and improve relations with their neighbours, hence the arranged marriage between Lopez and Cristina.

OVERVIEW OF THE CALLOSA

The main business of the town is centred around the port. Much of Callosa serves as a collection and distribution point for goods coming to and from the inland villages and towns further up the fertile valleys. As a result, many of the leading guilds have offices located in Callosa, with much of the trade centred on the three markets.

The first office is located down at the docks by the ship yards, the second in the merchant quarter and the third in the stock yards outside the west gate.

Like other port towns Callosa also offers an extensive range of inns, taverns and brothels, that cater not only for the sailors but also the large number of travellers and the Lord's soldiers. Many of these inns also serve as hiring stations for Callosa's itinerant sailors and mercenaries.

The Sirena (Mermaid Inn)

One of the more expensive places to stay in Callosa, this Posada caters for many of the seafaring travellers. Being a relatively new Posada, the three storey building is in excellent repair and offers comfortable beds and good meals, though at a price.

The Bilge

The oldest and most notorious sailor's Taberna in Callosa. Since its earliest foundations, the owners of the Bilge have prided themselves upon the fact that nothing, save the sawdust (and there are those who claim that even this has not changed), has altered since it first opened sixty years ago. It is this very fact which keeps its popularity undiminished. To the sailors who travel to many shores, and whose lives are as changeable and unpredictable as the seas, they sail on the solid knowledge that at least the Bilge remains the same. It continues to draw them back year after year, the open doors like the arms of an old lover.

Originally built just off from the main beach, sixty years on the Taberna is far closer to the sea than she once was. After a number of violent storms, some that saw the sea reach the bar in what came to be known as the "regular cleaning", the beach has altered so much that a sea wall had to be built to prevent further flooding from the higher

tides. The main door is now located at the back of the bar, and to the front lies an area of dark crusty water pinned between the sea wall and building, which drains out in the lower tides.

The interior has not changed, save the occasional bit of haphazard repair where too much mortar has left the stones, or a crude brace for one of the more burned roof beams. The light is poor but the air is surprisingly clean, for only on the coldest nights or the stillest days does the Taberna's unique aroma of stale beer, tobacco and mildew hang in the air (a fact attributed to the porous nature of the front wall and the absence of part of the roof).

To the right lies the bar, with a row of old barrels which serve as seats. To the side of the bar lies the rotting remains of stairs which lead down to "the bilge", the small and flooded cellar. At the other end of the bar is a well worn elm ladder that leads up to the Crow's Nest (prostitute's chamber) and the Capitan's Mesa (captain's table). The Capitan's Mesa, as the name suggests, is purely for use by the various ships captains and their guests. It is not merely a drinking and dining room, but also a guaranteed safe place to conduct business activities, both legal and illegal.

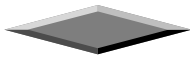
Throughout the rest of the Taberna crude tables and an array of seats and barrels rest upon the mouldering remains of mulched wood. The worst of these are located along the front wall and are reserved for landlubbers, or those who have not proved themselves to the veteran sailors, for this area tends to be somewhat boggy on account of the water seeping under the wall from the tidal pool outside.

Bernhardt's Swords and Gunnery ...and Fresh Vegetables

The Bernhardt family was one of only a handful of German families which made the Great Crossing. Originally from a village outside of Berlin, they shifted to Ribadeo where they became profitable merchants, dealing mainly in farm produce.

A younger son of this family, upon hearing of the sailing, took his newly wed wife and savings aboard and sailed for the New World. Hans Bernhardt, now in his forties, has just remarried for the third time and is the owner of one of Callosa's more memorable shops, "Bernhardt's Swords and Gunnery."

Having inherited the business from his father he continues to sell an impressive range of weapons and firearms. Currently his shop has been temporarily enlarged with a rather rickety stall attached to the side of the building. It is here that one of the numerous, but totally unsuccessful sons, has been ordered to get his act together. Here under protest, Hans has told Deitrich that he should start in the business that made them what they are today, and sell vegetables.



And so, in spite of whining protests, Deitrich now stands behind a counter of soggy lettuce and celery. Meanwhile Hans, never passing up the opportunity to sell anything to anybody, is often known to sweeten up transactions with “a lovely fresh lettuce” or “Here, I can tell you’re a man of taste by picking such a fine blade, and for only 50 escudos more I’ll give you this elegant matching scabbard. And what’s more, for a mere 7 maravedis I’ll throw in this bag of succulent juicy apples!”

The Moorish Quarter

Due to its close proximity to the Muslim state, and the fact that it is also a prosperous frontier port, Callosa contains a well-established community of Muslims living a discreet distance from Callosa proper. By Inquisitional law no Muslim may live permanently in Nuevo Espana unless they convert to the faith.

However money and profit has a way of altering or bending the rules to allow a certain few to profit. The Moors are tolerated solely because the Inquisition is not yet strong enough to attack them again. Trade is also at this stage proving to be too profitable to disrupt with further open hostilities. As a result, the Muslim quarter was formed and many such similar communities exist in other towns and cities. As a rule they must be outside the town walls and be of a non-permanent structure to give the illusion of semi-permanency. As good “dry land” is forbidden to Moors, their quarter in Callosa is built upon stilts, to survive the equinox floods. Though they are still forced to comply with the law, many have become accepted by the local populace, and only since the time of Lopez’s rule has tension and fear crept into dealings between the Moors and Spaniards.

Within the Muslim quarter a number of families and merchant traders have established offices and many are seen in the markets trading their wares. There is also a tavern and inn owned by Moors, who cater to the travelling merchants and sailors that have gained licence to come to Callosa and travel further inland.

An old saying dating back from the Council period states that “for every five Moorish merchants that enter a town, at least four are spies.” In this dark time, when an uneasy peace lasts between Nuevo Espana and the Muslim state, this saying is as true as ever!

