

Steffen Bogen

# Campus Galli



## *Foreword*

The Plan of St. Gall, one of the oldest architectural plans in the world, fascinates many to this day. It was produced between 819 and 826 on Reichenau Island (in modern Germany) in Lake Constance for the neighboring monastery in St. Gallen (in modern Switzerland). Visitors to the abbey library there can still marvel at the priceless parchment plan in its original form – though only for a very short time, because the inks used are very sensitive to light.

Towards the Danube River Valley, on the northern side of Lake Constance, you can experience the world surrounding this plan in a completely different way. A new monastic complex is being built based on the medieval drawing and using historical techniques from the 9th century in the Carolingian monastic

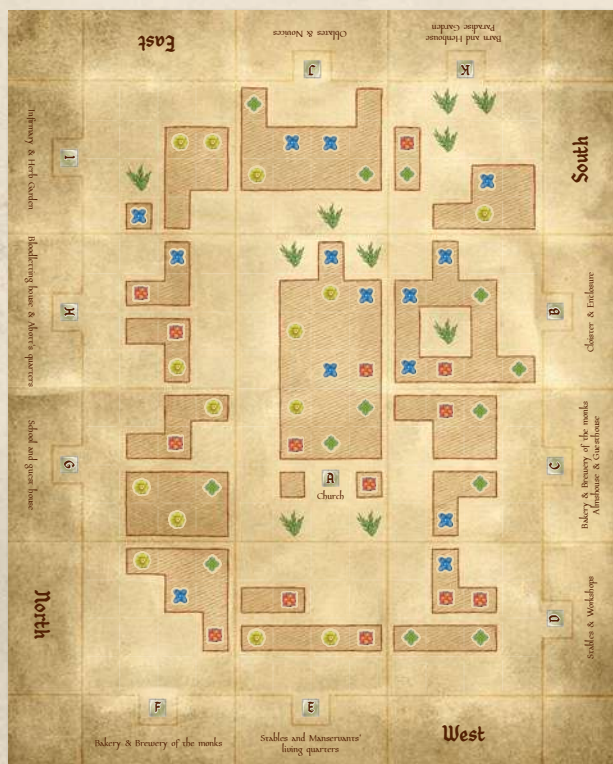
community in Meßkirch. The construction site, opened in 2013, is open to visitors in the summer months.

This board game allows you to bring the parchment plan and the monastic construction site into your living room. Step by step, the tasks will ramp up in difficulty: you'll turn the plan's drawings into wooden and stone structures, the monastic community will grow, the first books will be produced, and you will fight together or alone against dangers on the building site, accidents, and disease. You can tackle these tasks in a solo, cooperative, or competitive game at three different levels of difficulty.



# Level 1: Ora et Labora (Pray and Work)

## Game Components



**1 monastery plan**



**11 monastery buildings**



**40 building sections**

10 building sections  
in each of the 4 colors



48 cards marked  
with an I

4 angels

**52 action cards**



**1 bag**



**36 task cards**  
marked with an I



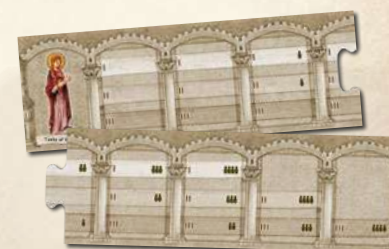
**4 planning boards**

Front is for level I, reverse is for levels II and III



**60 "monk" pieces**

15 in each of the  
4 player colors



**1 task board**



# Game Setup

Lay out the monastery plan **1**. Then place the monastery buildings **2** in their positions on the monastery plan with the parchment side facing up. Only place the *church* (A), the *cloister* (B) and the *bakery, brewery, almshouse, and guesthouse* (C) with the construction side facing up.

Lay out the task board **3**. Shuffle the task cards and place them next to it in a face-down pile **4**.

Put the 20 building sections with the black symbol **5** into the bag **6**.

Put the 5 building sections with white symbols back into the box. You don't need them until level II.



Lay out the remaining 20 building sections as a supply. This is what we call the “builders’ hut” **7**.



Each take a planning board **8** and the 15 pieces **9** in the color of your choice.

Use the front of the planning board for level I.

Draw 1 angel face down and a number of action cards (see *The Action Cards* on page 4) according to the number of players:

1 player:	1 angel and 31 action cards.
2 players:	1 angel and 15 action cards each.
3 players:	1 angel and 11 action cards each.
4 players:	1 angel and 7 action cards each.

You can also find an overview of the card distribution on the parchment side of the church.

Shuffle your hand of cards and lay them face down in a pile on your planning board **10** on the “this year” space.





# Goal of the Game

Use the monastery plan to create a finished monastery by first erecting temporary wooden structures and then gradually finalizing each one in stone. You score points for constructing building sections with matching colors and for fulfilling the day's tasks.

## How to Play:

### 1. FILL UP THE TASK BOARD

Before every round, fill up the task board:

1 player:	3 cards
2 players:	4 cards
3 players:	5 cards
4 players:	6 cards



**Check the tasks:** If they concern particular monastery buildings (marked with letters), then those buildings must have their construction side face up. If they are still showing the parchment side, flip them over now. If you uncover a task that you can no longer fulfill because the building is already complete, put the card to the side and replace it with a new task card.



### 2. DRAW AND SELECT ACTION CARDS

Draw the top 2 action cards from your pile. If your pile is empty, shuffle the cards from the “next year” space on your board and form a new pile with them.

## The Action Cards

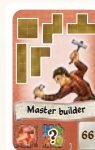
Each action card allows you to select 1 building section and to build it in the monastery.



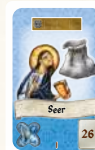
Cards with a red background allow you to take a matching building section from the builders' hut. You may choose the shape yourself.



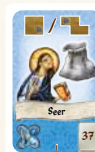
Some of these cards give you a choice between 2 different colors.



The grand master builder even has access to any color and shape from the builders' hut.



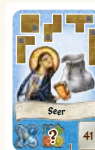
Cards with a blue background and a shape allow you to draw from the black bag, or “prayer pouch”. You are then allowed to feel for the matching shape in the prayer pouch. This means, of course, that you can't recognize the color. So all that's left is to “pray” that it's a color you can make good use of.



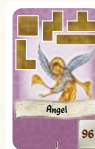
Some of these cards give you a choice between 2 different shapes.



There are also cards with double-colored backgrounds. They give you a choice between selecting a particular shape, which you can see, from the builders' hut or feeling for one in the bag. You only need to make this decision once all of your cards have been revealed (see below).



The grand seer allows you to take any shape from the prayer pouch.



The angel even allows you to take any building section from the builders' hut or the prayer pouch. You can still only search the prayer pouch by touch, however.

The blue or red symbol at the bottom of the card is not relevant to this level.



**Select 1 of your 2 drawn action cards for this round at the same time.** Place your selected card face down on the space with the sundial. Place the other card on the “next year” space. Once you have played through all the cards in your current action pile, form a new action pile from the cards on the “next year” space.

### 3. FLIP ACTION CARD AND PERFORM ACTION

**All players flip their selected action card over at the same time.** Now take your turns in order. The numbers in the bottom right corner of your selected cards determine the **turn order**. The lowest number begins, followed by the next highest, and then the next highest, and so on.

If you play an **action card with a double-colored background**, you can decide whether to feel for the shape in the prayer pouch or select from the builders’ hut with full knowledge of the other players’ cards. This affects the turn order: if you choose the bag, then the smaller number applies, and if you choose the builders’ hut, the larger number applies.

Perform the following steps in this order on your turn:

#### a) Lay building section

Take a building section from the bag or from the builders’ hut according to the card you played and lay it on the monastery plan. As well as the specifications on the action card, the following building rules apply:

- You can only lay a building section if it replaces at least 1 space of a wooden building.
- You can lay building sections so that they connect wooden buildings together across the building borders on the monastery plan.
- You can build over grass, but not over trees.
- You cannot lay building sections on the parchment side of a monastery building.
- You cannot lay building sections on other building sections.

#### b) Place master builder

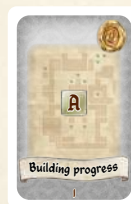
If you manage to lay the building section so that

- it covers at least 1 symbol of the building section’s color (red, yellow, green, or blue), not necessarily with the symbols exactly aligned, AND
- none of the building section is on a grass space,

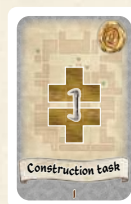
you can place 1 of your monks on the building section as a master builder. Master builders score you 1 point each at the end. If you only fulfill 1 or none of these 2 conditions, you cannot place a monk on the building section (see example on page 6).

#### c) Fulfill tasks

Pay attention to the task board when laying your building sections. If you fulfill a task by laying your building section, take that task card and place it on the matching space on your board.



You can fulfill the “building progress” task by laying any building section on the monastery building shown. You must cover at least 1 space of the building and not just grass spaces.



You can fulfill the “construction tasks” with color or shape combinations by laying a building section of the color or shape shown. It must also border a building section of the second color or shape shown.

The building sections must be touching on at least 1 edge, but not necessarily exactly as shown on the card.



You can fulfill “construction tasks” with a cardinal direction by laying a building section of the color shown on the relevant area of the monastery plan (on any of the indicated monastery buildings).



You can fulfill “construction tasks” with a letter by laying a building section of the shape shown on the monastery building indicated.

