

DIADOCHI WARLORDS

Epic Roleplaying Amid the Ruins of Alexander's Empire
For Design Mechanism's MYTHRAS/RQ6 Roleplaying Game

ZOZER Game Designs

Text © Paul Elliott 2004

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C Brann conversion to MYTHRAS/RQ6 plus other changes

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INTRODUCTION

"It is my belief that there was in those days no nation, no city, no individual beyond the reach of Alexander's name; never in all the world was there another like him ..." Arrian, The Campaigns of Alexander

Centaur, dryad, griffin, gorgon - creatures like these litter the pages of most fantasy roleplaying games. Creatures from Greek myth. Of course, there are plenty of other entries that would fit nicely into a Greek campaign with a suitable name change: giants, passion spirits and so on. The great pull of roleplaying the ancient Greeks, however, is not the 'fit' of many monsters or races, but the unique and atmospheric society of the day. Nodding horse-hair crests, long-shadowed spears, many-columned temples of marble, triremes surging across turquoise seas guided by painted eyes on the prow, phalanxes of grim hoplites, nonconformist philosophers debating science under shady colonnades ... classical Greece.

DIADOCHI WARLORDS [DW] is a historical fantasy setting for the MYTHRAS/RQ6 Roleplaying Game. A gamesmaster need only have a copy of the MYTHRAS/RQ6 rules or the essentials version to play. Player characters are tough and rootless mercenaries or wandering fortune hunters seeking a rich patron or perhaps rumour of a lost treasure hoard. The world they inhabit is dominated by huge and powerful kingdoms, massive fragments of Alexander the Great's short-lived world-spanning empire. His generals spawned a number of dynasties which now make interminable war on one another. All wish to be the next 'Alexander' - and the hoplite armies pay for these fruitless ambitions in blood...

DW gives you a way to mix the vividly historical with the monsters and magic of Greek myth. We get both halves of Greece - as long as you enjoy a little 'imaginative interpretation' at the expense of rigorous historical accuracy. The aim of this booklet is firstly to map out the amendments and rules additions needed to convey the Greek setting. Secondly it is to provide solid gaming 'hooks' taken straight out of classical Greek history that can be used as a foundation for building scenarios and campaigns. The hook I've chosen is the period of the Successor Wars, a violent and bitter struggle in the mid-3rd century BC between the loyal generals of Alexander the Great (and their sons and grandsons) for the remnants of that youthful hero-king's vast empire. It is Classical Greece writ large across the known world, with every mercenary a hoplite, the common language Greek, the Olympian deities worshipped from India to Italy and Greek city comforts (baths, agora, gymnasia, theatres etc.) available in hundreds of cities newly established throughout conquered territories by Alexander himself. This almost universal Greek culture stands in well for the accepted fantasy society that is a prevalent and unwritten standard in many RPG's. In fact the Successor period is ripe for roleplaying in every way, mirroring the standards and assumptions of fantasy games: a common language (in fact the universal dialect of Greek in use at the time was called koine Greek, quite literally 'common'), numerous warring kingdoms, an accepted universal culture understood by most civilized folk, a well-known pantheon of gods, a well-known bestiary of monsters and supernatural beings and an international society that tolerates and even promotes heavily armed and armoured adventurers travelling freely in search of fortune and glory.

Why not leave the field open for GM's to pick any date in Greek history? Well, historically the Greeks were constantly at war with each other. Long term rivalries, feuds, petty bickering, allegiances, leagues, differing governmental systems and competing interests meant that the Greeks never enjoyed co-operation. There was never a Greek nation in ancient times. There were very occasionally unifying events such as the Persian invasions of 490 and 480 BC, but even these epic battles for Greek survival were marred by infighting. To see just how deep the Greek rivalries could get take a look at the ultimate Greek-on-Greek conflict: the Peloponnesian War (431 - 404 BC) a war that is filled with bone-shuddering atrocities. The freedom to travel (which is cherished by many roleplaying groups) is incredibly restricted in these war-torn circumstances. 270 gives us a lull in this constant war and

therefore a good place to start, it is before the massive Punic wars and during a time of the change of styles of fighting with Greeks influencing Barbarians and vice-versa.

Disclaimer: MYTHRAS/RQ6 is a trademarked term belonging to Design Mechanism's and no infringement is intended. [DW] is an unofficial gaming supplement written by Paul Elliott and amended by Chris Brann designed to be used using the MYTHRAS/RQ6 Roleplaying Game rules.

PART 1

ALEXANDER THE GREAT

On 20 July, 356 B.C., Olympias, the wife of King Philip the Second of Macedon, gave birth to a son and named him Alexander. This boy eventually became known as Alexander the Great. This birth date is still in question. Though 20 July seems to be the most widely accepted date, it may simply have been chosen to align with other important dates in Alexander's life. It is also said that on the day of his birth, the Temple of Artemis burned down, thus indicating it was a good omen for Alexander's future greatness. Macedon at this time was a burgeoning power, considered 'barbarian' by the Greek cities, it now glowered over them from the north. Greek colony cities and local Thracian tribes were falling to Philip's new army every year. Soon the whole of Greece had fallen under Macedon's sway. Even the Persian Empire sent envoys to parley with Philip. Often as a child Alexander would get discouraged when the news came home that his father had conquered and taken another territory. This was because he was worried that there would be nothing left for him to conquer in manhood. By the time he was thirteen, he was quite mature. This can be partly credited to the fact that he was probably around his father's army for a good portion of his childhood, most likely, he was running through the groups of soldiers ever since he could walk. Alexander's maturity is demonstrated through a famous story. His father had just bought a beautiful horse named Bucephalus, but, much to Philip's dismay, no one around could ride it. He was about to get rid of it when Alexander decided to make a wager on whether or not he could ride it. He bet thirteen talents, which was the price of the horse. This was a huge sum of money for a thirteen year old to have. Alexander calmly approached the horse to find that the horse was afraid of its own shadow. Facing it toward the sun to keep the shadow behind it, Alexander got on Bucephalus and rode him. Alexander got to keep the horse and later rode the same horse all the way to India. When the horse died there, Alexander founded a city and named it Bucephala after his beloved horse. Alexander's parents wanted the best for their son, so they hired some of the finest tutors around to give him a good education.

When Alexander was thirteen, he started learning from Aristotle. From him he learned the ways of the Greeks which he incorporated into his life from that point on. He found interest in other countries, philosophy, ethics, politics, plants, animals, and a wide range of other topics. Alexander also acquired a love

for the works of Homer. Alexander read and learned the Iliad, taking Achilles as his role model. Once he had learned enough from Aristotle, his parents thought it was time for him to move onto a different teacher. Leonidas, who was most likely related to Olympia and possibly Alexander's uncle, was his next tutor. Leonidas was a harsh teacher and did not last all that long because Alexander did not particularly care for him. Alexander's final tutor was Lysimachus. From him he learned many cultural aspects of the world around him. He found an appreciation for fine arts such as drama, poetry and music. Lysimachus also taught Alexander how to play the lyre. By this time in Alexander's life, he was a well-rounded and very intelligent teenager. Alexander rose to power rather quickly, and at an early age.

At sixteen, he was already given some important responsibilities. When his father, King Philip, left him in charge while he was away for an extended period of time, one of their conquered cities revolted. Alexander quickly took hold of the situation and marched troops to the area. Also by the age of sixteen he had founded his first colony and named it Alexandropolis. Alexander's ultimate rise to power came in June 336 when he was twenty years old. His father, King Philip was killed at the theatre. Many speculate that Alexander may have played a role in his father's death, but most likely Alexander's mother, Olympias, had more to do with it. With his father dead, Alexander became the king of Macedon. He soon showed his power when the large city of Thebes revolted in 335. He stormed the city with overwhelming force, taking 30,000 people as slaves. With Greece and the Aegean under Macedonian rule, Alexander had only one direction in which to turn if he wanted to equal his father's

accomplishments. And he desperately wanted to outdo his father - Philip the Warlord. Alexander would have to take on Persia, that vast empire (the largest in human history until the Roman) which stretched from Libya to India.

In 334 BC he leads the Macedonian army into Asia Minor and the territories of the Persian Empire. The western satrap of Persia meets Alexander in battle at the Granicus, and the Macedonian army is victorious. The force moves onward, conquering as it goes. In 333 the battle of Issus is won by Alexander against the forces of King Darius. The Macedonian general then leads his troops south to take parts of the Persian Empire. He takes Phoenicia and the Egypt. It is in Egypt that Alexander takes a column of soldiers out across the parched desert to the Siwa oasis where the oracle of Zeus-Ammon proclaims the general the 'son of Zeus'. He is crowned pharaoh. The final great battle of the invasion of Persia is fought at Gaugamela, near Babylon. The main Persian army is destroyed and Darius flees eastward to the vast 'Further Satrapies'. Alexander takes Babylon in 331.

For the next four years the Macedonian army marches through the eastern satraps, defeating armies, seizing the great Persian capitals, setting up Greek colony cities, installing new satraps (or reinstalling the previous ones, if loyal) and chasing down contenders to the Persian throne. This campaign through mountains and deserts takes the army high up into the Hindu Kush, and eventually in the summer of 327 BC into the most eastern part of the empire - into India. In the next year his troops have fought the Indian armies and conquered yet more territory - Alexander wants to continue to the edge of the world (which he believes is close). His troops realise the world is bigger than Alexander and his dreams, and mutiny. Grudgingly Alexander takes them back. Some of them at least. There are more savage battles to win through India as the army heads south to the mouth of the Indus. And once there Alexander spares his men nothing and drives them into the Gedrosian Desert, thousands die.

In 324 Alexander returns to Persepolis, Susa and Ecbatana, the great Persian capitals. He begins to try to administer his vast conquests, but dies suddenly after a short illness at Babylon in 323. Alexander had developed into quite an individual. He was a very generous man who demonstrated extreme loyalty toward his friends, though at the same time he was very cautious and intelligent. Alexander also had an unpredictable and wild side that could occasionally manifest in violent outbursts. His troops, however, loved him. He was fearless, brave, versatile, ingenious and above all indomitable. Nothing could stop Alexander. Nothing on earth. The Macedonian King loved drama, music, poetry, and wine. Alexander also liked various exercises such as hunting, ball games and running. He was said to be an Olympic quality runner, but declined to run unless he was matched up against other kings. His pride was so great that it would not allow the possibility that someone might let him win. Though he generally liked to play sports, he disliked athletic competitions. Alexander the Great respected women, and treated them fairly. Aristotle's early teachings may have had something to do with Alexander's attitude toward women. When taking young woman captive after raiding a city, he would protect them from his troops, and treat them as if they were his daughters. Often, when addressing older queens, Alexander would refer to them as 'mother', showing his respect to them as if being a part of his close family. One of Alexander's finest acts was when he took his enemy Darius' mother and other family members when he conquered Persia: thinking that Alexander was going to kill them, Darius was much relieved to find that Alexander treated them royally and with respect as guests of his kingdom. Along the span of his lifetime, Alexander the Great conquered many regions in a short period of time. He was a military strategist par excellence and found a way to victory no matter the odds stacked up against him. Living through all these battles was another great feat since Alexander always rode in the front line of his army. In the battle against the Mallians, when an arrow pierced Alexander's lung, his troops thought that their leader was killed. They were so enraged that they ran through the city killing all in a bloody massacre. Alexander made it through with a splintered rib and a torn lung. This was not the only time Alexander was struck by an arrow; while invading Samarkand, an arrow split his leg bone making it impossible for him to ride back. The cavalry got the honour of carrying Alexander back home, but soon the infantry became jealous of their privilege. Alexander decided to let each unit take turns sharing the honour. Alexander also lived through various other serious, as well as minor, wounds and

illnesses along his conquests ranging from a bird dropping a stone on his head to getting a mild case of hypothermia while crossing the mountains.

Along his many journeys, Alexander the Great founded many cities and colonies. Quite possibly the most famous is the Alexandria at the mouth of the Nile. When Alexander reached Egypt, the Egyptians viewed him as their deliverer from Persian rule, and crowned him as their Pharaoh. Egyptian Alexandria, was established as a centre of commerce and learning. With all these new nations under Alexander's rule, he needed to unite these nations together to keep things running smoothly. He encouraged intermarriages, and set the example by marrying a second wife, Stateira, who was Persian. He also drew soldiers from all different provinces to mix cultures within his army. A uniform currency system was also used in the region under Alexander's rule. Alexander, in a final attempt to unite his nation, chose a common religion, in which he received all worship unto himself. Eventually, Alexander the Great started to lose some of his power. A lot of his troops wanted to go home again, but Alexander kept pushing them to conquer more, thus losing their support. In one incident, while drunk, Alexander fought and killed his friend Clitus. At this point, he lost the trust from the already unhappy troops. Not only were some of his soldiers unhappy with him, but a lot of the Macedonians started to dislike him. This was caused by his adoption of Persian ways. Though he was pulling together his vast empire, the Macedonians felt they were losing their leader. Also by accepting his promised deification after his death, he started to feel as though he was a god while he was still living. He started self-worship to help unite his varied territories with a common religion, but he took it too far with prokynesis. Prokynesis is the act of bowing before someone, and Alexander had the people of his empire do so. After all this, Alexander still retained much of his power, but it would soon be taken away from him.

On 10 June, 323, a little more than a month from his thirty-third birthday, Alexander the Great died. The actual cause of his death remains unknown, but it seems unlikely that a thirty-two year old man of his health would die of natural causes, even for his time in history. One more colourful account tells how Alexander drank a cup of wine, which was poisoned, and he started gasping and choking, and died soon after. Most likely, he died from complications of the flu, or was struck by malaria while in Babylon. At that time, though during his downfall, many soldiers still loved their leader, and they all sat around outside his tent as his condition deteriorated. The day before he died, his soldiers marched past his death bed, honouring their great leader. They embalmed him and placed his body in a gold sarcophagus which was taken to Memphis, Egypt. Later it was transported to its final destination, Alexandria. Unfortunately, the tomb was not left untouched. Many centuries later, in 89 B.C., Ptolemy IX needed money, so he opened the tomb and melted down Alexander's sarcophagus to make gold coins. People were so enraged that Ptolemy would do such a thing to a legend, that Ptolemy was killed soon after. With no successor named on his death bed, his empire went out to generals and officers who would then become governors of sections of his empire. Soon after, Alexander the Great's empire split and crumbled. After Alexander's untimely death, his half-witted half-brother Philip III was made King, awaiting the birth of Alexander's posthumous child by Roxane, the daughter of King Darius. This child turned out to be a son, Alexander IV. Brother and son were thus the "Kings" in the custody of the Regents. Philip ended up murdered by Alexander's mother, Olympias, in league with Polyperchon, in 317. She was almost immediately murdered by Cassander. Alexander was murdered, together with Roxane, by Cassander around 310.

Alexander IV's "official" reign, and the fiction of a unified empire, was maintained for five more years, until Antigonus, Demetrius, Lysimachus, Seleucus, Ptolemy, and Cassander (the Diadochi or "Successors") had all proclaimed themselves Kings in their own right. What followed was a confusing and very complex battle for power, where Alexander's warlords seized territories that they made their headquarters, and used them as platforms from which to launch attacks against their rivals. All proclaimed themselves the true heirs of the Alexandrian empire. All styled themselves after Alexander himself and none would back down. There were many weapons used in this battle: armies of levy infantry, elephants brought from India, coinage and economic leverage, wandering mercenaries,

propaganda, religion and dynastic intermarriage. At times the warlords were overthrown and their lands seized by some other successor king, the king in exile often setting up in some new land with an army and political allies.

DIADOCHI WARLORDS joins the successors a generation later, in 270 BC.

Alexander died in 323 BC, fifty three years ago. In 270 BC, Alexander casts a shadow over the world as much as Hitler did in the late 20th century. And the near-instant breakup of his empire was as momentous and chaotic and 'new-world-forming', as the fall of communism in 1989 and early 1990s. The generals who grew up with Alexander in Macedonia and commanded units of his army during the momentous conquest of Persia have been dying, still at loggerheads, over the past twenty or thirty years. Their sons now carry on the ferocious struggle for power - new generation of would-be Alexander's just as belligerent, as intransigent and as vainglorious as their fathers.

TIMELINE

356 BC Birth of Alexander III of Macedon to Philip II and Olympias

336 BC Alexander ascends to the throne after his father's death

334 BC Alexander crosses into Asia to continue the campaign begun by his father

333 BC Battle of Issus between Alexander and Darius

331 BC Foundation of Alexandria (in Egypt)

330 BC Death of Darius (the Persian King of Kings)

325 BC Alexander returns to Susa

324 BC Mass marriage ceremony held where 90 Macedonians married wealthy Persian maids

323 BC Alexander dies in Babylon; the Age of the Diadochoi (Successors) begins

320 BC Perdikkas murdered; meeting of the remaining Diadochoi at Triparadeisus

319 BC Death of Antipater

317 BC Philip III Arrhidaeus murdered

316 BC Cassander executes Olympias (Alexander the Great's mother)

315 BC Death of Eumenes

310 BC Alexander IV murdered

301 BC Death of Antigonos at the Battle of Ipsus

297 BC Death of Cassander

288 BC Lysimachus and Pyrrhus partition Macedonia

285 BC Demetrius surrenders to Seleucus

283 BC Death of Ptolemy I

281 BC Death of Lysimachus at Corupedium; Seleucus assassinated

279 BC Gauls invade Macedonia and Greece

277 BC Antigonos II defeats the Gauls at Lysimacheia and becomes King of Macedonia

274 - 271 BC First Syrian War between Ptolemy II and Antiochus I

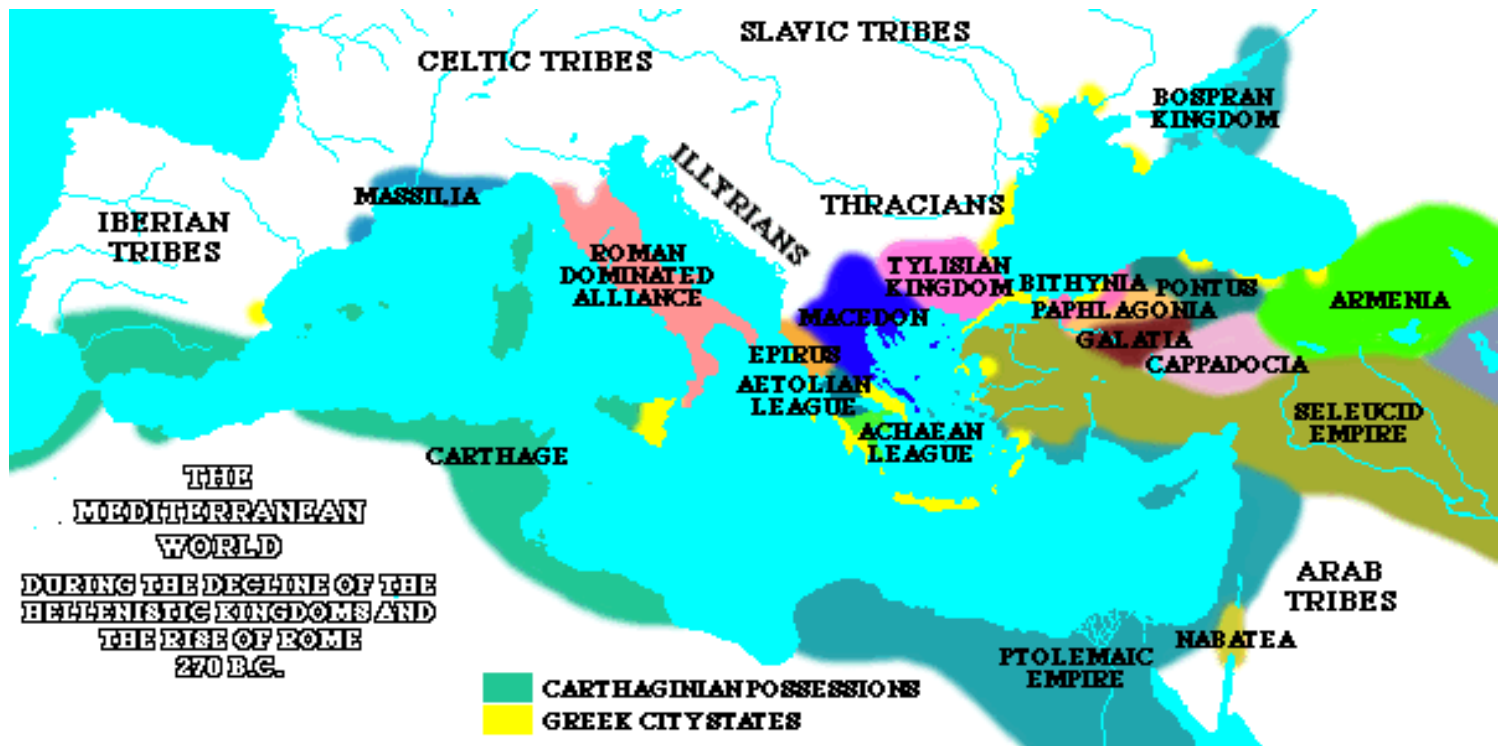
274 BC Pyrrhus invades Macedonia and Greece and dies in Argos

270 BC start of our game.... history is waiting....

THE SUCCESSOR KINGDOMS

"After the battle (of Ipsos) had been decided ... the victorious kings proceeded to carve up the realm which Antigonus and Demetrius had ruled, like the carcass of some great slaughtered beast, each of them taking a limb and adding new provinces to those they already possessed." Plutarch, Life of Demetrius

The heirs to Alexander's vast empire were his generals. In most cases, these generals (the 'successors') handed on their acquisitions in turn to their successors, thus establishing a number of powerful dynasties. Fifty years later the merits of these successor kingdoms can be assessed. Egypt forms the heart of the Ptolemaic Kingdom, which is by far the richest of the three states. Macedonia and northern Greece have become the Antigonid Kingdom, it is the smallest, but the most militarily powerful - it was after-all the heartland of Alexander the Great's world-conquering army. By far the largest successor kingdom is the Seleucid Empire, named after Alexander's general Seleucus. It controls the conquered Persian empire, Syria, and the mountain kingdoms of Asia Minor. These dynastic blocs are called Great Houses, and the direct Koine Greek equivalent is 'pragmata' or 'royal affairs'.



All of the Greek-established cities have demes and tribes (eg tribe of Laodicea and deme of Olympius - at Seleucia-by-the-Sea), rather than districts or parishes. The king can award 'royal land' to a favourite and this land can be 'attached' to the territory of a city to become the property of the beneficiary. The city will derive financial advantages from such royal land. A typical donation could be 1,000 or 2,000 plethra of land (1 plethron = c.950 sq. metres = 1/4 Acre).

Chariot racing and other Greek sports take place in and around the cities. Greek names are catching on in all strata of society (esp. educated or well-off). There are a preponderance of private associations, men's social/religious clubs, typically with a membership of around 100. Often they are democratic brotherhoods either owning or renting their own clubhouse. A typical lease on a suitable property might cost in the area of 200 drachmae per year.

Most farms were small with 16- 20 Plethra [four or five acres] of land. Farmers grew enough food to support their families and, at times, they grew a small surplus to sell at the local market. Each paying annual tax of around 20 drachma, so if you have a award of 1,000 then it will give an average income of around 1000 drachma enough for a good standard of living. Those with farms of around 60 Plethra were supposed to be equipped as Hoplites There were some very large farms run by overseers while the owner lived in the city.

There are two types of noble House: the House Major (or Great House) and the House Minor. A Minor House has the mandate to rule a particular city or region with a high degree of autonomy (if ruled by a Great House) or even independently (if lucky). A Great House has seized the chance to rule over a kingdom or empire that encompasses many other Minor Houses. There are three Great Houses, powerful dynastic families that dominate vast areas of the ancient world - the powerhouses of the Successor Kingdoms.

House Antigonos, House Ptolemy and House Seleucus.

They are more than kingdoms, they are international

power blocs, competing economic spheres and warring factions. In this dramatic three-way fight lesser kingdoms, tribes and cities as well as the player characters themselves, become mere foot-soldiers, expendable playing pieces in a great game that will last for centuries.

"They should rule who are able to rule best" Aristotle, Politics

"They should rule who are able to rule best" Aristotle, Politics

The building blocks of a Great House are the provinces which provide resources, and the cities which provide manpower, crafts and trade. While most Great Houses have a strangle-hold on their provinces through officials, generals and tax-collectors, the cities have much more autonomy and must be bargained with carefully. Many old established cities (like Damascus or Babylon) have their own councils of elders or clan chiefs. The new Hellenic cities established by Alexander or his Successors have very Greek assemblies and all of the trappings of a Greek city-state. These city authorities play an important role and are desperately needed, but they can cause headaches for the Successor monarch. Often he deals with them diplomatically, giving important or very friendly cities honours or tax bonuses. Many Hellenized cities, in turn, flex their freedoms, going as far as to send delegations to court or even abroad, and forging trade alliances and such with other cities or Minor Houses. There are Minor Houses that exist in the cracks between the Great Houses, or on the fringes of Great House territory as a buffer state. A Minor House, such as Meroe, Bithynia or Pontus has an independent noble lord at its head, an established dynasty of ancestors and a noble family. This Minor House owns cities, villages, land, orchards, oxen and has under its control a vast army of farmers, craftsmen, slaves, warriors, scribes and others. All these individuals are bound up within the House's royal economy and owe a loyalty to it.

HOUSE CHARACTERISTICS

The Lesser and Greater Houses are rated just like player characters with the very same characteristics: STR, CON, DEX, INT, POW, SIZ and CHA. Obviously these characteristics have a slightly different meaning in this context, but the idea is the same.

STRENGTH (STR) - A House's military might represented by phalanxes, cavalry squadrons, light infantry and elephants.

CONSTITUTION (CON) - The resources a House can draw upon is measured by CON, from silver mines to corn fields, olive oil to building stone.

DEXTERITY (DEX) - Communication links are rated by DEX. Everything from the existence and maintenance of good roads, navigable rivers and coastlines free from piracy.

INTELLIGENCE (INT) - The quality of a House's advisors, officials and bureaucrats is measured by INT. A low INT rating indicates young, inexperienced or misguided officials, giving a king little incentive to trust his hierarchy.

POWER (POW) - POWER rates the blessings of the gods. A House can cultivate those blessings by honouring the gods with new temples, festivals and good works, as well as establishing new cults.

SIZE (SIZ) - A simple measure of land under the House's control.

CHARISMA (CHA) - What is the public's view of the House? How loyal are the king's subjects? CHA measures this loyalty.

These characteristics play an important role in the game. If a group of player characters allies itself with a House (always a smart move), then they have a chance to raise or lower one of the values. If the PCs destroyed a lair of pirates who were attacking shipping from the House, then at the scenario's end the GM might award +1 to the House's DEX stat. Likewise, if they managed to steal the sacred body of Alexander the Great intact, their own House would benefit from a POW increase of +2 or +3!

Obviously being able to have an immediate and obvious impact on a portion of the gameworld brings the background of the game much closer to the fore. In addition, the characteristic values of a House have a direct impact on the lives of the player characters. If they are allied with a House then the GM can use a characteristic x 5 roll to resolve all kinds of questions. Here are some examples of those x5 rolls:

STR - Can the House provide some armed back-up if requested? Will the PCs be able to get past the military patrols on the border?

CON - Can the outpost support the refugees?

DEX - After the Nile flood, is the road still intact? Are there any caravanserais on this route? Will there be any naval patrols around here?

INT - Can the House advisors provide any useful information? Will the strategos the PCs talked to pass the message on up the chain of command?

POW - The POW of the Great House indicates the basic POW level of the Kingdom when it defends against hostile magic.

SIZ - Indicates in plain terms how far the other characteristics extend into the game world. No other obvious game use.

CHA - Will the peasants in the town revolt? If the enemy attacks will the local townsfolk hide the player characters, or give them up? Will they be friendly or hostile to agents of the crown?

HOUSE SELEUCUS

"In my view it is beyond dispute that Seleucus was the greatest king of those who succeeded Alexander, of the most royal mind, and ruling over the greatest extent of territory, next to Alexander himself." Arrian, The Campaigns of Alexander



Characteristics - STR 16, CON 14, POW 10, INT 5, DEX 8, CHA 11, SIZ 21

Ruler - Antiochus Soter, son of Seleucus Nicator

Patron God - Apollo. Seleucus was reputedly Apollo's son and had Apollo's symbol, an anchor, as a birthmark on his thigh.

House Symbol - Upright Anchor

Area Under Domination - Persia, Chaldea, Syria, Armenia, Cilicia, Cappadocia, Lydia and Caria.

Royal City - Antioch

The Seleucid Empire is very cosmopolitan. Peoples of many races and cultures mingle freely in the ancient trading cities of the empire, and the new influx of Greek colonists provide yet another level of culture. The Seleucids have added a new feature to the established government of the empire. They have constructed new fortified cities throughout the kingdom, colonised them with Greek settlers, and given each a royal garrison. These towns enjoy a great deal of independence, but each is under the control of a governor. These cities include Antioch and Seleucia-on-the-Tigris, and all are great centres of Greek learning, culture, religion and artistic tastes. Meanwhile agriculture provides much of the empire's wealth, while trade provides the rest. Many of the empire's cities are also great centres of trade and commerce, and to promote this aspect of the economy, the Seleucid kings have maintained a network of roads that stretch from India in the east, to the wealthy Syrian ports on the coast of the Mediterranean.

The Seleucid system of government owes much to the previous Persian organisation, with the retention of the Persian satrapies under Macedonian governors (still called satraps). Hellenic culture was grafted wholesale onto the diverse cultural mix of the empire's inhabitants. The Greek language was quickly adopted as the administrative, legal and diplomatic language of all the empire's territories, while the language it replaced, Aramaic, continued in use as a secondary or subsidiary international language. Greek coinage came into widespread use, carried along with Greek language, religion and values, by merchants, artisans and mercenaries who had migrated out into the cities founded by Seleucus and his descendants.

A local district around a Greek city is governed by an overseer who is responsible to the satrap (governor) of the satrapy (province). Every satrap has a chief priest and priestess who are responsible for the administration of all Olympian cults within the province. All settlements, villages, towns and cities have assemblies of their most distinguished citizens, who vote on important matters and enjoy some degree of autonomy. Many of these citizens are aristocratic landowners or wealthy merchants. A city can be granted the title of 'Holy and Inviolable' by the king which means that he cannot exact reprisals from it during peacetime, it is immune to arbitrary seizure and its private properties will not be used to billet troops (perhaps the very worst calamity that could beset any settlement!). The settlement is literally blessed by the gods. Seleucid priesthoods are often up for sale, or rather, one of the main factors in gaining a temple position is

money as well as suitability. Slaves can be manumitted (freed) by selling them to the goddess Nanaia at Susa for their purchase price. This is an incentive for good behaviour. The slaves often raise this money themselves and it is donated to the cult.

Seleucus - Founder of the Great House

With the death of Alexander in 323, the empire quickly fragmented, despite the attempts of Perdiccas. Soon Alexander's military officers were siezing more territory and coming into conflict with each other. Seleucus had been awarded the Persian satrapy of Babylon in 320. Following an insult received badly by the visiting general Antigonus One-Eye, Seleucus had his money and possessions seized by the voracious leader. Seleucus was forced to flee and in 316 took shelter in Egypt with Ptolemy. It was Ptolemy who then launched an offensive against the growing might of Antigonus and his young son Demetrius. At the Battle of Gaza (312) Demetrius was soundly defeated and Ptolemy sent Seleucus on to Babylon with a contingent of troops to re-establish his rule. There he slew Nicanor, the satrap left behind by Antigonus, and was received enthusiastically by the people. Seleucus quickly extended his rule to encompass the cities of Media. For his slaying of Nicanor in hand-to-hand combat, Seleucus was awarded the title 'Victorious'. Seleucus was a tall, powerfully-built man who had previously commanded Alexander's elite foot guards, the Hypaspists. Once, during the sacrifice of a wild bull in the presence of Alexander, the beast broke loose and Seleucus wrestled it to the ground with his bare hands. In honour of this feat statues of Seleucus are often horned.

Seleucus wasted no time in extending his empire. In 305 he invaded India and fought the Indian king Chandragupta until both sides signed a peace treaty (under which terms Seleucus received some 500 elephants). At this time Seleucus, following the example of Antigonus One-Eye, declared himself king and came into direct conflict with the old warleader. This led to the famous Battle of Kings in 301. At Ipsus in Asia Minor, Seleucus and his allies (Lysimachus, Ptolemy and Cassander) shared out the territories of Antigonus, who fell in the battle aged 80. Now Seleucus ruled Syria, Mesopotamia, Armenia, Cappadocia (and the rest of Asia Minor), Persia, Bactria, Parthia, Areia, Tapuria, Sogdiana, Arachosia, Hyrcania, Gedrosia and assorted tribes far east as the Indus. The king was by far the most ambitious of Alexander's successors and came closest to re-establishing his mighty (if short-lived) empire.