Though small in number, many of the traders do make a careful watch on events in Nuevo Espana, and keep in contact with those brethren who did not go to the promised land at the parting but stayed and thrived until the Inquisition forced many to disguise their heritage and religion. There is also a tenuous bond of cooperation between the rebels in Callosa and the Moors, a mutual respect and united need forged primarily by Garcia Melquiades, Ruiz’ trusted righthand man.

The Alchemist of Callosa

Kharadan Zeid is one of the longest settled Moors in Callosa, and in his day a renowned alchemist and medical practitioner. Some 45 years ago, when Kharadan was but a headstrong gifted youth, he was summoned from the Moorish quarter to save Cortez’ life. Some days earlier Cortez had fallen terribly ill and was weakening rapidly. The Lord’s doctor could do little and in desperation he ventured into the Moorish Quarter and sought out this young genius.

Khardan was smuggled to the sick man’s bed and successfully cured Cortez, asking nothing in return. Cortez, despite being cured by an infidel, was grateful and granted that Kharadan be made citizen in Callosa and free from the laws of licence and segregation. It was a bold move but Callosa was small and unimportant and so Khardan in time became a respected, and even liked, member of Callosa.

It was not until Lopez started his rule that Khardan began to stop visiting his old friend Cortez. Not wishing to attract attention he now plys his trade quietly and keeps a low profile, refusing to be drawn into the intrigues of either the Muslims or the Rebels.

The Pit

The Pit had its origins in a state execution where one baron was condemned to death, being thrown into a cell full of captured Fomorian. Due to the great publicity that followed the event it soon became popular to throw condemned criminals into a pit of Fomorians.

This practice however drew much criticism from the Christian Orders, and for a short time the barbaric practice was banned. However, it has for some time been gaining an alarming number of spectators and gamblers, and eventually some of the Lords convinced the Church that many condemned criminals would welcome the opportunity to fight for their life, even if this meant against a hugely superior Fomor.

The Church, although initially against the idea, finally conceded, but added the condition that only those criminals who were true enemies of God and the Provinces be condemned to such a horrific fate. In addition, a Church representative must be present to ensure a fair trial.

Under Inquisitional rule this form of trial by combat is reserved for anyone who openly attempts to raise rebellion against the Inquisition, whereas religious heretics are put to death by Auto de Fe.





MAGIC IN NUEVO ESPANA

THE POTENTIAL FOR MAGIC

Throughout the ages there have always been those individuals that, for whatever reason, possess abilities that set them apart from other normal people of society.

Some claim to be a channel through which their God works, such as Saints, others utilise earth magic, such as Witches and Shaman, and some seek to use the essential power of the universe to do their bidding, such as Sorcerers and other practitioners of arcana.

As the New World is essentially European in its cultural roots, the magic found therein has its roots in the European myths of the period. To simplify matters, magic has been divided into several different areas, covering the main groups of those considered “special” by society.

WITCHCRAFT

Witchcraft, Black & White, includes the following forms of magic:

- Spells
- Herb/magic healing
- Protection from magic/supernatural, i.e. hand gesture of horn to ward off evil
- Love potions/philtres
- Curses, minor and major
- Palm reading
- Tarot
- Crystal ball
- Summon elementals - sylphs, salamanders, gnomes and undines
- Divination and omen reading
- Prophecy

MILANESIAN SORCERIES

Based on geometric, astrological and scientific principles. The magic of crystals and ley lines. Harnessing the power of the universe through geometry, incantations, formula and devices.

FOMORIAN SHAMANISM

These forms of magic are centralised around the extraction and utilisation of creatures’ life force - the greater the sentience, the greater the life force available for use.

Life force decays at a certain rate (linked to the decay of body parts, etc). To minimise this decay, containers made of bone, and specially enchanted, can hold life force for longer periods of time.

Under normal circumstances life force would decay from the point of death, except in unusual circumstances, e.g. ghosts (hauntings). Often in situations where extremely violent death (through accidental encounter or intentionally induced) the ghosts of the dead can maintain some material presence.

Fomorian actively practice bone magic, using bone receptacles and charms to contain and focus the life force held within.

Bone Magic

To hold the life force of a creature some part of the original body must be present (liver, brain, the actual bone, etc). This leads to a finite potential for magic to occur - livers rot over a period of days, etc. Preservation techniques to prolong the decay of powerful body parts (brain, heart, etc) are rare and used only for important magics.

Charms are used to focus magic, not to actually create it.

Sample bone magics include attribute enhancement, immunity to damage, etc.

SAMPLE FOMORIAN ENCHANTMENTS

Hearts Thew Gourd

A bone vessel, carved into the shape of a simple pot. Enchanted to enhance the life force generated from the chunks of heart placed within.

Blood Pipes

Hollow lengths of bone, capped at the ends, containing blood. When poured out and smeared over the recipients body, and activated with simple bone charms the blood effectively acts as a remedy against damage - acts as class 5 (D6 [+1 Mod]) armour protection.

Drums of Fear

Bone drums covered with animal and humanoid skin. Drummed upon with enchanted thigh bones, etc.

Assorted bone weapons, bone armour, etc. Healing – Vampiric rituals...



INSPIRATIONAL OR DIVINE MAGIC

Whether the gods actually exist or not is a moot point. It is just a question of the individual's faith as to whether they have the ability to perform miracles. The stronger the character's faith, the greater the ability and chance of success of the miracle happening.

Faith is a fickle thing and should be roleplayed VERY carefully (penance, sin, etc). Inspirational magic is flexible, whereby a character states intended action and effect.

Example

"Dear Lord, please raise our departed sister from the dead and return her unharmed to our bosom!"

Many miracles of the Christian faith are commonly detailed in the form of prayers, including verses for healing, protection, divine aid, wrath of God, etc.

It is important for characters to be religious. Nearly everybody was and in a period of religious intolerance it is important to make sure characters still continue to worship their particular variant of their chosen religion.

One way to ensure this is by awarding bonus experience points to those characters who continue to, in defiance of the Inquisition, worship their original religion.