**Each golden seal scores you 1 point at the end.** Only refill the task board at the beginning of the next round.



#### d) Monastery building complete?

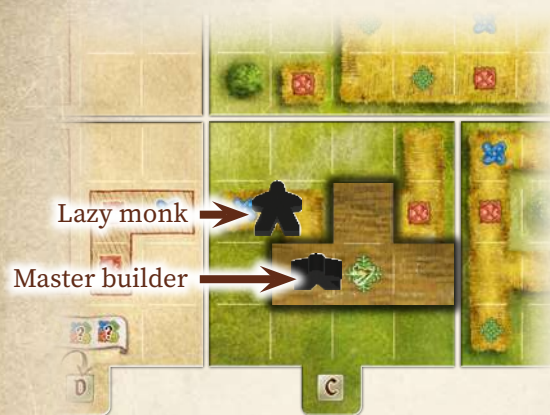
If you cover the last free space of a monastery building with your building section, you can flip 1 other monastery building from its **parchment side to its construction side**. Place 1 of your **monks as a master builder** on the grass next to this building.

**This master builder scores you 1 point at the end.** If you complete a monastery building and all the buildings are already on their construction sides, you cannot place a master builder.

#### e) Lazy monk?

Try to lay your building sections without leaving empty spaces.

If you lay a building section and leave an **empty space (3 or fewer wooden building spaces)**, lay down 1 of your monks in the gap. He counts as a **lazy monk** (placed on a yellow roof space of the wooden building, not on a building section or on grass like the master builders). You can remove a lazy monk and return him to your supply if someone completely closes the empty space when they lay a building section, or increases the empty space beyond 3 wooden building spaces by flipping a parchment to create a neighboring wooden building.



***Example:** You place this green building section over 2 green symbols. You have followed all the building rules, so you place 1 monk as a master builder on this section. You also, however, have to lay down a lazy monk on the left side of wooden building C.*

#### 4. TIDY UP

Once everyone has taken their turn, lay your used action card on the red and blue space on your board (in the top right). Then prepare for the next round, starting back at 1.

#### 5. GAME END

The game ends **the second time** that you run out of cards on your “this year” space. Then you score the game.

#### Scoring

**Lazy monks count for -1 point and master builders for +1 point.** For every lazy monk, you can remove it from the monastery plan with a master builder because the points cancel each other out. Count up your fulfilled task cards. Each seal on the task card scores you another point. Whoever scores the most points has won this game.

#### Cooperative Game

Instead of playing against each other, you can also play cooperatively. It is then your goal to reach a particular score together (see table below).

The game's rules are the same. You can discuss your moves, but you cannot discuss the values or effects of your cards. You also cannot show your cards. There is a small change to the scoring: Any empty spaces that are too large to lay a lazy monk down in score you -3 points at the end of the game.

Any monastery buildings still on their parchment side (that you haven't started building) score you -6 points.

Use the following table to work out your score and see if you have qualified for the next level.

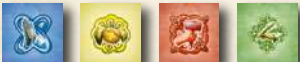
under 40	Iron gall	try again
40-41	Ochre	success
42-43	Red lead	
44-45	Azurite	
46-47	Tyrian purple	qualified for level II
48-49	Gold	
over 50	Lapis lazuli	

*These are the names of different pigments that were being used in the 9th century. Blue lapis lazuli had to be imported from what is now Afghanistan and was more expensive than gold, whereas iron gall ink could be produced and used in large amounts.*



## Level II: Libri et Hospites (Books and Guests)

Set up the components as in level 1, but with the following changes:

**48 tiles** 

Lay out the tiles next to the monastery plan. You receive 1 tile of each color and then draw 1 random fifth tile at the start.

### 5 building sections with black and white symbols

Add them to the bag. They count as jokers. That means you can use these building sections to gain tiles in any of the 4 colors.



### Planning boards

Use the reverse of your planning board for levels II and III.



### Level II action cards

Use all the level II action cards with books and people (with a number II at the bottom and green or yellow borders) and the level I action cards in this game. Start by separating the level II cards from the red and blue action cards, then shuffle each pile and deal the cards as follows:

1 player:	1 angel, 31 level I action cards, and 22 level II action cards (54 cards total in your action pile)
2 players:	1 angel, 15 level I action cards, and 11 level II action cards each (27 cards total in your action pile)
3 players:	1 angel, 10 level I action cards, and 7 level II action cards each (18 cards total in your action pile)
4 players:	1 angel, 7 level I action cards, and 7 level II action cards each (15 cards total in your action pile)

Shuffle your own action cards and lay them in a face-down action pile on the “this year” space on your planning board.

### Level II task cards

Shuffle the 32 level II task cards together with the 36 level I task cards and lay them next to the task board in a face-down pile.



### Monastery buildings

Lay out the monastery plan. Begin level II by flipping **only the church (a) and the cloister & enclosure (b) onto their construction sides**. All other buildings start on their parchment side.



# Goal of the Game

In addition to constructing the monastery, you have new tasks: Construct your own library in your scriptorium and try to accommodate guests in the monastery. These actions also score points to add to your shared or individual score at the end. Before you begin the game, decide if you want to play a cooperative or competitive game.

## How to Play:

### 1. REVEAL TASK CARDS AND LAY THEM ON THE TASK BOARD

Before every round, fill up the task board:

1 player:	3 cards
2 players:	5 cards
3 players:	6 cards
4 players:	7 cards

The rules from level I apply (flip monastery buildings required by the tasks to their construction side and immediately replace tasks that can no longer be fulfilled).

Task cards with brown borders take effect immediately once revealed. Stop filling the task board and resolve the card's effect immediately:



#### Dues

If you have more than 7 tiles, you must discard all of them to the general supply. You then receive 1 tile of each type.



#### Feast day

Each player can score up to 2 of their guests.



#### Study day

Each player can score up to 2 of their books.


Then flip that task card over and continue filling the task board. Discard flipped task cards at the end of the round.

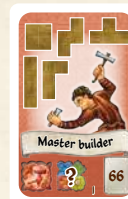
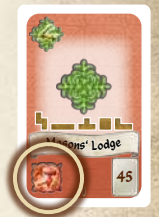
### 2. DRAW 3 ACTION CARDS AND SELECT 1

At the start of every round in level II, draw the **top 3 action cards** face down from your “this year” pile (not just 2 like in level I). If your pile is empty, shuffle the cards from the “next year” space on your board and form a new pile with them.


**In level II, actions cost tiles.** However, you can also earn new tiles by performing any action, whether writing books, building, or bringing guests into the monastery.

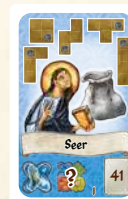
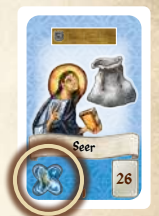
You have to have the tile shown in the bottom left of a card to be able to use it:

For cards with a **red background**, you must spend a red “work” tile : As in level I, they allow you to take building sections from the builders’ hut (the visible supply).



For the grand master builder, who allows you to take any color or shape from the builders’ hut, you must spend 2 tiles: 1 red and 1 other tile of any color.

For cards with a **blue background**, you must spend a blue “prayer” tile  abgeben.

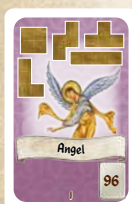


For the grand seer, who allows you to take any color or shape from the prayer pouch, you must spend 2 tiles: 1 blue and 1 other tile of any color.






Cards with a **double-colored background** allow you to choose: You can spend a red tile to select the shape shown from the builders' hut or you can spend a blue tile to select the shape from the prayer pouch. You only need to make this decision once all of your cards have been revealed (see below).




Angels will give you their aid for free.



Guest cards with **yellow backgrounds** require a yellow “handshake” tile  to play: They let you bring a guest into the monastery to strengthen the monastic community (see page 10).



Book cards with **green backgrounds** require a green “writing” tile  to play: They let you produce a book to add to your library (see a) Produce a book).

All players select 1 action card for their next action at the same time. Lay your selected card face down in the middle of your planning board on the “ORA & LABORA” space. Lay the 2 unselected cards on the “next year” space. Cards laid here form the discard pile, which becomes the new draw pile in the second year of construction.

If you don't have the tiles for any of the action cards, select 1 anyway and lay it on the “ORA & LABORA” space.



### 3. FLIP ACTION CARD AND PERFORM ACTION

The next step is to flip over your selected action cards together and to perform their indicated actions. The **turn order** is decided by the numbers on the cards, as in level I. The smallest number goes first, followed by the next highest. The numbers are ordered so that PRODUCE A BOOK goes first (green tile), then PRAYER (blue tile), then BUILD (red tile), and then BRING A GUEST TO THE MONASTERY (yellow tile). The last actions played are those that cost no tiles (angel) or begging, which you do when you don't have the necessary tiles.



#### a) Produce a book

Spend a green tile to perform this action. Add the newly finished book to your **library** (top left corner of your planning board). In return, you receive **1 tile of the color** shown on the top of the card. This reward will increase as you grow your library. You can then also score up to **2 of your other books** again. This means that you can receive a maximum of 3 tiles for every new book. Each book will also score you half a point at the end, apart from the monastery plan itself, which scores you 1 whole point.

#### b) Lay building section

The same rules from level I apply. **You must, however, spend the required tiles** before you can lay a building section.