Seleucus was a prolific founder of cities, with sixteen named Antioch, after his father, five named Laodicea, after his mother, nine named Seleucia, after himself, and four named after his wives - three Apamea and one called Stratonicea. The most famous of these are Seleucia-on-the-Tigris and Seleucia-by-the-Sea, Antioch at the foot of Mount Lebanon, Apamea in Syria and Laodicea in Phoenicia. Other cities he founded are named after places in Macedonia or Greece, or the achievements made either by Alexander or himself. The foundation of both Seleucia-by-the-Sea and Seleucia-on-the-Tigris were accompanied by great omens. A portent of thunder preceded the establishment of the former which led to thunder becoming the city's divinity and emblem, hymns are sung and worship carried out in its name even today. The king is said to have consulted Persian Magi to selected the most propitious day and hour to begin work on Seleuciaon-the-Tigris, but they deceived him with a false time. Even so, the army suddenly began work on the foundations, unbidden, at the correctly predicted time, as if compelled by some powerful force. And so the trickery of the Magi was revealed. They were then forced by the events to bless the foundation of this new city. Seleucus ruled twenty satrapies, and gave over control of those in the east to his promising son Antiochus (born to Seleucus' Persian wife Apamea). Meanwhile, his aging friend Ptolemy died peacefully in his bed in Alexandria, to be succeeded by his younger son, Ptolemy II Philadelphus. In 281 Seleucus realised that Lysimachus, the aging ruler of Macedonia and Thrace, had become an unbearable threat and fought his armies at Corupedion in Lydia. The Seleucid army continued on into Europe, for a time it looked as if the king might even reunite Alexander's vast empire. But Ptolemy Ceraunos (the Thunderbolt), the elder brother of Ptolemy Philadelphus, stabbed Seleucus to death at Lysimacheia. The Macedonian troops who had followed

Lysimachos rallied around Ceraunos, hailing him as king of Macedonia. However, there were rivals and there were invasions of Celtic barbarians. Over the next few years a succession of kings of Macedon were defeated or ousted until the Celtic tribes were defeated in 277 and Antigonos Gonatas emerged as the undisputed ruler of Macedonia.

Seleucus, struck down by a treacherous blade (Ceraunos had sought shelter at the Seleucid court some time before), had carved out for both himself and his heir, a vast empire almost equal in size to that of the Persian Great Kings. After a reign as king of 34 years, Seleucus died aged 73 years old, and was immediately succeeded by his son Antiochus I Soter.

Antiochus - Saviour of the Empire Born in 324, Antiochus became a trusted co-regent alongside his ambitious empire-building father, Seleucus. This came about when the king discovered that his son had fallen in love with Seleucus' pretty wife Stratonice. On the advice of his learned physician Erasistratus, the king allowed his son to marry his wife. He then granted his son the governance of the eastern half of the Seleucid

Empire. Following the death of his father by treachery in 281, Antiochus became king of the entire empire. He relinquished any claim to Macedonia when Phila, the daughter of Seleucus and Stratonice, was married to Antigonos Gonatas of Macedon in a political union. Antiochus deified his father Seleucus after his death, a practice followed by later Seleucid rulers. These cults included a sanctuary, temple, altar and priests, and allowed their followers to display their loyalty and achieve promotion through these priesthods.

Upon his accession, Antiochus had to quickly suppress a wave of rebellion touched off by Ptolemaic agents. He later had to wage a full scale war against Ptolemy II Philadelphus for control of the wealthy Phoenician ports during the First Syrian War (274-271). Seleucus and Ptolemy I had never come to blows over control of the region and had left the question unresolved. The king also fought against the Celtic hordes that had swept into Asia Minor in 277, but he was unable to prevent them from settling in the central highlands.

The main regions of the Seleucid Empire are:

- Armenia
- The Kingdoms of Asia Minor (Lydia, Caria, Cilicia and Cappadocia)
- Syria
- Assyria and Babylonia (known together as Chaldea)
- Persia and the many tribes of the interior
- Bactria

ARMENIA

Armenia is an ancient kingdom that has suffered the attentions of Persia for centuries. Long under the Achaemenid Persian aegis, the kingdom has a very strong cultural flavour of that land. The Armenians have long been open to influence from Persian culture, with Ahura Mazda and Mithras being the chief gods of the nobility and wealthy elite, and Persian costume being adopted universally throughout the kingdom. Soft hill boots with curled toes are very common. In centuries past Armenia was known by other, less well known titles, as Urartu or Ararat. Centred on the lakes of Mannai and Nairi and the fertile mountain valleys of the

eastern Taurus, Armenia is a strong mountain-orientated kingdom. Mount Ararat sits at the centre of the land. Armenia is rich in metal and a source of strong hill horses. It has a formidable army with a good cavalry arm, giving the kingdom a degree of power. The unruly and wild Scythian tribes occasionally raid Armenian valleys, some stay on to become mercenaries in the pay of either Armenia, Seleucia or Macedon.

The Armenian kingdom is divided up into small mountain provinces, each governed by a member of the nobility. These governors reside at fortified provincial capitals, complete with store-houses, stables and garrisons, and have at their disposal a contingent of the king's standing army. This is supplemented by a provincial levy of shepherds, archers and peasant spearmen. Armenian cavalry is composed of tough cataphracts (men of the royal family, other high-born family members running the provinces) and horse archers (lesser nobility running large farms and villages for the governor). The royal capital is Artaxata in the rich valley of the easterly-flowing Arax. Like all Armenian cities it is heavily fortified with stone walls strengthened by buttresses and towers. Cities, palaces, irrigation canals, storehouses and temples are all constructed with great energy. The kingdom's wealth comes from a combination of iron-working and agriculture (including orchards and vineyards as well as grain). These cities and valleys are connected by high mountain trails and passes. The steep and treacherous mountains of Armenia are covered with thick snow for months in winter; deep ravines, high peaks and impassable ridges make Armenia a formidable environment.

The Armenian landscape is typified by a complex of plateaux and high peaks, the tangled uplands where the Pontic, Taurus and Zagros Mountains meet and coalesce. This mountain-land is freezing cold in winter and scorching hot in summer. Any journey through Armenia is a slow one, but one with spectacular scenery. Numerous clear blue lakes are nestled between fabulous but barren scrub-covered mountains. Banks of reeds

proliferate around the shore-lines, reed-beds teeming with storks, ducks and herons. The lower more fertile slopes of these peaks are littered with pyramids of cow-dung, to be burnt in the winter-time as fuel for peasant fires. Lake Nairi is a vast inland sea that plays host to vast flocks of white storks and pink flamingos. Poppies grow on the slopes around it, and a local breed of wild-cat can sometimes be spotted. These fishing cats can swim and have one blue and one green eye. In the cliffs to the west and overlooking the lake is the Rock of Nairi, a towering pinnacle of rock, full of rock-cut chambers and ancient Urartian tombs.

Average temperatures in July are between 22 and 25 °C, and in January between −3 °C to −12 °C. In particularly-cold winter nights the temperature reaches −30 °C.

CAPPADOCIA

This very mountainous and ravine cut land lies north of Cilicia and west of the upper Euphrates river. It is a high plateau, a tableland intersected by lofty mountain chains. The region has had many overlords, from the Medians to the Lydians, the Persians and now the Seleucids. It is a remote satrapy. Once extending northwards to the shores of the Black Sea, Cappadocia now only encompasses the high interior of Asia Minor, with northern Cappadocia now a separate and independent kingdom called Pontus. It has only four small hill-top cities; Mazaca, near Mount Argaeus, the residence of the Cappadocian ruling house, Tyana, Archelais and Comana. Smaller cities of some note are Melitene and Arabissus. Cappadocia is a land of soft-rock cliffs and mountains, eroded over time by wind and water to create a spectacular landscape. In some places cones of soft rock have been hollowed out to create entire villages. A region characterised by steep-sided gorges, all exposing layer after layer of brightly coloured rocks, Cappadocia is also home to fruit and vine cultivation on a massive scale. It is a very fruitful region.

CHALDEA

Introduction: Chaldea encompasses the great cities of the Land between the Rivers ('Mesopotamia'). Farming is the greatest industry - the river valleys are farmed intensively using a complex irrigation system of ditches and canals. Where crops aren't cultivated, palm trees grow or livestock is grazed. This is the source of Chaldea's incredible wealth. With little timber, stone or metal, the Chaldeans have to trade extensively. Their caravans trek out to Syria and curve south to Phoenicia and Egypt, or east into

the Zagros Mountains. Seleucia-on-the-Tigris is the current capital of Chaldea. The immense cities of Chaldea are built almost solely without stone, instead baked mud brick is used. From palaces to walls, temples to town houses, every thing is built in mud brick - since mud and straw are the land's greatest commodities. Towns, cities and villages have their own assemblies which any citizen of the community can join. Reed huts cover the marshes and are the homes of the local farmers and fishermen. Reed boats are used by locals on the rivers. Larger sail-boats ply great rivers between the trade cities. The people, villages and cities are very well organised by the current Persian over lordship and its efficient administration, and the cities are teeming with Chaldean civil servants, scribes and secretaries. Many work for the vast temples of the gods - the huge stepped-pyramids called ziggurats. Chaldeans know their place - they are 'owned' by the gods and are all his servants, rebellion is almost unknown. All goods flow into the temples for redistribution, the rest is used in great trading ventures. The great gods of Chaldea are Marduk, Nabu and Ishtar.

The Land: Chaldea is called the 'Land between the Rivers'. This is because it is a low-lying land crossed by three rivers, bordered on the north by the Zagros Mountains, the east by the Persian Sea, the south by the Arabian Desert, and the west by highlands leading into a mountain range known as the Pillars of An. More than any other factor, the three rivers dominate Chaldea. The foremost of the rivers is the Euphrates, which runs south-west out of the Pillars of An, and then due east towards Chaldea, and the Persian Sea. This great river is navigable nearly all the way to the Pillars of An. The second river is Tigris, which runs more directly towards Chaldea. The Tigris runs faster and deeper than the Euphrates, but is not navigable nearly as far. The third river is called Ilanu. It is the northern most of the rivers, which leaves cities on its shores more exposed to barbarian invasions from the Mountains of Kur. The rivers flood once every year, in spring, when the crops are already growing in the fields, so their overflow must be controlled and used. As such, the inhabitants of Chaldea have become experts in the art of creating dikes and irrigation canals. This one fact of life has shaped Chaldea's society more than any other factor. To maintain this water system, inspectors must monitor all facets of the system, and large work forces must be used to keep the canals in proper working order.

Climate: Water is the chief concern of the inhabitants of Chaldea, but for all that, they receive very little rainfall. Chaldea's year begins with summer, when crops are stored, and the flocks taken into the mountains. During summer, it is not unheard of for temperatures to reach 40 degrees in the shade. The winds come in off of the Arabian Desert, bringing not moisture, but a fine, dusty sand. As such, the inhabitants take shelter during mid-day in dark inner-rooms in their houses, or in cellars dug in the ground. At late afternoon they emerge to do what business must be done, and then sleep on their roofs in the comparatively cool night air. In autumn the sun ceases to blast the land, the flocks are brought back down out of the mountains, and the crops are planted in preparation for the next spring's harvests. Winter is a comparatively cool time, when frost appears, in particularly cold years. For several days, the land might experience heavy rains, the only time during the year when this is possible, which can test the condition of the dikes and canals. Spring is a time of work, when the canals must be maintained and protected during the annual floods, and then the harvest is brought in, to be followed by a twelve-day New Year festival.

Resources and Trade: The soil of Chaldea is rich, allowing abundant harvests of food, but otherwise it is a very poor land. Being an alluvial plain, the land has almost no native sources of rock or minerals. It is for this reason that the people of Chaldea have become experts in building with mud-bricks made from the rich clay that they have in abundance. These bricks are hardened by being baked in the sun, but as might be expected, these bricks do not last very long. As such, buildings in Chaldea must be periodically demolished and rebuilt.

For more important structures, these mud-bricks are backed in a kiln which renders them much harder and durable. However, with so many clay items being produced in Chaldea, such as pots and important writing tablets, only the more important structures are built with kilned bricks. When the bricks are to be decorative, the bricks are glazed red, green or blue. The gold, silver and copper, which the craftsmen of Chaldea are such experts in, are nearly all imported. The one exception to this is along the northern

shore of the river Ilтанu, where gold has been found. Minerals are imported from Sogdiana, Bactria and India. Even in terms of trees, the land of Chaldea is not blest. The only tree which thrives in this environment is the date-palm, which has a wood that is unusable for building. This makes wood of surprising value in Chaldea. For example, when a house is rented, the renter is expected to provide his own door! Some merchants ply their trade by making an annual trip up the Euphrates and Tigris rivers with a donkey train of export goods to the mountains. There, they purchase wood and a few other items. The wood is built into barges, which are then floated down to their respective cities, where they are broken-up and the wood put to other uses. The exports that Chaldea uses to support the continual importation of minerals and wood are manufactured wares. Textiles are made from wool and flax, and are exported heavily. Also, the objects of iron, bronze, silver and gold that are created by Chaldea's smiths and artisans are in demand in most of the Successor Kingdoms.

City-States: The basic unit in Chaldea is the city-state. That is, a large city in Chaldea will control as much land as it can around its circumference, for its own enrichment. How much is decided by the Seleucid satrap (governor) of Chaldea. Small cities and towns are pulled into the sphere of influence of one of these large cities, and their inhabitants are considered citizens of the large city. Each city-state is analogous to a religious commune. In this case, there is no substantive separation of the temple and the government of the state. In the Chaldean view of their city-states, one particular god is the owner of the state, in much the same way that an absentee landlord is owner of his manor. All citizens of the city are servants of the owning god, and are equal to each other in that sense. The citizens have an assembly at which all men can attend. The elders of the city are able to control various factions and clans. Clan and family feuds form part of the colourful political life of the Chaldean cities. To a Chaldean his city is his universe. Overlords come and go, but the city, with its clans and guilds remains. Due to the view of the city-state as belonging to a god, individual property, though existing, is not paramount. All citizens of the city-state are expected to labour for the city, and as such the god, whenever they are called to by the authorities. For most of the population this labour is in the form of working in the temple fields, and working on the system of dikes and canals that irrigates the land. For skilled craftsmen, some of their work in their craft will be for the temple-state. In payment for these services, the citizenry is paid by the temple-government either in food, usually barley, or in silver. The temple maintains warehouses of grain, which are used for paying for services, and held in case of a drought.

Buying and Selling: The analogy between Chaldean city-states and a manor has many ramifications in the general economy. In general, the temple owns between one quarter and one half of all of the arable land, with the rest belonging to free citizens. The Seleucid king (through his representatives the tax collectors) will always be the largest land-owner, with the rest owned by various important people, who are referred to as 'freemen'. The freemen maintain a large amount of wealth compared to the common people, but not enough for them to constitute a leisure class. That is, they still will work in their own fields, or in their own workshops. The land not actually farmed by the freemen is rented out to tenants, who farm it and pay rent in the form of a percent of the food that they raise on that land. Grain raised on the land belonging to the freemen is generally consumed by the people who actually raise it, with the excess being sold to the temple. Other foods may be sold at various gates of the city, which does not maintain a formal 'market-square.' Common foods sold this way include onions, cucumbers, dates, figs, pomegranates, sesame oil, and honey. The other part of the economy is the workshops, or factories which are maintained by the freemen. These workshops produce iron weapons, bronze items (such as mirrors, shaving razors, and other metallic items), and clothing and textiles of all forms. Items are not generally sold directly from the workshops, but are also sold at the gates.

The Citizens: The citizens of Chaldea can be viewed as belonging to four classes. The highest class are referred to as the 'freemen.' These are the land-owners, the overseers and the priests. This class owns all of the land, and all of the tools of production in the city-state. This does not grant then a tyranny over the entire populous, however. This seeming hegemony is balance by the overwhelming number of the tenants, the power of the governor, and the dictates of the gods. The second class is the tenants. These

are the people who work the land of the temple, the Persian king and the land of many freemen. They also create the items manufactured in the workshops. Their lot is often hard, but the mixed nature of the Chaldea economy does allow them to build up wealth and perhaps move into the freeman class. The third class is comparatively quite small, and they are the slaves. The slaves of Chaldea are most often enemies captured in battle, or commoners who went too deeply into debt, and voluntarily accepted slavery in payment of those debts. Slavery in Chaldea is not overly harsh, and slaves can work extra hard, and earn enough to purchase their freedom. This is not to say that slaves are tenants under a different name. Slaves are bound to whoever owns them, and the owner determines where a slave will work, and runaways are often branded on the face, or lose an ear as punishment. Slaves are easy to spot, due to the distinctive hair-style they are required to wear. Finally, there is a fourth class who are referred to as 'clients.' These are people who are not citizens of the city-state where they reside, and are not part of the commune structure. These people work for a wage, either for the temple or for a patrician, and pay taxes against this wage. There is no real way for a client to become a citizen, but if they marry a citizen and have children by that citizen, then the children will automatically be considered citizens.

Literacy and Education: The only source of formal education in Chaldea is the scribe schools maintain by the temple. At these schools (edubba), a master scribe (ummia) teaches young men and women the art of being a Chaldea scribe. This process takes years, and cost a great deal of money. As such, only members of the free class send their children to school. However, after the education is complete, the literate individual can either become a scribe in the pay of the temple, a priest, a merchant, or perhaps an officer in the army. Therefore, education acts as the gate-keeper for the Chaldea social hierarchy. Only children of freemen can afford to be educated, and only the educated can operate in the freeman class.

Clothing and Fashion: Chaldea is a land of extreme heat, and as such, the natives have had to adapt their clothing to the environment. Coolness is the chief aim of Chaldea clothing, and linen is the most common material used. Open nudity is not prohibited in Chaldea, and people will often remove all of their garments when performing strenuous labour. In many ways, clothing is used to display the wealth of the wearer. Simple farmers often wear clothing of poor quality and labour naked, while rich patricians will wear fine linen or silk clothing, Persian-style baggy pants, and thigh length kaftans, dyed brilliant greens, yellows or scarlet. Foot-wear, while important, is not required in Chaldea. Those who wear footgear tend to wear soft boots or slippers, while those journeying into other lands will wear harder boots of leather. Chaldeans have shoulder-length hair and often finely curled-beards. Short little hats or simple headbands are common. Women wear a long, loose-fitting dress, caught at one shoulder, and hanging down to their feet. Long, dangling earrings and necklaces of stones and shells are the preferred ornaments, with the wealthy wearing lapis lazuli, carnelians and gold. To highlight their eyes, Chaldea women will often blacken their eyes with malachite. Unlike the men, Chaldea women wear their hair parted down the middle, braided, with the braids fastened around the head like a crown. Very young Chaldea children will often go around naked, while older children are dressed like adult members of their sex.

Seleucia-on-the-Tigris: This once-prestigious city sits on the left bank of the wide river Tigris. The city was specifically planned to act as the terminus for caravans travelling from Khorasan to Ecbatana and Media, and forms a perfect crossing point. A magnificent Royal Canal constructed at great expense at Seleucia connects the river Tigris to the river Euphrates, and by linking these two great rivers has greatly transformed communications and trade in the region. Seleucia is a vast city, with sprawling districts and long straight avenues, in the lee of massively fortified fortifications. The city is very cosmopolitan and a Chaldean ziggurat has been constructed by House Seleucus for the benefit of worshippers of the native gods. On the southern Silk Route, goods from Ecbatana pass into Syria via the route through Chaldea to Seleucia.

CILICIA

A province of the Seleucid Empire in south-east Asia Minor it is separated from northern Syria by the Amanus Mountains in the east, and from Cappadocia in the north by the lofty Taurus range. The important Iron Gates control the strategic pass within the province that connects the inland plateau to the Cilician plain and northern Syria. The Cilicians are reputed to take their name from Cilix, a son of Agenor who came to the land in search of his sister Europa and, abandoning his search, decided to settle there. During Achaemenid Persian rule, the Cilicians paid a tribute of 360 white horses and 500 talents of silver annually. Cilicia is renowned for its fearsome pirates. The coastline is dotted with coves and shelters where the mountains meet the sea, and the pirate fleets rest here during the winter months. Tarsus is the mountain capital of Cilicia, a Hellenised city that can boast a school of philosophy.

There are two main regions of Cilicia - Cilicia Tracheia (Rugged) and Cilicia Pedias (Plain). Pedias to the east is rich grassland, well watered and well farmed. The Cilician plain is one of the most fertile parts of Asia Minor, and is cut by the rivers Pyramus and Cydnus. Flax, vines, olives and corn are grown in abundance. In the small town of Olba there once existed an ancient priestly dynasty that claimed its descent from the heroes Teucer and Ajax. The dynasty ruled for several centuries. Tracheia is a wild and mountainous district; its chief products are woven goods and timber for shipping. This latter resource is chiefly exploited by the bands of pirates that are well established along this rugged coastline. Cilicia Tracheia is formed mainly by the Taurus Mountains as the skirt the coast of the Middle Sea. Villages here cling to the thin coast-line in the shadow of soaring mountains. In the valleys are tiny farming communities, tending orchards and herding goats. Paths wind through attractive gorges with rocks rising steeply on both sides, plunging the surging water-courses into shadow. Shepherd boys swim in the river below and frothing water cascades over rocky outcrops.

Tarsus: The capital city of Cilicia which can claim as its founder is either Triptolemus, Perseus or Heracles. The chief industry of the city is linen production, but Tarsus is a central staging point on the merchant trade routes. The inhabitants have a strong affinity for Heracles and keep up many shrines to their hero.

Taurus Mountains: The mighty Taurus Mountains form the 'backbone of Asia', essentially dividing the world into a cool northern and warm southern region (at least according to Dicaearchus, c.300 BC). The range soars to an average of 2,100 metres and runs from south-western Asia Minor eastwards along the coast of Lycia. On the border of Cilicia the vast range throws off the Antitaurus which march north-east to meet the Pontine Mountains and approach the northerly Caucasus. Meanwhile the Taurus continue ever eastwards, first throwing off a mighty southern range, the Zagros. The Taurus continue on through Armenia to skirt the southern shore of the Caspian Sea as the Elburz and on to the Paropamisus (Hindu Kush) and the mythical Imaus Mountains, finally ending, so it is said, on the shores of the Eastern Ocean at Tamus Headland.

SYRIA

Ten 'sister' cities, now Greek colonies, some years ago made an alliance to defend one another and participate in a trade agreement. The greatest of these ten cities (or 'decapolis') is Antioch and this city dominates the hot land of Syria. Syria has never been a kingdom, it sits at cross-roads and other powers have always dominated the land. Syria is a region of great wealth and agriculture (with rich wheat and barley fields), mineral deposits, springs and rivers. It is a land of warm rains, fertile valleys and mountains chains that is caught between the Middle Sea to the west and the desert to the east. North lies the barrier of the Taurus Mountains, and south the fertile landscape is dominated by impressive seaports (Phoenicia). The major river of Syria is the Orontes, which flows north through

Antioch to meet the sea at Seleucia-by-the-Sea. For millennia powerful caravan cities have flourished in Syria as traders have passed through, sought shelter and paid taxes. The people of this land are canny merchants all, thieves, con-men, sellers, cajolers and smooth-talking tricksters.

The Ten Cities of the Decapolis are: Antioch, Emesa, Beroea, Hieropolis, Seleucia-by-the-Sea, Laodicea, Cyrrhus, Apamea, Europus, Zeugma.

Amanus Mountains: A mountain horseshoe separated from the Taurus range by the deep gorge of the Jihun. The Amanus are crossed by two great passes: Amanid Gates (Baghce Pass), Syrian Gates (Beilan Pass).

Orontes River: The chief river of Syria, 272 km long, set in a very fertile valley which has become the main route followed by both traders and armies.

Antioch: Antioch lies on the left bank of the river Orontes, 24km from the sea. As an Ionian colony city, it has a grid-plan. Most of the inhabitants are Syrian, but the city also boasts a large Jewish population, whose privileges go back to the days of Seleucus I. The city's wealth is derived from its crucial centre as a military and administrative capital, and its favourable position on the road from the deserts of Asia to the Middle Sea. The greatest local industry is wine production, but almost every trade and craft is practised within the city walls. Antioch is a constituent part of what is known as the Decapolis, an alliance of ten proud Syrian cities founded by House Seleucus that operate in concert. They refer to one another as 'sister-cities'. Antioch is by far the largest and Seleucia by far the strongest. Antioch is ringed by a huge defensive wall, and consists of four districts, each with its own set of fortifications. Thus the citizens of Antioch are doubly protected.

Antioch is the metropolis of Syria and once the royal capital of the Seleucid Empire. In power and size it does not fall far short of Alexandria in Egypt. Seleucus I is reputed to have brought the descendants of Triptolemus to the city and so the Antiochenes honour him greatly like a hero, complete with a festival that is held on Mount Casius close to Seleucia. On Mount Casius the monster Typhon overcame Jupiter in his battle against the gods and cut the sinews of Zeus' hands and feet.

Down-river from Antioch (about 7km) lays the small town of Daphne with a large shaded grove (diameter 14km) dedicated to sibling gods Apollo and Diana. The Antiochenes hold an annual festival within this grove. The chief-priest of the sanctuary was an appointee of the king himself; such was the responsibility of the post. The main road of Antioch is very wide, constructed with large stone slabs and flanked by pavements. On either side are pillared colonnades under which are all manner of shops, stalls and gatherings of people trying to stay out of the heat. Many of the city's inhabitants are artisans, farmers, merchants and slaves. Trade flourishes and the city plays a central role as a destination for camel caravans from further east. The city deity is Athena Tyche, representing good luck. Statues represent the goddess sitting on a rock, with a head-dress of fortified walls. At her feet the god Orontes emerges from the river. The city stands close to the banks of the river Orontes which rises in Coele Syria and flows through Apamea towards Antioch, reaching the sea near Seleucia-by-the-Sea.

Seleucia-by-the-Sea: at the mouth of the river Orontes is the port for the city of Antioch, which lies further up the river. It has become a powerful naval base for the Seleucid naval fleet with garrisons, shipyards, warehouses, training grounds and slip-ways. King Antiochus buried his father, Seleucus I, here and built a temple over the site. Surrounding it is a sanctuary to the cult of the dead king called the Nikatereion (belonging to the Conqueror). Seleucia is sometimes known as Seleucia-in-Peria, the name of a neighbouring mountain which adjoins the Amanus. Seleucus had originally identified this city as his capital, but Antiochus, his son, has moved the seat of the empire to Antioch instead. In those days, the city was named Hydatos Potamoi (Water Rivers). Seleucia, as already noted, is a very well fortified city, and is thought to be virtually impregnable. The city is one of the most cosmopolitan after Alexandria. The following cults have sanctuaries in Seleucia: Zeus Olympias, Zeus Coryphaeus (the mountain-peak), Apollo, and the dynastic cults of Seleucus.

Laodicea: in comparison, is a very beautiful sea-port with a sheltered, well-built harbour. The surrounding land is a great producer of many crops, but the local vineyards are of particular importance, stretching away up the mountain slope inland, almost up to the summit.

Apamea: is dominated by the towering mountain rising on its seaward side. The city has a well fortified acropolis. The city in general is well sited for defence, being located on a steep hill that sits in a bend of the river Orontes. The land all about is a flat plain, cut by marshes and water meadows suitable for grazing cattle and horses. Because of its impregnable situation, the city is sometimes known as Chersonesus (peninsula). House Seleucus once housed most of their war elephants at Apamea, as well as much of the army and thousands of horses.

OSROHENE

Osrhoene is a client kingdom of great wealth of strategic importance to the Seleucid Empire. The kingdom is situated on the fertile plains between the Upper Euphrates and the River Khabur (a tributary). The kingdom's great wealth is derived almost solely from trade. Fantastic caravan cities are home to wealthy trading houses and merchant princes; goods from across the world pass through the gates of these cities and travel on to their markets. The cities have traditionally been independent (when not occupied by a foreign power) and some have existed for millennia. The Seleucid client kingdom of Osrhoene is governed from the powerful city-state of Edessa.

Carrhae: This city in Osrhoene has a very long history. For centuries it has come under the domination of more powerful forces. It is an important cult centre of the moon god Sin and the god's temple there is richly endowed, being lavishly rebuilt by the Chaldean king Nabonidus, whose mother was a priestess. The city sits on the prime caravan route of the region, on the Bilichus river, a tributary of the mighty Euphrates.

Edessa: The current capital of the client kingdom of Osrhoene. It is situated on a limestone ridge, an extension of the ancient Mount Masius in the Taurus Mountains of southern Anatolia. Here the east-west highway from Zeugma on the Euphrates to the Tigris meets the north-south route from Samosata to the Euphrates via Carrhae.

PERSIA

The great kingdom of Persia is ruled by the awesomely powerful King of Kings from the Seleucid capital of Antioch. Below him are the princes who govern his vassal states - the satrapies. Some of these princes are Persian nobles, who have recognised the authority of the new Seleucid King of Kings and been allowed to remain in their posts. Others are Macedonian nobles newly installed as Persian-style satraps. These princes ensure that troops are available for war, and lead their own clan armies in battle. On the very edge of the Seleucid Empire, the satrapies form defensive frontiers against the nomad barbarians beyond. At the bottom of the governmental system are the petty nobles (dihqan) and village headmen, responsible for tax collection and organising the levy. The commoners themselves are no better than livestock, and are bought and sold as part of any estate, along with land and livestock. Their menial status is matched by their legal status - Persian peasants are treated brutally and both torture and trial by ordeal are common. The right hand man of the King of Kings is the Grand Vizier - a powerful potentate who controls the Seleucid administration and its diplomatic affairs. Below him are the divans, the government ministries, run by Macedonian nobles who excel in the field that each one covers. The Persian economy is sophisticated and diverse. Banking is well developed as is trade. Commodities from the edges of the known world arrive in Persian bazaars, including silk from Cathay, glass, amber, papyrus, pepper and other spices. The estates of the powerful Macedonian and

Persian nobility resemble fortified enclosures guarded by elite garrisons against possible peasant revolt. The nobility enjoy feasting, hunting, the women of their harem, the beauty of their cultivated parks ('paradises'), music, martial training, riding, archery and literature. Their life is good. The armies of the King of Kings are led by a Supreme Commander, a post held by a member of the royal family. Lesser posts are held by political favourites from the Greek or Macedonian elite and include the Commander of the Cavalry and Adjutant-General.

Persia is a vast land of many different terrains, many of them rugged and inhospitable. The kingdom is dominated by a central plateau ringed by mountain chains on all sides. To the north running parallel to the southern shore of the Hyrcanian Sea are the Elburz Mountains, containing the incredible Mount Damavand. Hyrcania is a wild and mountainous but fertile district; a country split between grassy plains extending to the shores of the Hyrcanian Sea and the lushly forested northern slopes of the Elburz Mountains behind. The Hyrcanian Gates are the safest way through the mountains. The land is hilly and inhabited by hill-tribes. Zadrakarta is the central city of the kingdom. Alexander the Great campaigned here and set Heracleides with a party of shipwrights to build a fleet of galleys that might explore the Hyrcanian Sea and prove once and for all whether the sea was truly a sea (as his tutor Aristotle had taught) or whether it was in fact a gulf of the Ocean.

To the west the Zagros Mountains divide the plateau highland from the lazy rivers of flat Chaldea. A high grassy plateau cut by seasonal rivers and fertile gorges is formed by the northern end of the Zagros Mountains and this satrapy is called Media. To the east of the Persian plateau are lesser mountains. There are two deserts in Persia, the harsh salt desert in the centre of the plateau, and the

Satrapal Capitals of Persia

Arachosia - Kandahar
Aria - Artacoana
Bactria - Zariaspa
Carmania - Salmus
Zarangia - Zaranj
Gedrosia - Pura
Hyrcania - Zadrakarta
Media - Ecbatana
Parthia - Hecatompylos
Persia - Pasargadae

sand and rock desert. Both are uninhabited and desolate. In the springtime and winter, small streams flow into the salt desert, creating little lakes and muddy swamps. At other times the deserts are dry and barren. The region between the southern flanks of the Elburz Mountains and the terrible desolation of the salt desert is called Parthia, a wind-blown steppe of wild horses and wild nomads who are excellent horse warriors supplying Cataphracts and horse archer. The hot mountains and high salt lakes at the southern end of the Zagros chain form the satrap of Persia Proper. Persia Proper is the original home of the Persian royal family, and the seat of the original Achaemenid dynasty. The cities of Persepolis and Pasargadae flourished here in lush, well watered river valleys. The region is still wealthy, rich and fertile - a place for Seleucid nobles to relax and enjoy the fruits of their luxurious lifestyles. Further east along the coastline are the Carmanian Mountains, a low warm hill

land with fantastic pasture and easy access down to the fertile coastal plains. This satrap of Carmania is focused on the Straits of Salmus, and the satrapal capital and wealthy port of Salmus. The Persian plateau drops away to the east to a lower level and the satrap of Zarangia. Sited on the shores of Lake Seistan, Zarangia's capital is Zaranj (established by the Parthians). This lower land has a number of salt lakes fed by rivers gushing down from the mountains that rise up formidably to the east - the vast and frightening range of the Hindu Kush. Many of Persia's rivers are seasonal, flowing only during the wettest parts of the winter and spring. There are lakes dotted across the plateau, but they are small, salty and prone to shrinking in the high heat of summer. Persia is so huge that different parts have very different climates. The table-land of the Elburz Mountains is cold and chilly, the southern areas near the Persian Sea are extremely hot, and elsewhere along the plateau the climate is temperate. The plateau is generally grassy steppe-land used by locals for grazing cattle and sheep. Nearer the arid deserts the landscape turns to thorn and scrubland. The seaward slopes of the Elburz are fertile and lush, as is the Hyrcanian plain on the shore of the Hyrcanian Sea. Deciduous trees stand proud in sprawling forests, and vines are cultivated. The Zagros Mountains are covered with a semi-humid forest cover of oak, pistachio, walnut and elm. Many species of wildlife live on the Persian plateau and the mountains surrounding it, including hyena, jackal, bear, ibex, wolf, leopard, porcupine, pheasants and partridges.

The Further Satrapies of Persia lay east of the central Persian plateau. From the most northerly, up on the grassy windswept steppes of Sogdiana, southwards to Bactria, Aria, Arachosia and finally Gedrosia, these provinces virtually form separate kingdoms of their own, since they are so far removed from the Persian capital at Ecbatana. The distances involved are mind-blowing, but these Further Satrapies are part of the mighty Seleucid Kingdom.