Divine magic draws its source from the power of the Gods. The penultimate requirement of inspirational magic is a question of the practitioner's inner faith and dedication to the tenets of that faith. This talent is hardly common, but can be seen in the miracles some priests and saints have achieved in the Christian faith, or similar acts made by the Muslims. Shamen and druidic priests and priestesses, worshippers of the old gods, are other examples of inspirational magic practioners.

THE MECHANICS OF INSPIRATIONAL MAGIC

In the New World the most common types of inspirational magic are Christian, Muslim, Milanesian, Fomorian and numerous minor pagan deities.

Essentially inspirational magic is extremely flexible, and as such it relies on the gamemaster ensuring that the player character correctly controls his actions and requests in line with his particular religion. The closer the character adheres to the rules of his or her faith, the greater the chance of success. This may not always be so beneficial, or easily played. Many religions are inflexible, and will often force a character into a moral or religious dilemma. Unlike other games there is no numerical rating representing a character's piety. In Inquisitor, this relies solely upon the judgement of the gamemaster as to how well the player is playing his character.

PERFORMING INSPIRATIONAL MAGIC

Each "miracle" that the character wishes to perform is assigned a difficulty classification, ranging from 1-10. This in turn is modified by additional factors.

| # | Modifier |
|---|---|
| 1 | Difficulty Rating (1-10) |
| 2 | Character's current piety in the eyes of his God. Has the character recently honoured his God or has he fallen out of favour? |
| 3 | Level of theological knowledge the character possesses. |
| 4 | If the result of success and failure is narrow, then the player's roleplaying of the desired prayer etc should be taken into account. This, of course, should be taken the other way. Poor roleplaying should be seen as a lack of faith and a modifier for such applied. |



CRYSTALLOMANCY – THE MAGIC OF THE MILANESIANS

Crystallomancy is in many ways more akin to alchemy in that it has a scientific formulaic approach to its nature. Originally learnt from the Milanese's ancient foes, the Danaan, it has long since evolved from an earth magic into a science.

In its basic nature, Crystallomancy relies upon the harnessing of “earth magic”, a form of energy which criss-crosses the world along ley lines. At the conjunctions of these lines “great” magic can be performed with little aid or additional enhancers. The next best alternative is actually being on or very near a ley line. The Milanese's approach to this earth power is to use crystals to enhance or store the earth power, in a similar manner to our use of batteries.

Common examples of this use includes Milanese's crystal armour, which generates an eerie light, or their rare weapons, which can emit powerful blasts of energy. Another potential for Crystallomancy, accidentally discovered, was that with time, and the application of a great deal of mathematical equation, the Milanese's could use charged crystals to create resonations.

This resonance could be used, depending on its strength, to lift and move objects of great size. It could also be used as a sonic weapon of devastating power.

With all use of crystals, the user must first attune his or her personal aura to them. If this is not done there can be no utilisation of the crystal. This is also necessary, as the user can then control the amount of energy being used, for example to float up at a slow or fast rate, and vice-versa.

Some items that are utilised by the Milanese's include:

Crystal Armour

Light and extremely strong, equivalent to plate, this charged crystal armour has the ability to emanate light, sometimes as a blinding flash. The more advanced armour can also levitate the wearer through use of the resonance ability. However the wearer is reliant upon wind or initial impetus to move through the air. Manoeuvres can range from great leaps or levitating up and over obstacles. Some practised users use a banner attached to the backplate of the armour to catch wind currents and move in that way. Those who are adepts in the controlling of sylphs, air elementals, can utilise them to make a wind to push them in the direction they wish to travel.

Skyships

Constructing a vessel around a powerful crystal that provides levitational ability. This vessel, once airborne, can then sail via the winds like a normal ship.

Sonic Weapons

Usually these take the form of a long spear with a crystalline head. These weapons are rare even amongst the Milanese's, and emit a sonic blast, with an intensity depending on the resonance of the crystal and the ability of the user.

Healing Crystals

Light Crystals

Enhancement Crystals

Users of these can, at a risk, temporarily absorb the power of a stored crystal, which in turn enhances physical attributes and can often trigger a warp spasm, similar to a berserker rage. Users of these crystals often wear special harness to prevent their bones and muscles bursting out through their skin when under the control of a warp spasm.

Vision Stones

Crystals enhanced for the purpose of scrying remote locations or events.

Mechanics of Crystallomancy

Factors that can modify the effectiveness of Crystallomancy include:

- At a conjunction of two or more ley lines
- On a ley line
- Quality and size of the crystal
- Ability of the Crafter
- If the crystal is flawed
- Ability to attune the crystal

AVAILABILITY OF

CRYSTALLOMANCY IN THE NEW WORLD

Amongst the Purebred Milanese's Crystallomancy and magic are part of normal life and most of these items are available, though some are rarer due to their great power.

In Nuevo Espana, Crystallomancy is a near dead science. Light crystals and the like are fairly common, but the craft of making the greater items, such as weapons and armour is exceedingly rare. As crystals have been in use for a considerable time, they are not considered evil, or even truly magic, rather a product of Science. As a result, the Inquisition bears no great hatred towards the owners of such basic devices. For they are truly no longer regarded as Milanese's, rather a product of combined cultures.

Some suspicion however does persist over the greater items of power, for they are rarely seen and belong more to the pagan Milanese's. Many items are treasured as heirlooms and, as the persecution against hybrids grows, so too does the Inquisition confiscate more of these items for their own use.



ELEMENTAL MAGIC

The Elemental Spheres: Fire: Earth: Air: Water

Elementals – Salamanders, Gnomes, Sylphs, and Undines

Elemental magic is the direct manipulation of the natural elements. This is done through the summoning and manipulation of the sprits which inhabit and control their native environment.

It is these elemental beings which make up much of what the superstitious Europeans call fairy folk. Unseen except to those with “second sight,” they frequent our world causing minor mischief and occasionally acts of benevolence. For the most part they are small and barely sentient, with only the greater of their kind evolving any true consciousness. It is these greater forms of elemental spirits which take the form of mythical beings such as mermaids, satyrs, etc. Sometimes the truly great of their kind will indeed become objects of worship, a common case being figures like Pan the lord of the forest.