#### c) Receive tiles

In level II, you **do not directly score points** in the form of master builders by installing building sections, but you can **earn new tiles**. The color of the building section determines the color of tile you can earn.

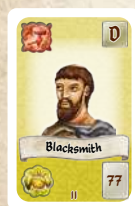
- If you lay the building section perfectly on the wooden building (meaning not on any grass spaces), you always receive **1 tile in the color shown on the building section**. If you lay any part of your building section on grass, you do not receive the tile.
- You receive **1 additional tile in the building section's color** for *every same-colored* symbol that you cover (even if you build on the grass).



- You do NOT receive tiles for covering symbols of other colors!
- White building sections from the prayer pouch count as jokers. They reward you with **tiles for all of the colored symbols that you cover** (but no extra tiles for building only on the wooden building).

#### d) Lazy monk?

The same rules from level I apply: Anyone who causes an empty space in a building of 3 spaces or fewer must still lay down a **lazy monk** in the gap.



#### e) Bring a guest to the monastery

First spend 1 yellow tile and lay the guest card on the yellow space on your planning board. Guests that you play are visiting your monastery. In return, you receive the **tile shown in the top left of the card**.

Some guests don't bring anything with them. Some have 2 tiles to choose from. You can select 1 of these. If you have already played other guest cards, you can **score a second guest card from your planning board again** and receive that card's reward. Every guest is assigned to a building. If that monastery building has already been erected in wood, the guest doesn't just visit. They move into the monastery permanently. **Place 1 of your monks** on the grass next to the relevant monastery building. If the building has already been completed in stone, the guest even brings a second person with them. In this case, you can place **2 monks. Each of them scores you 1 point at the end.**

#### f) Beg

If you have played an action card and you cannot or don't want to spend the required tiles, you have to beg. Place your action card on the red and blue space on your planning board and take **any 2 tiles**. You perform no other action this round.

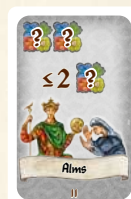
#### g) Daily tasks fulfilled?

Pay attention to the task board when choosing your actions.

As soon as you fulfill a task at the end of your turn, you receive that task card and lay it on the space for fulfilled tasks on your planning board. The following task types have been added in level II:



**Long hours of prayer:** If you have 0 of the tile shown on the card at the end of your turn, you receive 1 of that tile and can also take this task card. This card scores you half a point (from the half seal) at the end of the game.

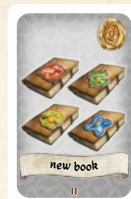


**Alms:** If you only have 2 tiles or fewer at the end of your turn, you can take any 2 tiles, and you also receive this card.

Note: completing a monastery building does NOT allow you to flip another building from parchment to construction like in level I. There is now a special action for this called "expand the monastery" (see page 11).



**Complete:** If you have completed a monastery building in this turn, you receive this card.



**New book:** If you have produced a new book in this turn, you receive this card.




**New person in the west/east:** You can either fulfill this task with a guest card if the guest moves into the monastery, or by flipping a parchment to erect the wooden building on the other side and placing a master builder beside it (see *Expand the monastery*).





**All together:** If you have received both of the tiles shown in this turn, you receive this card. This is possible through the actions “produce a book”, “bring a guest to the monastery”, “beg”, or by laying a joker building section. It is also possible with the task card “alms”.

At any point during your turn, you can swap any 3 tiles for 1 tile of any type.

This symbol  indicates that you can take or must spend any 1 tile.

#### 4. SPECIAL ACTIONS

After all players have completed their actions, you can also perform a special action each. Take your special actions in the same turn order, as determined by the numbers on your action cards for this round. You can perform a special action if you have the required tiles and want to spend them. Otherwise, you pass and perform no more actions in this round. If you do take a special action then, after the other players have had their turn, you will have another chance to perform a special action. This phase only ends once all players have passed.



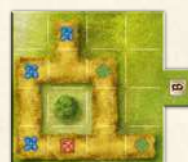
The following special actions are possible:

#### • Church bell, imperial visit, feeding the poor, ivory panel:



There are some daily task cards that require you to spend tiles. These can only be fulfilled through special actions.

#### • Expand the monastery



**You must spend 3 tiles** to bring a monastery building into the game **by flipping it from the parchment side to the construction side**. The required tiles are shown on the parchment side.

As in level I, you can place a **monk as a master builder** on the grass next to the wooden building after flipping it. This master builder scores you 1 point at the end.

**NOTE:** Unlike in level I, you can no longer flip parchments to erect wooden buildings when you complete a monastery building.

#### • Lay building sections from the builders' hut or draw them from the bag

You can purchase a building section from the builders' hut with tiles and install it. A building section costs **3 tiles of the same color** (so a red building section costs 3 red tiles) plus another 2 tiles of any color.

You can purchase any building section from the prayer pouch for **1 tile of each color plus another 1 tile of any color**.

You draw the section from the bag without looking inside.

Place this building section according to the normal rules, but you do not receive any tiles for this special action. You can, however, use this action to fulfill construction tasks that are still on the task board.



## 5. GAME END

The game ends after 2 years of construction, once you run out of cards on your “this year” space for the second time.

In a 4-player game, draw 4 action cards in the last round and choose 1 to be your action.

### Scoring

**Lazy monks count for -1 point and master builders for +1 point.** For every lazy monk, you can remove it from the monastery plan with a master builder because the points cancel each other out. Count up your fulfilled task cards. Every whole seal scores you 1 point. Every 2 half seals also score you 1 point. **Every 2 half seals (for example, from books) also score you 1 point.** Each set of 3 tiles of the same color scores you 1 point. Each set of tiles with 1 tile of each of the 4 colors also scores you 1 point.

Whoever scores the most points has won this game.

### Cooperative Game

Instead of playing against each other, you can also play cooperatively. It is then your goal to reach a particular score together (see table below).

The game’s rules are the same. You can discuss your moves, but you cannot discuss the values or effects on your cards.

You also cannot show your cards.

There is a small change to the scoring: Any empty spaces that are too large to lay a lazy monk in score you -3 points at the end of the game.

Any monastery buildings still on their parchment side (that you haven’t started building) score you -6 points.

Use the following table to work out your score and see if you have qualified for the next level.



under 40	Iron gall	try again
40-41	Ochre	success
42-43	Red lead	
44-45	Azurite	
46-47	Tyrian purple	qualified for level III
48-49	Gold	
over 50	Lapis lazuli	



## Level III: Eventus et Periculi (Events & Dangers)

Add the following to the setup and game components from levels I and II:



### Action cards:

Add construction task action cards to the action cards in the game. Separate the cards by level (I, II, or III), then shuffle each pile and deal the cards as follows:

1 player:	1 angel, 31 level I action cards, 22 level II action cards, and 18 level III action cards (72 cards total in your action pile)
2 players:	1 angel, 15 level I action cards, 11 level II action cards, and 8 level III action cards each (35 cards total in your action pile)
3 players:	1 angel, 10 level I action cards, 7 level II action cards, and 6 level III action cards each (24 cards total in your action pile)
4 players:	1 angel, 7 level I action cards, 7 level II action cards, and 3 level III action cards each (18 cards total in your action pile)

Shuffle your own action cards and lay them in a face-down action pile on the “this year” space on your planning board.

### “Unfinished tasks” board:

Do not return the leftover level I and II action cards to the box. Lay them instead on the appropriate space on the “unfinished tasks from the previous year” board.

Sort the cards by color (sort double-colored cards to the blue or red pile, keeping the piles equal in size). Shuffle each of these new piles separately and lay them back face down on the board. Turn over the top card of each pile.



### Level III task cards (32):

Shuffle the 32 level III task cards together with those from levels I and II and lay them all in a face-down pile next to the task board.



Lay out the additional “good cooperation” cards in a separate pile.

### Monastery buildings:

Lay out the monastery plan. In level III, only flip the church (a) over. All other buildings start on their parchment side.



Lay out the 3 **colored dice** and the **cordon**.





## Goal of the Game

In level III, you must work to extend the monastery, fill your library with books, and grow the monastic community. You also have to repel dangers, such as accidents, epidemics, and fires. You can score points for this as well. Level III is particularly suited to cooperative play.

## How to Play

All the rules from level II apply, with the following changes:

### 1. REVEAL TASK CARDS AND LAY THEM ON THE TASK BOARD

Before every round, fill up the task board:

1 player:	4 cards
2 players:	6 cards
3 players:	7 cards
4 players:	8 cards

The rules from level II apply: flip monastery buildings required by the tasks to their construction side and immediately replace tasks that can no longer be fulfilled. Resolve events immediately, but only replace them with new tasks at the beginning of the next round.

There are additional event cards. For some you need to roll to see which tiles they require. If you roll white, then no tile is required. If you roll black, then any 1 tile is required.



#### Fire hazard

When this card is revealed, everyone who has a book has to fight a fire in their library. Each player with at least 1 book rolls 1 **colored die** to see **which tile** they have to spend to extinguish the fire. If you cannot or do not want to spend the tile, you have to return 1 of your books to the box. You can choose which book to lose. If you spend the tile and extinguish the fire, you either receive this task card or 1 of the additional “good cooperation” cards as a point.

If no one has a book, ignore the event, lay the card on the discard pile, and immediately replace it with the next task card.



#### Risk of epidemic

The parts of the monastery shown on the card are affected. **Everyone who has at least 1 guest monk in an affected area** must deal with the epidemic.