Sogdiana is a frontier satrapy lying north of the mighty river Oxus, and is a region of dune fields, harsh scrub-land and rocky hills. It is unforgiving, cold and bleak. The sole city of note, and the satrap capital, is Maracanda. The eastern territories of Sogdiana rise suddenly to become the western end of the impressive mountain chain called the Celestial Mountains. South of the Oxus and the western tip of the Celestial Mountains lies the satrap of Bactria with its capital at Zariaspa. Bactria is a cool, temperate land of rugged hills and mountains that descend northwards to river valleys that can support many farming communities. But ever southwards the land rises higher and higher until the Bactrian trails lead high into the daunting snow-covered peaks of the Hindu Kush. This formidable mountain chain heads off east through the clouds. It is an extreme barrier to travel and there are only two passes through the entire mountain chain. South of the Hindu Kush a number of high river valleys support comfortable farming towns and these have become the satrap of Arachosia. The cities here are Quetta, Kandahar and Ghazni.

Mountain passes eastwards through the Solomon Range lead down into the fabled river valley of Meluhha. Otherwise Arachosia turns south and south-westwards into sandy desert interspersed with salt flats and rocky hills. This complex of harsh lands and wasteland (the Arachosian Desert) continues southwards until it reaches the high and hot Makran Mountains. Between the Makran and the sea lies the deadly Gedrosian Desert that caused Alexander the Great and his huge army so much hardship. This barren desert is a wind-scoured, red-rock wilderness. Queen Semiramis and King Cyrus the Great both attempted to cross this wasteland, and only just survived, the queen with twenty survivors, the king with only seven - or so it is said. Nothing grows in the Gedrosian Desert except thorns, tamarisks and the occasional palm tree. The burning grit swallows carts and horses, poisonous snakes terrorise walkers, laurel-like shrubs send animals mad, and a prickly cucumber squirts a blinding juice ... To the west the Gedrosian Desert becomes scrubland and is home to the capital of the satrap, Pura. A fishing village called Gwadar exists precariously on the coast, backed by the awful might of the desert. Even further west a traveller will reach Carmania and is on his way back to the Zagros Mountains.

The Military - The distance from Greece put a strain on the Seleucid military system, as it was primarily based around the recruitment of Greeks as the key segment of the army. In order to increase the population of Greeks in their kingdom, the Seleucid rulers created military settlements. The military settlers were given land, "varying in size according to rank and arm of service". They were settled in 'colonies of an urban character, which at some point could acquire the status of a polis, the Seleucid settlers were called *Katoikoi*. The settlers would maintain the land as their own and in return they would serve in the Seleucid army when called. The majority of settlements were concentrated in [Lydia](#), northern [Syria](#), the upper Euphrates and [Media](#). The Greeks were dominant in Lydia, [Phrygia](#) and Syria. For example, [Antiochus III](#) brought Greeks from [Euboea](#), [Crete](#) and [Aetolia](#) and settled them in [Antioch](#). These settlers would be used to form the Seleucid phalanx and cavalry units, with picked men put into the kingdom's guards regiments. The rest of the Seleucid army would consist of a large number of native and mercenary troops, who would serve as light auxiliary troops.

280-400 Piethra would support a Cavalry *Katoikoi*. around 100 a Hoplite *Katoikoi*.

The principle guard infantry of the Seleucid army was the 'Silver-Shields', or Argyraspides. They were a permanently embodied guard unit, which was formed from the sons of military settlers. They were armed in the Macedonian manner with a sarissa and fought in the phalanx formation, much like the other Hellenistic armies of the time. The Argyraspides were probably a corps of about 10,000 men who were picked from the entire kingdom to serve in this unit. The whole kingdom may mean 'regions

like Syria and Mesopotamia, which were the nucleus of the Seleucid Kingdom, where there was a greater density of Greek soldiers'. There was a militia, at least in Syria. They were from the Greek cities who had no specific role within the regular army. The militia were most likely armed and fought in the style of the [Thureophoroi](#).

Along with the guard infantry unit, there were two guard cavalry regiments, each 1,000 strong. These were the Agema (the 'Guards') and the Hetairoi ('Companions'). The Hetairoi were recruited from the younger generation of military settlers and acted as the standing guard cavalry unit of the army, serving in peace and in war. The Agema 'consisted of Medes, selected men, with a mixture of horsemen of many races from the same part of the world. Both corps of cavalry could escort the king into battle, or both could be brigaded together into one unit of 2,000. Both units were armed with a [xyston](#), a cavalry lance not so dissimilar to the sarissa. They were also equipped with a cuirass and helmet. After the introduction of the Cataphract, the Hetairoi were given similar but lighter protection. As for the Agema, they were probably equipped the same as the cataphracts. Another regiment of horse that was similarly armed to the cataphracts was the Nisian cavalry (Nisaioi), which was composed of Iranians. Along with the citizen militia infantry, there were also militia cavalry units recruited in the cities, known as Politikoi. This cavalry consisted of those richest citizens who did not hold the legal status of 'Macedonians'. The Politikoi was probably not organised into regiments; instead, it was likely that it comprised a collection of separate squadrons, with each squadron having its own distinctive dress and equipment.

Due to the lack of Greeks in the lands of the Seleucid kingdom, the use of allied, vassal and mercenary troops was great. They were often used as light and auxiliary troops, supplementing the phalanx and cavalry. Large amounts of native contingents fought at the Battle of Raphia in 217 BC. Among them were 10,000 Arab infantry, 5,000 Dahai, Carmanians and Cilicians. Certain ethnic contingents, be they vassal or mercenary, were of considerable use. For example, Thracian mercenaries along with Mysian, Cilician, Lycian, Mysian and Vassal troops from the mountainous areas of the empire were used by Antiochus III in conjunction with [Thorakitai](#) [armoured [Thureophoroi](#)] in his storming of the Elburz range in 210 BC. The Persian and Iranian troops were most likely of a higher professional military standing than most of the other contingents, as they are seen on garrison duty throughout the empire.

HOUSE PTOLEMY



Characteristics - STR 13, CON 11, POW 14, INT 13, DEX 16, CHA 5, SIZ 12

Ruler - Ptolemy II, son of Ptolemy I

Patron God - Dionysus

House Symbol - Eagle clutching a thunderbolt

Area Under Domination - Egypt as far south as Elephantine, Kyrene (or Cyrene), coastal Sinai, Palestine and

Phoenicia as far north as Byblos; Cyprus, the southern coast of Anatolia, the Aegean island chains of the Cyclades and the Southern Sporades.

Royal City - Alexandria

The arrival of Alexander the Great into Egypt, without a battle, in the winter of 332 B.C. marks a continuation in pharaonic history, rather than a turning point. Alexander conspired with the Persian satrap Mazaces and achieved a negotiated settlement whereby Mazaces would cede Egypt to Alexander without a struggle in return for his own personal and economical enrichment. Such an arrangement could only have been made with the complicity of other highly placed administrators, many of whom were native Egyptians.

Alexander realized that it was important to maintain the continued support of the native bureaucracy for seizing control of the country and its resources. Egypt was a theocracy, the pharaoh serving as both king and chief priest. Alexander's coronation according to pharaonic rites at Memphis and his experience at the shrine of Ammon at the oasis of Siwa were motivated by his desire to demonstrate that he was willing to assume the role of pharaoh for the benefit of those whose services he so desperately required. After the Oracle at Ammon, Alexander decided to found a great city in Egypt, laid out the site and traced the streets skilfully. He ordered the city to be called Alexandria. This city was to be built between the marsh and the sea. After the death of Alexander, and after a series of internal strife, Perdiccas as the regent or guardian of Alexander's domain announced the key commands that had been agreed upon by the council summoned in Babylon. As a result, Ptolemy, son of Lagos, assumed de facto control of Egypt, "appointed by the new Macedonian king, Philip Arrhidaeus". Although appointed by king Philip, seen as a feeble minded half brother of Alexander, the real power was in the hands of the Macedonian chiefs who served under Alexander, especially in that of Perdiccas.

Ptolemy and his son have raised the quality of Egyptian agriculture by reclaiming cultivatable land through irrigation and introduced crops such as cotton and better wine producing grapes. In addition, they have increased the wealth of their population by increasing foreign trade, making more luxury goods available to the wealthy elite of Greeks and favoured Egyptians. In effect they have turned Egypt into one vast economic powerhouse, a centrally controlled machine for the production of crops, gold, saleable items, minerals and finished goods. Every available Egyptian resource has been tapped and exploited by the over-ambitious Ptolemies. And the workers at the bottom of this economic pyramid (pardon the pun!) live crippling lives of poverty and suffering. Meanwhile, Egypt is enriching the lives of the new rulers as they absorb their adopted culture. Egypt has enchanted the Ptolemies, as it had all its foreign rulers before them. Ptolemy and his descendants have adopted Egyptian royal trappings and added Egypt's religion to their own, worshipping the gods of Ra, Osiris, Isis and the others and building temples to them, and even being mummified and buried in sarcophagi covered with hieroglyphs. This adoption of Egyptian culture is the real secret to the rule of the Ptolemies. Alexander

came and left, burning with the desire to bring the rest of the world under his influence, but Ptolemy saw a need to become one of the people he intended to rule.

Ptolemy I - son of Lagus, was satrap of Egypt from 323 to 305 BC. He was one of seven bodyguards who protected Alexander the Great. The former satrap of Egypt, Cleomenes, was demoted to deputy. In the hopes of getting his post back, Cleomenes offered his services to Perdiccas as a secret agent. Ptolemy, aware of this, had a nice excuse (if he needed one) for eliminating the mole in his entourage, thus strengthening his position even more. Upon Alexander's death it was decided that his body should be buried in the temple of his Divine Father in the Oasis of Siwa, a decision made by the Macedonian chiefs in Babylon. Ptolemy saw an opportunity for more prestige if he possessed the body of the great Macedonian hero. Ptolemy knowing that the body would have to go first to Memphis before going to Siwa Ptolemy intercepted the body in Syria, with a powerful escort, and took control of the cortege and continued on to Memphis. Upon reaching the city, the cortege preceded no farther. The body remained at Memphis until it was transferred to Alexandria by Ptolemy's son forty years later. Through a series of calculated, astute manoeuvres, Ptolemy ultimately declared himself King of Egypt in 304 BC thereby founding the Macedonian Greek dynasty whose members were to rule Egypt into the first century BC. As king, he became known as Ptolemy I Soter ("The Saviour") and during his reign did nothing to undo the precedent Alexander had established. As a Greek educated Macedonian, Ptolemy I preferred not to be out of sight of the Mediterranean. Alexandria, rather than Memphis, became his natural centre of operations. He determined early on that the city would be a great commercial port. It was, in Ptolemy's eyes, to be the new home and breeding ground for the best in Greek art, science, and scholarship. He established a new Museum and Library, but Ptolemy had to bring in Greek intellectuals from outside; there was certainly no local philosophical community. Ptolemy prepared his son for succession with the instruction of a tutor, Philetas of Cos. Many other tutors followed Philetas. Under Ptolemy I there appeared a new religious cult, that of Serapis, almost designed by the king to form a link between his Greek and Egyptian subjects. Outside the chief centres of the cult, Memphis and Alexandria, Serapis had little appeal to the native Egyptians. During the course of the third century BC Ptolemy continued to rely upon the good will of native officials interacting with the vast illiterate farming population whose continued conformity to the established culture ensured the stability of the realm. Such apparent domestic tranquillity will enable Ptolemy II Philadelphus (deified with his sister/wife as "the Fraternal Gods"), to concentrate his attention and his kingdom's resources on the acquisition of overseas possessions. Ptolemy I died, age eighty-four, in 282 BC. He has been the only one of all the great Alexandrian warlords to die a natural death in his bed.

Ptolemy II

The second Ptolemy, a young man of twenty-five who became sole king of Egypt in 282 BC is also known as Ptolemy II Philadelphus. Ptolemy II, quite different from Ptolemy the father, has intellectual and artistic interests that outstrip the warlike. Highly influenced by his tutors, especially Strato, he has an interest in zoology and geography that has been quickened by the scientific studies by Aristotle and his disciples. He is of fair complexion, not very athletic, and of soft fibre compared to his father, the tough old Macedonian warlord. Often during his reign, Egypt has been at war, but the wars have been carried out by Ptolemy II's generals and admirals. Thus, as the character of the ruling class deteriorates, the strength and prosperity of the kingdom begins to slowly decline. Ptolemy II's marriage to his own sister, Arsinoe II, has added to his kingdom the domains which she had earlier acquired by her own means. The marriage of a full brother and sister had never before been heard of in the Greek world, although it was quite common amongst the Egyptian natives, and fitted the practice of the Pharaohs. In Alexandria, when Ptolemy II brought up the time-honored Egyptian custom of royal incest there was of course a certain amount of shock, but soon people got use to the idea. Arsinoe II has assumed the surname of Philadelphus ("loving-her-brother"). She is mentally strong, wily, domineering and ambitious. It is a well known fact within the Egyptian court that foreign policy is drawn by the firm hand of Arsinoe Philadelphus. It is under her drastic regime that inconvenient members of the royal family have been ruthlessly cleared away. Ptolemy's brother, Argaeus, has been put to death on the

charge of conspiring against the king. Another half brother has been put to death, accused of stirring up trouble in Ptolemaic-held Cyprus. Meanwhile, Egypt is becoming less and less 'for the Egyptians', and, indeed, the city of Alexandria with its surrounding territory, is no longer considered as being within Egypt proper, but a Greek city adjacent to Egypt.

PHOENICIA

Phoenicia once formed the highly prosperous heartland of the Seleucid Empire. Whereas the Persian Empire had its capital cities (and thus its focus) high on the Iranian steppe, the Seleucids focused more on international trade and commerce - and thus on the sea. Now it is controlled by House Ptolemy, that extends its power throughout the world using fleets of warships. Phoenicia is an ancient land delineated by the Middle Sea on one side and the Lebanese mountain range on the other. It is approximately 300 km long and barely 50km wide at its maximum point. It was the rich resource of its two great rivers (the Upper Orontes and the Leontes) which are fed by the snows of the Lebanon, coupled with the energy and drive of the people that turned Phoenicia from a coastal plain to the prosperous and cosmopolitan region it now is. The cedar trees of the mountains (although now found only on the higher peaks) are highly valued for the construction of both buildings and ships. Sandy beaches provide sand for glass production, and the purple sea-snail the murex allow the production of precious 'purple dye'. On the plains and the lower mountain slopes are orchards, gardens and plentiful fields of grain. The inhabitants of the region, the Phoenicians, are able sailors and maritime adventurers, and have sent out many colonies that have grown up and prospered far afield (the most powerful of which was Carthage in the far west). Phoenicia is a fertile strip of territory with several good anchorages that is backed by two mountain ranges, one after the other. The Phoenician climate is warm with moist winters and hot dry summers. The mountain ranges are the Lebanon, and across the Bekaa Valley to the east, the Anti-Lebanon. The Bekaa is well-watered and deep, and supports thriving farming communities. The southern end of Phoenicia is a jumble of grassy, wooded basalt hills, cutting the land off from the hills of Upper Galilee. South of Damascus, on the fringe of the Stone Desert and dominated by the snowy peak of Mount Hermon, the Golan Heights overlook the lush plains of Galilee around the Sea there. The powerhouse of Phoenicia is the narrow coastal strip between the Middle Sea and the Lebanon Mountains. Water for irrigation is in ample supply from mountain streams, with the added advantages of simple canal systems with well-terraced mountain fields.

Aradus: is a powerful Phoenician city located on an island some 2km from the shore. Once ruled by its own dynasty of kings, it later became an essential part of the Seleucid Empire but is currently allowed to rule itself through an assembly, under Ptolemaic guidance. Aradus has always shown diligence, thrift and foresight, it has prospered through honest trade and it never collaborated with the Cilician pirates. The village of Baetocaece stands in the territory of Aradus and is the site of a holy shrine dedicated by Zeus Baetocaece. Fairs (free from tax) are held in the god's honour twice a month and the god himself selects his chief priest.

Damascus: A wealthy oasis town that nestles at the foot of Mount Kassium on the eastern slopes of the Anti-Lebanon range, within a large basin watered by the Barada River. It stands at the centre of a complex of lush oases.

Stone Desert: To the east of the cities of Phoenicia is the Stone Desert, a bleak basalt plain, with black basalt cliffs. Rain from the west scarcely penetrates and there are few oases. Large sections of this desert are impassable, especially the basalt region south-east of Damascus. To the north-east are forbidding black basalt lava wastes, plains covered with dark limestone and flint flakes, and a tract of sandy desert along the Wadi Sirhan reaching out toward the south-east and the deep desert. The Azraq oasis sits at the meeting place of these three types of hostile environment. Azraq is a wonderful paradise of birds and is home to lots of steppe wildlife, ostrich, wild donkey and antelope. At the centre of the oasis is a network of pools and seasonal streams. A track runs east from Dira across the

rich red soils of the Hauran Plain toward the old volcano of Mount Bashan. The Hauran is littered with basalt boulders from the volcanic activity of the mountain. The volcano is not one but many dormant volcanic cones. It is a strange, bare and wild landscape with many sombre black villages perching on the edge of the desert. Their inhabitants farm the slopes of Mount Bashan, but in a land with few trees, most buildings are built of black stone. The centre of the region is the Nabataean city of Bostra. There are more dead black volcanic cones near Shahba and to the northwest is a land called the Ledja, a giant island of solid lava (Safa is a similar site even further east). The Ledja is a horrible black nightmare sea of twisted rock, not frozen but curdled. It is the lonely lair of brigands and runaways.

Tyros: Tyre is the oldest and next to Sidon the most important of the Phoenician city states. It consists of an ancient town on the mainland connected by a causeway (built by Alexander the Great during his famous siege) to an island. The island originally only contained the temple to Melkart and a number of warehouses, but the two locations were unified into a single city under King Hiram, a contemporary of King Solomon. Tyre quickly outstripped Sidon, its mother city, as the greatest settlement in Phoenicia. It sent out colonies across the Mediterranean, to Sicily, Sardinia, Spain and North Africa (Carthage). The city paid tribute to first the Assyrians and then the Persians, but it proved impregnable. The Assyrian king Shalmaneser IV besieged Tyre for five years, and Nebuchadnezzar, king of Babylon, once besieged the city for thirteen years! Eventually it was Alexander the Great who finally brought the proud and powerful city to its knees following his infamous nine month siege. Today Tyre is neither as proud nor as prosperous as it once was, but it is still a prosperous and busy place producing metalwork, fine textiles and purple dye. Its merchant princes engage in commerce across the seas. The Ptolemaic Syrian Fleet stations a large portion of its galleys here, and so many thousands of galley slaves are needed every year.

JUDAEA

Judaea is a land with a proud and defiant religious tradition, a tradition that stretches back to the days of the first ruler, King Saul, seven centuries ago. Dominating the lives of the local Jews (and expatriate Jews of whom there are very many in Antioch, Alexandria and elsewhere) is their deity, Jehovah. Jehovah has no image, and recognises the existence of no other god or goddess - not even the divine pharaohs of House Ptolemy. It is a strict authoritarian god that demands obedience and loyalty, that has set the Jews a great number of religious rules and customs to be followed daily. Jehovah is a jealous god that is angered by the worship of other deities. His only ritual object is the menorah, the crescent-shaped, nine-headed candlestick.

The People - The Jewish people had previously been a nomad tribe of shepherds, a tribe that escaped bondage in Egypt and fled into the desert behind the first great leader - Moses. Much later the Jews settled in the land they now occupy. The kingdom of Israel was first established by King Saul. His successor was David, and his successor the wise King Solomon. A succession of warring kings followed splitting Israel into two kingdoms, Israel and Judaea. Israel ceased to exist following the terrible attacks of Assyria. Recently Judaea has been conquered by House Ptolemy and organised as an province paying tribute. The aristocratic priesthood of Jehovah (a wealthy and privileged group called the Sadducees) is in de facto control of the land, under a Ptolemaic strategos. The Sadducees help to govern the land with the help of the Sanhedrin - the wise council of elder priests. The Sadducees, as a group, claim descent from Zadok, the mighty priest of King Solomon. The capital is the ancient city of Jerusalem. It boasts a fabulous Temple to Jehovah on the hill called the Temple Mount. This Temple is the centre of every Jew's universe the only place that their god visits earth. The typical traveller to Judaea (and Jerusalem) will find a whole range of strange customs and rituals to cause confusion, embarrassment and frustration. To avoid such hassle, the player characters are advised to use a guide or meet up with a friend who can guide them through the culture without causing offence.

The Land - The land of Judaea has a fairly distinct geography, bordered on the west by the Middle Sea, the east by the Dead Sea and the River Jordan which flows into it from the north, on the north by the Lebanese Mountains of Phoenicia, and to the south by the harsh and stony Negev Desert. In general Judaea is a fertile land, relying on rainfall to ensure its crops flourish. But the dry wilderness and drought is never far away.

The land of the southern hills in Judaea, adjacent to the Dead Sea includes the bleak Judean Hills west of Jerusalem, that leads up to the Mount of Olives and Mount Scopus, before dropping down again to the desert-like Wilderness of Judaea. It is a region of tough shepherds and poor villages bypassed by all of the major trade routes which have either followed the coast or turned inland to go around the Dead Sea. In the south, along the coastline of the Middle Sea, the sand-dunes have encroached (ancient Philistia); further north the coastline is very fertile and corn, olives and vines are cultivated. Even further north along the coast as far as the headland of Mount Carmel lies the Plain of Sharon, a marshy swamp with reed beds and impenetrable and lush vegetation. Running north to south down the middle of the land are the Shephelah, a range of hills that support vines, woods and fruit picking; behind them to the east rises a limestone ridge which rises higher and higher. The Shephelah form the backbone of the land, and are cut by the important east-west Jezreel Valley, giving access from the coast to the interior through these hills. This important valley meets the sea at Mount Carmel and the ancient site of Megiddo. The northern tip of the Shephelah lies between the sea and the Sea of Galilee. The highest point here is Mount Tabor. The region to the north-west of the Sea of Galilee is called Galilee and is an area of well cultivated highlands, well forested and fertile. To the north near the Litani gorge Galilee is a high tableland with springs and glades and plenty of rich farmland.

Places of Interest

River Jordan: The River Jordan is a fertile barrier, flowing southwards first into tiny Lake Huleh through swamps and reed beds, then through the Sea of Galilee and into the Dead Sea. It has a strong and even current with high banks overgrown with willow and palms. Land is fairly desolate on both sides of the Jordan. East of this important river rises a steep escarpment up to a plateau that shades away into the deep desert.

Negev Desert: A huge triangular area of rocky desert cut by wadis. A rough deeply eroded wilderness with cultivation only really possible around the oasis of Beersheba. The desert is criss-crossed by the hardy Nabataeans and their wilderness settlements are dotted here and there.

CYPRUS

The island of Cyprus has two great cities: Salamis (on the east coast) and Paphos (on the west coast). Paphos is the reputed birthplace of Venus, and she has a great temple there. Other cities are Citium in the south-east and Amathus on the south coast, and in the centre of the island stands the old Phoenician mining city of Tamassus. The Limestone Mountains of the island have always been famous for their copper mines. There is a range across the northern shore and another along the southern, culminating in a Mount Olympus. Between the two lies a fertile plain. The Cypriots have always been of Greek culture, but the island has often been conquered by greater powers, the Phoenicians, the Assyrians, the Egyptians, the Persians and finally King Ptolemy. Today it is the Ptolemaic province of Cyprus. The island of Cyprus has become a safe haven for pirates of every kind. Some are Phoenicians ready to strip merchant ships of wealth, some are refugees from Egypt, and many others are Cilicians (keeping up a three-century tradition). Cyprus plays unwilling host to these disparate and anarchic forces. City governments are breaking down.

KYRENE

Kyrene is almost an island of wealth and prosperity amidst the rocky barren-lands and sandy deserts of Libya. This Ptolemaic province sits on a huge promontory in the Middle Sea and its only routes of communication are by sea to Rome, Alexandria and Antioch, and by desert caravan to the western oasis of Sabe on the route to Ghirza in Tripolitania. There is no well used land route between Kyrene and Egypt other than caravan travel in the deep desert and across the Quattara Depression. Once known as the Pentapolis because it could boast five grand trading cities, Kyrene now has a number of prosperous settlements, including Kyrene (the capital), Berenice, Arsinoe, Ptolemais, Olbia, Apollonia and Darnis. The economic life of the province is made possible by the existence of the Gebel el-Akdar, a well-watered coastal ridge. Apollonia is the main port of the province and it is flourishing. The region has recently suffered from a number of damaging earthquakes, and it remains a target for the opportunistic tribes of the desert.

EGYPT

The Land - The land of Egypt runs along the life giving river Nile as it sweeps majestically through the desert. Ancient pharaohs built fabulous pyramids and obelisks, constructed immense tombs and carved colossal statues of themselves. Egypt is a land of grand monuments. Egypt is the 'black land', the rich fertile farmland running alongside the River Nile to the sea. Beyond is the 'red land' - the desert, the nomads and death. Red is a symbol of bad luck and death, black of fertility and life. Large unwallled villages (often wrongly called 'cities') dot the river bank. There are only really three major cities in Egypt: Alexandria, Ptolemais and Naucratis. None have the typical town council but are governed by an official for the king. Traditionally, the seat of Egypt's power had been Thebes, but this once grand city is now a collection of dusty villages, clustered around the sand-choked ruins of the semi-buried city (smashed centuries earlier by the Persians). The once fabulous Temple of Amun-Ra amidst the villages is now a billet for Greek mercenary troops who patrol the area on foot or on horseback. Pharaohs are buried in the desert cliffs over the water in the Valley of the Kings. At the mouth of the Nile far away is the delta ('Lower Egypt') which is a huge area of rich farmland, rivers, swamp and lakes. Most of Egypt's food comes from here and much of it goes to Alexandria. There are few trees in the kingdom - much wood comes from the Phoenician cities of Tyrus and Sidon. Papyrus is cut from the swamps and turned into scrolls for writing. Mines are worked in the Sinai Mountains and the Eastern Desert - often by slaves and criminals. The borders of Egypt are the deserts, which have kept invasions to a minimum.

The People - The Egyptians are a rich and very ancient people that have enjoyed a life of isolation from the rest of the world. Almost every harvest is a good one, the local governors (the 'strategoi') rule their own provinces for the king. Egyptians believe that the things that are eternal are truly important, not individuals, achievements or wars. Life, death, health, nature and the rhythm of the universe are all worshipped through a vast number of huge and colourful temples - each run as estates by the enigmatic and very pious bald-headed priests. If the strategoi run half of the kingdom, the priests run the other half - and the Pharaoh Ptolemy owns it all. Egyptians are a black-haired, dark-skinned people who wear simple white kilts for most occasions. Women wear long dresses and elaborate makeup and jewellery. Wigs are common amongst the nobility. The people are generally complacent, proud and powerful. Egyptians despise all foreigners who they consider always bicker and fight amongst themselves for food and treasure. Egypt is a land of plenty. Egyptian cultural history is long (over one-thousand years), rich and sophisticated. Architecture, poetry, myths and literature, the crafting of jewellery and the work of painters and sculptors are exquisite. They practice skills handed down over 60 generations. The scribal class is mostly made up of Greeks who settled here under Alexander the Great, and keep everything running smoothly. This middle class of Greek administrators wields great power. The written word is power in Egypt, not the uncouth spear, axe or scimitar. Only barbarians (like Nubians or Aramaeans) have any skill with these nasty tools. Egyptians use brains, not brawn. The

unpalatable truth, however, is that the Egyptians are a crushed underclass in their own ancestral land. As more and more pressure is applied to force out more and more corn from the kingdom to feed the hungry masses in the Alexandria, the Egyptian peasants are becoming desperately poor and suffer terribly.

The History - With the earth, air and sky in place, with the green plants and the abundant animals, the god Ra abandoned his creation for the Netherworld, and set himself up as Judge of the Dead. Each night he sailed through the Netherworld on his Night Barque and emerged with great joy in the east at dawn. There his Day Barque ferried him across the twelve hours of the sky to set once more in the west. To comfort mankind while he journeyed through the Otherworld, Ra set up the moon. In Ra's absence Shu ruled the gods, but his reign was troubled by the destruction caused by Sekhmet and by the evil forces of the demon-serpent Apophis. For centuries Shu ruled, and eventually the god Geb urged Shu to abdicate. After much quarrelling, he agreed. Geb assumed the throne and soon peace descended onto the earth. His reign also ended peacefully with the crown being passed on to his eldest son, Osiris. Osiris ruled well, his was a Golden Age of beauty, tranquillity and happiness. He often descended in person to earth in order to teach mankind all the arts of civilisation. Isis, his loyal sister and wife, took over full responsibility for the government of the universe in his absence. Set, Osiris' brother was jealous and bitter about his brother's success, and coveted the throne for himself. He attempted to seize the kingship by ordering a coffin to be made, a splendid painted and richly adorned coffin that perfectly fitted Osiris' measurements. At a party for the gods thrown by Set, the evil god had the coffin brought in to gasps of amazement. Set declared that he would give the box to anyone who fit inside it comfortably. When Osiris tried the coffin, Set suddenly slammed shut the lid, sealed it with lead and flung it into the River Nile. The coffin sailed out to sea. Loyal Isis heard of the crime and vowed to find her brother. Her search carried her to all the ends of the earth, but eventually she discovered the coffin in Canaan. It have washed ashore at the city of Byblos, the oldest city in the world. There a tamarisk tree have sprouted up below it and trapped the coffin within its trunk. The local carpenters have cut down the tree and fashioned the timber into a pillar for the palace of Malcander, king of Byblos. After entering the palace in the guise of a nurse, Isis revealed her identity to the king and queen of Byblos, and they readily consented to let her take the pillar away with her. As a sorceress of great repute, Isis was able to bring the body of Osiris back to life on the banks of the Nile. There they were happily reunited and conceived a child. Set was furious that his plan have been thwarted and he ambushed Osiris and hacked him to death, disposing of the pieces by throwing them into the twisting marshes of the Nile delta. Again Isis tried desperately to track down the pieces of her husband's body, eventually gathering them all up and carefully reassembling them. Through this attempt to resurrect her husband, Isis created the sacred art of mummification. Despite her great knowledge and skill, Osiris could not be brought fully back to life a second time, the twice-slain god descended to the Netherworld where he began to rule. The throne of the gods was now empty, the other gods would not let Set take the crown, perhaps they were stalling for time while Isis, a fugitive from the forces of Set, carried Horus, the son of Osiris, within her. When the god-child was born, Set sent his forces against it in an attempt to end the lineage of Osiris, but to no avail. Horus grew up to avenge his father. He first brought Set to trial before the Great Council of gods, with Ra presiding. The trial dragged on for some considerable time, and in the end the council requested that Ra give the judgement over to Neith the goddess of wisdom. She ruled in favour of Horus. The two gods fought a pitched battle against one another for the kingship of the universe. As the fighting raged Set was emasculated by Horus, while he in turn lost one of his eyes. Hathor kindly restored the eye of Horus, and the original became a god, the 'wadjet', the Eye of Horus. After the intervention of Osiris to convince the gods to unite in support of Horus, Set was made to swear by powerful oaths to accept the kingship of Horus. Set has taken up the titles of a war god and god of desert storms, but he is not consoled by such gifts. In due course Horus handed over the throne, now called the Horus Throne, to a human successor. Every king of Egypt now became 'The Horus', every dead king 'The Osiris'. Horus in turn gave up the throne to a human king - the first of a long line of pharaohs. This ruler was named Menes. Menes unified both Upper and Lower Egypt to create a strong and vibrant land. King Menes established his court at a newly established city of Memphis where Upper and Lower Egypt meet. To

create enough land for this building project Menes diverted the flow of the Nile with a vast dam, still in operation today. Menes fought the Nubian tribes to the south of Egypt throughout his long reign of 62 years, and he was eventually killed on a hunting trip by a hippopotamus. His body was buried in the sacred necropolis of Abydos - the site of Osiris' own burial. Many native-born pharaohs ruled Egypt in dynasty after dynasty, climaxing with the amazing reign of Pharaoh Ramses II. But soon the priests grew powerful enough to have a dynasty of their own. Egyptian power waned in a period of great rival empires. There were Nubian dynasties, Libyan dynasties and then horror!

The Assyrian Empire invaded and wrought devastation on Egypt. Soon after the Persians did the same. Finally all hopes of a return to native Egyptian glory were dashed when the Greek general Alexander defeated Persia and conquered Egypt. His general Ptolemy established his own dynasty and he became pharaoh. His son now rules Egypt with the help of a powerful new class of Greek administrators - a new aristocratic class that pushes Egyptian nobles out of the way. All the best jobs are taken by Greeks. The Greek scribal class continues to organise the kingdom's government as before, the local Egyptians struggle to earn a living or earn any rank of distinction. Egyptian scribes have devised a scheme for the recording of the house lineage. It is divided into dynasties, each one forming a distinct blood-line. Although the human blood-lines sometimes stop and re-start as new pharaohs take up the crown, upon the coronation, the usurpers become the god Horus, son of Osiris, and so the link is maintained. By burying their predecessor, the new pharaoh becomes the son Horus burying his father Osiris. In this way House Osiris can be said to stretch back two thousand years. The Royal House of Osiris has ruled the valley of the river Nile, the kingdom of Egypt, for thousands of years.

Places of Interest

Alexandria: The city of Alexandria was founded by Alexander the Great and greatly improved upon by Ptolemy I and II who came after him. It is his greatest legacy, the most fantastic city on earth. It is a vibrant and cosmopolitan centre, and still retains a strong Greek cultural identity. It is a well-laid out city, well-planned and organised. Alexandria is a prosperous clearing house, an impressive trading centre that has become the axis for trade between East and West. Merchantmen carrying cargoes from Meroe, Axum, Sabaea, India and far distant lands of myth and legend leave from the vast harbour complex. The Jews have a large population here with their own political organisation; this often puts them in conflict with the real power-base - the Greeks. The architecture of the city is wonderful, and the city planners established much of Alexandria between Lake Mareotis and the Middle Sea. The island of Pharos off shore, was long ago connected to Alexandria by an ancient causeway and the city has expanded in that direction too. On the island stands the impressive Pharos lighthouse. On the eastern side of the causeway sits the Great Harbour, on the western side a number of lesser anchorages. Within the city proper stand magnificent structures: the Library of Alexandria (the 'Museum'), a fabulous temple of Serapis, palaces (once occupied by Queen Cleopatra), temples, beautiful colonnades, fountains and public precincts. Greek philosophers have resided at the Library for centuries - it is a centre of learning, experimentation, science and literature. Many famous philosophers were trained at the Library which is run by a high priest of Apollo appointed by the pharaoh-king.