Elemental magic involves two main actions, summoning and binding. The magician in question must first know the correct incantation and have a suitable amount of the elemental substance on hand to summon the creature. The amount of the substance bears a direct relation to how many or how powerful an elemental is summoned. Once the magician has bound the elemental the mage must successfully bind or bargain with the entity.

MECHANICS OF ELEMENTAL MAGIC

Modifiers for the summoning of Elementals include:

Substance at hand

Amount of substance

Ability of the mage

Sentience of the elemental. The greater the sentience, the greater the difficulty.

Numbers or strength of elementals being summoned.

Roleplaying

A NOTE ON ELEMENTALS

Elementals are in essence merely a manifestation of natural energy. On their home sphere they have no true form. It is only by coming to the physical sphere that they have a choice of adopting the form of their element as a physical form. Depending on the intelligence of the elemental the form can alter. Most earth elementals as a rule appear as misshapen hunchbacked little fellows, with sharp pointed teeth, and come in a variety of colours that abound in the earth. However, the more intelligent of their brethren show distinct interest in mimicking humans and their culture. Some may begin to appear as humans, though slightly different, or others may be bigger and more brutish, for instance Trolls, or their sometimes more sophisticated brethren Giants.

Note those with greater intelligence often have the ability to stay in the physical sphere for greater periods of time before feeling the desire to return to their home sphere.

Some Common Fairies and their Associated Element include

Earth

Gnomes, Dryads, Satyrs, Trolls, Dwerrow, Giants

Fire

Salamanders, Trolls, Giants

Air

Sylphs, Faeries, Giants, Djinn (Moorish),

Water

Undines, Mermaids, Sirens, Nymphs, Trolls, Giants

Possible Gaming Guides on Elementals

Find and establish the Spanish equivalents of faerie elementals. Remember that magic is a crime punishable by burning at the stake. The use of elemental magic should be discreet unless there is little alternative. The greater the adept, the easier and more discreet he or she can summon the elementals to do his or her bidding.

Elemental magic is playable despite the vast risks because the majority of people cannot see the elementals. It is merely up to the cunning of the character to use this hidden power to his advantage. For example, to cause a distraction he can send a gnome to pinch and poke some poor guard rather than hurl a fireball at him. Note also that with all magic in INQUISITOR there is a constant danger of being found out and that basic fact that though a character might well be lucky enough to possess some small amount of useful magic, it is rare for a character to find the time and teacher available to teach him or her up to a truly powerful magic user.





OTHER BACKGROUND MATERIAL

THE HYBRIDS – A MEANS OF SURVIVING THE HOLOCAUST

In Spain the Inquisition only held power over those that were deemed heretics. They held no official power over those who worshipped other religions (though in Spain they asserted enough indirect influence to convince the monarchy to expel all Moors who resisted conversion).

In Nuevo Espana this distinction is maintained, despite the reality. In theory those who practice a non-Christian religion cannot be held to threat by the Inquisition. It is this small clause in the law which barely allows those few brave Moors (along with the precious trade commodities they bring) to be tolerated in New Spain. Such groups however, are always in constant danger from the Inquisition or, more commonly, not directly from the Inquisition but from their familiars.

As in Old Spain, the focus of the Inquisition was mainly on the converted people of the land, for it was often felt, despite the family having been converted for many years, that they were the most likely candidates to be sinning, and possibly returning to their evil ways. Though the tenet of the Inquisitional faith was stamped upon the land, the religious variety that flourished previously could never be completely stamped out (it should be pointed out that most people had been effectively brainwashed and/or scared into the generous and loving arms of the 'Faith').

Milanesians, due largely to the differences in their physical appearance, their basic affinity for magic, their general social well-being and association with a still largely hostile and powerful pagan nation (Hy Brasil), form the focus of the Inquisition's aggression and intolerance. Though the two races mingle freely there is still much social stigma attached to marital bonding.

It is a well-documented fact that it was mutual cooperation that founded their society, but cooperation often extends only so far. It was this early uneasiness toward close inter-relations with the Milanesians which slowly gave rise to the later outright prejudice and antagonism towards their descendants (as there were not as many Milanesians as there were humans, there are very few pure-blood Milanesians remaining in Nuevo Espana). However, as antagonism between the two cultures grew, it became more common for those who were first generation Milanesian-human hybrids to marry other hybrids. A major contributing factor that evened the imbalance of numbers between humans and Hybrids was their natural immunity to the plagues which, in the earlier years, badly decimated the human population of the colonial cities.

At this current time in Nuevo Espana, Milanesian hybrids are not outlawed, nor are they openly banned from public office as were converted Jew in the later period of Inquisitional reign. The antagonism, however, is slowly building. Many hybrids now stick together in their own social communities to avoid trouble.

It is the large number of hybrids and the importance of their positions in society that make them difficult for the Inquisition to directly target. Instead, the Inquisition relies on fear, slander and allegations of hereticism to single out and remove the hybrids (and at the same time confiscating their property). In those cities with a strong Inquisitional presence many Milanesians have left for the frontier rather than live under constant threat and insecurity. More often than not, those who do remain either feign or hide their impure bloodlines or rely on cooperation or their social power and standing to keep them safe from the Inquisition.

In Nuevo Espana it must be understood that, like medieval Europe, it was not a question of whether you were religious but what religion you belonged to. It was an extremely rare thing indeed to find someone who openly spurned the thought of religion completely. It is this importance of religion in daily life which the characters must bear in mind.