Each of these players rolls **2 colored dice** to see which 2 tiles they must spend to repel the danger. If you cannot or do not want to spend the tiles, you have to return 1 of your guest monks from the affected part of the monastery to your supply. If you successfully deal with the epidemic, you receive 1 point (either as the epidemic task card or an additional “good cooperation” card). If there are no guests in the affected part of the monastery, ignore the event, lay the card on the discard pile, and immediately replace it with the next task card.



#### Risk of collapse

The first column on the “risk of collapse” card shows which building section is affected. Read this column **from top to bottom until you reach a shape that has been built** on the monastery plan. If there is more than 1 building section with this shape already built, the second column shows which color is affected. The building section indicated collapses. If there is a matching building section already built from both the builders’ hut and the prayer pouch, the one from the builders’ hut collapses. If none of the building sections shown are on the monastery plan, or if fewer than 3 building sections are in play, ignore the event, lay the card on the discard pile, and immediately replace it with the next task card.

**Roll 3 colored dice to see which 3 tiles you must spend** to prevent the collapse. If you are playing competitively, any of you can prevent the collapse by spending the required tiles. In return, you receive 2 points in the form of this task card or 2 additional “good cooperation” cards. If you are playing cooperatively, only 1 player can prevent the collapse by spending the required tiles on their own.



If no one can or wants to prevent the collapse, remove the affected building section. Return it, as appropriate, to the builders' hut or prayer pouch. You can lay it again later. When playing cooperatively, the collapse counts for -1 point at the end. Lay the task card face up next to the task board as a reminder.



### Storm on the north tower

If the church's north tower is already built, it collapses in a storm. Return the affected building section, as appropriate, to the builders' hut or prayer pouch. You can lay it again later. You cannot prevent this event.



### Construction halt

Lay the **cordons** on top of the affected monastery building. **You cannot lay building sections in this area.** You can still flip the building to its construction side to erect a wooden building. This task card can only be removed using a special action. This means the construction halt remains in effect for at least 1 round. You can remove the card by spending tiles. Once spent, remove the cordons immediately. You can then lay building sections again as normal.



### Expansion and connection

To fulfill "expansion" or "connection" tasks, lay a building section on at least 1 of the **indicated grass spaces** so that the monastery building is expanded or so that the 2 monastery buildings are connected.



### Reconstruction

Use this card to move an already built building section of the same shape to another position. Just as with the special action "lay building section" you earn no tiles in return, but you can get rid of lazy monks or fulfill other tasks.



### New arrivals

Anyone with a **guest or a master builder** in the indicated area of the monastery can benefit from new arrivals there. If you **spend the required tiles**, you can place another monk there.

## 2. ACTION PHASE: DRAW 3 ACTION CARDS AND SELECT 1

The action phase follows the level II rules. The number on your action card determines the turn order. There is 1 new action card:



**Unfinished tasks from the previous year:** If you select this card, you have access to the "unfinished tasks from the previous year" board. Spend **any 1 tile** to take 1 of the action cards and perform its action.

You only need to spend 1 tile, even for action cards that normally cost 2 tiles (master builder and seer). Lay the card on the appropriate space on your planning board once its action is finished.

Reveal the top card from the appropriately colored pile to refill the "unfinished tasks from the previous year" board. This new card is immediately available through use of an unfinished tasks card.





## 5. GAME END

The game ends after 2 years of construction, once you run out of cards on your “this year” space for the second time.

In a 4-player game, draw 4 action cards in the last round and choose 1 to be your action.

### Scoring

**Lazy monks count for -1 point and master builders for +1 point.** For every lazy monk, you can remove it from the monastery plan with a master builder because the points cancel each other out. Count up your fulfilled task cards. Every whole seal and every 2 half seals score you 1 point. **Every 2 books** that you have finished score **another 1 point**. Each set of 3 tiles of the same color scores you 1 point. Each set of tiles with 1 tile of each of the 4 colors also scores you 1 point. Whoever scores the most points has won this game.

### Cooperative Game

Instead of playing against each other, you can also play cooperatively. It is then your goal to reach a particular score together (see table below).

The game’s rules are the same. You can discuss your moves, but you cannot discuss the values or effects on your cards.

You also cannot show your cards.

There is a small change to the scoring: Any empty spaces that are too large to lay a lazy monk down in score you -3 points at the end of the game.

Any monastery buildings still on their parchment side (that you haven’t started building) score you -6 points.

Use the following table to work out your score and see if you have beaten the game.

If you complete the monastery, leaving no empty spaces, you score +5 points in level III.

under 70	Iron gall	try again
70, 71	Ochre	success
72, 73, 74	Red lead	
75, 76, 77	Azurite	
78, 79, 80	Tyrian purple	one for the annals!
81, 82, 83	Gold	
over 84	Lapis lazuli	

## Acknowledgements

The developer would like to thank everyone who continuously re-planned and built a more beautiful version of the monastery every time, particularly the test players from Mainaustraße (Jutta, Konrad, Laurenz, Michi, Bernd, Sandra, Birgit, Berthold, Barbara, Uli, Marius, Caroline, Sebastian, Barbara, Juri, Christine, Marius, Christine, Beate, Patrick und Béla), and of course Walahfrid, Reginbert, Stefan, Harald, and Daniel.

Special thanks to Cornel, who started the project, and to Hannes, who keeps the monastery open to special guests during winter as well.

The publisher thanks Hans im Glück for giving their friendly permission to use the Carcassonne pieces.



## Credits

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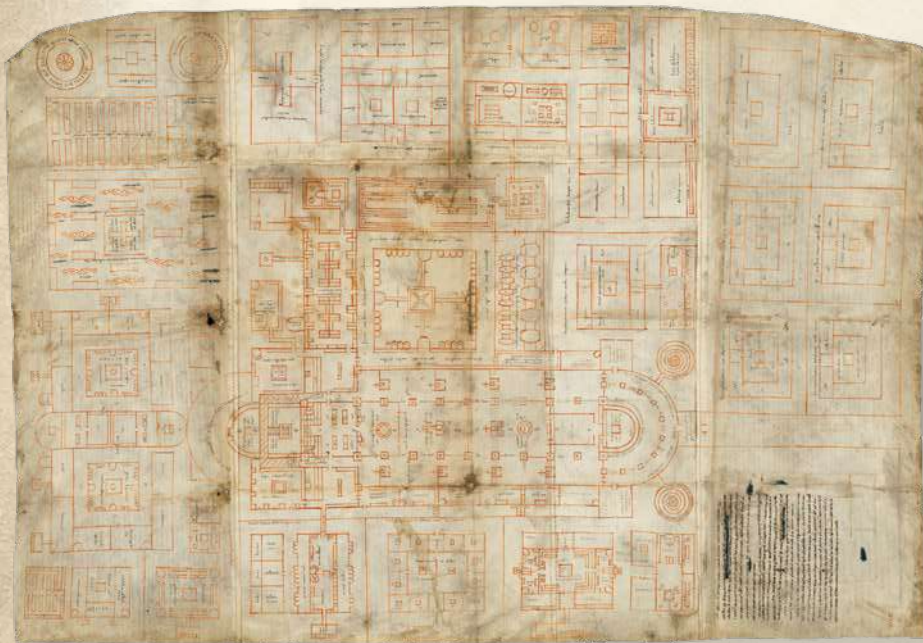