Canopus & Herakleion: Along the same bar of land that separates the Middle Sea from Lake Mareotis in the Egyptian delta stands the city of Canopus, and two satellite towns - Herakleion and Menouthis (away from the sea). These three cities stand on a branch of the River Nile called the Canopic Arm. Herakleion is famous for its temple of Hercules, a place of refuge for runaway slaves and reputedly the site of a visit by Paris and Helen on their way to Troy. The city is a tiny port which cannot compare with nearby Alexandria. Canopus sits on the salty plains near the sea and the animal-headed jars used to hold the viscera of mummies in the tomb are manufactured here (hence their name - Canopic jars). The city had a thriving market which was lifted wholesale to Alexandria. Canopus does retain an impressive temple to Serapis, constructed by King Ptolemy. It had been dedicated to Osiris, but that god's image now lives within the temple of Hercules at Herakleion. Once a year an elaborate ceremony takes place Osiris is brought out to be carried by barge to Canopus. Canopus attracts many, many pilgrims and other visitors, and the festivals of Serapis are spectacular events attracting thousands

of people. The celebrations are well known for their licentiousness and sexual abandon. Many Alexandrians cram into boats to reach Canopus for the pleasure filled festivities. The temple of Serapis is also known as a place of miracle cures. Canopus is a fashionable resort full of wealthy ladies, tourists and aristocrats enjoying the cool breezes and luxuriant hotels. A temple to Isis dominates the suburb of Menouthis 3km away. It has a huge reputation and pilgrims come from far and wide to consult Isis of Menouthis. She too helps the infertile and can cure the sick - and her rites are also accompanied by scandalous behaviour and dancing. The Canopus canal links the Canopic Arm to Alexandria along the bar of land in front of Lake Mareotis. This forms a main route for pilgrims from Alexandria to Menouthis, Canopus and Herakleion. Two other small towns sit on the coast and link to the Canopic canal, Taposiris (near Canopus) and Nicopolis, closer to Alexandria.

Military Force - Unlike the Seleucid empire the Ptolemaic only had a small population of Greeks who provided the main cadre of the army. These men provided manpower for the elite guards units and the phalanx that lay at its core. However, the distance of Egypt from Greece caused considerable difficulties as the population of Greeks in Egypt was and remained small. To remedy this problem, the Ptolemies set up military colonies and encouraged settlers to settle in them. In return for these plots of land, the *kleruchoi*, as they were known, would in return be obligated to provide military service, the other kings followed with similar colonies. Mercenaries were also employed by the Ptolemies, who could afford it due to their wealth. For example Ptolemy IV paid 1,000 drachmas a day for one distinguished Aetolian officer to serve in his armies. This system gave the Ptolemies more manpower; however they still suffered severe shortages. Despite this lack of manpower, they would not allow native Egyptians to fight in the army proper. The natives would only serve in the navy or as auxiliaries. The Ptolemies also used African elephants and did not have as many or as good Cavalry as the other states.

HOUSE ANTIGONUS



Characteristics - STR 14, CON 9, POW 12, INT 12, DEX 12, CHA 16, SIZ 7

Ruler - Antigonos II

Patron God - Heracles

House Symbol - The eight pointed Macedonian star

Area Under Domination - Macedonia and the north Aegean coastline, Greece is an occupied protectorate.

Royal City - Pella

MACEDON

In the 4th century, Macedonia, forever considered a barbaric and primitive kingdom of warrior-heroes, steps into the light. It is a vast northern kingdom ranging across mountain ranges, marshy plains and dense forests with no large cities. In addition, most of Macedonia's rivers do not dry up in summer, making the land very different from the rest of Greece. Its inhabitants speak a language closely related to Greek and the Greeks scorn them for it. The government of Macedon is a kingship, King Antigonos depends on a strata of warrior-heroes and rival tribes in the old Greek tradition, rather than a state bureaucracy. Gift-giving, blood ties and clan loyalties count for everything. Macedonian society depends on agriculture, stock breeding and hunting for revenue. With the removal of "the Kings," Philip III and Alexander IV, to Macedon (321), that Kingdom, replacing Alexander's Babylon, becomes the de jure capital, again, of the Macedonian Empire. However, the Kings are merely figureheads and pawns in the power struggles now developing. With both Kings murdered in turn (317, c.310), Cassander is left maintaining the fiction of Alexander's authority. It lasted rather longer than we might have expected. Antigonos Monophthalmos declares himself and his son Demetrius "Poliorketes" Kings in 306 then all the Diadochi, Cassander, Lysimachus, Ptolemy, and Seleucus, followed suit in 305. This reduced Macedon itself to the position of no more than first among equals, if that. It soon becomes the most contested of the Successor Kingdoms. Demetrius displaces the sons of Cassander (294) and then is ejected by Lysimachus and an opportunistic king of Epirus called Pyrrhus (288). They share Macedon until Lysimachus ejects Pyrrhus (283). Then Lysimachus is killed by Seleucus, who is killed by adventurer (and son of Ptolemy I) Ptolemy Ceraunus (281). Ptolemy is killed by invading Celts (279), which puts the Kingdom pretty much up for grabs. It is duly grabbed by Antigonos II Gonatas, son of Demetrius, who defeats the invading Celts (277) and establishes a Macedonian dynasty of note.

GREECE

Although Greece is small, its inhabitants make up a very diverse population. Cooperation is always very rare and the mountains divide one set of Greeks from another. Naturally these groups have become self-sufficient, competitive and defensive, and typically a prominent city has grown up to dominate the local area. This city-state wields tremendous power, forming a corporate body of citizens who often participate in its running through democracy or through a tribal representative. Other states retain a government by traditional aristocratic families, still others by popular leader. Only the Spartans retain a kingship although they have little power now.

The Greek cities are coming together, in response to Macedonian pressure, in larger groupings mainly the Achaean and Aetolian Leagues. However these are fledgling groups and Antigonos intends to use them for his own purposes.

The Greek states of note (in general order of power and importance) include:

ATHENS - Once the greatest of the Greek city-states, Athens has played a leading role in the affairs and conflicts of Greece for more than two centuries. Its heyday was during the Persian invasions when the Athenians rallied the Greeks and organised resistance. After this they bound many states together in a defensive treaty (the Delian League), but the Persians never returned and Athens grew richer, mightier and more tyrannical as time passed. The Spartans championed the states that were unhappy with Athens, resulting in the Peloponnesian War. Athens has always been a seafaring city and boasted a powerful navy of triremes (with triple-banked oars). The great harbour of the city is called the Piraeus. Much of Athens wealth comes from the Laurion silver mines (in Attica, the district around Athens) and from dwindling overseas dependencies. In religion the citizens revere Athena, but Demeter is also highly thought-of and a great festival occurs each year with a vast procession to neighbouring Eleusis. The Athenians love free speech and the theatre, holding annual competitions for drama and comedy. The government is an assembly of the city's five hundred free men that vote on issues and are elected to office. They are universally suspicious of any form of government that does not conform to democracy.

SPARTA - The great rival of Athens, Sparta is a very unique Greek city-state. It holds a vast territory in the southern Peloponnese called Laconia and has enslaved many inhabitants of near-by Messenia. The Spartans are the only people to retain a kingship; in fact they have two kings and a council of elders (ephors). Everything in Sparta is traditionalist and primitive. The citizens who have any say at all are of noble blood, hereditary warriors living in permanent state of military readiness in communal messes. Spartans rarely see their families; to do so is a sign of weakness. The early years of a Spartan are one long trial of pain and hardship. By manhood a Spartan is an unflinching warrior, a pursuer of glory in battle and a loyal fighter for Spartan supremacy. So brutally do they treat their slaves (helots) that the Spartans must be ever ready to defend themselves against helot uprisings. Sometimes they massacre helots who show any signs of boldness. Sometimes the paranoid Spartans eject all foreigners from Laconia and are then free to commit atrocities against the helots away from prying eyes. A secret police (krypteia) is crucial in the fight against rebellion.

THEBES - Thebes is the greatest city state of Boeotia, a wide rural landscape that is stifling hot in summer and chilly in winter. The territory is hemmed in by mountain chains on the north and west, and it has access to the Aegean only indirectly by the narrow Gulf of Euboea. A fertile district, the Boeotians are known as uncivilised farmers. There are two major regions of Boeotia; a fertile plain dominated by Thebes, and the slopes of the mountains dominated by the city of Orchomenus. An oligarchy of great landed proprietors rules the state, and like other territories have come together to form a confederacy. There is a common federal currency (bearing the twin-notched Boeotian shield on the reverse - the symbol of the state), a Boeotian army commanded by ten Boeotarchs and a new and vigorous spirit of Boeotian dominance in Greek affairs. With Thebes at the helm, the Boeotian Confederacy continues to go from strength to strength.

THESSALY - A large, flat and fertile territory in northern Greece. Horse-breeding is popular and powerful aristocratic families have made cavalry the backbone of the military. Some of the most powerful autocratic dynasties include the Aleuadae of Larisa and the Scopadae of Crannon. Democracy has barely had a chance in Thessaly, so powerful are the old aristocratic land-owners. In times of war these families unite into a loose alliance (the Thessalian Confederation) commanded by a nominated official, the tagus. The fortunes of this Thessalian Confederation have been, at best, unhappy. Rarely has it proven to be a threat to the rest of Greece, instead it has been split by infighting. Jason, a tyrant of Pherae, was assassinated, and his successor, Alexander, proved to be just as ambitious and ruthless. The other dynasties called upon the barbaric Macedonians for help against Alexander, but found their

presence odious. Instead they turned to the Greek city of Thebes for assistance. Thebes has intervened in Thessalian affairs, treating it as a protectorate. Thessaly contains the mountains Ossa, Pelion and Othrys, and is crossed by the river Peneus that flows through the magical Vale of Tempe.

CORINTH - Corinth sits on a narrow land-bridge (isthmus) connecting the Peloponnese to northern Greece. Because of its site it became first and foremost a commercial city, shipping goods (and even entire ships) across the isthmus, manufacturing pottery and cultivating olive oil and wine on the adjacent plain. In ancient times successful tyrants ruled Corinth. Its rich merchants are reluctant to engage the city in any wars at all. The city was famed for its temple to Aphrodite and its priestesses were prostitutes, serving the countless visitors, traders and adventurers who passed through the city walls.

AMPHICTYONIC LEAGUE - The Amphictyonic League was composed of the states and cities surrounding the sacred shrine of Apollo at Delphi. The Dorians, Locrians, Phthiots, Malians, Phocians & Dolopians. Each participating state had a vote and was represented by two delegates sent to Delphi called pylagorai and hieromnemes. The league council is responsible for religious ceremonies, administration, the regular athletic games and the other communal festivals held at Delphi. The council tried to abstain from inter-state politics, giving the League a good deal of prestige amongst the Greeks.

PHOCIS - Phocis is the main city of the Amphictyonic cities, to the north of the Gulf of Corinth, bordered by Locris to the north, Boeotia to the east and Doris to the west. The Phocians have fought viciously against the Thessalians in the past. When Persia invaded in 480 BC the Phocians were overwhelmed and forced to co-operate, but at the earliest opportunity Phocis revolted and fought to expel the Persian army. Phocis has periodically controlled Delphi (a shrine of international importance within Phocian territory) but always lost that control. Today it dominates Delphi once more - at a cost in human life. The state is mountainous and its highest (and most famous) peak is Mount Parnassus. The cities of Phocis include Lillaea, Hyampolis, Anticyra, Parapotamii, Panopeus, Daulis and Abe.

DORIS - A small and mountainous state to the north of Mount Parnassus, caught between Phocis, Locris and Aetolia. Its heartland is a fertile valley between Parnassus and Mount Oeta considered by most Greeks to be the birthplace of the race.

LOCRI - A small state in central Greece, famous in ancient times for its archers (who fought in the Trojan War). The chief towns of Locris are Amphissa and Naupactus. Amphissa sits on the popular approach to Delphi and has found itself in difficulties on several occasions with that town. Locris moved in the circles of more important city states, Thebes in particular.

AETOLIA LEAGUE - This huge League of mountain states lies north of the Gulf of Corinth and west of Locris and Phocis. The only city of note is Thermum, the rest of the population being scattered through numerous mountain villages. Thermum is home to a very ancient temple of Apollo. Many Greeks consider the Aetolians uncouth barbarians. They are in fact a brave warrior people that often find employment abroad as mercenaries. They have recently stopped the invasion of Greece by the Gauls.

Government is a federal structure consisting of a federal council in which the level of representation was proportional to the size of a community's contribution to the league's army, a popular assembly of all citizens, which met twice a year in Thermon, and an inner council equivalent to a federal government.

ACHAEA LEAGUE - Yet another League of tiny mountain states, this time on the southern coast of the Gulf of Corinth, just north of Arcadia. There are twelve tiny cities in Achaea and these have united to form the Achaean League, the largest of these cities is Dyme, Patrae, Tritaea and Pharae. The symbol of Achaea is a ligature of the letters 'alpha' and 'chi' (a capital A with the legs extending up past the apex).

Government of the league is a council of citizens, a smaller council of ten Demiourgoi, and a Strategos. Each city had one vote in the council of Demiourgoi.

Cities - Dyme; Patras; Pharae; Tritaia; Aegium; Boura; Keryneia; Leontion; Aegira; Pellene; Olenus; Helike;

ACARNANIA - A state facing the island of Ithaca. Acarnania was important during the Corinthian War (391 - 387 BC) but otherwise is a poverty-stricken and remote backwater. One of the larger cities is Oenidae.

ARCADIA - Arcadia is a mountain wilderness in the heart of the Peloponnese, a land inhabited by poor farmers and primitive shepherds. It is an inaccessible region and its people are of an ancient stock, protected from the civilizing influences of Greek culture by the mountains surrounding them. Surrounding city-states have coveted Arcadia as a bridge to other parts of the Peloponnese. Recently, due to the faltering power of Sparta against the armies of Thebes, the Arcadians created an Arcadian League in 370 BC. This caused some friction with neighbouring Elis and a battle was fought at the Olympic Games of 364, actually in front of the spectators! The symbol of Arcadia is a ligature of the letters 'alpha' and 'rho' (a capital A and an R merging with the right hand leg)

ARGOS - Argos once dominated events in the Peloponnese and has sparred with rivals Sparta many times. It is a very ancient city dominating the coastal plain of Argolis and its lesser cities (Mycenae, Tiryns and others). By the 4th century BC the great days of Argos were over. It still exploits its proximity to the sea as a commercial centre, but greater states have eclipsed once proud Argos. The Argive symbol is the hydra, a water snake (often depicted as just a giant snake).

ELIS - Elis is a state of little political importance in the western Peloponnese. It is famed for the magnificent temple to Zeus at Olympia. Every four years the Olympic Games are held there and these wonderful events draw in crowds from all across the Greek world. Elis lives in the shadow of the other Peloponnesian states.

IONIA - Ionia is the region on the coast of Asia Minor facing the Aegean Sea. Greeks settled here in the distant past, and were known as slightly more genteel, slightly more refined than others of their race. The Ionians are, however, clever businessmen and wily thinkers - many philosophers grew up in Ionian cities, spurred by the intellectual climate. The greatest city-state of the Ionians is Miletus (which has sent out dozens of colonies along the shores of the Black Sea).

MEGARA - Megara was a city-state with an illustrious past, it sent out numerous colonies in previous centuries, but was so close to Athens that it was often eclipsed. Its disputes with Athens contributed to the Peloponnesian War. Once Sparta had defeated Athens, Megara retained its prestige because of its great past.

MAGNA GRAECIA - When the states of Greece sent out colonists over the last few centuries, many settled in southern Italy, in the heel and toe of the peninsula. Naturally these Greeks established city states that quickly resembled those of their homeland. The fertility of the new land and the prospects for trade encouraged even more colonization - soon the city-states had become rivals. In many ways Magna Graecia resembles the feuding city-states of Greece. However, there are more extremes - more land and space, greater possibilities for trade or expansion, fewer entrenched elites, and a more optimistic and free-thinking atmosphere. The greatest cities of Magna Graecia (distant enough from Greece to form a world on their own) include powerful Syracuse on Sicily, Tarentum, Croton, Rhegium, Messene, Metapontum, Locri, Thurii, Heraclea and Hydrus.

DAILY LIFE

The Kingdoms of the East are made up of many disparate lands, some of which have been in existence for many hundreds if not thousands of years. The great empires of the past and present have all left their mark on the societies that remain, and this means that many of the different societies share similar traits. The greatest influences have come from the Greek or Macedonian empire of Alexander. For the majority of the poor life is basic. Dressed in just a simple kilt or tunic, the day starts early for the peasant and involves long hours in the fields under the burning sun, ploughing, sowing, harvesting, threshing, winnowing, digging irrigation ditches and tending cattle or sheep. For others the day is spent sat outside the workshop crafting pots, clothing, iron tools or whatever. Everyone owes a responsibility to the officials and tax collectors who live in luxury within their walled villas or townhouses in the cities. These tax-collectors might send round men twice each year, first to assess the taxes, and then to collect.

Almost everyone lives in a village, a collection of little white-washed mud-brick houses with flat roofs and steps leading up to them. Several generations will live in only one or two rooms. The family animals will be kept outside, and stores of oil and grain will be kept in large jars within the house. The men and women gossip every day at their different gatherings, the men over their work and the women at the well. Villages rarely have any need of silver everything is paid for in kind. Law and order is kept by the most senior man of the most respected family and he will liaise with the tax-collector and his men.

Government: The lands of the East are either ruled by a foreign power as a province, by a legitimate king or other overlord, or by a powerful ruling family. The provinces of the Seleucid Empire, for example, are all ruled by provincial governors selected by the king or installed in their father's place. He has command of any troops stationed in his territory. Kings, on the other hand rule Persia, Bithynia, Pontus, Meroe, Axum, Colchis, Armenia, and Palmyra. Depending on their relationship with neighbouring states, they may be entirely free to do as they please. Influential families govern the desert lands of Nabataea and Sabaea, while Judaea is ruled by an elite religious priesthood. The wild Arabian tribes remain ungoverned and ungovernable, and they continue to present a threat to civilisation.

Slavery: Enslavement of humans is a well established aspect of society. Most slaves are born to other slaves or are captured in wars. A slave learns to be obedient or is whipped, branded, mutilated or killed. Most slaves are house slaves or personal servants ('body slaves') but others are forced to work on chain-gangs in the mines, occasionally as oarsmen in the galleys although most galleys are crewed by freeman. A slave has no rights, and although some are treated very harshly, others are given great freedoms, sometimes wages with which they can buy their own freedom. Some slaves are highly educated men such as doctors, accountants or scribes. A freed slave ('freedman') generally has fewer rights than a freeman, but his children are born free. Children born to a slave are slaves, and belong to the master. He may or may not sanction liaisons between his slaves. In the East, noblemen, kings and princes often demand eunuch slaves for reasons of absolute loyalty. Such a slave without prospect of a wife or heirs has no reason to turn against his master. Eunuchs are given positions of great trust. The greatest slave markets are on the island of Delos, at Antioch and at Rhodes.

Clothing: For the poorest people of the East clothing is simply a linen loincloth or kilt, or a simple dress if female. The clothing of wealthier men and women reflects the dominant culture at the time. Generally, in Greek cities, short-sleeved tunics and cloaks are worn by men. Women wear wrap-around dresses. In many eastern cities and towns traditional eastern dress is still popular. For men this includes knee-length long-sleeved tunics with close-fitting trousers, boots and wrap-around turbans or pointed Phrygian caps. Women wear long dresses with long sleeves, and caps or headdresses.

Cities & Towns: the Cities and towns founded by Alexander or his Successors are very well planned and strictly laid-out. A typical eastern city is a sprawling and very jumbled affair. Houses are made of baked brick or stone and have a flat roof used for cooking and daytime activities. Houses are built back to back, crowded into city districts and cut by narrow, winding streets and alleyways. Markets and stalls crowd into open spaces near street intersections and at gateways. A stout fortified wall surrounds the heart of the city, and is usually pierced by several impressive gateways. Later houses, stables and wooden lean-to's are often built outside up against this wall. Outside the city are inns, market-stalls, beggars and slums. City-dwellers live a more crowded life than farmers but it is still essentially a struggle for survival. Most towns-people engage in a craft rather than farm. They work for the wealthy businessmen or the temples, others may have little shops - town houses with large ground-floor windows opening onto the street. Goods are displayed outside or hang up within. Oxen, camels, donkeys and bearers always crowd the narrow streets of any city along with petty traders and many others trying to make an honest living. Most cities are encircled by brick or stone walls and have two or more gateways through which merchant caravans pass. More houses, shops, temples, warehouses and other buildings cluster outside the walls. On the coast a wide sloping beach will be backed by a long line of warehouses, stone-built jetties, merchant halls and trade agents' houses. From every city comes the smell of camel, of dung, human sewage and cooking fires. Most cities will have one or more markets held daily at the city gates, places of many sights and smells where established traders sell wares that they purchase from the caravans and where local craftsmen sell their wares. Fresh in from the fields would be farmers and their families selling any surplus vegetables and fruits they might have. The city itself is divided into districts defined by trade, a silversmith's district, a potter's district, a temple district, a merchant's district - and so on. The city's specialist industry always groups itself together like this. The workers are often bound together within guilds to protect themselves and provide mutual aid. The city's public amenities will vary, but nearly all will include an agora, a public square where the two main streets cross, used for meetings, ceremonies and markets. Here men gather to find work, hear rumours or stories, campaign for office, find workers to hire, sell or buy wares, or just meet up with friends. An agora has long colonnades (stoa) surrounding it which contain shops and offices, as well as, on one side, a council meeting hall, a theatre, a gymnasium used for athletic training, exercise and also intellectual pursuits such as study and lecturing. And every city has temples, many open to the public and adjacent to or very near to, the forum. Other temples, meanwhile, are restricted to a select membership. Cemeteries are always found outside the walls, usually along a road leading away from the city, although in some cities of Syria and Phoenicia, an ancient practice of interring the dead in underfloor vaults still persists. Out in the streets there is no lighting, and the winding streets are pitch-black and treacherous. Robbers and gangsters are common dangers. The wealthy are carried about in litters by their slaves, and the way is lit by more torch-bearing slaves.

Houses: The Greek house looks inwards towards an open courtyard. There are few windows facing outward to the street or the fields (and those are small and shuttered). Doors open out from the courtyard into rooms which surround it. The house altar often sits in the courtyard, and some dwellings are lucky enough to have their own well. A balcony above leads to several bedrooms, and provides a cool colonnade for those walking or sitting in the courtyard down below. The stairway up to this second floor is in the courtyard. Servants quarters and bedrooms are upstairs, with the women spending most of their time in these rooms (called the gynaecium). They often lead separate existences from the men of the household (especially in richer families). There they weave, spin and entertain their friends who travel through the streets in the company of slaves. Downstairs there is a kitchen tended by slaves, with an open fire. The men of the house can eat and entertain in their own dining room (the andron). They recline on couches while being served by slaves. This is the most decorated room in the house, with mosaics and wall hangings, tapestries made by the women. In cooler seasons charcoal is burnt in portable braziers. Tall bronze lampstands are often used to provide illumination, and there may be a large, multi-wick clay 'chandelier' hanging from the ceiling. Most of these middle class houses also set aside a quiet family room, with a circular hearth in the centre (ringed by kerb stones). Because of the presence of the hearth, this living room is dedicated to the goddess Hestia.

Wooden furniture is commonly used. Beds and couches look similar and are covered with mattresses and pillows. Low tables are pushed under the couches when not in use. Most people sit on stools, and some of these had folding legs. The only chairs in the Greek house are the klismos women's chair with a back, and the thronos, a large chair with arms used by the master of the house. Houses of this size and status also have a small bathroom containing a terracotta bath, a drain leads outside. A basin on a stand can be used for washing in the morning.

Social Status: Not everyone is equal. Below the freeman are several groups of people who do not enjoy the same status, rights or wages. Women are always poorly treated, as are foreign settlers. Below them are slaves and other menials (including gladiators, prostitutes and criminals, for example). Above the freeman, working in the fields to cultivate wheat, barley, olives, grapes or flax, and his town-dwelling equal, the craftsman, is an entire strata of educated families able to turn their sons into accountants, scribes doctors, clerks, priests, merchants, farm managers and a hundred other educated professions. Above these are the real aristocrats, the city gentry able to sit on the town senate and affect public life through their vote. To qualify these families must have lots of property, land, money and 'muscle'. Although still obliged to follow the dictates of the king or governor, the senate still has great municipal powers.

Law and Order: Only civil cases are heard in the law courts, since the governments do not (need) to prosecute people. The courts are managed by the provincial governor or the king. He also selects judges who can do a good job, and (in serious cases) these men hear cases fought over by competing lawyers. If serious, a jury comes to a verdict and the judge announces the verdict and decides the punishment. Prisons exist only to detain criminals for trial. The educated and wealthy are always treated with a good deal more respect and favour in law courts than 'everybody else'. For the wealthy who are found guilty, crimes such as fines and exile are more appropriate. For everyone else there are also confiscations of property, flogging, mutilation, service as a galley or mine slave, or execution (by beheading or stoning). Public order is kept by the local garrison of the army, usually light troops such as cavalry or archers. Sometimes mercenaries are hired by the governor to keep the peace.

Entertainment: The people of the ancient world are able to relax and amuse themselves in a number of different ways. The wealthy often give dinner parties or elaborate banquets, complete with numerous courses and entertainment in the form of dancers, acrobats, poetry reading, musicians, wrestlers - even courtesans. Public entertainment consists mainly of the theatre, which hosts touring productions of comedies and tragedies (all the actors are male). Athletic competitions including running races, javelin throwing, boxing and other sports are still popular, including chariot racing. The final great past-time of the ancients is spending time at the baths. Cities and towns have public baths at the gymnasia where customers can swim, bathe, plunge into hot water or sweat in a steam room, they can gossip with friends, lounge around, gamble, read, write and exercise. The larger gymnasia often incorporate an exercise field, offices, a library and colonnades for strolling or sitting in the shade. Private bath-houses can also be found in very large houses, villas and palaces.

Farming: Greek farming is often small scale, worked by the owner and his family and a few hired hands as well as slaves. Sometimes owners lived in nearby cities and in this case they hired bailiffs to run the farm. Greek farms grew wheat or barley on the flat plains, bread is of course the main part of every meal. Fruit and vegetables are grown closer to the farm and used to feed the family. Animals are often kept on the farm, sheep and goats are grazed on the hillsides and looked after by a farm-worker or younger member of the family. These beasts provide milk, meat, skins and wool. Cows are kept in fertile areas for their milk, but beef is not a common dish. Castrated bulls (oxen) are used as a common beast of burden to pull ploughs, wagons, turn large grinding mills, pull heavy loads (such as building

stones) and trample over harvested husks to thresh them. Horses are not common farm animals, but a animal of luxury and wealth. They are bred by the rich for riding and battle. Pigs and poultry are also kept. Two common agricultural crops are grapes and olives. Grapes are picked in September, and although some are eaten, most are pressed to make wine. The juice is left in large amphora to ferment, then it is dated and sealed. Olives are picked by hand or knocked from the trees with sticks. Again, some are eaten, but most are crushed to make olive oil. This essential item is used for cooking, for burning in clay lamps and as a cleaning product in the baths. Olive trees take an entire generation to grow back, they are very well looked after.

Food: Greeks have been used to simple living and simple food for generations. Only with contact with Persia and the exotic cultures of the East have Greek tastes begun to change. But the simple Greek diet is still a common one. Barley cooked as porridge or baked as bread is the staple meal, and porridge often forms the main meal of the day! Vegetables and bread may be eaten with it. There might be leeks or cabbage, onions, radishes or carrots. A lunchtime meal might consist of bread with goats cheese, with perhaps some olives and figs. Breakfast might only be a lump of bread soaked in wine! There are other foods, too: fish (especially near the coast or on the Greek islands), eggs, fruit, a little deer, boar or hare meat, as well as plentiful lamb and mutton. To add taste, coriander and sesame are known and used. The rich can flavour their foods (and wines) with honey. Wheat is now more available and is used to make bread as well.

Greece just doesn't have good pasture land for livestock, so meat was scarce. The Greeks loved fish, but low on the scale of their likes, and thus cheapest, were small fish such as anchovies and sprats. Tuna, sea bass, grey and red mullet, grouper, were esteemed and expensive. They particularly loved eel; it could cost at least 12 drachmas (a small sheep might cost ten drachmas.) In the Greek world, fish shifted from something that you caught yourself to something that you bought. The market at Athens sold fresh fish. Fish was easier to serve than meat, because to serve meat you first had to arrange to sacrifice it, and with fish you didn't. The first tuna caught in a good year, though, would be offered to Poseidon. Fish as a food are not really present in Homer's Iliad, though it is somewhat in his Odyssey. In general, though, the heroes of the earliest Greek writings such as the Iliad and the Odyssey considered fish a "lesser" food.

Though the Greeks ate some meat, meat had slightly barbaric connotations for them. They probably didn't eat more than 2 to 5 pounds (1 to 2 kg) of meat a *year* in total. There were even vegetarian groups that rejected it entirely. Greeks would, however, eat dogs, something that is now beyond the pale for us. Other Greeks felt that Greeks in Thessaly, Macedonia, and Thrace ate too much meat. Meat was never eaten before it was sacrificed; this in their mind showed a respect for the life of an animal by dedicating it to a god. Every banquet began with a sacrifice. Animals such as hares and geese weren't sacrificed, however, so they were a less complicated meat to serve.

Meals in Ancient Greece

In early Greek history, there were 3 meals, and they were called akratisma ("breakfast"), ariston ("mid-day meal"), and deipnon ("evening meal.")

For breakfast (akratisma), the poor and the rich ate the same thing at home: bread dipped in wine (not watered down.) Sometimes, you would also nibble on some figs or olives. A person who skipped breakfast was called an "amaristeton."

Lunch (ariston) was a light meal of often warm or cooked foods, eaten outside the home.

For the evening meal, dinner (deipnon), there were two courses: a starter and the main course. The starter was called "sitos": it was the starch, the carbohydrate, the "fill you up" thing. It would be foods

such as barley, wheat, lentils, beans, etc, but with pronounced flavours, to make it interesting. At a wealthy table, there would often be a selection of these. The main course was called "opson": originally this meant relish, but it came to mean everything else, the main thing of interest -- whether fish, meat, cheese, salad, or vegetables, or sometimes just olive oil.

At formal dinners, men and women ate separately. The upper class ate reclining on couches, which meant only one hand was available to handle food with. Homer had his characters eat sitting up.

The Greeks didn't drink wine with their meals (neither did the Etruscans over in Italy.) Wine was drunk separately, at symposiums ("symposia"), which were only for men, with the occasional rare appearance of a woman. During the symposiums, men recited poems and drank wine while reclined. Some food nibbles might be served, but only very simple ones, such as cheese and some form of bread.

Wine was never, ever drunk straight. It was mixed with water in a crockery vessel called the "krater." A 1 part wine to 1 part water mixture was considered dangerous. Even 1 part wine to two parts water was still considered too strong and barbaric. 1 part wine to three parts water was seen, by Plutarch at least, as the perfect balance. The Greeks believed that when you drank enough wine, you could have your body possessed by Eros, Dionysus or the Muses. While the Romans admired many things about the Greeks and copied them, they didn't buy this whole "possessed by the god thing" or wine as a vehicle of sacred possession. The Romans thought that Dionysian priests, prancing about drunk and communing with their god, were all a bunch of charlatans.

Greeks distrusted water anyway and rarely drank it straight, mixing it with wine instead, which would kill off most -- though not all -- pathogens.

Markets: The market sits at the centre of every Greek city, both physically and socially. It occupies the open space called the agora. Not only are goods bought and sold and coins changed from one standard to another at a cost of around 5%, but people meet their friends, men looking for work gather in certain spots where employers are likely to turn up and pick men for jobs, politicians, demagogues and even religious leaders can address the crowds, and of course there are always entertainers, singers, musicians and acrobats trying to impress the passers-by for a few coins. The local farmers come by donkey and set up stalls in the centre of the agora, typical produce might include fish, cheese, fruit, vegetables, hens and eggs. Those traders selling meat and fish usually display them on a slab of marble to keep them cool. Some of the traders sell drinks and cooked food to shoppers. Craftsmen usually have a workshop in their house in the surrounding streets, from where they take orders from customers and then go straight to work on the item. An important aspect of every agora is the stoa. This is a long building down one or more sides of the agora that is filled with shops, shops that have a counter at the front from which are sold cooking pots, lamps and luxury items. The roof of the stoa extends out at the front of the building and is held up by a long row of columns. This forms a covered and shady walkway used as a meeting place by citizens of the city. Other features of the agora include statues of the gods, athletes and politicians as well as a public stone altar on a platform with wide steps leading up to it. Kulkloi are more mundane - circular stone platforms upon which certain merchants can display their wares, such as textiles, pots or slaves. A common sight in every agora is the moneychanger, or moneychangers, since the business is a thriving one. These entrepreneurs change one city or kingdom's coins for the local one, and often reap high profits while doing so. In fact they have such large amounts of cash at hand they often provide the services of a bank, lending out money to those who can offer a guarantee or bond (which of course will be seized if the loan is not repaid).