THE PROCESS OF REDEMPTION

*You know us not, for we do not exist. We are the unclean. We draw air and sleep and eat but again you know us not. We are those that carry our stain for all to see, a mark that proclaims our infamy – we bear the **Sanbenito**. Spurned by all we toil each day in shame, grateful for a chance to be clean again, praying for that wondrous day when we may hang our head no longer and shrug from our shoulders the heavy cloth of the **Sanbenito**.*

For those lucky souls whom the Inquisition have been lenient upon, the typical punishment is the Sanbenito, 'The Garment of Shame.' This robe, which bears a simple cross upon it, must be worn by the recipient for a term of time decided by the Inquisitor (his name and family are noted within a book called the 'Tome of Sorrows'). The Sanbenito may only be removed while sleeping and, while wearing it, the recipient may not speak, but is bound to an oath of silence and contemplation. In turn no one may talk to a person wearing a Sanbenito, except for the Holy Brother who holds confession every Sunday. The wearer is in a sense a total pariah of society, shunned and avoided by his fellow folk until such time that his hereticism is vindicated and the Sanbenito is cast aside.

Some are forced into poverty and even death, or become criminal outcasts because the need to survive means the breaking of this sentence. For the most part the wearer is dependent on what meagre resources he has to survive the sentence. As a result it is not uncommon that once these resources are gone (usually taken as a fine by the Church) the wearer is dependent upon charity or forced into outlawry.

PRESTER JOHN

Prester John, was a mythical Christian knight, who set sail and supposedly established a rich kingdom among foreigners. Could he have travelled through the gate between worlds, and founded a kingdom somewhere in the new world?

NAVIGATION

The *compass* was invented in the 13th century, and from this was developed the *portolan*, the first true chart, based upon a series of compass roses (points of the compass). With this invention ships could sail safely along a predetermined route outside of the direct sight of the coastline. This also allowed uncharted coasts to be mapped with great detail. Accompanying the portolan chart, a handbook, or *charter*, would give detailed notes on sailing directions, descriptions of coasts, landmarks, harbours, etc.

It was not until 1587 that there was a distinction made between pilotage, the skill of journeying through known waters, and navigation, the ability to sail over thousands of miles of open sea. A shipmaster, both his own pilot and navigator, relying on traditional lore and his own experience (knowledge was nearly always relayed in oral form or by way of tables and charts, as most seamen were illiterate), was also assisted by two items, the compass and the leadline.

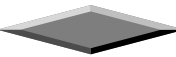
The Leadline

The *leadline* was a lump of lead varying between 7-14lb depending on the depth of the waters, shallow or deep. The lead was secured to a line that was marked off in fathoms by knots.(1 fathom equals approximately 2 yards, or 6 feet). The end of the lead would be hollowed out and filled with tallow. This enabled the sailors to learn what kind of seabed lay below, sand, shoals, coral, etc. 'Swinging the Lead' took considerable skill and involved casting the lead from the furthestmost part of the bow, directly ahead. At the moment that the ship became perpendicular with the rope, a reading would be made.

To navigate at sea, out of sight of land by many days, required two things; being able to measure the distance sailed from the last known point and the time taken to travel that far.

Measuring Distance - The Log

The *log* was, quite simply, a piece of wood attached to a knotted line and tossed overboard. After that it was merely a matter of timing how many knots were run out with an hourglass (one knot equals 2000 yards, with 1760 yards to the mile). Regular 'logging' gave an approximate idea of speed. To take into account the constant tacking, and being blown off course, a simple system was devised with the invention of the *traverse board*, a wooden board with 32 radii, one for each point on the compass and bored with eight holes at each point. Every half hour (again indicated by an hourglass) the helmsman would mark the current course he was sailing on with a peg. At the end of his 4 hour watch, each course alteration could be noted down.



Seamen only had a limited knowledge of mathematics and astronomy, however it was primarily astronomy which enabled sailors to get a predetermined fix on a given position, so that they could make landfall there at any time. A number of devices were utilised for this job: the quadrant and the astrolabe, both adapted astrological devices. Generally positions were taken off the pole star. As one moved away from the fixed position (the star) the relative angle changed in constant ratio.

The Quadrant

The *quadrant* is a quarter circle, marked from 0-90 degrees, with a plumb line descending from its apex, and two sight holes along the straight edge. Once the target star is sighted a degree can be marked off where the line intersects. This was a difficult device to use if the ship was rolling heavily, as the plumb line would swing, making it difficult to get an accurate reading.

The Astrolabe

The *astrolabe* overcame this problem of roll. The astronomer's version was beautiful but complicated device used to plot the motion of planets. The seaman's version was merely a metal ring often called the "sea ring". Around the edge it was marked off in degrees and a moveable metal rule across its center. Suspended by a cord the seaman would sight the star and move the ruler accordingly.

Note: In this period any attempts at divising a means to establish lines of longitude failed. This meant that a shipmaster had to wait until he had correctly calculated the right latitude and then sail up or down it to reach the desired location.

SHIPS

In the 15th and 16th centuries ships were classified based upon their hull and size, not their rigging. The weight category '*ton*' was applied to the carrying capacity of the ship, usually in terms of wine grain or salt.

Two main classes of ships developed during the Renaissance - the caravel, and the ship proper. The caravel was Portuguese in descent, and had only one deck, or even only a half-deck.

The ship, or nao, which came later, was distinguished by its high poop and forecastle. The carrack, the great merchant vessels of 1000 tons, or more bore the greatest aftercastle of all, up to 8 decks high. At the same time the galleon began to appear. These fighting ships originally carried their guns in their fore and aft castles, but between 1500-1514 they were more usually placed below deck, firing through gun ports in the hull. Smaller and more maneuverable than the towering carracks, the galleon's forecastle disappeared allowing the ship a clean raking line.





SEAMEN

The survival of a ship that could be at sea for months at a time, and not see a home harbour in years, depended upon self-sufficiency and unity. On board military ships discipline was far higher as the seamen were also soldiers trained in obeying orders from a higher commander. On other ships however profit was generally the prime motivation for crew and the Captain often only maintained discipline through personal qualities, such as fear or respect, and looking after his crew.

Often, in times of extreme unrest, it was the will of the majority aboard which determined the course of action. Hence the captain had a fine line to play if he wanted to keep his position and maintain the loyalty of his men. Self-sufficiency became apparent in the need for all seaman to be capable of many tasks, e.g. sailing, carpentry, sewing, ropemaking, foraging etc. However, some specialisation did happen.