# Campus Galli

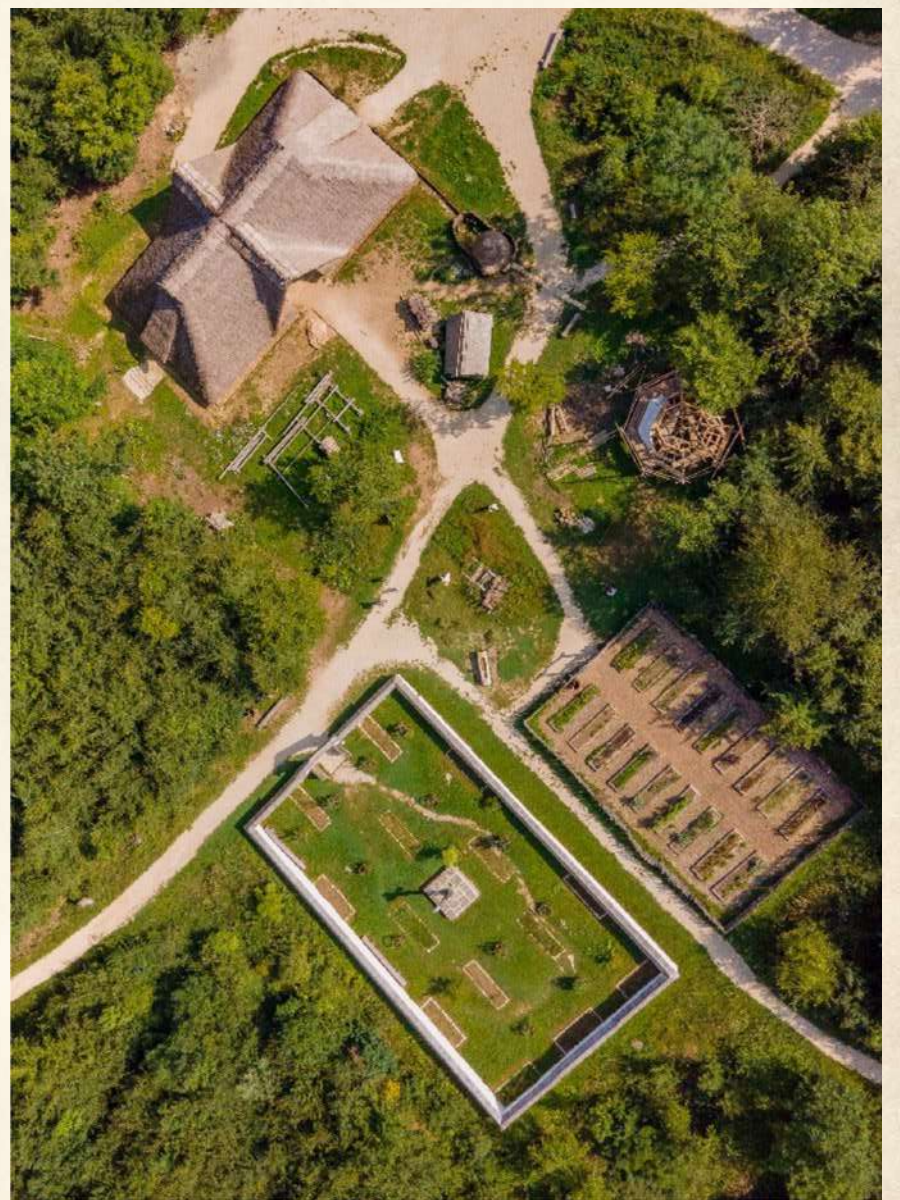
## *The Plan of St. Gall in game form*

Steffen Bogen, Cornel Dora, Hannes Napierala

This board game is about an old monastery plan in St. Gallen, Switzerland (Fig. 1) and the medieval construction site, *Campus Galli*, in Meßkirch, Germany (Fig. 2). With this companion piece, we want to explain a bit about the themes and background of the game and to invite you to visit both of these exciting sites. In this way, we hope to equally increase the appeal of both playing the game and visiting the real-life places. How many people can really claim to have personally walked around a game board or to have seen it in its “original form”?



*Fig. 1: The monastery plan in the abbey library of Saint Gall, completed circa 825*



*Fig. 2: Aerial photograph of part of the medieval construction site, Campus Galli, in Meßkirch.*



## From parchment to board

Fig. 3 and 4: Games in Meßkirch, April 2023 (Stefan Stadler, Elke Larcher, Eva Dietrich, Cornel Dora, Hannes Napierala) and in St. Gallen, January 2024 (Ruth Wiederkehr, Franziska Schnoor, Elke Larcher, Stefan Stadler and Cornel Dora)



We constantly met on site during the game's development. Hannes Napierala was our host at the *Campus Galli* in Meßkirch, where he leads the monastery construction site (Fig. 3). Abbey librarian Cornel Dora hosted us in the abbey library of Saint Gall (Fig. 4). Cornel not only started the project, but along with Elke Larcher, the museum director of the abbey precinct in St. Gallen, also always played, tested, and discussed the game with us. We were, of course, always joined as well by Stefan Stadler from the Huch! game publisher in Günzburg and, last but not least, Steffen Bogen. Steffen is a game developer and art historian who lives in Konstanz. For over three years, he worked on the prototype and his notebook usually lay wide open on the table at all of our test games.

The board game that has resulted from all this is, like many games before, monastery- and medieval-themed. This game is, however, less concerned with stereotypes, like those highlighted in a 2022 exhibition in the Abbey Museum in Liesborn with the title *Mönch ärgere dich nicht – Fighting nuns, boozy brothers, and mysterious monasteries in modern games*. Instead, we have looked for a new approach based on sources. Just like the medieval construction site, *Campus Galli*, our game is based on the Plan of Saint Gall. It is a unique document that was devised, written, and drawn around the year 825 by two monks on the island of Reichenau in

Lake Constance. They were Reginbert (died 846), the famous monastery librarian, and Walahfrid Strabo (807-849), his gifted student, a poet, and the later abbot. The dedication, written by Reginbert, is in honor of Gozbert, a deacon of the St. Gallen monastery nearby Reichenau, who made particular efforts to support the relationship between both abbeys. The Reichenauer monks practice humility and describe the scholarly plan, prepared on five separate parchments, as a “briefly annotated copy of the layout of the monastic buildings”. They write that the plan is not meant as “instruction”, but rather in a sense of brotherhood “to scrutinize”. May dear Gozbert “exercise his ingenuity (*sollertia*).” These words of the dedication point to a playful process of discovery and puzzle solving: for what else could be meant by *sollertia* (resourcefulness, dexterity, wit) than the ability to solve given problems and tasks, just like we practice all the time when playing games?

Just like at the real monastic construction site, *Campus Galli*, in Southern Germany, our game sets a clear goal: work together to erect a monastery based on this plan! In multiple steps, you will move from basic wooden buildings to elaborate stone structures. Then later (at the higher levels) you will add new inhabitants and a library full of books to the monastery. You must always make sure to complete the tasks set by the abbot or abbess, and in the last level you will have to tackle



unexpected events and dangers on the construction site and in the monastery.

We have reduced the number of buildings on the game board compared to the original plan to limit playtime. We have, however, retained the original plan's suggested layout. So let's take a tour of the plan, paying particular attention to those buildings that can be found in the game, and that you can, over time, go to see in real life as they are finished in Meßkirch. The historical plan was originally started in the contemporary folio format on a single parchment (Fig. 5). It is the scraped skin of a sheep which has been cut into a rectangle of about 39 x 59 cm (15.3 x 23.2 in). This parchment contains drawings of a first abbey church with connecting enclosures all surrounding a cloister (Fig. 5). This plan was then extended step by step

with further parchments to allow the addition of further buildings. By the end, the whole thing grew to a stately scale of about 77.5 x 111 cm (30.5 x 43.7 in). As a comparison, our game board measures 32 x 40 cm (12.5 x 15.7 in).

Let's first enter the church area (Fig. 5, left). It is capped off at the top in the east with a round apse. Inside, the drawings show supports, altars, and the entrance to the tomb of St Gall under a winding transverse arch. Surrounding the cloister, which connects to the south side of the church, we can see the communal dormitory (*dormitorium*) with beds positioned at opposite angles above in the east, to the right in the south wing, a dining hall (*refektorium*), and, below in the west, the kitchen, a large cellar with wine and beer barrels, and, above that, a larder.

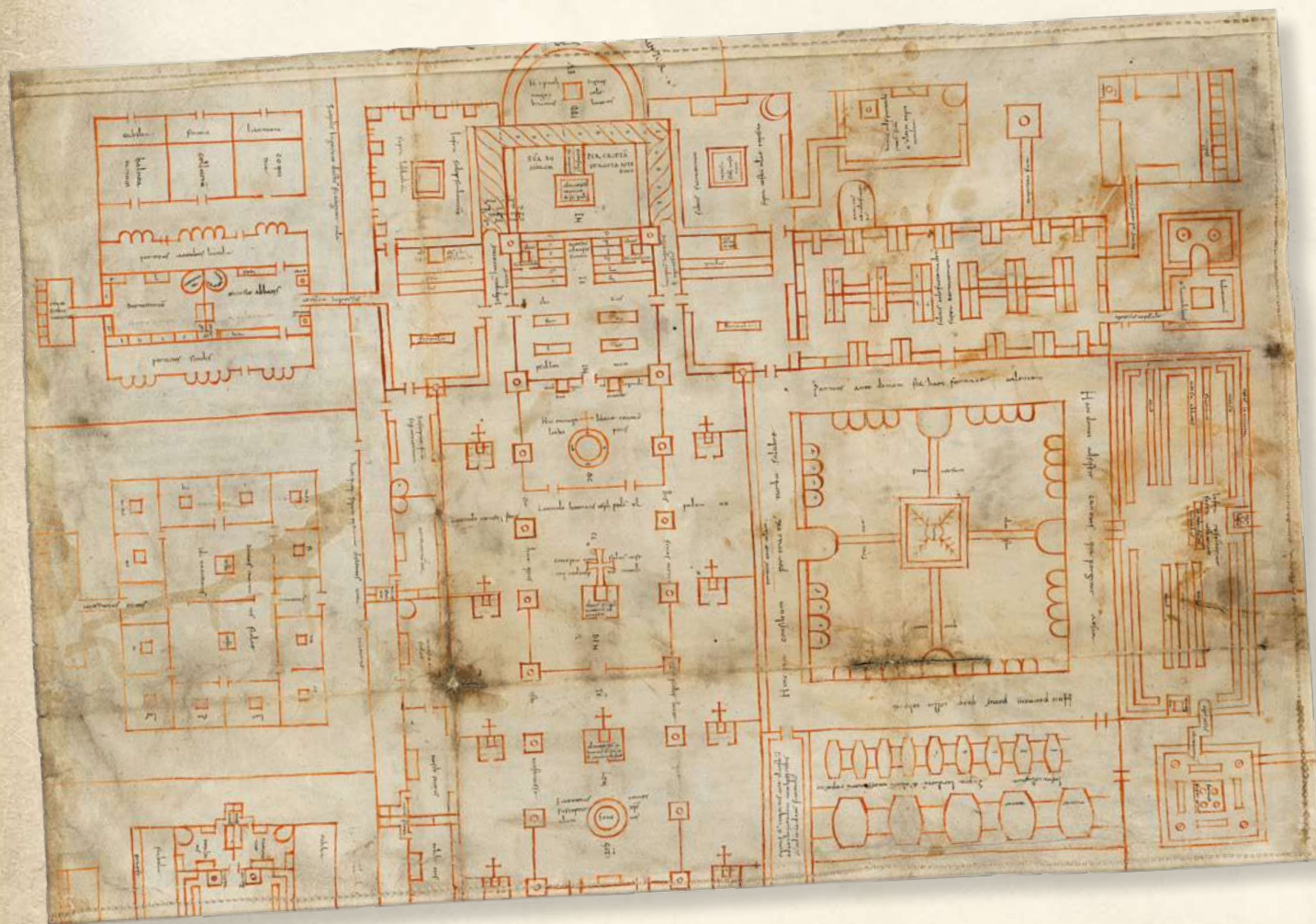


Fig. 5: The first parchment, which was folded in the center, with abbey church in the middle and cloister to the right. The buildings to the left were drawn afterwards with slightly lighter ink. Originally, this column was left empty, probably for additional notation and explanation of the plan.