Distances

Stadion = around 200 metres around 8 to the mile and 5 to the Km

League 30 Stadion= around 6Km or 3.5 Miles

The average foot speed per day [9 hours] 6 Leagues or 1 league per hour and a half with rests. Walk 1/2 hour or so and rest 15 minutes

Weights

Talent = 60 Mina, 6,000 Drachma, approximately the mass of water required to fill an amphora.

A Greek, or Attic talent, was 26 kilograms (57 lb)

An Attic talent of silver was the value of nine man-years of skilled work.[6] During the Peloponnesian War, an Attic talent was the amount of silver that would pay a month's wages of a trireme crew of 200 men. Hellenistic mercenaries were commonly paid one drachma per day of military service

CALENDAR

Different calendars were used all over Greece. The historian Timaeus (c. 346 - c. 250 BC) devised the system of numbering from the first Olympiad, 776 BC, but this was never generally used.

Years were identified by the magistrates of a city who held office in that year. Or The **Seleucid era** or **Anno Graecorum** (literally "year of the Greeks" or "Greek year"), sometimes denoted "AG", which was a system of numbering years in use by the Seleucid Empire and other countries among the ancient [Hellenistic civilizations](#). It is sometimes referred to as "the dominion of the Seleucidæ," or the Year of Alexander. The era dates from Seleucus I Nicator's re-conquest of Babylon in 312/11 BC after his exile in Ptolemaic Egypt, considered by Seleucus and his court to mark the founding of the Seleucid Empire.

The months were lunar, and of alternately 30 and 29 days, so that periodically another month was inserted. The cycle on which this depends was invented by the astronomer Meton.

From this it can be seen that we can't give precise correspondences to modern days, but typically the Attic year began in about July others start in the autumn. The months were named mainly after festivals that took place in them.

In Athens the months were:

Hecatombeion (July-ish), when the hecatombs were offered.

Metageitnion, in which people flitted and changed neighbours

Boedromion, in memory of the conquest of the Amazons by Theseus

Pyanepsion (October-ish), from a dish of beans eaten at a festival

Maimacterion, from Zeus Maimactes 'the boisterous'

Poseideon. This was the repeated month in leap years

Gamelion (January-ish), the time of weddings

Anthesterion, from the festival of flowers

Elaphebolion, 'deer-hunting'. Known as Artemision elsewhere

Munychion (April-ish), from the festival of the Munychian Artemis

Thargelion, a festival of Apollo and Artemis

Sciophorion, 'parasol-bearers', a festival of Athena

In Macedon and others:

Year AG42 [270BC]

Dios [Moon of October]

Apellaios [Moon of November]

Audynaïos

Peritios [Peritia festival]

Dystros

Xanthikos [March moon - festival of the month; [Xanthika](#), purifying the army]

Artemisios

Daisios

Panamos

Loios [July, the hecatombs were offered]

Gorpiaios

Hyperberetaios

An extra month was added every 2 or 3 years.

Most months had one or more festivals often to the gods, linked to the time of the farming year or life see above.

Hecatomberion - offered to Greek gods [Apollo](#), [Athena](#), and [Hera](#), during special religious ceremonies. At the end of the [Olympic Games](#), a hecatomb was also offered to Zeus at Olympia. Of 100 cattle (*hekaton* = one hundred, *bous* = bull). In practice, as few as 12 could make up a hecatomb.

[Xanthika](#), purifying the army, an ancient [Macedonian](#) annual festival, shortly before the [vernal equinox](#), in the month [Xanthikos](#), containing a spring purification march of the army between the two halves of a sacrificed dog, which is associated with the assimilation of the new year's [ephebes](#), young recruits, into the army.

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DIADOCHI WARLORDS

PART TWO

CHARACTER CREATION

The Player Characters [PC] are the eyes and ears of players within the game world. They are also the alter-ego of the players, the vehicle through which the player can interact with the world, make his mark upon it, and affect its inhabitants and its structure. Normally each player will create and run one character, but there may be times when this basic rule is ignored. Perhaps one of the players cannot make it to the game and someone volunteers to run his character. Perhaps the scenario calls for an extra type of skill specialism or some extra muscle. There are really no hard and fast rules. As long as the players feel comfortable with the characters that they are running, and can see the world through the eyes of their character (or characters). Rarely should a player attempt to handle more than two characters at a time, though. The danger here is that he plays them all the same, or favours one to the detriment of the others. PC's are, in this game, normally rootless Greek, or rarely barbarian, wanderers, mercenaries, and fortune seekers, the kinds of people that thrived in the competitive and chaotic world of the Hellenistic Successor Kingdoms. Those with talent and ambition became embroiled in daring schemes, political intrigue and adventure on a grand scale. Every Greek City ruler or king surrounded himself with royally appointed 'Friends', people from all walks of life that were ambitious and able to further his cause in some way. Many of these 'Friends' were Greeks, speaking the same language and thinking the same way as the kings themselves, but inhabitants of the newly conquered lands were also proving themselves adept at being invaluable. Some of the major races of the Successor Kingdoms are included in the character generation process that follows. Most well off Greeks would have a slave or two; you can as well if you can maintain them. I will stat them up around your description you will need to supply all there needs and give them gifts every so often.

It is quite remarkable how much the world of DW resembles a traditional fantasy setting. There are warring kingdoms, there are sorcerers and evil priests, there are cults and ancient civilizations, and there are tombs, treasures, labyrinths and forgotten cities. Because of this many of the standard roleplaying scenarios will work here. Of course one thing has been removed, and that is the role of the 'monster'. This is as much as possible a historical setting, and those scenarios featuring dungeons filled with monsters and monster hunts will not work.

To summarize, play DIADOCHI WARLORDS as a traditional fantasy game. It is an ancient era setting that attempts to mirror many of the tropes of fantasy role-playing. It gives players the grit of reality alongside the splendour of history.

General Character Creation Summary

1. Roll for Social class and add any combat style
2. Buy Characteristics
3. Choice Greek or Barbarian regional origin background and note Bonuses for it. Take one or more passions.
4. Determine Derived Attributes
5. Add Skill Bonuses for Gymnasium training if Greek or use Barbarian Regional Culture as per Mythras rules.
6. Select Occupation - Add occupation skill bonuses, equipment and coins using the Greek ones below or Mythras ones for Barbarians.
7. Add Additional Skill points
8. Roll for background event as per rule book
9. Create Name, Sex, Age, Looks and add Family as per rule book
10. Add other Passions

GREEK CHARACTER CREATION

Greeks as the dominant race blessed by the gods has a better creation system than barbarian characters as shown below.

BARARIAN CHARCTER CREATION

The many other cultures that inhabit the known world were completely overawed by Alexander the Great and his Macedonian army sixty years ago. His conquests have changed the political landscape of the world forever, but everyday life continues as normal.

Greeks (mostly of Macedonian descent) may sit in the palaces and collect the taxes, but it is the natives that still carry out the work. Many Egyptians, Persians, Syrians and so-forth have severed their ancient roots to explore the wider world established by Alexander.

In-place of non-human fantasy races, we use human cultures to create diversity amongst player characters. Ancient cultures were stereotyped by the Greeks, mainly due to the fact that members of these foreign cultures really did think, act and live differently. We represent this by using a different creation process, one showing how different they are to Greeks.

Barbarians always count as one social level lower when dealing with Greeks.

A character who is not Greek, I.E. a Barbarian, uses standard MYTHRAS/RQ6/Mythras creation based on 80 points, Greeks are after all blessed by the gods, also using Mythras Culture, depending on their nationality, and Occupations for creation, they also gain Devotion [Greek or Own deity] & Koine Greek Language +10%, Craft Repair/Devise @ basic and a +1 to a culture specific characteristic. Some Occupation skills may not make sense and can be swapped for others with GM agreement.

1 - Social class

Roll 2D6 for social class below Greeks get plus 1 to the roll, you can always except a lower status, Greeks also gain a Combat Style @ +10% from militia training.

Status	Combat Style if Greek	Social Status	Cash Multiplier
2-3 - Slave escaped or freed	no combat style just throw rocks	0	0.5
4-5 - Poor Freeman	Psiloi	2	1
6-8 - Freeman	Peltast Style or Thureophoui	2	2
9-11 - Rich Freeman	Hippeis, Hoplite or Thureophoui	3	3
12 - Aristocracy	Hippeis	4	5
- King		6	

Use of Status - Each level in difference adds 20% to any influence or similar skill by the higher. Barbarians always count one social level lower when dealing with Greeks.

MILITARY Ranks-

Polemarchos- Supreme Officer

Strategos- Generals

Taxiarhos-Brigadier

Syntagmatarkhis-Colonel

Tagmatarkhis-Battalion Leader

Lokhagos- Captain

Hoplite- Foot Soldier

2 – CHARACTERISTICS

Greek Players in DW use MYTHRAS/RQ6/Mythras to create there characters stats using a 90 point build rather than a 80 point one used for Barbarians.

3 - GREEK REGIONAL ORIGIN



Travellers, settlers, adventurers and sailors Greeks are the dominant race in the Hellenistic Kingdoms. Macedonian Greeks in particular have settled throughout the civilized world. Greeks predominate. This is an essential rule. There are Cappadocians, Egyptians, Persians, and Phoenicians and so on, but Alexander the Great conquered half of the known world, established a Greek empire which rapidly devolved into a series of competing Greek kingdoms, he established Greek cities from Bactria to Libya, he created an international Greek culture with an accepted coinage and language. The world is a Greek one and Greek characters have much greater opportunities in this world than non-Greeks. Consequently Greek characters gain characteristic modifiers in addition to their Greek culture skill percentages.

The Greeks also distanced themselves from other Greeks the inhabitants of each state were famous for certain stereotyped attributes. We can use these

attributes to create Greek 'races' to further individualize our player characters. Players must decide, then, which part of Greece his family or he or she originated from, Mountainous and backwards Arcardia? Sophisticated Ionia? He may have been born in Alexandria or Antioch, but he can still trace

his origins back to Greece. The choice will impact on his recently rolled characteristic values (if Greek), and on his skill chances (see further below).

Chose from the following list:- All Greek characters begin the game with Speak Greek (Own Dialect) @ 50% Customs & Speak Koine @ +30%, Devotion Greek Gods +10% [unless taking Lore Science when you can then add to it instead] and Literacy [Greek] at +10%. Greek characters also gain a bonus to one of there main characteristics, plus 30 points to spend on 3 bonus skills with at least 5 points and no more than 15 on each.

See HOUSE ANTIGONUS for more details of the main Greek Cities.

Northern Greece

Aetolia - Primitive, semi-barbaric, warlike and predatory. Has a level and fruitful coastal region, but an unproductive and mountainous interior. The mountains contained many wild beasts, and acquired fame in Greek mythology as the scene of the hunt for the Calydonian Boar.

Bonus +1 STR

Dialect of Greek: Western

Bonus Skills: Endurance, Perception, *Track

Acarnania - Primitive and uncultured highland-dwellers, close to nature, main city Stratos. Composed of three main regions: a rocky coastline, a rugged strip of mountain range that follows the coastline, and plains lying between these mountains and the Achelous River.

Bonus: +1 POW

Dialect of Greek: Arcadian

Bonus Skills: Endurance, Perception, *Survival [Mountain]

Amphictyonic Cities – Religious, unsophisticated, hardy and enduring people who are surrounded by mountain wilderness. Dorians, Locrians, Phthiot, Malians, Phocians & Dolopians.
Bonus: +1 POW
Dialect of Greek: Western
Bonus Skills: Endurance, *Devotion, *Survival [Mountain],

Macedonian - Hardy northerners with a sense of spirit and fierce loyalty
Bonus: +1 SIZ
Dialect of Greek: Koine ('Common')
Bonus Skills: Endurance, Perception, *Pankration combat style

Thessalian - Lovers of open spaces and horses
Bonus: +1 DEX
Dialect of Greek: Arcadian
Bonus Skills: Deceit, Ride, *Lore Animals

Central Greece

Attican/Athenian - Enterprising, cosmopolitan, artistic thinkers
Bonus: +1 INT
Dialect of Greek: Ionic
Bonus Skills: *Art[X], *Commerce, Deceit

Boeotian - Rural-people, hard-working, hardy, and athletic

Bonus: +1 STR

Dialect of Greek: Aeolic

Bonus Skills: *Acrobatic, Athletics, Endurance,

Megaris - adventurous seafarers, it sent out numerous colonies in previous centuries, credited with deceitful propensities.

Bonus: +1 CHA

Dialect of Greek: Doric

Bonus Skills: Deceit, *Seamanship, Willpower

Corinthian - Mercantile-minded, enterprising and industrious
Bonus: +1 CHA
Dialect of Greek: Doric
Bonus Skills: *Courtesy, *Commerce, *Language[X]

Southern Greece

Achaea - Mountainous, warlike area.
Bonus: +1 DEX
Dialect of Greek: Doric
Bonus Skills: Athletics, Endurance, Evade
Arcadian - Remote mountains area a cultural refuge.
Bonus: +1 INT
Dialect of Greek: Arcado
Bonus Skills: Athletics, Customs, Perception

Argive - Believers of 'Nothing in Excess' and able horse-breeders, city of Argos
Bonus: +1 POW
Dialect of Greek: Doric
Bonus Skills: Ride, *Lore Horses, Willpower

Laconia/Spartan - Hard, uncivilized, brutal and fierce, Freeman are still all Hoplites
Bonus: +1 CON
Dialect of Greek: Doric
Bonus Skills: Brawn, Endurance, *Pankration combat style,

Other Greeks

Cretan - Untrustworthy and sly

Bonus: +1 DEX

Dialect of Greek: Doric

Bonus Skills: *Cretan Bow combat style, Deceit, Stealth,

Ionian - Intelligent, thoughtful, lovers of pleasure and relaxation.

Coastal Asia Minor cities.

Bonus: +1 INT

Dialect of Greek: Ionic

Bonus Skills: *Art, *Commerce, Singing,

Rhodes - Mercantile and Cultural centre produces good slingers [Can add Ranged Marksman trait if a slinger] and seaman

Bonus: +1 INT

Dialect of Greek: Doric

Bonus Skills: *Seamanship, *Commerce, *Art

Minor Cities - Minor cities and colonies

Bonus: +1 CHA

Dialect of Greek: Koine

Bonus Skills:

*Art, Culture [X], *Language [X],

3 - BARBARIAN REGIONAL ORIGIN

Arabian - Desert **Nomads** concerned with sheep-herding, camel caravans, trade and survival!
Language: Speak Arabic
Characteristic Bonus: +1 CON
Combat styles:- Archer, Slinger, Hillman, Camel or Camel Archer

Armenia - an ancient **Civilized**, Greek colonized cities, mountain kingdom that has suffered the attentions of Persia for centuries. A dour race.
Language: Speak Read & Write Armenian
Characteristic Bonus: +1 POW
Combat styles: - Horse Archer, Lancer, Hillman, Archer

Cappadocian - Tough **Barbarian** mountain folk with an exotic Persian-influenced culture.
Language: Speak Cappadocian, Read & Write Aramaic
Characteristic Bonus: +1 STR
Combat styles: - Archer, Hillman, Cavalry; Lancer

Chaldean - The **Civilized** Land of Babylon, Ur and Isin - cities of vast temples and towering ziggurats!
Language: Speak Aramaic, Read & Write Aramaic
Characteristic Bonus: +1 INT
Combat styles: - Archer, Hillman,

Egyptian - Ancient **Civilized** rich land, bound by magic, superstition and religion.
Characteristic Bonus: +1 POW
Language: Speak Egyptian, Read & Write Egyptian
Combat styles: - Archer, Peltast,

Galatian - Aggressive **Barbarian** Celts which have settled in Asia Minor.
Characteristic Bonus: +1 STR
Language: Speak Celtic
Combat styles: - Galatian, Cavalry

Persian - proud and magnificent Eastern **Civilized** Empire, rich with merchants and nobles.
Characteristic Bonus: +1 DEX
Language: Speak Persian, Read & Write Aramaic
Combat styles: - Archer, Cavalry, Lancer

Phoenician - Cunning and fast-talking **Civilized** merchant people, sailors and pirates both!
Characteristic Bonus: +1 CHA
Language: Speak Punic, Read & Write Punic
Combat styles:- Hoplite, Psiloi

Syrian - Sophisticated **Civilized** urban folk, open-minded, free-thinking and cosmopolitan.
Characteristic Bonus: +1 INT
Language: Speak Aramaic, Read & Write Aramaic
Combat styles:- Hoplite, Psiloi, Cavalry

Thracian - Fierce **Barbarian** tribesmen, living a warlike head-hunting existence to the North and East of Greece.
Characteristic Bonus: +1 STR
Language: Speak Thracian
Combat styles: - Archer, Slinger, Thracian, Cavalry

5 - GYMNASIUM SKILLS

The gymnasium is the fount of all Greek culture, the school, social club and meeting point for all male aspects of Greek civilization. Young men learn to swim and are able to improve their bodies and their mind simultaneously. Students can practice wrestling, throwing, running and other sports, and then retire to the cool colonnaded halls to learn Greek grammar, the text of the Iliad and Odyssey and the dialogues of Socrates and Plato. There are snack bars, refreshments, music playing and the chance to learn how to play an instrument - all of Greek culture is here. To be Greek one must have enjoyed an upbringing in a gymnasium. In adult life the gymnasium continues to draw Greeks in with bathing, education, physical exercise, gossip, relaxation and the enjoyable company of friends. In WARLORDS the gymnasium takes the place of fantasy taverns as places to hang out between adventures, pick up rumours, spend money and improve oneself. To reflect this most 'Greek' of Greek institutions, a Greek character begins the game with 11 gymnasium related skills.

The player can distribute 120 points to their character, but each skill must have at least 5 points and no more than 15.

The skills are: Athletics, Brawn, Endurance, Evade, *Literacy [Greek], Locale, *Lore Myth & Legend, *Oratory, *Musicianship (Lyre), Unarmed, Willpower

6 – OCCUPATIONS

Every player must select an adventuring career for their character. The focus is on high adventure, on capable and adaptable roles, rather than woodworkers and temple singers. As with all MYTHRAS/RQ6 Roleplaying Games the skills picked up through a previous career do not affect what can later be learned. These occupations aren't restrictive classes; they are a description of the character's recent past. The future is an unknown land!

THE GREEK OCCUPATIONS

Are:- Hoplite, Hipparchos, Pisoli, Technitos, Peltast/ Thureophouoi., Rogue, Magician, Olympian, Philosopher, Sailor. See below

THE BARBARIAN OCCUPATIONS FROM MYTHRAS/RQ6

Desert Scout, Horse Archer warrior, Pirate/Slaver, Caravan Leader, Chaldean Astrologer, Palace/Temple Scribe, Sorcerer [see magic section], Merchant, Warrior-Hero, Priest, Bandit, use MYTHRAS/RQ6 careers for them, they start with equipment for their skills and 4D6 x 5 Drachmae

Greek - Select an occupation from below and add seven of the listed Skills plus One of your Choice to the character's sheet. Next decide percentage points from the 80 you have, each selected skill must have at least 5 and no more than 15. Finally, add the listed equipment and Cash in hand = 4d6 x 12 Drachmae to the character sheet. The player can now proceed to Background.



Hoplite

This term is used to describe the close fighting warriors of the Hellenistic Age. They are tough, hard men, mainly mercenaries who are willing to fight in wars that do not concern them, for generals they have never met. On the battlefield they are traditionally armed with huge 6m-long pikes, Sarrisas, but for other duties (and general adventuring) they carry more traditional Dory long spear or a Akon. The wars of the Successors are waged and won by hoplites soldiers marching shield to shield as a mighty phalanx. With their long thrusting Sarrisas, armour and nodding horse-hair crests, these tough fighters are very distinctive. In days past the citizens made up a part-time

hoplite army, but in the 3rd century BC most hoplite armies are mercenary forces. These spearmen wander the world looking for employment, and fight faithfully for their employers. Some states (like Sparta) still call their citizens to battle, but many prefer to rely on the hired hoplites rather than the local militia.

Skills: Athletics; Brawn; Combat style Hoplite; Endurance; Evade; Perception; Sing; Survival; Unarmed/*Pankration

Equipment: 2x Tunic, Cloak, Blanket, Money Pouch, Wineskin, Sandals, Pylos Helm, Dagger, Weapons for combat style,



Hippeis

Hippeis is the Greek term for a cavalryman, either a nobleman who owes his position to some local ruler or just a wealthy freeman. They are the battlefield's versatile warrior, using Akons [javelins] to harass or lance to charge home, such a charge of cavalry can end a battle almost before it has begun.

Skills: Brawn; Combat Style Akon Hippeis or Xyston Hippeis Endurance; Ride; *Track; Insight; * Lore Animal; Perception; Sing;

Equipment: 2x Tunic, Boots, Sandals, Cloak, Blanket, Money Pouch, Wineskin, Boeotian Helm, Weapons for combat style, Riding horse



Pisoli

Every army needs nimble skirmishing infantry, and they recruit them from the lower classes of the Greek cities or from the bulk of the population on the fringes of civilization. The best archers originate from the piratical island of Crete, while the best slingers come from Rhodes; Javelin men tend to come from the mountain regions.

Skills: Combat Style Pislou or can add to Cretan style; Endurance; Evade, Stealth; Singing; *Craft [weapon X and ammo Making]; Perception; *Lore Hunting; Unarmed;

Equipment: 2x Tunic, Cloak, Blanket, Money Pouch, Wineskin, Sandals, weapons for combat style, Dagger

Technitos

The technitos is a professional actor, an artiste who travels from city to city with his troupe staging theatrical performances such as comedies and tragedies. Some technitai are boorish charlatans, others are eloquent masters of their art who can move kings to tears. Many groups travel on a regular circuit of cities, with a central base to which they will return. Nearly all are organized in guilds centred in Athens, Teos or Corinth. All honour Dionysus, and they specialize in entertainment at Greek festivals; festivals like the Delphic Pythia and Soteria, the Heracleia at Thebes, the Dionysia at Teos, the Museia at Thespie, the festival of Artemis Leucophryene at Magnesia, and the Ptolemaieia at Alexandria. Although the technitai are members of a religious guild (devoted to Dionysus) with a high priest at its head, they are viewed with suspicion and many are rowdy troublemakers and scoundrels with great visions of their own place in the scheme of

things. At Teos, the guild there is the dominant power! A technitos is a well-travelled and streetwise with a rowdy nature. Travelling from city to city he makes his living by putting on a show for the locals, and he supplements his income with a little theft, gambling and robbery before moving on. The technitos has little taste for a fight.

Skills: Acting; Play Instrument [select]; *Oratory; Sing; *Sleight; Stealth; Influence; Insight.

Equipment: 2x Tunic, Cloak, Blanket, Money Pouch, Wineskin, Sandals, Musical instrument, 1D6 character costumes, Knife, Staff, Makeup Kit,



Peltast/ Thureophoui

While the hoplites, arrayed in their tight formations, form the devastating heart of every Greek army, they are protected on the battlefield by the Peltast's or Thureophoui. These armed and armoured infantrymen are mercenaries like the hoplite, but they rarely charge the enemy full on. They engage in reconnaissance and patrolling, and prefer skirmishing and ambushing tactics. Many peltasts originate from primitive hill-tribes, making them perfectly at home in

the wilderness. They are light troops, scouts and auxiliaries, mountain-men, hunters and barbarians who sell their services to Greek city-states. They move freely and quickly, scouting out enemy units, moving along trails, and searching for ambushes. In battle they fling javelins at the enemy in rapid succession and might charge a shaken enemy. They have great knowledge of the wilderness. They get their name from the pelta, the small (and easily carried) wicker shield carried by them into battle or the Thureos a large Celtic inspired shield. The best peltasts are from Thrace, but any rough hill-country in Greece (such as Aetolia or Acarnarnia) can provide hundreds of peltasts, ex-shepherds and huntsmen. Lately a lot of city militias have moved over to using the Thureophoui style of fighting, due to the equipment being cheaper, so count as Thureophoui rather than hoplites.

Skills: Brawn; Combat Style - Peltast or Thureophoui; Conceal; Endurance; *Survival [specify], Sing; *Track, Stealth; Perception;

Equipment: 2x Tunic, Cloak, Blanket, Money Pouch, Wineskin, Sandals, Mountain Cap, 3 x Akon with Ankyle, Pelte or Thureos Shield, Dagger

Magician

Magicians of many different types abound in the world. Many are connected with the forces of spirits and the dead, and on minor magical curses and cures that can be bought by desperate individuals. Often magicians are solitary figures, living alone in the wilderness or in villages and in cities. The Magician is adept at using magic. Magicians are in great demand in towns and cities, in palaces and temples. They provide a touch of sorceress power in the world, where the priests can only mediate between gods and their worshippers. The magician has existed amongst ancient societies since time immemorial; he (or just as commonly, she) can commune with the dead. He is a spiritualist, a medium and a necromancer. The spirits of the dead dominate his life, and village communities turn to her expertise to help them with supernatural threats. In addition, some Eastern temples employ magician-priests to speak to the spirits of the departed.

Skills: Divination; *Magic School any of Curse, Charm, Heal and Raise Dead; *Craft Brew Potion, *Craft Magic Item, *Sleight; *Lore Herbs

Equipment: 2x Tunic, Cloak, Blanket, Money Pouch, Wineskin, Sandals, Robes, Dagger, Staff, Incense Burner, Chalk Sticks, Brewing Pots, Scrolls with Magical Symbols and Words

Rogue

The Greeks were fast-talking individuals, entrepreneurs and opportunists - all except the Spartans, at any rate! There were many rogues in Greek society, from the mythical Odysseus, to the Athenian playboy Alkibiades and the traitorous shepherd who led the Persian army around the pass of Thermopylae. Across the civilised world, indeed, thieves, assassins and con-men form an undesirable underclass. In the 3rd century BC every major city-state has its underworld of rogues; a secret society of thieves and con-men, assassins, spies, black-mailers and burglars. Some are free citizens; some are immigrants (metics) while others might even be slaves. A Rogue character begins with an affiliation to one such secret society, whether it is the Corinthian Pirates, the Red Thebans, the Elean Underworld, the Long Walls Gang of Athens or the Krypteia (Sparta's own anti-helot secret police). These societies work for themselves and often freelance their espionage and assassination services to factions within the city.

Skills: *Acrobatics, Athletics; Combat Style Rogue, Influence, Stealth, *Sleight, Unarmed, Sing [any]; Streetwise

Equipment: Tunic, Blanket, Money Pouch, Wineskin, Sandals, Dagger, Cloak with hood, Rope, Sack, Light Club or staff, Dice

Olympian

The Olympians are professional athletes, members of a devoted athletic brotherhood that live to improve their bodies and minds. They are boxers, wrestlers, runners, javelin throwers, practitioners of pankration fighting, and more. The brotherhood recruits every four years at the Olympic Games (at Olympia in Elis). It recruits from winners of the events. Olympians also compete in other contests around the Greek world. They live for excellence and competition, and make a living training those who pay for their time at public baths and by collecting prize money. Every Greek city has its own games organised on some festival, the largest are shared by several states. The most important are the pan Hellenic games, drawing competitors (and Olympians) from across the Greek world and included the Olympic Games (at Olympia), Pythian Games (held at Delphi), Ptolemaian Games (in Alexandria), Nemean Games and the Isthmian Games (held near Corinth). These Games are consecrated respectively to Zeus, Apollo, Dionysus, Zeus (again) and to Poseidon. Lesser games are held every year (the Greater Dionysia at Athens) or every two years. Often the games of a city or group of states are only open to citizens of that city or state. The Pan Hellenic games (held every four years) are open to any Greek.

Skills: Brawn; Endurance; *Acrobatics, Athletics, Drive, Sing [any], Evade, *Pankration combat style
Equipment: 2x Tunic, Blanket, Money Pouch, Wineskin, Sandals, Cestus, Knife, Perfumed Oils,

Philosopher

A philosopher ('lover of knowledge') in the age of the Successors studies the workings of the universe, of light, mathematics, the composition of matter, geometry, astronomy and all of the other sciences. He is an early scientist and may originate in Alexandria, a centre of learning, education, and scientific experimentation. There are several schools of philosophers in the Greek-speaking world at this time, their main pre-occupation is science, although they overlap somewhat with the more argumentative-based sophists. The main ones are: -

Megarian School: Founded by Euclid the Socratic at Megara after Socrates' death in 399BC.

Eleatic School: Founded by Xenophanes at Elea south of Naples in the mid-6th century BC.

Cynics School: Founded after Socrates' death by Antisthenes in gymnasium of the Cynosarges in Athens. Appealed to virtue and austerity, reputation, honour, wealth are all considered vanities. Patron was Heracles.

The Academy: Founded by Plato in 387BC in an open-air gymnasium (the Academy) on the outskirts of Athens, the World's first university. Plato taught there till his death in 347 BC. Aristotle joined the

Academy in 367 BC, aged 17.

Philosopher's are in great demand by the powers of the day, each can advance the knowledge of a realm immeasurably, they act as councillors and advisors, helping to shape political and economic policy of the dynastic house that pays them. Every royal court is filled with philosophers eager to gain funding for experiments, projects and expeditions. It is because of this fact that they are found across the Greek speaking world, travelling in search of knowledge, or a patron or both. Some are wise and famous, others are ignoble and cunning seekers of dark power.

Note that a character with any points in Lore Science (even 1%) will be effectively ignored by the gods (or the other way around - the two concepts are incompatible. Any such character can add the 10% Devotion bonus to there Lore Science instead. It does not effect their Luck Points.

Skills: *Engineering; *Healing; *Lore of- Herbs, Science; *Oratory; Perception; *Mechanisms; *Literacy Greek; * Lore or Lang (specify)

Equipment: Tunic, Blanket, Money Pouch, Wineskin, Sandals, Knife, Wax Tablet & Stylus, Rolls of Papyrus and Leather Scroll Case, Lead Plumb Weight and String, Wooden Set Square, Lamp and Oil, Wooden Staff, Donkey with Panniers, 1D6 Sealed Jugs of Chemicals.

Sailor

Sailors are those who travel to the wide seas, either as a Captain, Marine, Crew, or an Oarsman. They tend to come from the coastal cities especially Athens, Corinth and Rhodes.

Skills: Brawn, Boating, Endurance; *Navigation, Perception; *Seamanship, Sing, *Language [any], *Lore Trade Routes,

Add Ship Fighting Trait to your combat style

Equipment: 2x Tunic, Blanket, Money Pouch, Wineskin, Sandals, Dagger, Cloak with hood,

7 - Additional Skills

Greeks - The character has gained skills from his culture, and or the gymnasium and from there occupation now he will gain a number of skill points to be spent on any known skills he desires (including those already raised). You can also **add one new hobby skill** and **Craft Repair/Devise** to those you already have at base %. These additional skill points represent the adventurer's life experience, personal interests and talents. Add up to 15% to any skills you already have, including the new ones, to a total of 120, you do not need to add to them all.

Barbarians - use the normal Mythras/RQ6 rules for this.

8 - Roll for Background Events

[MYTHRAS/RQ6 page 26]

The character does not begin the game unskilled, inexperienced and immature (although he could easily do so if that is desired). Instead he has the benefit of several years of life experience and begins the game in his late teens or early twenties. He or she will be a competent and relevant participant in the game, but not so old that his destiny is almost upon him. The player has already decided on his character's initial origins and prior occupation. Now he fills in the blanks.

9 – Background

Name - Characters should choose a suitable name from List of Names.

Sex of the Character - Starting characters may be male or female although only male will be combat troops

Age of the Character - The character begins the game as a young man or woman yet to make their mark in the world. Determine age by adding 2D6 to 15, or select an age higher than 22.

Looks, Attitude - Look at the adventurer's characteristics, Is he strong; Stupid Quick and Agile; Pretty; Unhealthy? How does he come across to those he meets?

Think of a unique trait or two (nervous, dominant, confident, etc.).

Appearance -. has he a broken nose, a limp, a hairy chest, a sneer or an arrogant strut? Which hand does he use?

Family - use the charts in RQ/Mythras to determine your family.

10 – Passions

One or more to represent the characters outlook on life [is he greedy, is she impulsive, a liar?] plus Loyalty to Region and or Birth City and take one passion based on your regional background description.

List of Names

Greek/ Female

Aithra, Alcmene, Antiope, Antonia, Apamea, Arsinoe, Atalanta, Axiothea, Briseis, Callisto, Cassandra, Calypso, Chryse, Clytemnestra, Deianara, Dione, Europa, Eurydike, Glauke, Harmonia, Hebe, Helike, Hippolyta, Helen, Helena, Iphigenia, Iris, Laodicea, Leda, Medea, Megara, Melantho, Olympias, Orithyia, Panope, Penelope, Phaedra, Sappho.

Greek/Male

Abas, Acastus, Achilles, Agathocles, Antigonus, Ajax, Alexander, Amphitryon, Anaximander, Antenor, Antiphos, Apollonius, Ariston, Arridaios, Antiochus, Cadmus, Clytus, Cleander, Cleomenes, Creon, Dymnos, Elpenor, Demetrius, Demeratus, Demetrius, Diomedes, Eurymedon, Glaucon, Iolaus, Jason, Lycaon, Lycastus, Megisthus, Menestheus, Orestes, Pelasgon, Periander, Pericles, Perseus, Polites, Nicander, Phillip, Phaido, Philotas, Polydeuces, Polyphemus, Proteus, Ptolemy, Seleucus, Solon, Sthenelus, Telamon, Theodotus, Theophrastus, Xenophon, Xenon, Xerxes, Zeno

GREEK & BARBARIAN COMBAT STYLES

Greek Combat Styles:-

Psiloi - [Cautious fighting trait can add Skirmisher] With Dagger and one of Akon & Ankyle [Javelin & throwing straps], Sling, Staff sling or Bow can also add Small Pelte,

Cretan Archer - [Ranged marksman trait can add Skirmisher or Cautious Fighting] with Bow, Dagger can add Small Pelte,

Peltast - [Skirmisher or Cautious trait] with Akon & Ankyle, Dagger, Xiphos or Kopis, Pelte Shield [Small or Large] can add Dory

Thureophoui - [Cautious Trait] Dory, Akon & Ankyle, Dagger, Xiphos or Kopis, Thureos

Hoplite - [Formation Trait] Dory, Spear, Dagger, Xiphos or Kopis, Aspis Can add Akon & Ankyle, Sarissa

Akon Hippeis - [Ranged Marksman Trait can add Mounted] with Akon, Ankyle, Xiphos or Makhaira or Kopis, can add Shield and become Tarentine

Xyston Hippeis - [Formation & Lancer Trait, can add Mounted] Xyston, Kopis or Makhaira can add Dory Akon & Ankyle

Rogue - [Daredevil or Assassination or Knockout Blow Trait] Dagger, Club, Staff

Pankration - [Unarmed Prowess trait can add Do or Die] Unarmed, Cestus

Macedonian - [Formation & Pike Trait] Sarissa, Dagger, Akon & Ankyle, Xiphos or Kopis, Round Pelte

Marine X - [Ship Fighting] X = Psiloi, Archer, Peltast Thureophoui or Hoplite style with changed trait. or the trait can be added.