The *caulker's* task to maintain the hull integrity of the vessel, keeping the separate planks from leaking water. Oakum was the material used to render seams water-tight. This material was loose fibre picked from old ropes which, when hammered into the seams, would swell upon contact with water, effectively sealing the leak.

The *bos'n (bosun)* was responsible for the maintaining and operating of ropes and sails. This eventually developed into a disciplinary office, as he also had to oversee so many other sailors.

The *cooper* maintained the many casks needed to hold water and food supplies.

The *steward* was in charge of the training and supervision of the young apprentices.

Apprentices, along with their many tasks, had the **very important** job of turning the hour glass and calling the ritual chant, for a time error could steadily accumulate, resulting in inaccurate course notes.

NEW PROFESSIONS

COURTIER

based on the book by Castiglione's Courtier...

Praised qualities like piety, loyalty, courage, learning and wit. Did not have to be noble born, but then few else had enough free time to pursue the courtly arts, such as etiquette, wrestling, running, riding, literature, linguistics, music and verse. An idealistic picture, was to be witty with a casual air; to be discrete and honourable in love. In war, courageous but magnanimous, and, above all, a man of his word and generous to his servants.

However different from a Knight, in a sense a courtier was a well educated and 'decent' man, with a strong personal moral code, but tolerant of the weaknesses of others. These were the ideals and though many measured their worth against them, reality and man's inherent nature made it a difficult thing. Machiavelli's 'Prince' details a more pragmatic view of the harsh realities that had to be used in the perilous field of politics and rule. He claimed that a virtuous man is at a disadvantage, for every man has a price and as a rule he claimed a Prince should be feared rather than loved for 'men are fickle and timid.' Machiavelli said, "the manner in which men now live is so different from the manner in which they should live that he who deviates from the common course of practice, and endeavours to act as duty dictates, necessarily ensures his own destruction."





THE KNIGHT

In the renaissance period the nature of the knight began to change as the religious aspects began to wane with the ever decreasing chance of defeating the infidels. Not so much were they regarded as the metal clad protectors of the weak and defenceless and the soldiers of God, and the consecrated nature of the knight more or less died. However, the allure and dying traditions still stuck to the Knight.

He still had to discharge a military service, and without private means of income, could only earn his living by the Sword, a Prince's pension and booty. On the battlefield a rigid set of conduct put him at a disadvantage with the new professional soldiers, that were made up from the ranks of the common man. e.g. as in Agincourt. In war the cumbersome knight began to become obsolete and outdated, but though the Christian and military aspect of the Knight waned, the outward pageantries grew ever more splendid.

The allure of the dashing knight in search of personal honour became a romantic reality for some knights who spent much of their, often short, lives not fighting wars but travelling from one tournament to another, vying to have his name on the list and gain personal glory and fame. With the risk of death taken out of being a knight, the numbers of those who wished to become knights increased, with the key element being wealth, as you could bankrupt yourself just trying to maintain the high image needed, e.g. armour, weapons and horse.

This of course was parodied by many, and many lords made attempts to stop knights wandering everywhere. In Nuevo Espana, as there is still a land of relatively new conquest, the need for knights as true warriors makes their role different to what was happening in Europe at the same time. However knights were slowly becoming obsolete, and in the interior established areas of Nuevo Espana this trait is happening, especially the knight errant travelling to the various Tourney Lists. So too are some rich non-nobility, vying to claim the right as a knight. The further into the frontiers, the more you have very capable knights, rather than the odd 'masquerading' knight of the tourney. However these knights are still afflicted with their code of honour and no doubt are just as caught up in their own self importance and above all the need to gain glory and fame, and to appear in the best tourneys!

THE MERCHANT

With the growth and prosperity of the merchant class evergrowing, it became increasingly difficult to outwardly distinguish a noble from a wealthy merchant. Like the nobility many of the great merchant houses controlled hundreds of lives and through their wealth obtained

considerable social and political power (many obtaining titles and officially entering the nobility).

THE COST OF TRANSPORT

Land pack transport is four times that of transport by sea. As a result trade routes followed major rivers and coastlines. This in turn meant that any towns that were built in such areas generally became very prosperous. These centers provided safety, trade and as a result charged a custom toll.

THE GREAT FAIRS

Where the exotic goods from the south meet the bulk commodities of the provinces a fair is born. These fairs, which the greatest can appear as a temporary city are held each at set times through the year. Whole streets are dedicated to boths selling specific trade goods. Money traders played a important part as they changed the various currency used, allowing traders to take advantage of the exchange rate. At the end of the fair a period of time is given over to the paying of accounts. Each trader's province or coutry is responsible for the defaulting of any payments. This debt is paid off at the next fair or the country or province disallowed entry into the next fair.

The fairs also served as a great source of information and the spreading of ideas and innovations. The fairs also attracted more than merchants. A vast accompaniment of entertainers flocked to the wealth that could be earned at the various small and large fairs. Generally the fairs were controlled by a strong comittee that would ensure that entertainers were licenced and common law is obeyed. (though the profit that could be made out-weighed the penalties of having no licence. (people that frequent fairs are jugglers, players, singers, astrologers, friars, conjurors, thieves.

URSURY

The nature of usury. In the eyes of the Church money was a dead thing and any attempt to reproduce itself was an affront to God. The ban was targeted at Christians and as a result it became a major trade of Jews. (a fact which causes them much hatred by church and people alike). With the rise of trading and the greater reliance on currency over barter the need for working capital become ever more important. This in turn gave rise to greater money lending and the weakening of the ban in the eyes of many Christians. However though the Inquisition is thouroughly corrupt they will still inforce ursury especially if it is to there benefit.



THE POWER OF GOLD

It was the greater reliance and influence upon Gold that had such a impact upon the growth of a powerful class. Gold unlike goods does not deteriorate or lessen in value if hoarded. Unlike land it could be put in a safe place away from natural and man made disasters. As a result a merchant could build up capital regardless of what society he found himself in and did not have to tie up his capital in perishable goods or vulnerable estates.