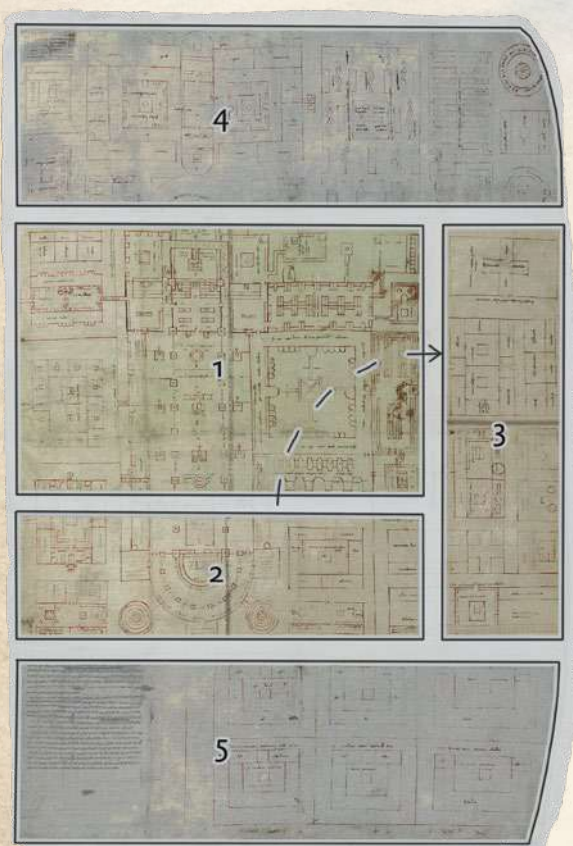


Fig. 6: Diagram of the individual parchments in the monastery plan according to Schedl (2014), p. 100: Page 1 is the first parchment with the church and cloister. Pages 2 and 3 consist of one folio format parchment cut lengthways. Pages 4 and 5 have been specially produced from the flanks of a large sheep.

The first page could have been folded in the middle and bound in a book in folio format. But the idea of drawing a monastery plan was too exciting to just stop there. So another standard folio format parchment was cut horizontally and the two pieces were sewn onto the first animal skin as pages two and three (Fig. 6). This allowed the plan's scribes and drawers to think of other groups and visitors who would drop by the monastery for just a short time or who lived outside of the enclosure proper.

They removed the end of the first church construction in the west and replaced it with a large rounding with ten supports and two circular towers (page 2, Fig. 7). Two square spaces to the sides control entrance to the church: to the right, in the south, is the entrance for the monastery servants as well as for the poorer visitors and pilgrims. The site of the almshouse and guesthouse for pilgrims would also be on this side. Along the left side of the nave, in the north, is a row of buildings that, among others, comprises the outer monastic school, a guest house with its own

brewery and bakery, and the abbot's quarters. As a result, both the young school students (*discentis scholae*) and guests of repute are provided with entrances to the majestic abbey church from this side so that they can come to prayer. The abbot had direct access to the church's chancel through his own entrance.

And they continued to add to the plan. We can imagine how the parchment makers, undoubtedly not without the Reichenauer abbot's consent, had to search for a large piece of sheepskin from the right and left flanks that they could cut into two long parchments. Because, of course, the scribes now wanted to cover the complete breadth of the existing plan again. They had to accept the natural shape of the rear leg causing a slight curve on the corners (Fig. 6, 8, and 9). The conventional scribe's lectern was already far too small, and so a craftsman had to produce a table especially for the completion of the plan.

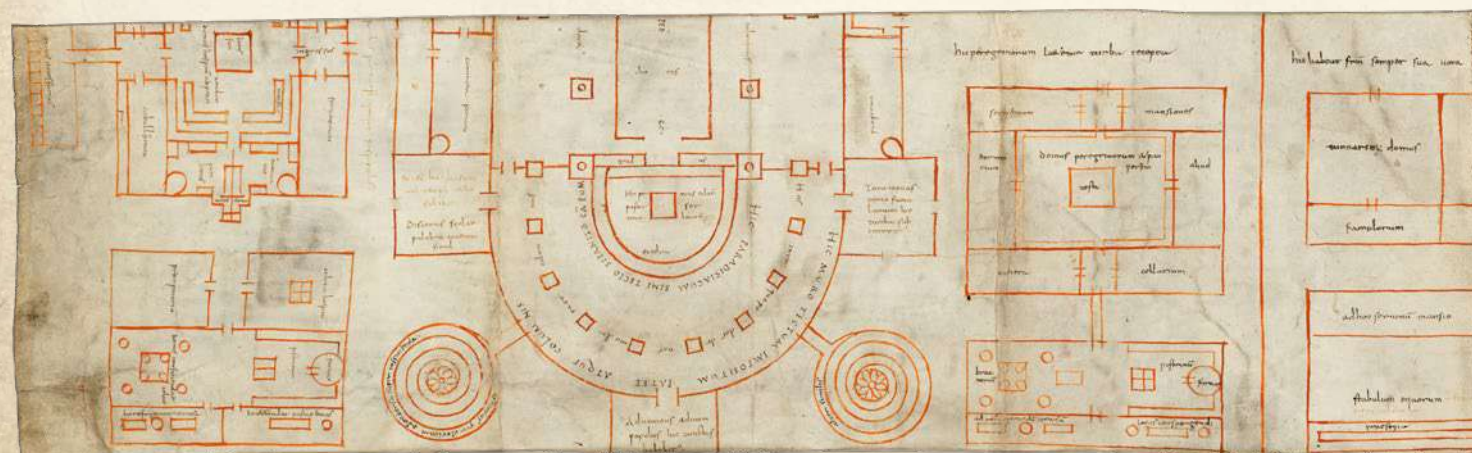


Fig. 7: Parchment page 2, one half of a parchment that was folded and cut in the center, depicts the entrances to the church and space for different groups of visitors.



The monks drew stables for sheep, goats, pigs, cattle, cows and calves, mares and foals, as well as rooms for the manservants responsible for them on the lower parchment (Fig. 8). They also allocated workshops for the craftsmen, many of which are in a large building to the southwest. The individual work areas are either directly or indirectly named on the plan: baker, brewmaster, woodturner, black- and goldsmith, gardener, tanner, cooper, miller, saddler, shieldmaker, cobbler, swordsmith, and fuller. But there would, of course, have also been a male or female basket weaver as a staple of monasteries and nunneries.

The writing in the east is turned upside down because the plan had become so large at that point that its producers were standing or sitting around it like a game board while

considering and discussing, before annotating it from the edges (Fig. 9). A large barn was drawn far from the other stables next to the hen and goose pens. This meant that the grain scattered during threshing could immediately serve as feed for the poultry. The east was also reserved for laying out the paradise garden, the true goal of a fulfilled monastic life. The monks were to be buried beneath heavenly trees (the plan names apple or pear trees, plum, service tree, mistletoe, laurel, chestnut, fig, quince, peach, hazelnut, almond, and walnut), in the hope of resurrection and eternal life. Next to this “paradise garden” we can see the vegetable garden (with onions, garlic, leeks, shallots, celery, parsley, cilantro, chervil, dill, lettuce, poppies, dittander, radishes, parsnips, cabbages, chard, and nigella).