Barbarian Combat Styles

Thracian - [Skirmisher trait] Javelin, Small Rhomphaia, Dagger, pelte can add Large Rhomphaia and Shield Splitter Trait

Archer - [Cautious Trait] Bow, Dagger

Slinger - [Cautious Trait] Sling, Dagger can add Buckler

Hillman - [Skirmisher Trait] Javelin, Dagger, Pelte can add short spear or Axe

Cavalry or Camel - [Mounted Trait] Javelin, Dagger can add Short Sword, Short Spear

Horse or Camel Archer - [Mounted Trait] Bow, can add Javelin, Dagger, Axe

Lancer - [Mounted Trait] Spear, Short Sword, or Axe, Can add Bow or Javelin

Galatian - [Intimidating Scream Trait] Thureos, Celtic Sword, Javelin, Dagger

Optional weapons or traits:- you can add any - either X or W - or can add. All cost 10 skill points at creation or 3 Experience Rolls and 2 months intense training in the gymnasium later otherwise the weapons are at hard to use. Alternative Traits can be added if it makes sense at the same cost.

Combat Trait's

Assassination	Allows the user access to the normally restricted 'Kill Silently' special effect.
Batter Aside	If the fighter's Damage Modifier is two or more steps greater than his opponent's, his weapon is considered one size larger for the purposes of bypassing parries.
Blind Fighting	Allows user to reduce any penalties imposed due to poor lighting or temporary blinding to be reduced by one difficulty grade.
Cautious Fighter	Can use the Change Range action to automatically withdraw from engagement with no need to roll
Chariot Fighting	Style allows those riding in a chariot to ignore the skill cap placed upon their combat rolls by the driver's Drive skill.
Daredevil	May use Evade to dodge blows in hand to hand combat without ending up prone.

Defensive Minded	Increases the Size of your weapon when parrying by one step, provided no offensive action is taken that round.
Do or Die	Allows dual weapon combinations to use the Flurry special effect, provided that each subsequent attack utilises the alternating weapon.
Excellent Footwork	When fighting on slippery, wobbling surfaces the user can ignore the skill cap placed on combat rolls by the Acrobatics skill.
Formation Fighting*	Permits a group of three or more warriors, with the trait, to draw into close formation, placing more open or disordered opponents at a disadvantage (provided the 'unit' cannot be outflanked) and thus reducing each foe's Action Points by one if they engage.
Hidden Weapons	Allows the user to utilise seemingly innocuous objects noted as part of the style as deadly weapons, with no chance of accidental breakage despite apparent delicacy (fans or musical instruments for example).
Intimidating Scream	Style encourages frequent yells and bellows in combat to intimidate foes, making any psychological resistance rolls inflicted on an opponent one grade harder if they fail an opposed willpower v Combat style.
Knockout Blow	When attacking with surprise treat any Stun Location as lasting minutes instead of turns.
Lancer	Performing a mounted charge with this combat style does not incur the one step difficulty penalty to hit.
Mounted Combat	Style allows rider to ignore the skill cap placed upon combat rolls by the Ride skill.
Pike	Counts as Shield wall and negates auto Combat Effect for missiles if a hard combat Style roll is made.
Ranged Marksman	When using a ranged weapon, shift a random Hit Location roll to an adjoining body location.
Shield Splitter	Permits clubs and axes to roll the weapon's damage twice and pick the best result, but only when using the Damage Weapon special effect against shields.
Shield Wall*	Allows a group of three or more shield users to overlap their protection, adding one to the number of locations which can be protected with passive blocking, and resisting Knockback, Leaping attacks and Bash as if using the Brace action.
Ship Fighting	allows the user to ignore the limit placed on combat skill when fighting on a ship by Seamanship.
Siege Warfare	The style permits its user to ignore the skill cap placed upon combat rolls by the Athletics skill when making assaults whilst scaling walls or crawling through tunnels.
Skirmishing	The style permits launching ranged attacks whilst at a run (but not whilst sprinting).
Swashbuckling	Style allows the user to engage in attacks and evades made whilst jumping or swinging into (or disengaging from) combat, ignoring any skill cap placed on it by the Athletics skill.
Throw Weapons	Any nominal melee weapon in the style can also be thrown at no penalty to skill, but when used in this way a weapon's damage roll is halved.
Trained Beast	Intended for styles which emphasise fighting in close coordination with an animal companion (such as trained birds of prey, warhorses, pet wolves and so on), the user may utilise any of his Action Points to defend against attacks launched at his beast.
Unarmed Prowess	Permits the user to treat his Unarmed blocks and parries as 'Medium' sized, enabling him to better defend himself from armed opponents.
Water Combat	The style allows its user to ignore the skill cap placed on combat rolls by the Swim skill.

SKILL LIST

Skills are the mainly the same as Mythras/MYTHRAS/RQ6 with a few new ones marked +. Those with a *are professional and need training to know others are standard and start at base level.

SKILL DEFINITIONS

***Craft** [specify] the crafts are not a prestigious way of life in Greek eyes; they tie a person down and reduce his independence. Many crafts are carried out by metics, those living in a foreign city. Greece is famous for its elegant and sophisticated pottery, and vase painters are well thought of. The artistic skills required to design shields are also appreciated. Greece is also known for the stunning architecture found in many city-states; the stone-masons really know how to work in marble and limestone. Statues adorn temples and agoras, streets and private gardens. Of course there are also bakers, dyers, tailors, cobblers, ship makers, glass-makers, jewellers, armourers, joiners, basket-weavers, leatherworkers and so on.

Craft - Brew Potion the ability to create magically effective potions.

Craft - Magic Item the ability to create magically effective ritual objects. See the section on Magic for more information.

Craft - Metalworking - This skill covers general blacksmithing, the fine art of bronze casting, gold and silversmithing. The character can set up a furnace to smelt ore, and a forge with which to heat iron. He knows how to make clay moulds for bronze, silver and gold objects.

Craft Repair/Devise [INT+DEX] Every adventurer can fix or devise simple equipment, tack, rafts and boats and so forth. This is the skill of temporary repair and improvised attempts. Tools and special materials may be needed. Repair/Devise can also be used to attempt to pick a lock.

+Devotion [POW+CHA] all people except Philosophers believe in the gods and call on them. Limited to POW X5

***+Divination [POW+INT]** [specify] There are a number of different divination techniques, and any skill points allocated to Divination must be allocated to individual techniques each starting at base level. Divination is the art of fortune telling, divining the future for a client (or oneself) by observing animal behaviour or natural phenomenon. Divination is a very powerful skill that in game terms actually causes providential coincidences on behalf of the client - thus, in the game world making the prediction come true. See the chapter titled Gods, Philosophers and Magic.

***Healing** Aided by Lore Herbs can also be used instead of First Aid.

***Literacy** Language [specify] Literacy is not universal, indeed it is a rare skill learnt by the well off, or, in Eastern lands such as Egypt or Syria, by a class of scribes.

***Lore**

Animal - Knowledge of wild and domestic beasts, from identification to feeding and care, and prediction of behaviour. A major use of Animal Lore is in training riding animals. This requires at least 50%

Animal Lore and 25% Riding skill. Roll Animal Lore V's 5xPOW of the animal each week needing a craft 100 to succeed. A master (50% Riding and 75% Animal Lore) can train a warhorse for battle.

Herb - Which plants have uses other than food? Healing herbs, poisons, useful fibres and so on have great use to humans. Herb Lore can be used to locate healing herbs or poisons, and also can be used to create poisons, poultices and healing balms see below.

History - The character has an in-depth knowledge of history, covering the Successor period, the conquests of Alexander and the detailed events of his own land going back several centuries. He or she may know of obscure feuds, battles, lost military units, strange occurrences, divine interjections and

so on. An Egyptian character with points in the History skill can relate the name of every pharaoh back to the first inundation. A Greek historian knows every archon of Greece down to Theseus as well as the ins and outs of the heroic age!

Myth & Legend - Knowledge of the gods, of the demi-gods, heroes, nymphs and monsters. Often these myths have legendary connections with real cities and places. Myth & Legend gives the character knowledge of these connections. In addition the character may be able to detect references to certain deities, heroes or mythical incidents in a song, painting, and sculpture and so on.

Science - More often referred to in the Classical Age as 'philosophy', this skill is a amalgamated and ad-hoc mish-mash of geometry, mathematics, astronomy and natural history. Science is needed for calculations about the world around the character, from how fast a ship will sink to the next lunar eclipse or the height of a cliff face. Used with Engineering and Mechanisms to create and build fantastic things. Those with points in this skill can not call on the gods [Devotion] or use magic you can use Divination.

***+Magic Schools [INT+POW]** [specify which school] – there are six schools that must be learned separately. They are: Charm Other, Curse, Restore to Health and Raise the Dead; plus Lesser and Greater Sorcery.

***Oratory** - A mix of Debate that is based on rational facts and Oratory which is based on emotional response. When used in Debate it is limited to INT x5 or Language which ever is lower, when used as Oratory it is only limited by Language.

***+Pankration** - The Greek all-in fighting style called Pankration is a martial art. It allows better parries against armed opponents as well as Stun effects.

***Musicianship [specify]** - The Greeks use a number of different musical instruments. The lyre is the most common; it is a harp-like instrument with a sounding box. The kithara is a heavier version of the lyre used by professional musicians. There are bronze horns used by the army and in religious ceremonies, and for dinner parties and banquets the flute and the pan-pipes (aulos). Flute-girls are commonly hired to entertain the men at drinking parties. These instruments can be used to provide 'background' music at feasts and banquets, but also provide powerful assistance during the rendition of a Greek song (see the Sing skill). If accompanying a singer, a musician makes his or her Play Instrument roll, if successful 20% of the player's skill is added to the singer's chance for success. Every additional musician accompanying the singer adds a further 10% to the Sing chance. For example, six mourners are singing a Threnoi (Sing 65%). They are accompanied by four flautists (all Play Flute 34%). Two of the flautists make their rolls, which add 11% to the mourners' chance of success. Each mourner now has a Sing chance of 76%. If adding a song with benefits the players can spend the magic points as well and gain the advantage it brings.

***Seamanship** This allows a character to successfully man a large vessel (with more than four oars or a sail). It involves rope work, knowledge of tides and currents, setting watches, navigating along coastlines and playing ones part within a tightly knit crew. Those with high levels of skill can hope to earn places as officers on a merchant or war ship. The helmsman and captain both have very high levels of Seamanship. All of the sailors on-board a trireme will have Seamanship skill.

Sing [specify]. Sing should not be pigeon-holed as a secondary skill without relevant game use. When Greek soldiers march to battle they sing paeans, hymns to summon the favour of the gods. In addition, everyone sings during religious rituals; song is a central way to participate in a ritual, to bring a worshipper in instead of letting them stay outside as observers. Because of this Sing is an essential skill, giving player characters access to the power of the gods. Of course singers also entertain an audience. A successful roll indicates that the performance was a good one and that the song had an actual game mechanic effect on the audience.

A singer knows 1/10 Sing in songs at start and can learn more as per any other skill

Paean - War hymn. Sung by two or more soldiers together who face a looming armed threat. Each singer makes a Sing roll and spends D3 Magic Points, if successful, then after 5 minutes of singing those Magic Points becomes 1 AP of invisible armour that lasts for one fight or for 15 minutes (whichever ends first).

Epinikia - Song of victory. Sung by a victorious warrior who is conscious and can draw breath. He makes a Sing roll and spends D3 Magic Points, if successful, , then after 5 minutes of singing he is recovered from fatigue and weariness and heals 3 Hit Points spread however you want to any minor wounds.

Hymnos - Religious hymn. Sung by worshippers to honour their deity during a festival or as a prayer to persuade the god to offer a favour. Each worshipper makes a Sing roll and spends D3 Magic Points and a libation, if successful, , then after 10 minutes of singing he gains a +20% on his next Devotion skill used within in a day.

Dithyramb - A noisy chorus in honour of Dionysus. The singers give voice to the frenetic and joyous unrestrained passions of Dionysus, god of music and revelry. There must be at least six singers in the chorus. All singers spend D3 Magic Points, and if successful strip away the civilized airs of the audience, reducing them to wild, frenzied, dancing and screaming orgiastic folk. Everyone affected by the music becomes in-favour with Dionysus and gains D4x5 percentiles on Insight. They also conduct themselves disgracefully for a couple of hours, but will probably not remember any of it! No wonder the Greeks denied women the right to watch theatrical performances! The GM must decide how many successful Sing rolls are needed to affect a certain audience size. Maybe one for 10 or 15, three or four for a hundred or so, and perhaps twenty successes to influence several thousand theatre goers.

Threnoi - Song of Mourning. Sung by professional mourners to honour a recently departed person during a funeral. Each professional mourner makes a Sing roll and spends only 1 Magic Point apiece. Count the successes. If they number more than the total of people who have come to pay their last respects at the funeral, then each of those visitors receives a temporary POW increase of +2 for the next five days. If the successes are less than the number of guests, then the guests receive only a +1 temporary POW increase lasting the next day only. [Critical's count as 2 successes]

Hyporchema - An up-tempo song with a quick beat. Popular with dancers, and by athletes and warriors prior to engaging in their respective trades. The hyporchema infuses a passion and energy which is loud, raucous and compelling. Each singer makes a Sing roll and spends D3 Magic Points, if successful, , then after 5 minutes of singing they gains +1 to Strength and 10% to Brawn, Endurance and Athletics for one hour.

Prosodion - Processional song. The singer makes a roll and spends D3 Magic Points, if successful the singer himself suffers no fatigue while he carries out a monotonous physical task and sings simultaneously. This lasts a maximum of three hours. He may be rowing a galley, riding a horse across country, marching, building a road and so on.

Ode - Song of love and pleasure. Sung by a poet for a willing audience, often at a banquet. He makes a Sing roll and spends D3 Magic Points if successful, then during the 10 minute song, members of the audience are filled with good wishes and pleasant feelings. Hatreds are forgotten, a feeling of empathy, tenderness and even love sweeps through the audience. For the rest of the day after the feast, anyone in the audience harbouring feelings of hatred and/or resentment will have to make a willpower roll to act on it. The next day, time scatters such sentimentality.

Elegiac Song - A grave and sententious song, a song of principles, proverbs and morality. Often these proverbs are disguised within fine seemingly innocuous songs. The singer must direct his song secretly at a single member of the audience (or a single group within the audience), make a Sing roll and then spend D3 Magic Points. If successful, then during the 10 minute performance the target has cause to question an intended course of action. The target rolls a opposed willpower to shrug off this magical affect. Perhaps he is intending to attack a neighbouring city, sell his unruly slave, steal an artefact that the player characters want for themselves, and so on. It isn't mind-control, but works on some failing or moral transgression that the target is going to commit.

Iambic Song - A song that is satirical and aggressive. The singer uses an Iambic song to bring out the raw emotion of an audience and to pick up their mood. Many singers can use it to find out

potential enemies within the audience. The singer makes a Sing roll and spends D3 Magic Points over the hour performance. His song works the crowd, and if the roll was successful he is able to identify anyone in the audience who intends to harm him. The singer may instead designate another member of the audience as the focus of his song, and as a successful song reaches its conclusion, both the singer and the target discover the identity of an enemy who intends to harm that target.

Rhapsodoi - An epic Greek poem in song. For those who wish to sit in contemplation, a rhapsody makes the perfect request. The singer must direct his song secretly at a single member of the audience, or a single group within the audience, make a Sing roll and then spend D3 Magic Points. If successful, then during the one hour performance the target is given to relate current events and problems in his own life with those of the epic Greek heroes. He receives inspiration from the actions of those long dead heroes and may use an Idea roll [INT x5] pertaining to his current predicament. The GM is encouraged to be generous with his suggestions. It can also be used to add +20 to one improvement roll. A singer can use this on himself at a hard difficulty.

***Language**

Other [specify] The Greeks are insular and not keen to learn other languages. Crude barbarians aspire to learn Greek, not the other way around! But there may have been situations where Greek player characters have had to pick up foreign languages out of necessity on their travels.

Aramaic - This is the script and language of the eastern kingdoms and it is now used by the people of Assyria and Babylon (together known as Chaldea), Persia and the kingdoms of Asia Minor. Because of its age, Aramaic is the international language of business and diplomacy. Scribes across the ancient world use the script to write letters. In addition, nomads in Egypt's Eastern Desert, in Sinai, the Negev Desert and the Syrian Desert all speak Aramaic. A speaker understands Punic at one-half his Aramaic ability.

Armenian - This mountain kingdom was a Persian province and the language is spoken only there. It has its own script.

Egyptian - Spoken in the Nile valley almost exclusively. The language has also spread into Lower Nubia. There are two main scripts: Hieroglyphic, used on monuments and carvings, and Hieratic, used on papyrus scrolls.

Lydian - Although first used only by the people of Lydia in Asia Minor - the language has also become current throughout the neighbouring Seleucid provinces. There is an alphabet script used by the scribes of the region.

Persian - This is the native tongue of the Persians, spoken there by the common-folk, but being supplemented for official use and by the educated elite by Aramaic. A primitive script is used with the language for stone inscriptions.

Phrygian - Used by two of Seleucia's provinces in Asia Minor, Cappadocia and Cilicia. Phrygian is closely connected to the Thracian language since the first Phrygian invaders came from Thrace. A speaker understands Thracian at one-half his Phrygian ability.

Punic - Spoken all along the Phoenician coast, and in Carthage and the Carthaginian colonies in North Africa, this language is derived from the language of the desert Bedouin in the east. It has a very advanced alphabetic script. A speaker understands Aramaic at one-half his Punic ability.

Thracian - The tongue of the Thracian chiefdoms north of Greece. It is related to Phrygian and does not have its own script. A speaker understands Phrygian at one-half his Thracian ability.

Other Languages

None of the following languages have scripts, and all are restricted to use within the barbarian races that use them: Arabian, Scythian, Nubian.

Other languages that do use scripts include Latin, Hebrew and Illyrian.

Native Greek Most ancient Greeks are very snobbish on the subject of their own Greek dialect. Separated by mountain chains, a number of separate dialects have existed for centuries and these form very distinctive variations of Greek. Recently, the conquests of Macedonia have spread that dialect (called Koine or 'common') across the world. Greek heard in foreign lands will almost certainly be Koine Greek.. Understanding a different dialect is a hard task. The Greek dialects are: -

AEOLIC - Lesbos and the Asia Minor coast opposite, Boeotia and Thessaly.

ARCADIAN - The oldest dialect spoken in Arcadia, Pamphylia and on Cyprus.

KOINE - 'Common' Greek is spoken outside of Greece by colonists, traders and others who have mingled with Greeks from other city states as well as non-Greek Greek speakers. Koine is the Macedonian dialect that has since become a universal Greek. It is looked down upon by many in Greece as a barbaric version of the language.

DORIC - Spoken in Messenia, Laconia, Argos, Corinth, Syracuse (on Sicily), Megara, Crete, Rhodes and the islands of Thera, Melos, the Dodecanese and Cyrene.

IONIC - Attica and Athens, Euboea, the Chalcidian Peninsula, Lemnos, the Cyclades and Sporades and Ionia on the Asia Minor coast.

WESTERN - Elis and Achaea, Phocis, Locris, Aetolia and Doris.

***Survival** [specify] There are two types of survival: Desert and Mountain. Both confer crucial information on how to survive in those environments. The adventurer can travel in safety, navigate across country, recognize potential hazards, find shelter and improvise protective clothing. A character with high levels of skill in Desert or Mountain Lore will easily find employment as a caravan guide or a military scout.

PRICE LIST

Prices in the Successor Age are all given in silver coins called drachmae. Within the cities of the Successor Kingdoms, coins are the main way of conducting business, but out in the rural areas, barter and exchange is more often used. The referee can stick to coinage, though, if desired. This will keep player transactions simple.

Coinage

Coins are minted by each Great House and by some Lesser Houses also. Many coins are produced with a topical illustration, of a victory or anniversary, for example. Coins are usually kept in leather or cotton purses tied to a waist belt. Cities only tend to accept their own coins so others must be changed at a money changer at a 5% cost.

The talent and mina are measures of weight for large sums of money rather than coins based on the approximate mass of water to fill an Amphora [0.3Cu m - 50cm tall by 25cm diameter].

1 Talent = 60 minae = 6,000 drachmae = 25KG.

200 coins = 1Enc



The drachma is the denomination upon which Greek currencies are based.

Each drachma is divided into six obol's, 3 obols is just enough for a family of three to live poorly on per day. The usual daily wage of a unskilled worker was around 3 Obol's a skilled worker could expect twice that, both would be fed while at work.

Mercenaries would earn 1-2 Drachmae however from this one

has to pay for maintenance of equipment as well as food. The Obol is the equal of a MYTHRAS/RQ6 Silver coin.

Denominations are struck either as multiples or fractions of the drachma and the obol. The most frequently minted are the drachma, the 2-drachma-piece (didrachma), the four drachma-piece (tetradrachma or Owl in Athens) and the 10 drachma-piece (decadrachma) which was a jubilee or commemorative issue rather than a normal coin. The obol, meanwhile was divided into 8 bronze chalkoi. The kings of Lydia and Greek cities of Thrace and northern Asia Minor minted staters made of electrum (an alloy of gold and silver) exchanged at 27 drachmae and used in commercial trade.

Just because a character has plenty of money, and the item he desires is listed on the price list does not mean that he can always purchase it! The referee should always consider the availability of goods and services. Towns and cities will have many different services and suppliers of goods, but villages often supply only themselves. No village has a shop for the use of passing travellers. If a villager wants something he makes it, or barter with the local carpenter or blacksmith to have it made. Chances are negligible that there will be a sword or helmet for sale there. Someone may own the item that the player character is searching for, but he might not want to sell! If he does, you can be sure he'll ask over the odds for it.

Poorer people in this Age will often ask the characters to perform a job for them in return for goods or services. Farmers rarely have any spare coins available. They might have family heirlooms, passed down from previous generations, but how valuable will these be? This can prove interesting. Will the characters go off into the hills to kill the man-killing bear in return for ten sheep? If so they'll have to herd these beasts to the nearest town for sale, a common sight in the successor kingdoms, and an experience that they will doubtless remember for a very long time.

WEAPONS

*Cost is in Drachmae

Name	Size/ Reach/ Force	Dam	AP/HP	Enc	Combat Manoeuvres & Notes	Range	Load	*
Akon & Ankyle	M/M/E	D8+1 [D8 in HtH]	3/8	1	Impale [Greek Javelin with throwing strap >3 can be held in one hand]	10/45/125	1	5
Arrows [10]			2/2	1	Bronze tipped			2
Axe	S/S/S	D6	3/6	1	Bleed [small axe]	10/20/30		4
Bow Recurve	-/-/H	D8	4/8	1	Impale	15/125/250	2	30
Bow Simple	-/-/L	D6	4/4	1	Impale [no positive Dam Bonus]	10/100/200	2	10
Celtic Swd	M/L	D8	6/8	2	Bleed, [Long Sword]			30
Cestus	S/S	+1	2/2	-	Stun [Fighting Gloves]			10
Club Heavy	L/L	D10	4/10	3	Stun, Bash [Large 2Handed]			5
Club Light	M/S	D6	4/4	1	Stun, Bash			1
Dagger	S/S	D4+1	6/8		Bleed, Impale			5
Dagger Sp	S/S	D3+2	6/8		Impale [Spartan Straight Sword]			5
Dory	L/VL	D8+1	4/8	2	Impale Set [Double ended] your Shield Parrying is formidable [2.5m long]			5
Javelin	M/M/H	D8	3/8	1	Non Greek Javelin [>3 can be held in one hand]	10/25/50		2
Knife	S/S	D3	5/4	-	Bleed/Impale			2
Kopis	M/S	D6+1	6/8	1	Bleed [Curved Sword]			16
Makhaira	M/M	D6+2	6/10	2	Bleed [Curved cavalry sword]			33
Pick	M/M	D6+1	6/10	3	Impale [Used by Eastern Cavalry]			30
Rhomphaia Lg	L/L	D10+2	4/10	2	Bleed Sunder [Large 2Handed]			30
Rhomphaia Sm	M/M	D6+1	4/6	1	Bleed [Small 1Handed]			15
Rock thrown	-/-/S	D3			Stun	5/10/20		
Sling	-/-/L	D8	1/2		Stun [uses lead shot reduce dam by one step if using pebbles]	10/150/300	3	1
Spear	M/L/L	D8+1	4/5	1	Impale [D8 dam when thrown]	10/15/30		3
Staff	M/L	D8	4/8	2	Stun [Large 2Handed]			3
Staff Sling	-/-/E	2D6	3/6	2	Stun [uses lead shot reduce dam by one step if using pebbles]	5/25/50	4	3
Unarmed	S/S	D3						
Xiphos	M/S	D6	6/8	1	Impale, Bleed [Straight Sword]			16
Xuele	S/S	D3+1	5/4	-	Bleed [Spartan Ritual Curved]			5
Xyston	L/VL	D10	4/10	3	Impale [2Handed double ended]			33
Shields					Use mounted is hard and limited by Riding			
Aspis	H/S	D4	6/15	3	Bash, Stun Passive 4			50
Pelte Small	M/S	D3	4/8	1	Bash Passive 2			8
Pelte Large	L/S	D3	4/8	2	Bash Passive 3			10
Thuroes	H/S	D4	4/10	4	Bash, Stun Passive 5			30

Spears- all spears & Javelins can be used 2handed giving a die increase to their damage

Double ended weapons - when Broken count as one size and reach smaller

Ankyle is a strip of leather rapped around a Akon to give it spin and thereby extra range and impact. A thrower spends a action to ready the Akon and the Ankyle to throw. Each Akon needs its own Ankyle as it goes off with the Akon.

Bow Quiver (holds 20 arrows and bow 2 Enc) 6 Drachmae

Sling shot Lead shot 20 = 3 Drachmae; if using un-worked pebbles rather than lead shot it counts as a hard shot due to the unbalanced pebble.

ARMOUR LIST

ARMOUR PIECE	AP	ENC	*COST	NOTES
Boots Military	1	2	12	covers 1-6
Bronze Muscled Thorax	6	4	200	Classic well made to measure hoplite cuirass covers chest 10-12, in hot or cold weather all endurances rolls are hard
Galatian Mail shirt	6	10	300	covers 7-12
Greaves, Bronze Plate x2	4	6	100	cover 1-6
Greaves, Cuirboilli x2	3	4	60	cover 1-6
Greaves, Hard Leather x2	2	4	25	cover 1-6
Hard Leather Phrygian Cap	2	2	20	cover 19-20
Helm Boeotian	4	3	55	covers 19-20 an open Bronze helmet, allowing good peripheral vision and unimpaired hearing
Helm, Attic, Chalcidian or Thracian	5	4	120	covers 19-20 Bronze helms of various types which cover checks and face but leave ears and eyes open, Perception is hard
Helm, Pylos	3	3	20	cover 19-20 cheap and mass-produced bronze pot helm simply fixed with a leather chin strap
Leather Cuirass	2	1	12	Made to measure covers Chest, 10-12
Linothorax & Pteruges Cuirass	3	4	60	covers 7-12 [often home made]
Linothorax Scale & Pteruges Cuirass	4	6	110	covers 7-12 Linen with bronze or iron scales on the outside
Linothorax & inserts Cuirass	4	3	60	covers Chest, 10-12 Linen with bronze or iron plates inside
Pteruges Leather	3	2	30	adds Abdomen 7-9 protection to chest armour
Pteruges Scale	4	3	55	adds Abdomen 7-9 protection to chest armour
Quilted Tunic	2	2	15	covers Chest & Abdomen 7-12 Eastern style
Scale Chaps x2	4	6	110	cover 1-6 Leather pants with Bronze or Iron scales Eastern style
Scale Sleeves x2	4	6	110	cover 13-18 Leather sleeves with Bronze or Iron scales Eastern style
Scale suite	4	18	350	Covers 1-18 Eastern style scales on leather which tie round arms legs and body.
Sheepskin cloak	1	5	2	[covers Chest, Abdomen and upper arms 7-13+16
Soft Phrygian Cap	1	2	2	covers 19-20

HELLENISTIC ARMS & ARMOUR

So who wears what, with which piece of kit, and why? There are three main types of warrior, the hoplite, the peltast and the cavalryman. Throughout the Greek-speaking world these troop types have many other titles, and their kit varies from place to place. Essentially they are the horseman, heavy infantry spearman and the lightly armed missile skirmisher cum lightly armoured infantryman. Each does a different job and requires a different set of arms and armour.

First, let's look at the hoplite. The term means 'a soldier who uses a Hoplon' or Aspis, but in the Successor period there are a number of different kinds of heavily-armed spearmen. There are still the hoplites, warriors clad in linen Linothorax (or no body armour at all), with greaves and helm, armed with a hoplite spear the Dory [around 2.8m long] and Aspis shield. Mass combat is dominated by the phalangite, a warrior wearing a Linothorax or thorax if an officer or on the front ranks, with helm and greaves, carrying a massive [5-6m long] pike [sarissa] with two hands, and toting a small Pelte shield on a strap over the left arm. These guys are the heavy troops used in major confrontations, they are disciplined and tough. Outside of the phalanx, however, the sarissa is of little use [therefore not listed] and traded for Akons [javelin] or a Dory or spear. Everyone sports a Xiphos [shortsword], Kopis (curved hacking sword) or dagger but this is a weapon of last resort rather than the main killing weapon.

The light infantry, especially the peltast's rarely wear body armour they need to be nimble and fast. Some wear caps, a few wear helms, all are armed with a handful [3] of Akon's [javelins around 1.5-2m long] and a pelte, a light wicker shield that can be slung on the back. A sword or knife for self-defence is de-rigour. Amongst the skirmishers there are lighter troops still, poorer folk who may have only a sling and a pouch of lead sling shot, or a bow and a quiver full of arrows. Armour is very rare amongst these fellows, they have no use for it, it impedes their retreats and is, of course, pricey!

Then there are the new Thureophoui, an amalgamation of peltast's with Gallic fighting styles, giving a troop type which can fight in close order but also skirmish. Wearing some armour and using big shields which give them their name. They are armed with Akons as well as the Dory spear, making them an effective mixed use unit.

Cavalry has come along way since the time of Pericles or the Persian Wars. No longer are the horsemen just javelin-throwing aristocrats, Alexander pounded the Persian Empire into submission using a combination of phalangite inevitability and heavy cavalry shock force. It is common for the well-paid aristocratic heavy cavalry to wear expensive body armour and Boeotian helms which are styled after Greek travelling hats [petasos] that provide a wide brim for good visibility. Weapons used by these heavy cavalrymen are the long xyston, with a Kopis or Makhaira for back-up. Light cavalry still exists, the riders being armoured as they can afford with helms, cotthybos or even thorax, a fistful of Akon's and just coming into fashion in this era, a shield even if it is hard to parry while on a horse it offers some passive protection. The Seleucid heavy cavalry wear a thorax with laminated tubular arm and leg defences, helm and bronze facemask. Truly formidable! See the section on the Seleucid Empire for full details.

Some other arms and armour of note include the Celtic shield and Long-sword, used by the Galatians and other Celtic tribes north of Thrace and Greece - a continual menace at this time. The Thracians tribesmen often operate as peltast mercenaries, and on occasion wield the wicked two-handed Rhomphia, a long bill-type weapon. The staff sling is invented in this period, it is a sling mounted on a short stave that uses that extra leverage for greater impact - a siege weapon.

The Spartan sword is a lethally sharp and stiff short-sword, popular with mercenaries and sword-swallowers! Meanwhile the makhaira & 'kopis' are common alternative to the Greek short-sword, it curves into the cutting edge and is used as a heavy hacking weapon.

Finally, a short review of armour types is in order. The muscled cuirass [thorax] is the type of body armour commonly associated with Greek warriors, a bronze breastplate and backplate appropriately muscled and held on with leather straps it has gone out of favour due to the heat of wearing it and the cost of buying and looking after it. A cheaper but effective alternative soon arrived - the Linothorax, made of linen glued in numerous layers, and tied at the back and sides, with flaps of stiffened linen protecting the shoulders. Coloured bright white, the linen cuirass is cheap and popular. Some are reinforced with bronze or iron scales or lamellar plates around the midriff. All Linothorax include strips of stiffened linen [pteruges] hanging from the lower edge as a groin guard. When a thorax is worn, a quilted tunic with attached pteruges is worn beneath it, since they cannot be attached to the bronze breastplate itself. Very well made Linothorax are resilient and gain a armour point making them nearly as good as bronze but with a cost of 3 times the basic Linothorax.