EVERYDAY LIFE OF A MERCHANT

Most merchant houses were at least two storeys high and like the Princes homes sought to be a social statement and abound with the arts and fine craft. Two meals only, dinner at 10am and supper at 5pm. Wine and light ale were the chosen drink of both sexes and a galleon a day was deemed reasonable. (a common factor as pure water was in the cities was as hard to find as water on a ship.

THE GUILDS

Each guild was exclusive, and strictly controlled the number of apprentices, and ensuring its members were disciplined if necessary and that their members received the right to manufacture and sell their goods. However to keep their monopoly their goods had to be of excellent quality which was another reason for limiting the number of apprentices. Apprentices were trained in the mysteries of their profession and he received no payment while working under his master (up to 12 years). The master in turn would take the apprentice into his household and provide and train him. At the end duration of the apprenticeship the master would proclaim the apprentice as a journeyman and give him a sum of monies. From this point onward the journeyman is free to work for whom he wishes and is usually employed on a daily basis hence the name journeyman. This contract of employment was formed and a set time and place in the town or city where all the journeymen would gather. This would ensure with so many watchful eyes that none would sell their services below the minimum wage and undercut their fellows. This also was interests of the master as it ensured that the such masters did not get cheap labour and be able to undersell their rivals.

THE WORKING DAY

Mar-Sep 5am-8pm in winter dawn to dusk. A half hour break in at 9 for breakfast and another in the afternoon for dinner. The journeyman then at the masters discretion to try enter the master ranks and craft his master piece. Upon an examination and there being a vacancy available the journeyman would be elevated to a master and set up his own business and hire his own employees.

The Miller

The great mills that ground the local farmers wheat were an impressive piece of machinery. Millers held a monopoly and were often hated for their services (many were claimed to take more flour than their share by substituting fine sand. They however were tolerated as they alone knew how to work the great Mills. For without certain skill the windmill could break in a storm or if too cautious not get full use out of it.

The Baker

Like the miller the baker in the towns was not altogether trusted as he too could pawn off more than his fair share. The term for an apprentice was 3 years and his master-piece was usually a huge banquet prepared for the masters of the guild. Note being a baker was one of the hardest trades and not that profitable. He was also prone to ill health due to the diseases caused by flour inhalation.



THE CITIES

Independent cities had to be prepared to fight for their freedom

Any male between the age of 15-70 would be conscripted to fight, called to arms by the tolling of the city bell. However this caused economic disruption and it became popular to hire mercenaries.

CITY POPULATIONS

General rule between 10,000-50,000: Milan 200,000, Paris 250,000

THE STRUCTURE OF A CITY

Generally circular and in increasing would raze or build concentrically outwards. The poorer people (beggars outcasts and the lower trade men would build squalid hovels against the outside wall. The wealthy classes would live in the spacious outer ring with good grounds and their own protective walls surrounding the villa.

The gates were vitally important as they provided revenue and contact with the outside world. They were heavily guarded and at dusk would close. Hence it was common for inns to be built just outside for late travellers.

The city centers. The plaza (civic square) A hang on from the Roman forum, it was here that the city would rally for war or be the center of civic administration. The other great center would be the city Cathedral. Hygiene in the cities was very poor. The best form of cleaning was the rather frequent fires that would sweep parts or all of the city.

NIGHT IN THE CITIES

A total opposite to life during the day. Even without a curfew no one but those with a criminal intent or desperate need ventured forth on the streets at night. Any one caught by the guards would have to give a convincing reason.

Entertainment was mainly confined to Holy festivals and the fairs. The fast days were rigorously maintained as was the feast days.

The feast days would often, be in the form of processions in which the whole city would participate. (the guilds would take part in a big way and present expensive floats and each perform a Mystery play. Often set in circle of moving cart stages or set stages that each performed a part of Christ's life and assumption. In Venice these processions would take place on boats called Bucentaur. The greatest of these festivals was the May Day (initially a pagan festival).

THE TRAVELLER

In the Renaissance period, numbers of pilgrimages were on the decline but active travel by those seeking profit and knowledge dramatically increased. A messenger was active between all major cities and many towns, though keeping the contents of such messages secret was not so easy. Most travellers rode by horseback, however the coach became very popular. It travelled about 20 miles an hour and was not comfortable, requiring six horses to pull in muddy conditions. Lone travellers were often figures of suspicion, and would likely be questioned and even end up in jail if a good excuse was not forthcoming.

INNS

Travel across large distances meant that inns and waystations began to become more important. Most inns varied in size and cost. One inn was recorded to be able to stable 200 horses. The more expensive inns would have table service and provide food and hot water, and possibly separate rooms. The majority however had a common or bunked rooms and it was customary to provide one's own food. Not all innkeepers were congenial. One case noted an innkeeper who murdered 185 people and amassed quite a fortune over a number of years. It was also common practice for at least one inn to set up outside the gates of a city for those travellers who missed entry that day.



THE PLAGUE

The Dance of Death. Death was personified as a man in rotting or skeletal form, often as a crowned king that lead all to death, whether prince or peasant. This preoccupation with death was caused by the ravages of plague which emptied entire cities and destroyed social order. Once contracted, death would follow between one and three days later and up to 55% of the people could contract it upon exposure. Europe lost fully a quarter of its population during the Black Death.

The symptoms included enflamed lungs. Later, painful swelling called buboes would appear, usually in the groin and armpit. Black Death was coined due to one of the symptoms, haemorrhage spots that grew together, and after death took on a dark hue. With the plague there was no cure and it could leave one neighbour dead, the other completely untouched. Flight or rigid quarantine were effective to a point. The saying “Quick, far and late” was popular. “Start quick, go far, delay return till late” (the problem was, generally only the rich could flee or set up effective quarantines.)

while still breathing. It was even rumoured that some spread the plague to prolong their livelihood.