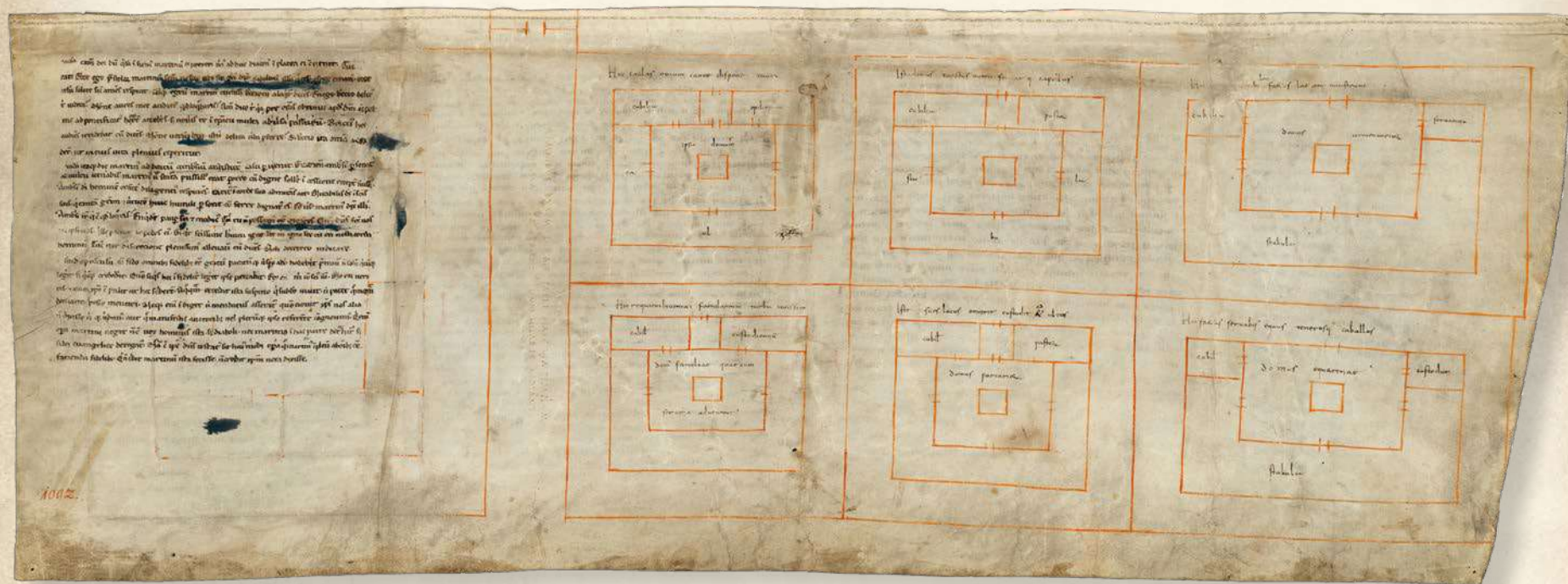


Fig. 8: Parchment page 5 with the monastery's west wing. The space in the bottom left which is covered in writing today was originally also part of the drawn plan. Later on, it was written over with a biography of St. Martin. Researchers are still puzzling to this day over the outlines of the building that we can still make out.



On the other side of the cemetery area is a building in which one's life could begin anew in the monastery (Fig. 9, left). This is the novitiate for the oblates (children brought into the monastery) and novices who had dedicated themselves to a permanent monastic life and were preparing to take their vows). The future monks would have also had their school lessons here. An infirmary with a medicinal herb garden is situated symmetrically opposite this novitiate. Here too, the plan gives a precise list of things to plant: sage, different types of mint, rue, cumin, iris, lovage, fennel, pole beans, dittander, fenugreek, rosemary, lilies, and roses. Walahfrid Strabo penned a famous poem on the appearance and effects of these medicinal herbs called the *Hortulus*. On the church's northern flank, between the infirmary and the abbot's quarters, is the bloodletting house, in which patients could regain their strength following this frequently prescribed treatment.

So we have to imagine that Reginbert, Walahfrid, and other scholars and scribes of the Reichnauer monastery, maybe even the deacon, Gozbert, and other monks from the St. Gallen monastery all gathered around the plan to read, discuss, and revise it from all sides. The journey from the monastery plan to our game board is therefore not as long as it might seem at first glance. The plan itself is a kind of "grand game", a game to take seriously, in which you can imagine life and movement within a monastery from different perspectives. It is devising a piece of architecture that can be used by different groups of people without causing any conflicts.

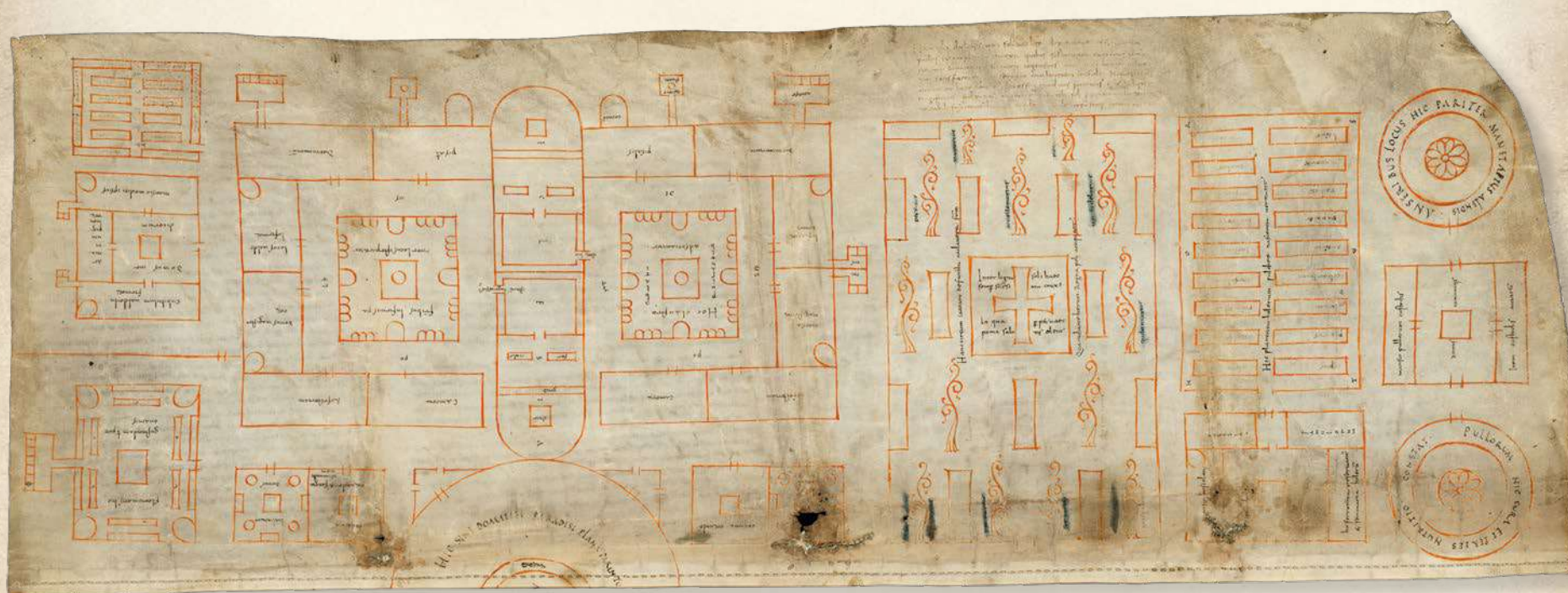


Fig. 9: Parchment page 5 with the monastery's east wing. Several gardens are located here, as well as the infirmary and a building for the monastery's newly accepted trainees.



## *From the Rule of St Benedict to the rules of the game*

This project is our attempt to transfer the essence of the Plan of St. Gall into a modern board game. As on the construction site in Meßkirch, the plan's allocated areas and cardinal directions must be retained and made into aspects of our game's world. For example, in the west, in the stable area, you'll find mostly red artisans' tiles. In the south, in the enclosure, there are the scholars' quills. In the east, by the cemetery: the monks' praying hands. And in the north, around the guest houses: the handshake of friendship and community. Everyone who places the different pieces of the monastery in our game can continually find new ways to think about their layout and the meaning behind it. Maybe there's even a way to group the buildings differently? Or maybe you can create new connections or build over previously open paths by building here and there?

This is another aspect that links the game with its theme: the monastic rule became a game rule. But, you might ask yourself, aren't those two very different kettles of fish? On the one hand, the vow and lifelong commitment to follow monastic rule as meaningfully as possible, and on the other, the temporary agreement of board game rules in the name of engaging play, replayability, and shared experiences? Despite obvious differences, on closer inspection you may notice some similarities here as well...

The longer you study the monastery plan's details, the clearer it becomes that it is no simple building plan. Yes, there are some measurements given for the church area. For example, it should be 200 foot long from east to west with a 10 foot distance between the columns. But this is the exception to the rule, and it's unlikely that all the buildings are meant to be built to the same scale, because determining relative size independently of the terrain made little sense and was impractical for the construction methods of the time. We

are also missing information about the wall thickness, the intended materials, the design of the walls, the ceilings, or the roofs, and so on, and so forth. All this is the subject of discussion by archaeologists and specialists on the *Campus Galli* construction site in Meßkirch, where they are trying to follow the plans and create real medieval buildings from them.

It's easier to read the plan if we relate it to the Rule of St. Benedict and its interpretation. The Rule gives instructions that leave a lot of room for interpretation and, as we know, the devil is in the details. The Rule stipulates, for example, that a light should constantly be burning in the dormitory as an eternal guardian over the monks' chastity, so to speak. But how practicable is this if the monks can't get a wink of sleep in their few remaining hours of the night between the canonical hours of prayer because it's too bright? A poorly placed and flickering light could topple the balance between prayer, work, and rest, which is the whole point of monastic life... Between 816 and 819, several synods met in Aachen, Germany, to discuss questions like this and to come up with updated and contemporary interpretations of the Rule of St. Benedict. Hildemar von Corbie, who took part in these gatherings and penned a commentary of the Rule of St. Benedict, recommends, for example, illuminating the latrine block instead of the dormitory. But does that still count as interpretation of the Rule or is that already breaking the rules?