The Boeotian helm has already been described. The Pylos helm is a cheap bronze pot-helm of slightly conical appearance and simple design that leaves the face and neck open to attack. Meanwhile the Chalcidian helm provides a nose guard, flaps for the cheeks and a degree of neck protection, but with cut-outs for the ears - it is an archetypal 'Greek' design. The popular Thracian helm resembles the Chalcidian helmet but has a peak around the front and sides, huge cheek pieces that are often highly decorated, and a distinctive rounded peak that arches forward much like the traditional 'Thracian cap'. The mountain cap is made of felt or sheepskin and worn by shepherds and poor skirmishers, it might also be a fox-fur cap worn by Thracian-style peltasts.

GENERAL GEAR

Cost is in Drachmae D or Obol O

Item	Cost	Notes
Askaulos	D 10	Bagpipes style instrument
Aulos pipes	D 5	double reed <u>pipe</u> instrument
Barge, Large	D 1300	
Blanket	O 3	A woollen to sleep in
Bread Loaf	O 1	Standard fare for all various types
Camel	D 200	
Cart [2 wheeled]	D 10	Needs 1 ox to pull, load 6 people/60ENC
Chariot	D 200	Requires 2 or more horses carries 2 total 200 ENC
Cloak	D 10	A long woollen cape for bad weather
Cloak Brooch	D 3-8	A fancy bronze + brooch to hold your cloak together
Cloak hooded	D 20	
Cooking Equipment	D 2	Bronze pot plus
Cow	D 30	
Craft Tool's	D 12	Required basic tools for most crafts
Donkey	D 80	
Dress	D 7	
Elephant	D 2000	Comes with Mahout
Elephant War Tower	D 120	
First aid kit	D 4	various small tools, small pan to heat wine & a few linen bandages
Fishing kit	D 3	5m sinew line, hooks, tools for gutting
Fishing net	O 10	A small one man net
Flute	D 2	
Fowl	O 2	
Galley Merchant	D 3000	A average sized merchant galley small crew
Galley Trireme	D 10000	A warship fast and powerful bigger ones also exist needs 200 crew
Goat	D 8	
Hairpin, Bronze	D 2	
Horse Bronze Peytral	D 400	Protects 10-12 AP 5
Horse Leather Peytral	D 100	Protects 10-12 AP 2
Horse Bronze Chamfron	D 400	Protects 17-20 AP 5
Horse Grain	D 4	One Week's fodder for a horse less than this will result in a lowering of quality
Horse riding	D 400	A standard quality horse for riding
Horse War trained	D 1000	Standard quality horse trained for combat
Ink & Quills	D 5	Parchment sheets 6 cost D 1
Inn one night & meal	D 1	A private room plus standard fare
Inn one night sharing & meal	O 3	Common room plus standard fare
Kilt	D 2	
Kithara	D 18	Lyre professional, a high status instrument
Lamb	D 8	A young lamb
Lamp Olive Oil 1Lt	D 1	Smokeless non-inflammable
Lamp, Clay	D 4	Holds 1/2 lt of oil burns for 4 hours
Lyre [2]	D 10	A cheap general purpose instrument
Meal, Good	D 1	
Military Boots	D 12	Boots worn on horseback see armour section

Money Pouch	D 1	holds 300 coins
Olive Oil 1Lt	D 3	Good stuff for food
Ox	D 50	Use rather than horses for work
Pandoura	D 15	Lute style instrument
Panniers, Donkey or Camel	D 15	Two panniers each of which hold
Perfumed Oils	D 4-8	100ml clay bottle [use herbalist lore to make base 4D]
Phorminx	D 15	Guitar style instrument
Pick tool	D 5	A Tool not a weapon
Pig	D 8	
Purple-dyed Cloth	D 400	Enough cloth for one set of clothes or to fringe 10
Rations Trail	D 3	flat bread, dried fruit and olive oil for One Week
Rhoptron	D 5	Tambourine style instrument
Robe	D 10	
Rope (10 metres)	D 2	
Rowboat	D 40	Simple 4-6 man boat2 rowers
Saddle & Bridle	D 30	
Sandals	D 2+	
Sheep	D 8	
Shell Conch		Instrument made of a big shell
Shoulder Pack [1]	D 1	Over the shoulder sack holds 20 ENC
Slave, Child	D 150	A average slave
Silk 1Kg	D 1,000	
Slave, Man	D 500	A average male slave
Slave, Woman	D 300	A average female slave
Syrinx	D 2	Sheppard's Pan Pipes instrument
Tent, 4 man	D 8	A leather tent for 4 with
Torch 6 Hr	O 1	Staff with oil soaked rags wrapped around it. lights a small area
Trumpet [2]	D 20	instrument
Tunic	D 4	
Tympanon [1]	D 5	Tambour style instrument
Wagon (4-wheel)	D 70	Require 2 Ox to pull load 10 people/200ENC
Wax Tablet & Stylus	D 2	A double sided tablet
Wheat	D 5	One amphora of 30lt
Wine 1 Lt	D 1-2	usually drank mixed with 4 parts water, only barbarians drink it neat
Wineskin [3lt] [1]	D 1	Would be filled with one part wine and 4 parts water

Foods

Dry Foods Prices refer to

1lt dry measure.
 barley O 1/2
 barley, cleaned O 1
 beans O 2
 flaxseed O 4
 hayseed O 1
 lentils O 3
 millet, whole O 1
 oats O 1/4
 peas O 2
 rice, cleaned D 1
 rye O 2
 salt O 3
 sesame D 1
 wheat O 1

Fruit and Veg

8 cabbage or lettuce, head O 1
 dessert grapes, 1kg O 1
 8 peaches, O 1

Meats and Fish

Prices refer to one Kg

beef D 1
 chicken D 7
 fish, freshwater D 1
 fish, saltwater D 3
 goose/pheasant fattened D 12
 goat/lamb/pork D 1.5
 sausage, depending on variety D 1-2

Wine, Beer & Oil

Prices refer to 1lt

beer, Celtic or Pannonian O 2
 beer Egyptian O 1
 wines Aminean, Falernian, Picene, Sabine, Tiburtine regional D 2
 olive oil, fresh D3
 liquamen (fish sauce seasoning) D 1
 vinegar and wine vinegar O 3

Minimum Living Costs [food clothes etc] required to hold status

Social Class	Weekly	Monthly	Yearly
0 - Slave	D 1	D 4	D 50
2 - Freeman poor	D2	D 8	D 100
2 - Freeman	D 3	D 12	D 150
3 - Freeman rich	D 12	D 50	D 600
4 - Nobel	D 60	D 250	D 3,000

TRAVEL TIMES

How far can the player characters travel in one day? This depend on their travel state, the season and of course, the ground across which they are travelling. The GM is free to alter the following travel times as he sees fit to suit particular circumstances. Refer to both the Travel Rate table and the Terrain Table to determine how far one can travel in a day.

A typical rate of travel in the ancient world is 6 leagues a day around 36km per day on foot, 8 leagues 50km on horseback, faster if a forced march but then you need a earlier and longer reast. There are good roads throughout the Successor Kingdoms and these are utilised by the official post, by the armies and by other travellers - on horseback in wagons and on foot. To calculate how far a character or group have travelled in a day, use the travel rates given, below. A time period or around eight hours is generally assumed for travelling. The referee should not try to be precise when two terrain types merge in one day's travel, just average the two speeds and assume the terrain change occurred around midday. Rates of travel can be increased either by a forced march or thrashing the horses to gallop or canter most of the day. There will be one or two rests, but this is hard punishing travel that requires hourly Endurance check rolls.

Cultivated Land - 36km/day on foot, 50km/day on horseback

Marsh - 10km/day on foot or horse, 40km/day by boat

Mountain - 10km/day on foot or horse

River - 40km/day by boat upstream, 60km/day by boat downstream

Sand Sea - 15km/day on foot or horse, 30km/day on camel

Steppe - 30km/day on foot, 60km/day on horseback

Stony Desert - 20km/day on foot or horse, 30km/day on horseback

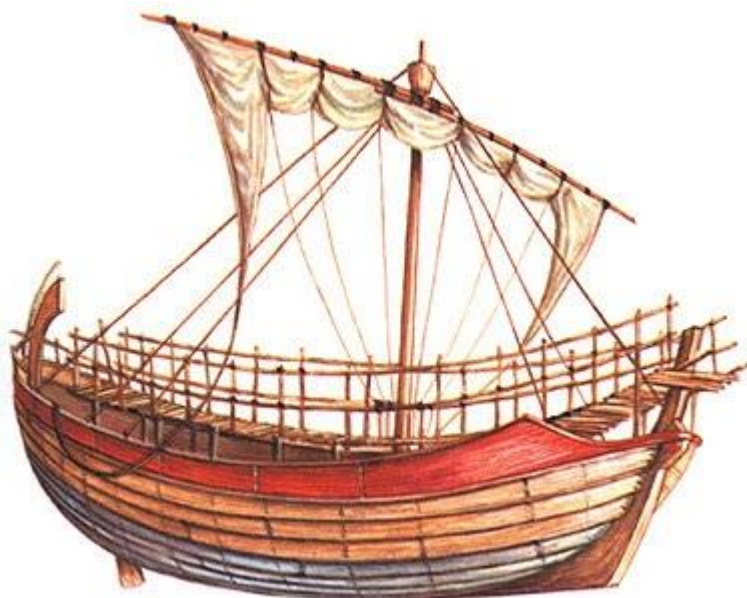
Ships

Greeks did not make differences between merchant and war galleys. They distinguished only those galleys that were intended for war actions and had a crew armed by javelins, spears and side arm. The rowers force allowed to move forward even against the head wind without lowering the sails. Later on when interests of Greek colonization required creation of a more powerful fleet, the merchant vessels became larger as to carry more goods and people and their sails finally dismissed oars that were used only at manoeuvring in ports.

Kybaia where short and wide ships, the length was relative to the width as 5 - 7 to 1, Sailing ships would be around 4 to 1 and war galleys 10-1. These small merchant galleys cruising among the islands of the Aegean Sea had shallow draughts due to shallow waters in local ports. Their registered displacement constituted 50 t. More large ships for far voyages were of from 200 to 300 t of displacement. According to the curve of the stern these ships could be pulled ashore for a night although unlike warships they tended not to. They had upgraded free-boards with latticed guards and side ladders. The mast was installed in the middle of the ship and carried a gay-coloured mainsail. There was another sloping mast on the bow of the ship that was a little lower than the first one and it carried a square or a triangle sail. The latter was more comfortable at storms unlike war galleys these ships had stronger masts which were not designed to be lowered. Merchant ships hulls where often lined with thin lead or copper to protect against bore-worms and other sea life. One or two steering oars were fastened to the ship's hull and they had 7-12 oars a side for extra propulsion giving about 1 league a hour [4-6 km/h]. In a good wind such a vessel could gather speed to 2 leagues an hour (12.km/h).

Other Galleys might be much thinner and more like a war galley to make use of the extra speed.

Greeks imported a lot of goods and bread from the Black Sea coasts, from Egypt and Sicily, and exported wine, oil, honey and craft items. Most of products were carried in amphoras. The capacity of a Greek amphora averaged 30 litres. The full load capacity of average merchant ships was equal 10 000 amphoras - Most of products were carried in amphora's. The capacity of a Greek amphora averaged 30 litres [30Kg; 30 = 1CuM]. The full load capacity of average merchant ships was equal 5-10,000 amphora's.



A Trireme is about 40m long and 4 m wide with 70-90 oars a side managing a top speed of 3 leagues a hour [20 km/h] and a average speed of around 2 leagues a hour [12 km/h]. Triremes carried 10 to 20 marines

It takes around a litre of liquid per hour of heavy rowing along with 1 1/2 Kg of food. Half of this amount for normal activities.

A 70 ton Greek merchant galley that has 20 oars it is 18m long 3 m wide carries 2,000 Amphorae
Trierach - Captain wealthy citizen
Crew - 25

Deck Crew - Helmsman [often the

commander]; Lookout; Shipwright; Quartermaster; Piper; Boatswain, Sailors/rowers

Ship Class - T Size - L Armour - 4 Hit Points - 40 Damage D6 Seaworthiness 70% Freeboard 1

EXPERIENCE AND TRAINING

EXPERIENCE

Players gain experience as per MYTHRAS/RQ6 rules.

How much does the skill increase? If resting in rural surroundings, increase the skill by 1D4 percentiles.

If the week of rest is spent in the gymnasium every day (thinking, debating, relaxing, swimming, exercising, bathing) then increase the skill by 1D4+2 percentiles. Resting in other situations gives the usual D4+1. Only one week of rest is necessary, and any number of skills can be improved through experience in that way. Also you only get the extra CHA based experience rolls when at a gymnasium as it is there you have others to train and work with.

TRAINING

Training in all of the skills listed in the game is quite possible, as long as the character can find someone to teach him. This inevitably requires going to a gymnasium a cult, society or mercenary company. To apply for training, the player character rolls Influence. On a success, he is able to learn any of the skills offered by the guild or brotherhood (the GM should decide on the nature of specific brotherhoods and guilds). On a failure he must first pay an additional 50 drachmae just to begin his training. A critical indicates that the guild teaches him for the first four weeks - for free.

Once accepted for training, the character begins a four week training regimen. The cost of this training period depends on the character's current skill value. No character can receive training from two different societies simultaneously. Only one skill can be trained at a time.

Current Skill Training Cost Drachmae

00%	20
01% - 25%	50
26% - 50%	100
51% - 75%	200

After the four week period the student Gets to go through the MYTHRAS/RQ6 training rules

GODS, PHILOSOPHERS AND MAGIC

"Hear us, you gods perfect in power;
Hear us, sovereign gods and goddesses,
Protectors of our country's bulwarks:
Do not betray our city
Thus in the labour of battle
To enemies of alien mind."

Aeschylus, The Suppliants

All the following skills can cost POW to use, this POW loss effects Devotion as that is limited to POWx5, as well as Magic Points but not luck. Permanent POW [from Divination] loss effects everything.

THE GODS and DIVINE AID

Life and death in the Kingdoms are dominated by the Gods. These divine beings control the destiny of Mankind (so it is said), many were there at the creation of the world, and others were created in human times by their own heroic deeds. Priests and Philosophers debate endlessly the nature of the gods and their number. There were originally only twelve Olympians, but what about the rest of the Greek gods? What about the gods of Egypt of Chaldea of Syria? There are innumerable gods and goddesses, and they do not require that Mankind be utterly loyal to one or the other. Men and women worship at whatever temple or shrine they fancy, where-ever they are for the gods are always grateful for another sacrifice. This game doesn't give an exhaustive list of the deities known and worshipped in the Successor Kingdoms. Instead it looks first at The Olympians, a family of deities worshipped across the world where-ever Greeks have trodden. These gods are recognised by all and often syncretised with local divinities. Most large cities have temples to the twelve Olympians, even if they do not always agree on which twelve. These temples are like small places of Olympus.

So we cover them in some detail and then we briefly survey the other Gods of the Successor Kingdoms.

In the following pages we look at a small number of very popular deities amongst travellers and adventurers in the Successor Kingdoms, and give an in-depth description of their customs and peculiarities. These cults allow worshippers to be initiated and get closer to their god.

Characters can join these cults as common member and maybe progress to the priesthood, or alternatively the referee can use the cults as background for his campaign or for individual scenarios.

Devotion - your devotion to the gods is measured by your Devotion skill. This skill is a cross between a passion and a normal skill. This skill can never be higher than 5 times your POW and is affected by POW loss.

It can decrease if you do not tend to the needs of your worship, proper libations and sacrifices, it also goes up the same way by showing your proper devotion, using improvement points to increase your devotion shows your passion to the gods. See passions in MYTHRAS/RQ6 for details.

DIVINE AID

or

GAINING A FAVOUR FROM THE GODS

DW allows player characters to make appeals to the gods and call for divine aid. The nature of the gods is fickle and this aid is unreliable. If the god grants the request, then the player character will be blessed with amazing 'good luck' rather than the low level luck of Luck Points.

During the game, any character can pray to a god just prior to making a skill roll Donating 1 Experience Roll plus 2-6 POW depending on result plus any extra needed from boosting the prayer.

Each one point of extra POW donated gives you a plus 10% boost on your Devotion roll. To determine whether or not the god hears the request and grants it, the player then rolls there Devotion or less.

Skill Roll Modifiers - These can cancel each other out

Calling on your favoured deity counts as Easy;

If the called upon god does not cover the area of the skill about to be used it counts as Hard

Luck points can not be used on any part of this skill role nor the one the Divine Aid is for.

Record the god called upon and the POW given up, this will allow you to keep track of which gods you need to appease.

Results

A Fumble the gods dislike being constantly asked for help. The player pays the Experience Roll and 6 plus the Boost POW,

A Failed roll the gods are deaf to the character's prayer and nothing happens. The player pays the Experience Roll & 2 plus Boost POW.

A Success the god has heard the prayer and will receive a 'increase' to the character's skill success by one level.. The player pays the Experience Roll & 2 plus Boost POW.

A Critical the god are really pleased with you and gives you a two level increase instead of one. The player pays the Experience Roll & 2 plus Boost POW.

Effect - A one level increase will turn a Fumble into a Fail, a Fail into a Success, and a Success into a Critical.

Note - a character with any points in Lore Science (even 1%) will be effectively ignored by the gods (or the other way around - the two concepts are incompatible. Any such character can add the 10% Devotion bonus to there Lore Science instead. It does not affect their Luck Points.

RECOVERING DONATED POW

Special Libation to Appease a God and regain the some of the POW donated to it.

The character can make a special libation to the god at an altar this restores D4-1 POW. This can be done at most weekly for any god. A special libation is a liquid offering, most commonly of good wine, but sometimes milk or cow's blood, poured onto an altar fire where it sizzles and burns (or into the sea if to Poseidon) cost at least 1 Drachmae. The altar need not be within a temple, but can in fact be hand-made by the character. It need be nothing more elaborate than several slabs of cut-turf and a few flat stones, blessed with a quiet prayer [Easy Devotion roll] and topped by a small fire of wood

kindling. It takes a couple of hours to make a temporary altar, and 30 minutes to conduct the libation. A priest will charge 10 silver coins for the privilege.

Animal Sacrifice to recover all Donated POW points lost to a specific god the character must present himself to a temple of a god he has lost POW to (first having searched one out, not every city has temples to all the Olympians) and make an animal sacrifice appropriate to the deity and the situation. The priest oversees the ritual, which changes with the god, the season or festival and the reasons for the sacrifice. The officiating official will make his Devotion roll, and woe betide anyone who makes an error during the sacrifice! Sheep, goats, calves or oxen are sacrificed and burnt as an offering to the god, one third of the cooked flesh is given to the god, one third to the priest and the final third is eaten by the character as a sacred meal. With the sacrifice complete, it takes about an hour and costs 50 silver coins [Obols or Drachma depending on your wealth] plus the cost of the sacrifice, the character recovers all POW lost to that god.

ORGANISATION of RELIGIOUS CULTS

OFFICIALS

Priests or Priestess, Acolytes and Dedicated

Priests and High Priests are always tied to a temple, Priestess for female deities and Priests for male.

Acolytes tend to support the priests but also look after smaller local shrines.

Dedicated tend to supply the day to day workers of any temple.

High priests/Priestess are at the most important temples however there only tends to be one or two of them per god and only one high priest per main temple.

Priests/Priestess are normally based at the smaller temples.

Acolytes are either working with a priest or looking after a local shrine a few become wanderers taking the worship of the god to those far from a temple. Consecrating a small altar for a brief service or to thank the god for a blessing or ask for one on the local area.

Dedicated followers are ones who have decided to follow the one deity, they can claim help and sanctuary in any cult temple, they tend to spend most of their time at a temple or working with a higher ranked follower, often doing all the menial tasks.

All of these might have access to divine gifts from their deity depending on their abilities and status, they will always need the Exhort skill to call upon this divine gift. Not all Cults have a public temple, but will then have wandering leaders. Often you can not find a temple to your particular cult but you can use a General temple, often to Zeus, and their shrines but at a hard skill roll.

It will be hard for a player character to be a cult official due to the time needed at a temple or shrine.

Temple's are the dwelling place of the deity, a particular location on earth where they dwell, or at least temporarily visit during rituals

The Temple is the place where on special occasions religion took on a more formal tone, as compared to its daily outworking. Temples are there to house the god rather than for communal worship and the activities there are to please and worship the god. Gods were worshipped at these sacred sites and temples in all large Greek communities in ceremonies carried out by Priests and their Acolyte and Dedicated attendants. There were also small shrines in smaller towns or villages with an Acolyte in charge. Temples are twice as long as wide and they range from small 6m wide to massive 60m plus wide ones.

At first these sacred sites had been merely a simple altar in a designated area but over time massive temples came to be built in honour of a particular god and these usually housed a cult statue of the deity. In time, a whole complex of temples to lesser gods could spring up around the main temple, creating a large sacred complex, often built on an **acropolis** dominating a city or surrounding area. This sacred area was separated from the rest of the community by a symbolic gate and it was believed that this inner area belonged to the particular deity in question. Sacred sites often received financial donations and dedications of statues, fountains and even buildings from the faithful and city rulers, often to celebrate a great military victory or civic event to give thanks to the gods. Cities often had a favoured deity who they expected to bring good fortune on the city as long as the deity was honoured. The inner temple itself was not used during religious practices as these were carried out at a designated altar outside the inner temple. The most common religious practices were sacrifice and the pouring of libations, all to the accompaniment of prayers in honour of the god. The animals sacrificed were usually pigs, sheep, goats or cows and always the same sex as the god which was being honoured. The meat was then either burnt completely or cooked, with part offered to the god and the rest eaten by some or all of the worshippers or taken away to be eaten later. The actual killing of the animal was carried out by a butcher or cook whilst a young girl sprinkled seeds onto the animal's head, perhaps symbolic of life and regeneration at the moment of the animal's death. Other such rituals included examining the entrails of sacrificed animals to ascertain signs which could help predict future events particularly for the city.

RQ6/Mythras Rule change - Rather than a consecrated temple having divine effects put into it, as per the rules, instead it allows casting of any deity effect, except Awaken and Consecrate, even if you do not know it as long as you are of the required rank., are in the precincts and have the Exhort skill.

Usual Staff of consecrated areas

	Major Temple	Modest Temple	Minor Temple	Major Shrine	Modest Shrine	Minor Shrine
High Priest	1					
Priest	D3	D2	1			
Acolyte	D6+2	D4+2	D3	D2+1	D2	1
Dedicated	3D6+6	3D6+6	D6+3	D6+4	2D3	D3+1

Membership - The rough skill requirements for each rank within the cult are listed on the table below. Just having the right skills will not guarantee promotion from common follower, as there has to be an opening and you have to be selected for that opening.

To be selected, gain the rank, you need to be at a major temple of your deity and spend a month of mediation and service to the deity followed by an influence roll which is modified by your Devotion skill. This influence roll is hard to become an Acolyte, Formable to become a Priest and Herculean for a High Priest. You also need to have been in the lower level for at least this new levels number of years so 3 years as a Dedicated to become an Acolyte. You can retry every year if you fail to gain the place gaining plus 5% for every extra year you spend at that temple.

Rank	Devotion	Oratory	Influence	Cult Skill	Cult Skill	Cult Skill	Divine Pool Size
1 Common	/	/	/	/	/	/	
2 Dedicated [5 of]	50	50	50	50	50	50	1/4
3 Acolyte [4 of]	70	70	70	70	70	70	1/2
4 Priest [3 of]	90	90	90	90	90	90	3/4
5 High Priest [2 of]	110	110	110	110	110	110	Full

General Restrictions - Denying the place of the gods in the world or treachery to the followed deity will bring down the wrath of the god upon the follower. This will normally mean loss of divine effects and being thrown out of the cult.

Divine Magical Effects - Gods can allow their favoured followers access to part of their essence, which means the follower can call upon some aspect of the gods nature to cause effects linked to that god.

The Exhort skill is needed to call upon the Gods nature, and your Exhort can not be higher than your Devotion which is limited to POWx5. You learn Exhort by spending two months in communion with the deity at a main temple and spending 3 experience rolls.

When you become a Dedicated or higher member and if you have the Exhort skill you can learn one Divine Effect as you gain that rank and this is the only time you can. Once you become a Acolyte you may also learn how to Consecrate a altar as well as being able to learn one other Effect as usual.

It takes one extra month and 5 experience rolls to gain a major divine effect and it takes one extra week and 3 experience rolls to gain one minor divine effect. This time needs to be spent at the temple you gained your rank at.

All Effects are marked [D] for Dedicated; [A] for Acolyte; [P] for Priest; [HP] for High Priest.

Casting

Time to cast of all effects is in minutes see below, and requires prayers or song with actions to cast. Major Effects are harder to cast than minor ones.

Casting times

Dedicated level miracles take 1 Minute and cost 1MP

Acolyte level miracles, take 2 Minutes and cost 2MP

Priest and High Priest level miracles, take 3 Minutes and cost 3MP

Quicker casting times - Casting can be quicker at a skill penalty, dropping to turns then actions each at an extra difficulty level

Divine Pool - You fill and recover your divine pool by sacrificing a sheep or goat, occasionally a bull, and making a devotion skill roll at a consecrated temple while at the same time transferring your magic points [P173], no more MP can be transferred than the MP worth of the animal [sheep/goat D6; Bull 2D6], this can not be done more than Monthly. Regaining your divine pool in a Consecrated place is always at normal for those of the same deity and hard if at a place of any other deity.

Personal MP given to the pool recovers at 1 per hour of rest.

THE GODS OF OLYMPUS

The gods rule the universe from the top of Mount Olympus. There were originally twelve Olympians, feeding off ambrosia and nectar served to them by Ganymede the cup bearer. Each god has a palace and intrigues with the other Olympians for power and influence. Many times has this august assembly been at odds, the Trojan War for one. At one time each god sponsored their favourite heroes in glorious quests and bitter blood feuds on earth, but today their influence is achieved through the priests of their cult. Each god has a host of temples scattered across the Greek-speaking world. These temples are only very loosely affiliated. In many cases each temple is actually dedicated to a different aspect of the god. Worship takes place at an altar outside the front steps of a temple, but still within the sacred precinct [temenos].

THE MAIN OLYMPIANS

Zeus -

History - The king of the Olympian gods and ruler of Olympus, youngest child of the titans Cronus and Rhea. Brother and husband to Hera, also brother of Poseidon, Demeter and Hestia. He watches over the affairs of the Greeks from his throne on Olympus. He is supreme judge and his realm is the Heavens (Earth belongs to his brother Poseidon, the Underworld to his other brother Hades).

Nature - Zeus is god of the Sky, Weather, Lighting, Thunder, Law, Force, Wisdom, Order and Justice.

Symbol: The eagle, oak tree, sceptre, scales and the thunderbolt.

Main Temples: He has a shrine at Dodonna in Epirus, but his greatest sanctuary is the magnificent temple of Zeus at Olympia in Elis, home of the Olympic Games.

Skills - Brawn; Customs; Influence; Insight, Willpower

Minor Effect - Chill [D], Incognito [D], Might [D], Shock [D],

Major effect - Awaken [HP]; Consecrate [A]; Call Winds [P]; Cloud Call [A]; Clear Skies [A]; Lighting [P]; Thunderclap [P]

Hera -

History - The matronly wife of Zeus, youngest daughter of Cronus and Rhea. Hera punished many of Zeus' lovers and their children, and could be said to have also embodied jealousy.

Nature - Hera is goddess of Marriage, Childbirth, Women and Family.

Symbol: The peacock, cuckoo and cow are her cult animal, her other symbol is the pomegranate.

Main Temples: At Argos Hera has five or six temples! The greatest of her temples is on Samos and was built by the Argonauts.

Worshippers: House-keepers, stewards, defenders, seekers of vengeance

Skills - Customs; First Aid, Locale; Insight

Minor Effect - Appraise [D]; Find Object [D]; Find Family member [D]; Find target of vengeance [D]; Preserve [D]

Major Effect - Awaken [HP]; Consecrate [A]; Corruption [P]; Fecundity [P]

Poseidon -

History - The brother of, and often opposed to, Zeus and Hades middle son of Cronus and Rhea. A harsh and unrelenting god, Poseidon shows his anger with floods, storms and earthquakes. Married to the Nereid Amphitrite. Sailors fear him.

Nature - Poseidon is the god of the Oceans and Seas, as well as Earthquakes and Horses.

Symbol: The symbol of Poseidon is the trident, bull, dolphin and horse.

Main Temples: Corinth is the site of his greatest cult, but he is also revered at Rhodes and Taenarus.

Worshippers: Sailors, cavalry-men, horse-breeders

Skills - Boating; Swim; Seamanship; Riding

Minor Effect - Breath [D], Beastcall - Horse [D], Find Fish [D]

Major Effect - Awaken [HP]; Breathe Water [A]; Consecrate [A]; Call Winds [P]; Earthquake [HP]

Demeter -

History - This gentle goddess of fertility. The middle daughter of Cronus and Rhea. Her sister Persephone spends six months of the year with Hades, symbolising the changing seasons. Her cult is accompanied by orgies, and her temples, often found in forests, are called Megara.

Nature - Goddess of Corn, Grain, Agriculture, Fertility and the Earth

Symbol: The sheaf of corn, poppy, torch, cornucopia and pig.

Main Temples: Eleusis, where a great mystery festival is held each year for initiates, other centres include Arcadia, Argos and Attica.

Worshippers: Farmers

Skills - Lore Farming; Craft Baker; Dance; Singing

Minor Effect - Calculate [D]; Dry [D]; Find Livestock [D], Pathway [D],

Major Effect - Awaken [HP]; Bless Crops [P]; Consecrate [A]; Entangle [A]; Growth [HP]; Ripen [A]

Athena -

History - The armour-clad virgin daughter of Zeus and burst, fully armed from his head after he had swallowed her mother the Oceanid Metis. She is a warrior who fights for order, peace and righteous causes. After her birth she dispensed advice to her father.

Nature - Goddess of Defensive War, Handicrafts, Wisdom and Inventiveness, Peace, Order and Righteousness

Symbol: The owl and the Olive tree are her main symbols, but she is also famous for the aegis, a shield emblazoned with the terrifying face of Medusa.

Main Temples: Her cult centre is the city of Athens, and she has a splendid temple, the Parthenon, atop the Acropolis there.

Worshippers: Soldiers, nobles, defenders, craftsmen.

Skills - Combat Style X; Craft X; Repair & Devise; Lore Strategy and Tactics

Minor Effect - Calm [D], Pierce [D], Protection [D]

Major Effect - Aegis [A]; Awaken [HP]; Backlash [A]; Consecrate [A]; Pacify [P]

Apollo -

History - The son of Zeus and Leto. This bold and potent god is also the protector of herdsmen, but it is his association with the sun that is most strong. His deadly and unerring skill with the bow is symbolic of rays of light. But his typical symbol is the lyre. Many famous seers and soothsayers claim to have been given their powers by Apollo. Twin brother of Artemis.

Nature - God of light, Inspiration, Poetry, Musicians, Art, Prophecy/Divination, Bow, Plague, Healing and Medicine.

Symbol: His symbols are the lyre, sun, swan, mouse, and bow.

Main Temples: The greatest cult centre is Delphi, home of the oracle, there is also a main temple at the island of Delos which houses an extensive sanctuary along with Crete which has two temples to the deity.

Worshippers: Shepherds, soothsayers, hunters, physicians

Skills - one of Art, Musicianship or Singing; two of Divination, Lore Animals, Bow Combat Style or Healing

Minor Effect - Glamour [D], Light [D], Mimic [D], Speed-dart - Bow use only [D], Tune [D]

Major Effect - Awaken [HP]; Consecrate [A]; Heal Wound [P]; Sure-shot - Bow use only [A]

Artemis -

History - The virgin sister of Apollo, and she is the twin of Apollo. As a fertility goddess she is invoked by mothers as well as more typically hunters. She has a lunar aspect and is well known as a great and deadly archer. She is revered especially in Arcadia.

Nature - Goddess of Hunting, Virginity, Archery, Moon and of Wildlife

Symbol: moon, deer, hound, she-bear, snake, cypress tree, and bow and arrow.

Main Temples: Sparta, Delos, Aegina and Caryae in Laconia. Artemis also has a fabulous sanctuary at Ephesus in Ionia.

Worshippers: Hunters, women

Skills - Lore Hunting and Bow Combat Style; one of Lore Animals, Endurance or Locale;

Minor Effect - Beast-call [Select] [D], Pathway [D], Pet [D], Speed-dart - Bow use only [D]

Major Effect - Awaken [HP]; Chameleon - hunting only [P]; Consecrate [A]; Sure-shot - Bow use only [A]

Ares -

History - A brash god of warfare, son of Zeus and Hera. Ares is popular with adventurers. Ares is invoked also for revenge. He is not a subtle god of grand strategy but an up-front believer in raw combat. All the gods except Aphrodite despise him.

Nature - God of Aggressive War, Violence, Cruelty and Bloodshed.

Symbol: Boar, serpent, dog, vulture, spear. and shield.

Main Temples: He has a temple at Athens, Sparta and Olympia. He has a spring and a shrine at Thebes.

Worshippers: Mercenaries

Skills - Brawn; Combat Style X; Endurance; Unarmed

Minor Effect - Blade-sharp [D], Demoralise [D], Mobility [D], Pierce [D]

Major Effect - Awaken [HP]; Consecrate [A]; Fear [A]; True Dory [A]

Aphrodite -

History - The amorous, married to Hephaestus, although like most of the gods had many affairs particularly Ares. Born from the sea after seamen from Uranus dripped into it when he was castrated by his youngest son Cronus.. She is fickle and passionate, and prone to initiating liaisons and romances. Young lovers pray to her.

Nature- Goddess of Love, Beauty and Sexual Desire

Symbol: Dove, bird, apple, bee, swan, myrtle, rose and seashell

Main Temples: Her cult centre is on the island of Cythera and Paphos on Cyprus. The Spartans worship her as Aphrodite the Warrior. She is also worshipped fervently at Corinth on the precipitous Acrocorinth.