COMMON REMEDIES

Belief often held that the contagion was carried upon the air, so loud music or shots into the air were believed to keep it at bay. Strong smells were another method. The burning of horns made of various herbs or just the stench of a goat or human sweat were all believed to prevent the plague. So too were magical amulets — amethyst was popular among the rich, the poor had to rely upon a bone from the head of a toad and the like.

The Church was also turned to by many wearing the names of prophets or saints, chanting prayers, and generally fearful for their souls. Of course those who died “must have been sinful in heart, for God would surely protect the worthy.” Ships were a common cause of spreading the plague.

THE RISE OF THE GRAVE DIGGERS

With areas that had huge death tolls grave diggers became to be very prevalent. It was obviously a dangerous job and given over to the dregs of society, in some cases criminals condemned to be hung or to liberated galley slaves. Death would claim many but in others grant an immunity so that they became a kind of special elite in an inverse social order. They were able to enter anywhere plague was thought to be and the opportunity for looting was ample, as was bribery. They could falsely accuse someone of having the plague and it was their task to take such victims to the plague house. Of course you could always offer a bribe to remain where you were. Their treatment of the dead was worse — often they would hasten the death of the victim out of malice or impatience or take them to be buried





WITCHCRAFT

The church added to the rise in witchcraft, for to combat the evil they had to give it form and define it. As a result, what had once been folklore became incredibly detailed fact, and grew of its own accord. The two German Inquistors, Sprenger and Kramer, on orders from Pope Innocent VIII, wrote the definitive work on witchcraft called the *Malleus Maleficarum*.

Nocturnal flight was supposedly conferred upon the witch via a magic salve. This salve was commonly believed to be made from stolen consecrated wafers, which were feed to toads, then burnt and mixed with powder ground from the bones of hanged men and blended with the blood of newborn infants.

A meeting of witches was called a Sabbath. A witch's familiar was usually an animal and would be suckled on the blood of the witch. This apparently left a visible mark known as the devils teat or a witch mark. Women were the main targets of the witchfinders, especially old single women.

The damning test was based on the belief that a witch would feel no pain if a pin was thrust through her devils mark. Coincidentally, the devils mark would be found over vital organs, and the pin would used turn out to be a rapier.

MERCENARIES

The armies of this period (15th-16th centuries) were composed primarily of mercenaries.

Soldiers and militia were still prevalent, but it was the mercenaries which moved like scavenging dogs from one battle to another. Unlike normal soldiers they were not generally paid in times of peace, but employed only in times of turmoil and war.

Many of these mercenaries formed bands lead by members who had risen through violence, cunning and guile to command. Along with these bands, their camped followers often travelled with them, including women and children and belongings. In times of peace mercenaries were even more dangerous, as they were not receiving any pay, and as a consequence would often turn to banditry.

The Captains were generally at the mercy of their men – if pickings were good, things went well, otherwise the Captain would have problems not only keeping his position, but also his life. Termed “human wolves” wandering mercenary bands of numbers in the hundreds were more or less a law unto themselves.

With the dissolution of feudal society the nobles of the land generally had less of a standing permanent army.

WAR UNDERGOES CHANGE

The armoured knight still held his position as the primary strength of the army. With full plate armour and lance they proved to be a devastating destroyer of infantry. However the Swiss invented the pike and this destroyed the armoured cavalry advantage of the fast charge. The following development of the halberd also eroded the knight's advantage of height, as the hook could pluck them from the saddle.

FIREARMS

A considerable danger with the matchlocks that musketeers carried was the constantly lit match in close proximity to the volatile powder.

CHARGING GUNPOWDER FIREARMS

Coarse black gunpowder in a flask and bullets in a leather bag. A quantity of fine primer powder kept in another flask. Powder and bullet would be rammed home and priming powder put in the pan to ignite the charge. It was common for regular measures of powder to be carried in boxes called patrons. In the 16th century, musketeers carried bandoliers from which hung small wooden cylinders, each holding a measure of shot and powder. Muskets were often so long they had to be used in conjuncture with a heavy crutch.

APPENDICES

GLOSSARY OF GAME TERMS

| Term | Description |
|------|---|
| AGY | Agility |
| BWL | Base Wounds per Location |
| CHM | Charm |
| DAC | Damage Capacity |
| FTL | Fatigue |
| END | Endurance |
| INT | Intellect |
| NUM | Number of Actions |
| PER | Perception |
| PHD | Phase Differential |
| PRI | Number of Primary Actions; Primary Action |
| PRS | Persona |
| REA | Reaction Factor |
| SEC | Number of Secondary Actions; Secondary Action |
| STR | Strength |
| SYR | System Recovery |
| Tou | Toughness |
| WIL | Willpower |

GLOSSARY OF SPANISH TERMS

| Term | Description |
|-----------------|---|
| Audienças | High courts of law. The colonial courts of law were a combination of courts of appeal and administrative council, local legislative and royal fifth column. |
| Adelantado | Governor |
| Alcaldes | Alderman or town councillor |
| Alcazar | Castle (Arabic) |
| Alferez | Marshal |
| Alguacil | Mayor or chief constable |
| Auto de Fe | Act of faith |
| Caballeria | Building plot or land allocated for cultivation |
| Caballero(s) | Lower nobility |
| Calle Escoria | Street scum |
| Calzada | Stone causeway |
| Camarera | Barman |
| Comerciantes | Merchants |
| Conquistadores | Conquerers |
| Conversos | Converted Jews |
| Hidalgo | Nobleman |
| Hidalguia | Noble actions, that befitting a noble |
| Honrar | Honour |
| Limpieza | Purity of blood |
| Limpios | Pure |
| Moriscos | Converted Moors |
| Nobleza | Nobility |
| Parada | Halting place |
| Parador | Wayhouse, traveller's inn |
| Posada(s) | Inn |
| Posadero | Innkeeper |
| Ricos Hombre(s) | Upper nobility |
| Taberna(s) | Tavern |
| Tenderos | Shopkeepers |
| Verguenza | Shame |