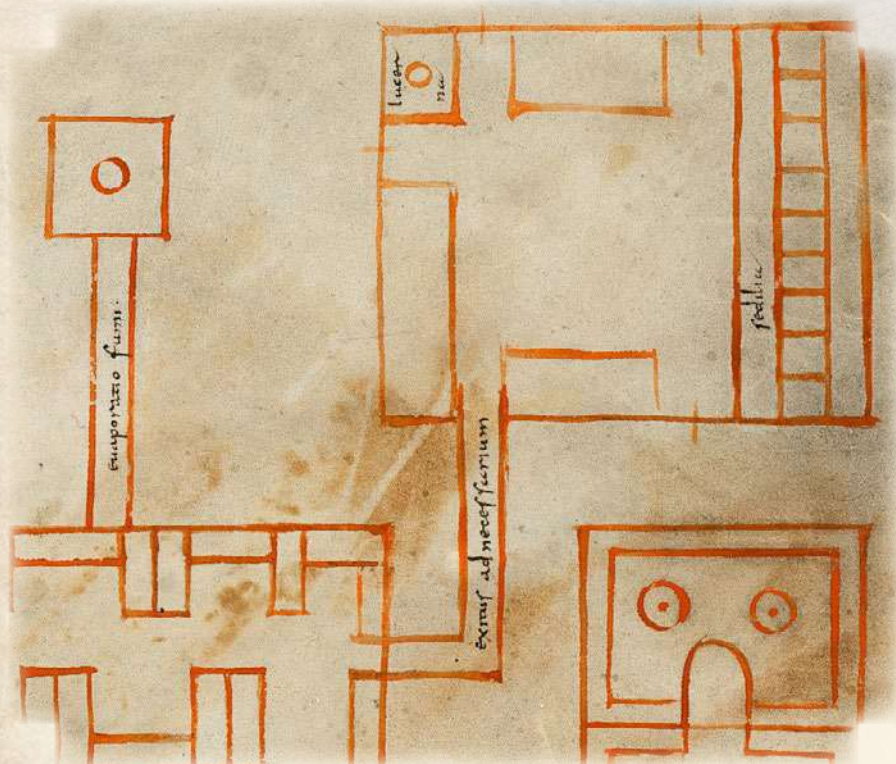


Fig. 10 Dormitory, branching corridor to the latrine with “lucerna”

Well, the plan drawn by the Reichenauer monks for their “dear brother” in St. Gallen takes a surprisingly clear stance on exactly this point. On the south side of the dormitory there is an exit leading to the privy (Fig. 10). Nine seats are arranged in the latrine block and in the top left corner we can see a “lucerna” has been drawn in: a light! The eternal light on the toilet. The placement of the light and the angling of the corridor means as little light as possible reaches the dormitory. The plan expands on and supports this interpretation of the Rule of St. Benedict with well-thought-out architecture.

And this applies to all the decisions made, not just for this small detail. For example, the dormitories are laid out in the east towards the sunrise, whereas the dining hall is in the south, where the most sunlight shines, which serves to warm the masonry and the soul somewhat. The main concern of the whole monastery plan is the topic of Benedictine hospitality. Again, St. Benedict had formulated guidelines on the topic, which could be taken very or not so strictly and literally. The monastery’s monks should sit together at one table with their guests. Does that mean that they should let the poor and the

pilgrims into the enclosure and escort them into the monks’ refectory? Again, on this point the scholars bent over the text one more time and found that it spoke simply of a communal meal and not where that meal should take place. And so Reginbert and Walahfrid increased the number of tables and rooms where it is possible to eat together. They designed the large almshouse and pilgrims’ guesthouse next to the actual enclosure on the church’s south side and the guesthouse with its own bakery and brewery on the north side.

Monastic life is one large exercise in obedience. The brothers or sisters are subordinate to an abbot or abbess, who is responsible, partly through the example they set, for making sure that the rules are followed and for setting the members of the community tasks. The question of what makes a good rule and a meaningful task would certainly be answered differently in this context compared to our modern gaming context. And yet, the Plan of St. Gall is evidence of the idea that a good rule can only remain part of a system’s core if it is also flexible enough to allow for changes according to special situations and needs.

In this way, maybe good rules for life and good rules for a game are not as different in the end as they may seem at first glance. Good game rules are also those that create shared experiences, rather than those that directly prescribe which tried and true method will win you the game. They let us choose if we want to play against each other and compare results, or build on our success each round as a group. Engaging play and replayability only result from us again and again being able to puzzle over tasks in varying constellations. And it’s a great feeling when you do manage to complete three or more of the “abbot’s or abbess’ tasks” in one go. So study the plan, and use it to practice your ingenuity, like Walahfrid and Reginbert said. This applies just as much to our game board as it does to the monastery plan.



## St. Gallen and Meßkirch

Anyone who wishes to discover more about the historical and current background to this game can do it like our illustrator, Harald Lieske, by traveling to Lake Constance and its environs. In the St. Gallen abbey precinct, with its famous baroque library hall as a focal point, there is a special exhibition on the Plan of St. Gall waiting for your visit. The ancient parchment is an impressive sight to behold. Because the plan drawn by Reginbert and Walahfrid is so valuable and light-sensitive, the original is only shown for a few moments following an explanation video. Next to the baroque new buildings of the monastery, there are more cultural treasures from the old monastery to marvel at in the library's vaulted cellar and in the abbey library itself.



Fig. 11: Hannes Napieralla shows illustrator Harald Lieske the henhouse



Fig. 12: Philip Lenz shows Harald real Carolingian binding

The St. Gallen abbey library was and is world-famous. Many of its books have made their way into the second level of our game. Alongside the reliable records of canonical texts for the celebration of Mass (such as *Legendary*, *Cantatorium*, *Troper*, or *Sequentiary*) some references to notable compositions from St. Gallen also appear on the game's cards. For example, the *Confraternity Book*, in which the monasteries of St. Gallen and Reichenau documented their bond and prayed together for their monks' spiritual salvation (today in the St. Gallen Abbey archive). Or the *Abrogans*, the oldest dictionary with translations of words and expressions from Latin to Old High German. The image of the closed book on the cards also, of course, depicts typical 9th-century Carolingian binding with its characteristic metal clasps.



In the second level, people move into the monastery to live and work together. Steffen Bogen put together a corpus of images from a group of manuscripts traditionally titled the “Reichenau Book Illuminations” for the illustrations. Harald Lieske then used these iconographic templates to produce his own creative work.

In Meßkirch, a very special attraction awaits anyone who wants to discover more about the different aspects of the game and see them in action. Craftspeople and volunteers are creating a monastery based on the Plan of St. Gall using 9th-century methods on the monastic construction site, *Campus Galli*, which gave our game its name. You can visit the construction site in the summer months and see and hear how each day a new piece of the monastery plan is brought to life. 1,200 years after the Reichenauer monks were pondering over the parchment, people are setting to work making the thoughts of Reginbert and Walahfrid a reality.



*Fig. 13: Work at Campus Galli in Meßkirch*

Wooden beams are hewn with axes and the ring of the anvil sounds from the smithy when the smith reforges the chisels for the stonemason. There are representatives of many other industries here to move construction along as well, such as wood turners, potters, and basket weavers. New questions arise every day on the site. What did the tiles look like that replaced the thatched roofs on the stone buildings? Were the windows with translucent glass or parchment closed or did they stay open? Experimental archaeology is also its own type of “serious game”, in which different approaches are tested, discussed, and explored. So this game about the old monastery plan isn’t simply an escape from modern everyday life; it has a lot of relevance to our own present, as well as to the construction site in Meßkirch and the exhibition in St. Gallen. This makes it clear that the Plan of St. Gall has always been a model for a successful community.



*Fig. 15: We have worked hard to produce this game in a resource-efficient manner. It is a regional product, produced in the actual historical sites of Konstanz, St. Gallen, Meßkirch, Günzburg, and Ulm. We would be very happy to think that the game can provide fun for players all over the world, no matter their age, gender, nationality, or religion.*



## Further reading:

A good overview of the monastery plan, its production, and its historical context can be found in:

Schedl, Barbara (2014), *Der Plan von St. Gallen. Ein Modell europäischer Klosterkultur*, Wien, Köln, Weimar.

Tremp, Ernst (2014), “Begleittext”, in: *Der St. Galler Klosterplan. Faksimile, Begleittext, Beischriften und Übersetzungen*, St. Gallen.

Licht, Tino (2022), “Revisiting the Question of Walahfrid Strabo’s Autograph. New Evidence and a New Conclusion”, in: *The Journal of Medieval Latin* 32, pp. 65-80.

The plan’s relation to the Rule of St. Benedict and its interpretation is analyzed in:

Brenk, Beat (2007), “Der Klosterplan von St. Gallen und die Regula S. Benedicti”, in: Cassanelli, Roberto et al. (publ.), *Benediktinische Kunst, Kultur und Geschichte eines europäischen Erbes*.

On medieval monastic culture in modern board games:

Boch, Lukas, Anna Klara Falke, Yvonne Püttmann, Sebastian Steinbach (publ.) (2023), *Von bierbrauenden Mönchen und kriegerischen Nonnen. Klöster und Klerus in analogen und digitalen Spielen*, Stuttgart.

On the abbey library of St. Gall’s manuscripts “Codices electronici Sangallenses (CESG)”:

<https://www.e-codices.unifr.ch> with the monastery plan being Cod. Sang. 1092.

On *Campus Galli*: <https://www.campus-galli.de/>

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Fig. 3, 4, 11, 12, 15: Steffen Bogen

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