Worshippers: Courtesans, sailors

Skills - Seduction; Deceit; Influence

Minor Effect - Glamour [D], Perfume [D], Repair [D] Vigour [D]

Major Effect - Awaken [HP]; Consecrate [A]; Pacify [P];

Hephaestus -

History - Hephaestus is a brawny, lame god, master blacksmith and craftsmen of the gods. Married to Aphrodite, son of Hera either by Zeus or alone. He is also associated with volcanoes. In myth he built many fantastic devices, some of which are hidden about the world in labyrinths and on remote islands. His wife is the adulterous Aphrodite.

Nature - God of Fire, the Forge, Smiths and Metalworking in general

Symbol: Fire, anvil, axe, donkey, quail, Hammer and tongs

Main Temples: Lemnos, various sites on Sicily (his forge is within Mt. Etna)
Worshippers: Blacksmiths, bronze workers, armourers, jewellers
Skills - Craft Metalworking; Brawn; Engineering or Mechanisms
Minor Effect - Coordination [D]; Fireblade [D]; Ironhamd [D]; Ignite [D]; Repair [D]
Major Effect - Awaken [HP]; Consecrate [A]; Fire Elemental Summoning [P]; Rain of Fire [HP];

Hermes -

History - The winged herald and messenger of the gods but also a trickster, son of Zeus and the nymph Maia married to Hecate. Hermes guides the spirits of the dead to the underworld, and wayside marker stones are dedicated to him. The great cults to Hermes are run by the merchant brotherhoods to which they owe their good fortune.

Nature - the god of Intercession, Transitions [life to death], Boundaries, Thieves, Tricksters, Flocks & Herds, Eloquence, Athletics, Sports, Travellers, Luck and Merchants.

Symbol: caduceus the staff entwined with two serpents, winged sandals and cap, stork, tortoise

Main Temples: Strong in Arcadia, but there are no temples, only statues and images - most temple priests of

Hermes are permanent travellers, much like their god.

Worshippers: Traders, thieves, travellers

Skills - Athletics; Stealth; Commerce

Minor Effect - Appraise [D]; Find Way [D]; Mobility [D]; Phantasm [D]; Translate [D]

Major Effect - Awaken [HP]; Consecrate [A]; Clear Skies [P]

Hestia -

History - First child of Cronus and Rhea, eldest sister of Hades, Demeter, Poseidon, Hera and Zeus.

Nature - Virgin Goddess of the Hearth, Sacred Fire, Architecture and the right order of the family and the state. As sacrifices were done on a hearth she usually received the first part of the offering. A domestic pig was the animal of sacrifice to her. As fire was important to life, it was important the hearth fire did not go out, if it did it showed lack of proper order in the family or state.

Symbol: Hearth and Fire

Main Temples: Dreros and Prinias on Crete,

Worshippers: the female head of the family or city.

Skills - Customs; Lore Architecture; Lore History

Minor Effect - Heat [D], Ignite [D]; Warmth [D]

Major Effect - Awaken [HP]; Consecrate [A]; Fortify [A]

Dionysus -

History - Son of Zeus and the mortal Theban princess Semele, married to the Cretan princess Ariadne. Since he is associated with wine cultivation he represents both the pleasures of wine and its darker side of mad passions and abuse. His favourite method of punishing wrong-doers is through madness. His cult throw wild orgies at which respectable women dance wildly in the countryside to the sound of raucous music.

Nature - God of Wine, Pleasure, Revelry, Theatre and Impersonation

Symbol: grapevine, ivy, cup, tiger, panther, leopard, dolphin, goat and Pine-cone

Main Temples: Orchomenus, Athens, Lesbos, Naxos.

Worshippers: Actors, playwrights, entertainers, vintners

Skills - Dancing; Singing; Deception

Minor Effect - Mimic [D]; Phantasm [D], Tune [D]; Voice [D]

Major Effect - Consecrate [A]; Enthral [A]; Illusion [A]; Madness [A]

MINOR OLYMPIANS

Hecate -

History - She is a dark goddess of the night - a witch who grants magicians their sinister powers. Hecate lives in Tartarus, and is married to Hermes, only child of Perses and Asteria.

Nature - Hecate has power over Ghosts, Spirits, Magic, Crossroads [powerful magical places], Entranceways, Dogs, Moon, Herbs and Poisonous plants

Symbols: Dogs, paired torches, serpents, keys, polecat, daggers, and crossroads

Main Temples: Thrace, Lagina, , the cult is shunned and uses secret shrines in caves and basements; the Colchians and Carians were known to have revered her in ages past.

Worshippers: Witches, Magicians

Skills - Any of the Magic Skills; Lore herbs, Navigate,

Minor Effect - Darkness [D], Spiritshield [D], Witchsight [D]

Major Effect - Awaken [HP]; Consecrate [A]; Fear [A]; Heart Seizure [HP]; Shadow Elemental Summoning [P]

Adrestia

History - Adrestia is the minor Greek Goddess of Equilibrium, balance between good and evil; just Retribution -Vengeance and Retribution; Revolt; handmaiden of Nemesis. She was often depicted following her father, Ares, into battles, or next to Nemesis. Daughter of Ares and Aphrodite and sister of Eros, [Anteros](#), [Phobos](#), [Deimos](#) and [Harmonia](#), worshipped directly by very few. Because of her role in revenge and retribution, she was usually portrayed with Nemesis. She is also believed to be another war figure, similar to her brothers [Phobos](#) and [Deimos](#).

Adrestia embodies the cold, simple nature of vengeance followed by a willingness to accept eternal peace once it is accomplished. Those who seek revenge against others look to Adrestia's example; some though ignore what she *became* and focus only on what she *did*. It is these small sects that have created temples to Adrestia and worship her, forgetting that, once she achieved her vengeance, she renounced *all* violence. The cult of Adrestia is therefore outlawed in most Greek Cities. It is not the goddess who is outlawed; indeed, her contemplative aspect forms the basis of several peaceful cults. Those who seek constant retribution, allowing themselves to be consumed by hatred, are the pariahs, because, over time, these worshippers have become assassins and murderers, ignoring the totality of Adrestia's nature and journey.

Nature - Revolt, Retribution, Balance between Good and Evil

Symbol: Scales, Sword or Dory

Main Temples: None only a few hidden ones.

Skills - Deception; Insight; Combat Style Rogue

Minor Effect - Bladesharp [D]; Disruption [D]; Glamour [D]; Incognito [D]

Major effect - Awaken [HP]; Consecrate [A]; Corruption [P] Duration years happens after 100 - Devotion years;

Asclepius

History - The son of Apollo, the god of medicine and doctors, Asclepius was in trouble with Hades because he was preventing the new intake of the dead from arriving, as they should have.

Symbol -the caduceus, the winged staff with a snake coiled around it, and snakes

Main temple - is at Epidauris in the Argolid, a sanctuary incorporating a holy dormitory where the sick can rest overnight and pray that the god welcomes their sacrifice and heals them.

Skills - Healing; Lore Herbs; Magic spell Restore to Health

Minor Effect - Chill [D]; Cool [D]; Preserve [D]; Warmth [D]

Major Effect - Consecrate [A];

Dioscurii

History - The Twins of ancient myth, Castor and Pollux, great heroes of Sparta and brothers of Helen of Troy.

Nature - They are the patrons of sailors and other travellers and are associated with hospitality as well as warfare and the legions.

Symbol - The Dioscurii are associated with an egg-shaped cap crowned with a star, horses and St Elmo's Fire,

Main temple - centre of worship is at Sparta

Skills - Pankration; Combat Style; Endurance

Minor Effect - Bladesharp [D]; Demoralise [D]; Magnify [D]; Protection [D]

Major Effect - Awaken [HP]; Consecrate [A];

Hercules

History - This hero from ancient myth became a god long ago and his fabulous feats of daring and strength are known to every living soul, for Hercules travelled far and wide. All know of his Twelve Labours.

Nature - Hercules embodies endurance, fortitude, courage and stamina. He is associated with lions, archery, and the club.

Worshippers - The god is popular amongst mercenaries and other fighters, as well as travellers of many kinds.

Temples - Many towns and villages in Greece have shrines to this cult, most especially Thebes.

Skills - Endurance; Brawn; Willpower

Minor Effect - Bludgeon [D]; Might [D]; Mobility [D]; Vigour [D]

Major Effect - Consecrate [A]; Berserk [A]; Perseverance [A]; Sureshot [A]; True Club [A]

Hades

History - The grim and dark god of the Underworld, Hades, who rules with his wife Persephone. He has no temples and no organised cult. Those who wish to call upon him must dig pits to throw down their sacrifices. He is an aspect of death. He stops the dead walking by reoccupying their old decaying bodies

Nature - Death

Worshippers - None

Temples - None

Skills - Lore Underworld; Magic Raise Dead; Insight

Minor Effect - Befuddle [D]; Demoralise [D]; Curse + Sleep [A]

Major Effect - Backlash [A]; Corruption [HP]; Lay to Rest [D]

NYX was the goddess of the night, creator of the restless dead, those who have not passed properly. Bodies which are not given the right burial rites decay but their spirits reoccupy them and animate them as Zombies or Skeletons.

"And Nyx bare hateful Moros (Doom of Death) and black Ker (Fate of Death) and Thanatos (Death), and she bare Hypnos (Sleep) and the tribe of Oneiroi (Dreams). And again the goddess murky Nyx, though she lay with none, bare Momos (Criticism) and painful Oizys (Misery), and the Hesperides (Evenings) . . . Also she bare the Moirai (Fates) and the ruthless avenging Keres (Deaths) . . . Also deadly Nyx bare Nemesis to afflict mortal men, and after her, Apate (Deceit) and Philotes (Sex) and hateful Geras (Old Age) and hard-hearted Eris (Strife)."

Cult of Elysian & Orphic mysteries

History - The Elysian mysteries represented the myth of the abduction of Persephone from her mother Demeter by Hades, the king of the underworld, in a cycle with three phases, the "descent" (loss), the "search" and the "ascent", with the main theme the "ascent" of Persephone and the reunion with her mother.

The Orphic mysteries represent Orpheus journey, an ancient poet and hero, to the underworld to free his love from the clutches of Hades. He was torn to pieces at his death.

Nature - The mysteries honour the search for a loved one and the journeys that entailed.

The Lesser Mysteries took place in the month of Anthesteria under the direction of Athens' *archon basileus*. In order to qualify for initiation, participants would sacrifice a piglet to Demeter and Persephone, and then ritually purify themselves in the river Illisos. Upon completion of the Lesser Mysteries, participants were deemed *mystai* ("initiates") worthy of witnessing the Greater Mysteries. The Greater Mysteries took place in Boedromion, the third month of the Attic calendar, falling in late summer, and lasted ten days often involving psychedelic drugs.

They honour Orpheus and Demeter with fasting, lyre-playing, music and poetry and they carry the message of reincarnation with them.

Followers often travel constantly and earn their living giving performances and teaching music to those who wish to learn this noble art.

The priests are able to use magic. Imagine them as lyre-playing mystics, crafting magic by their music.

Worshippers - Various including travellers - The only requirements for membership were freedom from "blood guilt" meaning never having committed murder, and not being a "barbarian" (being unable to speak Greek). Men, women and even slaves were allowed initiation.

Temples - Main outside Athens

Skills - Singing; Musicianship; Lore Herbs; Lore Elysian & Orphic Mysteries

Minor Effect - Tune [D], Voice [D]; Phantasm - only to accompany music [D]

Major Effect - Cure Malady [A]; Enthal [A]; Madness [A]; Pacify [P]; Resurrect [HP]; Ripen [A]

Special Effect - all who go through the mystery get an insight into their future life and death this allows them a free Divine Aid [they do not need to roll for it and it costs no Experience or POW] during the year.

The Muses

Nine daughters of Zeus, goddesses of music, the arts, science, dance, theatre and history. Apollo leads the Muses. Their cult centre is the Temple of Muses (Museum) at Alexandria. Nike Specifically a goddess of the armies, an embodiment of victory and conquest.

The Furies

are female demons serving the gods. Daughters of Gaea, they are monstrous hags with canine faces and black wings, serpent-haired and wielding long whips. They hunt down offenders and send them mad. The Furies are not vindictive, but impartial.

Punishers of wrong-doing in general, the Furies were considered protectors of the rights of senior family members, especially mothers, fathers, and elder siblings. The Furies would carry out punishments according to curses given by such members. Outside the family, the Furies protected such social outcasts as beggars. They acted, too, as the guarantors of oaths and the punishers of those who swore false oaths. The dark nature of their task led them to being closely associated with **Hades**, where they escorted the wicked to their torments. **Aeschylus**, refers to the Furies as the daughters of Night.

Morpheus & Somnus

Two gods of sleep, often mistaken for one another. Somnus rules sleep in general, and Morpheus is the god of dreams.

BARBARIAN GODS

Zoroastrian Fire Cult

History - The fire-worshipping cult of the Persians became particularly important in the Cappadocian region; the volcanic peak Argaios (Mount Erciyes) was especially convenient for this cult. The Persian gods, unlike the gods of other religions, had no true temples of worship. Instead, certain grounds were sacred to them; these holy sites were scattered throughout the region, with which were associated numerous fire temples. Greek writers call these sacred grounds "Pirhethee" and their priests "Piree," that is, "those who make fires." In the Zend language these priests were called "Atharvan," or fire priests. Fire temples were situated on elevated terrain within the sacred grounds and consisted in a stone niche covered with coals that burned continuously. The Atharvan (Magian priest) wore a long, white robes and, on their heads, wool caps whose peaks fell level with the mouth; each day they would enter the holy grounds with a bunch of branches and sing hymns for about an hour at the base of the fire temple. On occasion they would offer libations as sacrifices or they would slaughter an animal. The one who offered the sacrifice would employ a heavy, wooden hammer for this task, for the "use of iron was strictly forbidden...." The most sacred of the holy grounds in Cappadocia were called in Persian "Zela" (Zile). The Zela sacred grounds were consecrated to the three most popular gods, whose names were Anaitis, Omanos and Anadates. The Persian beliefs associated with fire worship were rapidly adopted by the Cappadocians. The Persians were fortunate in their encounter with a perfect geography to contribute support their tenets. The region, where fires and volcanoes were common formed an ideal terrain for these beliefs.

Nature - Worship of fire as the purifier and bringer of light

Worshippers - Persians and Iranians

Temples - None just mountain shrines

Skills - Customs; Magic one of; Meditation

Minor Effect - Bludgeon [D]; Heat [D]; Ignite [D];

Major Effect - Bless Crops [P]; Consecrate [A]; Fire Elemental Summoning [A];

Cult of the Chaos god Ahriman

Ahriman the god of chaos, evil and darkness in Persian mythology and in Zoroastrianism, a religion that attracted a large following in Persia around 600 B.C. Often called Druj ("the Lie"), Ahriman was the force behind anger, greed, envy, and other negative and harmful emotions. He also brought chaos, death, disease, and other ills into the world.

Unlike the cults of the Greek and Zoroastrian Fire Gods, that of the Chaos god Ahriman has little power in the world. It cannot offer miracles and it has no formal infrastructure, save for those who have been corrupted into its service as agents. Until the Chaos Father and Chaos Daughter are created, the cult has no power - although much malign significance - and is reliant on the sorcery of followers. Nevertheless it is a very real threat. Some followers have learned how to create the Chaos Hybrids, controlling them through corrupt shamans and grimoires. Their power is amassing and, if they succeed, then the power of Chaos will come again and be a thousand times stronger than when Zoroaster broke it. For now, the Cult of Ahriman is nothing more than a brotherhood bent on one particular goal. But should a follower succeed it will become a cult of awesome power with both Dark Miracles and Dark Sorcery at its disposal.

Effects - Chaos Elemental Summoning [D]; Dark Sorcery magic's [D]

MONTHLY DEVOTIONS

- The first day of the month is called Noumenia. It is the full moon and is considered unholy.
- The second day of the month is devoted to Agathos Daemon, the good demon. He is a mythological snake that protects the home.
- The third day of the month is devoted to Athena.
- The fourth day of the month is devoted to Hermes, Heracles, Aphrodite, and her son, Eros.
- The sixth day of the month is devoted to Artemis.
- The seventh day of the month is devoted to Apollo.
- The eighth day of the month is devoted to Poseidon, Theseus, and Asklepios.
- The fifteenth day of the month is Dikhomenia, or the full moon.
- The sixteenth day of the month is devoted to Artemis and Selene.
- The last day of the month is devoted to Hecate and the Ancestors

Hephaestus's Forge

Metal's

Hephaestus Brass - is a beautiful golden-yellow colour metal as hard as steal and non corrosive. Enc only 3/4 of normal. AP 8

Adamantine a slivery colour - Blades AP9

Weapons made by Hephaestus count as magical for overcoming resistances some have a spell effect added which works when 1MP is expended by its user and a hard devotion skill check is made. This effect is shown by the respective gods symbol. All are Excellently made; Desirable with god like engraving x10 price, Durable, and Effective.

Weapons

Sling Shot - Brass with a lead core [roll D20 1- Shock, 2-3- Bludgeon, 4-5- Speed-dart, 6- Befuddle, 7- Frostbite, 8- Shove, 9- Tire, 8+- none]

Arrows - Hollow Brass Arrow shaft with Adamantine fletching and head [Roll D20 1-2- Pierce, 3- Ignite, 4-5- Slow, 6-7- Tire, 8- Fire-arrow, 9+ none]

Dagger or Sword - Adamantine blade with a brass, Sliver, Gold and leather hilt [Roll D20 1- Knock, 2- Light, 3-4- Blade-sharp, 5-6- Pierce, 7+ none]

Dory - A Brass shaft with Adamantine head [Roll D20 1- Pierce, 2- Blade-sharp, 3- Tire, 4- Slow, 5- Shove, 6- Demoralise to welder, 7- Fire-blade, 8- Knock, 9+ none]

Bow - Brass staff with Adamantine string, always strung, built for Damage bonus D2+. [Roll D20 effect effects fired missiles 1-4 Speed-dart, 5- Blade-sharp, 6- Pierce, 7+ none]

Akon - Brass Shaft with Adamantine head [Roll D20 1-2- Pierce, 3- Speed-dart, 4- Ignite, 5- Blade-sharp, 6- Slow, 7- Tire, 8+ nothing]

DIVINATION

Divination or fortune-telling is an important and widely practiced art that is represented in DW by the Divination skill; there is a different skill for each style. Practitioners of this art, called seers or soothsayers, traditionally observe the events and phenomenon around them and interpret these events to predict the future. In this game such prediction of the future is both impractical and a virtual impossibility. Instead Divination (as regards game mechanics) is a skill that can be used by the soothsayer to create a minor observed event which will result in a more important event taking place later on in the game. The prediction thus comes true! The observed events are often very minor affairs, consisting of the strange behaviour of animals, astronomical or meteorological phenomena, or something else entirely.

In essence this is the magic of co-incidence that binds together similar but unrelated events. The soothsayer might decide, for example, to try to delay a ship's journey by attempting a fortune reading. If successful a minor event is observed by the diviner that is interpreted by him (and any observers) and later on during the game the desired outcome takes place (the ship is delayed by bad weather).

TYPES OF DIVINATION

Each style can foretell anything but if the divination is in its area of affect it becomes an easy skill check.

The various divination techniques are:-

Astrology - Divination by charting the motion of the stars, planets, comets and other celestial phenomena in the night sky. After the conquests of Alexander astrology has swept in from Chaldea to assume great importance in religious cults. **Affects: - Fortune.**

Cleromancy - Divination by drawing lots, usually stones or beans from a jar or from a bag, rolling dice or knucklebones or drawing straws. **Affects: - City & Buildings**

Dendromancy - Divination by listening to the sounds of leaves in wind-blown trees, or by studying the rings in a freshly snapped branch. **Affects: - Wilderness**

Haruspication - Divination by examining the entrails (especially the liver) of sacrificed animals. **Affects: - Work**

Hydromancy - Oil is dripped onto water and the pattern it makes tells the diviner about events in the future. **Affects: - Travel**

Meteromancy - Divination by watching the weather, cloud formations, the direction of the wind, sun on the clouds etc. **Affects: - Animals**

Ornithomancy - Divination by observing the behaviour of birds, the different species, their calls and flight patterns.. Done at night it is a hard task. **Affects: - Encounters**

Pyromancy - Fire-divination, through the smoke of incense burning on a charcoal brazier, or of flour and laurel leaves on a fire. The smoke reveals patterns of future events to the diviner. **Affects: - Health**

With divination working just like every other skill, it is able to be boosted by prayer to the gods (in the case of divination this is Apollo) and like Divine Aid you cannot use Luck Points.

How Divination Works

In role-playing games, prophesying the future is somewhat impractical. After all, the Game Master is not omnipotent and the randomness of dice rolls (or capricious players) can invalidate the simplest prediction. Thus instead of divination being used to predict the future, a player character soothsayer can instead change events to create their own desired future.

Of course such modifications are usually minor affairs, which do not greatly disrupt reality. However, major events can be generated by soothsayers of significant skill or daring. In essence the soothsayer uses psychology to influence their clients or listeners into particular courses of action, or draws upon

seemingly random coincidences to fulfil their predictions.

The presence of witnesses is vital to the divination, since the reactions of those listening is often the cause of many prophecies coming true.

Making a Divination

The Divination skill is used in the following manner. The player performs a divination ritual, which takes an 2d6 x 5 minutes, states his intended result as a suitably melodramatic prophesy, rolls the requisite number of dice to see how many temporary POW points it costs, and then the Game Master rolls against the character's Divination skill.

All prophecies should be phrased in the traditional 'loose' manner, allowing the success of the foretelling to occur from an infinite number of different possibilities. They should also be made in a public manner so that any psychological influence can affect the subjects of the divination.

For example, a seer attached to an army proclaims that the city they are besieging "shall fall when the apples kiss the ground". The GM rolls the dice and the seer is successful in his divination. He can implement this prophesy in a number of different ways.

A normal success might mean the campaign drags on several more weeks until the rains of an autumn storm collapse part of the city's fortifications, coincidentally at the time the apples drop in the orchards.

On a critical success, a table supporting a bowl of apples near the seer overturns and several apples roll into a hitherto unnoticed hole, revealing a secret passage under the walls...

The result of the roll should remain hidden from the soothsayer, since he has no idea if his attempt to predict the future has succeeded or not. Therefore no luck points can be used.

Ω Critical – The prediction immediately occurs, precisely as the player desired.

Ω Success – Will bring the desired result within a week or so, in a series of odd coincidences.

Ω Failure – The prediction completely fails to occur, undermining the soothsayer's reputation.

Ω Fumble – Causes the twisting or reverse of the original intention (which can be particularly bad if the prophesy concerns death). The more important or influential the failed prophesy, the greater the risk that the seer is killed for his temerity, inaccuracy or simply executed for maleficent sorcery.

The POW Point cost of the divination varies according to the changes prophesied. Large scale prophecies are extremely dangerous to cast and must be performed before a large number of people in order to work. You need D6 witnesses per d6 POW points the effect costs or it will cost twice as many POW points for the number of witnesses you are short. Extra people reduce the POW point cost by d6 per whole 100 people who can see and hear.

1d6 – Prediction affects a single individual

2d6 – Prediction affects a family or college

3d6 – Prediction affects a town. [50-2,000 people]

4d6 -- Prediction affects an entire city [Greater than 2,000 people]

+1d6 – Prediction brings disaster or fortune

+2d6 – Prediction causes death

The number of POW Points spent generating the prediction is rolled at the conclusion of the ritual. If the total cost exceeds the available POW Points of the soothsayer, then the strain of changing reality to such a great degree causes them to collapse and either die or go insane as the Game Master desires. However, even if the seer dies, their dying words can still come true if the Divination roll succeeds.

Temporary POW points recover at at 2 per week or 1 Daily if you make a Meditation skill or Devotion Skill Roll skill roll after a day of prayer or meditation. [This is as normal for a low magic campaign]

CAN DIVINATION BE UNDONE?

Can a Divination be undone?

Let's say the party believe a rich merchant is plotting to kill them and so, via soothsayer, foresee his financial ruin; then they learn he was set up by a rival - he is actually an innocent man. Can they undo what was prophesied?

No. A character who makes a prediction (PC or NPC) cannot attempt to predict a different outcome for the same situation. In the game universe, he did not cast a spell that can be undone, he simple foretold the future'. Another soothsayer who successfully divine's future events will make the same prediction. What about when the PCs hear of an unfavourable prediction made about them, or something they value? Can they change it? That depends on the skill of the seer involved. The GM can make a skill check based on the seer's Divination value (MP and importance of the prediction) and if it fails, the prediction is false, if successful then the GM is duty bound to force the events to come to pass (no matter how contrived ...).

PHILOSOPHY

"It is owing to their wonder that men both now begin and at the first began to philosophize."

Aristotle, Metaphysics

"All men naturally desire knowledge."

Aristotle, Metaphysics

There are some Greeks who reject the idea of the gods and who have embraced an atheistic viewpoint. To them life is human morality, human decision and human ingenuity - in a mechanistic world of essential elements. Various philosophical schools have grown up to disseminate these beliefs, schools such as the Cynics, the Academy and the Megaraeans. The Greeks have a natural liking for things of the mind. They are inclined to dwell upon what they see in the world about them and to think out causes and reasons. Among the Greeks, far more than among any other people, 'Philosophy' [lovers of knowledge] has been steadily cultivated. It reached a state of rounded development in the golden age of Socrates, Plato, and Aristotle (only decades ago). The earliest Greek philosophers attacked the cosmological question; they sought the explanation of the bodily world. Other questions of philosophy were only incidental to their studies. In essence, then, they were early scientists.

The Lore Skill Science is the knowledge of the non-divine of these alternative ways of thinking and in Greek terminology (along with a large degree of additional study) is called 'philosophy'. Gaining just one point of Science forever negates the character's belief in the gods and he can never call upon them for divine aid (whether or not they truly existed in the first place). The skill has lots of uses as a scientific tool for those who wish to pursue the investigation of natural phenomenon. Not all Philosophers have the Science skill and some still believe in the gods to some extent but none would call on them for help.

SPENDING MAGIC or WILLPOWER POINTS

Someone with 1% or more of Passion Philosophy has the ability to use their willpower to affect their actions. Magic Points are derived from POW and are here defined as 'WILLPOWER' points, the philosopher character can decide before he makes a skill roll to spend some of those Points (the task must not be a combat action, unless using a invited item). Every point temporarily 'spent' adds +5% to the Skill. Lost Points are regained by the philosopher by spending one hour per point in uninterrupted meditation and contemplation on the nature of the world in a quiet and secluded location.

Philosophy Schools

Nature - Schools of Philosophy, arise when Philosophers, gather, normally at Gymnasium. Those who wish to understand the way the world works and study the workings of the universe, of light, mathematics, the composition of matter, geometry, astronomy, study ethics and all of the other sciences. They base their lives on reason rather than emotion, with questions like who are we? How can we be happy? Does the universe have a purpose? There are five Ethical traditions the Platonist, the Aristotelian, the Stoic, the Epicurean, and the Cynic. All of these influenced how the mainly practical philosophy of science was seen and used. Most teaching schools are of just one tradition but many have followers of all traditions in them. Most families send their sons there to be educated but only a few would take this path fully, other than for the education.

Organisation - There is no real formal organisation to these schools, each school has one or more elder philosopher with lesser teachers below taking most classes, most of the time they just met to debate their different positions and bounce ideas and new thinking around. Pupils families are charged for the teaching, unless it is paid for by the state, just as a gymnasium would and often these classes are

held at the gymnasium, where you will normally find these scholars debating with any who will listen. A visiting philosopher will be accorded the respect he has gained no matter where he comes from.

Membership - is open to all but only those who commit to this path will get beyond pupil as they commit to the way of reason and science rather than gods and emotion.

Gain a Tradition Passion Loves Philosophy, optional if only a pupil, = POW x2 +30%

Cult Skills: Lore Science, Engineering; Healing; Insight; Mechanisms; Passion Philosophy, Oratory - Teachers will often want Teach as a extra skill as it means more pupils and it counts as a cult skill for Sagacity.

Rank -

1st - Pupil

2nd - Assistant Teacher 5 skills @ 50% - can join in debates and disputes and also able to gain access to needed equipment and help even if you have to pay for it.

3rd - Teacher of Philosophy 4 skills @ 70% - Gains Gift Sagacity [specify cult skill] 2MP to use per scene

4th - Philosopher 3 skills @ 90% - Gains Gift Polyglot requires an INT x5 roll and 2MP to use per scene

5th - Elder Philosopher 2 skills @ 110% - Gains Gift Well Spring

Traditions

Stoicism - was founded by Zeno of Citium, based on the ethical ideas of the Cynics, it taught that the goal of life was to live in accordance with Nature. It advocated the development of self-control and fortitude as a means of overcoming destructive emotions.

Epicureanism - was founded by Epicurus, it viewed the universe as being ruled by chance, with no interference from gods. It regarded absence of pain as the greatest pleasure, and advocated a simple life.

Aristotelian - was the name given to the philosophers who maintained and developed the philosophy of Aristotle. They advocated examination of the world to understand the ultimate foundation of things. The goal of life was the happiness which originated from virtuous actions, which consisted in keeping the mean between the two extremes of the too much and the too little.

Platonism - is the name given to the philosophy of Plato, which was maintained and developed by his followers. The central concept was the theory of Forms: the transcendent, perfect archetypes, of which objects in the everyday world are imperfect copies. The highest form was the Form of the Good, the source of being, which could be known by reason.

Cynics - were an ascetic sect of philosophers beginning with Antisthenes. They believed that one should live a life of Virtue in agreement with Nature. This meant rejecting all conventional desires for wealth, power, health, or fame, and living a life free from possessions.

INVENTIONS

The Hellenistic Age is one of invention and experimentation. From the early ideas of science and philosophy have come more concrete procedures and theories governing the workings of the universe. It is in this era that science is truly borne. Hero of Alexandria, coming after our era, produces a model steam engine (yet does not exploit such a revolutionary invention). Other philosophers create equally amazing technological items - vast siege towers that are self-propelled (powered by an inbuilt slave-driven capstan), a lens to magnify the light from the Pharos lighthouse, even a city defence machine to hole and haul ships out of the water. Highly skilled philosophers can attempt to build their own inventions and the GM is encouraged to help players plan the construction of these devices. Use the inventions describe further below as a guide.

INVENTION CATEGORIES

A proposed invention has the following categories: -

Craft: What craft skills will be useful in its construction? Craft Wood, Craft Stone? Craft Stone and Wood? Try to retain a measure of flexibility rather than demanding two or more craft skills at a time. This skill has to be rolled successfully.

Difficulty: How difficult is the project? This value is subtracted from a player character skill total and will often be so high as to preclude the involvement of less experienced philosophers.

Manpower: How many labourers or craftsmen will be needed for this project? If the number is less, then double the build time. If the number is four times or more, then halve the build time. There skills act as a bonus to the inventors build roll.

Time: What is the task time for the invention?

Cost: What is the minimum material and labour cost of the project? each extra task time after four adds 50%

Materials: List all of the materials needed in the project.

POW: The POW cost of the item

BUILDING AN INVENTION

The game procedure for building an invention is quite straightforward.

The philosopher checks the invention categories and selects one close to what he wants to create.

Then add your Science plus Engineering or Mechanisms if a needed skill to make a Invent total. From this Invent skill total subtract the invention's Difficulty. If the end result is positive then the PC can attempt to build the item at half that percentage, if zero or negative, then the project is currently beyond his imagination or ability. The Final Build Roll of the inventor is half the above invent score after the inventions difficulty is subtracted, along with a bonus from the average craft skills of any workers. The Build roll is rolled and the result checked as if a craft build roll see page 101 of MYTHRAS/RQ6 rules

The inventions ingeniously built by these pioneering philosophers are not mass-produced to a well-designed blueprint; they are one of a kind works of art. Each one lowers a philosopher's POW by D[X], until the invention is destroyed, decommissioned or falls into absolute disrepair, the philosopher who designed it then gets those POW points back. These inventive genii tend only to create a few crazy inventions and stay close to them while they are in use.

SAMPLE INVENTIONS

Windmill

Craft: Woodworking, Engineering
Difficulty: 150
Manpower: 10 men
Task Time: 1 week
Cost: 1000 drachmae
Materials: wood, iron, canvas
POW: D3

Mechanical Wings

Craft: Wood or Leather, Mechanisms
Difficulty: 200
Manpower: 2 men
Time: 2 days
Cost: 200 drachmae
Materials: wood, leather, feathers, wax
POW: D2

Water clock

Craft: Stone or Metalworking, Mechanisms
Difficulty: 120
Manpower: 2 men
Time: 1 week
Cost: 300 drachmae
Materials: stone or bronze
POW: D3

Wheeled Siege Tower

Craft: Wood or Metalworking, Engineering
Difficulty: 100
Manpower: 20 men
Time: 1 week
Cost: 2000 drachmae
Materials: wood, leather, iron
POW: D3

Helepolis Seige Fortress

Craft: Wood, Metalworking, Engineering
Difficulty: 150
Manpower: 100 men
Time: 1 week
Cost: 8,000 drachmae
Materials: wood, leather, iron, plus 8x
Lithoboloi
POW: D4

Mechanical Galley

Craft: Wood, Engineering
Difficulty: 100
Manpower: 4 men
Time: 4 weeks
Cost: 6,000 drachmae
Materials: timber, leather, rope, iron nails
POW: D3

Greek Flame Thrower

Craft: Wood, Metalworking, Mechanisms
Difficulty: 160
Manpower: 4 men
Time: 1 week
Cost: 2000 drachmae
Materials: chemicals, timber, iron, rope
POW: D2

Greek Fire

The ability to make Greek Fire in 5 pottery pots. This ignites on contact with air and burns even on water it counts as a intensity 4 fire. Can be thrown covering the 1m Radius area it lands it and spreading 1m a turn till it covers a 5m radius area. It is very dangerous to the user.

Craft:
Difficulty: 80
Manpower:
Time: 1 week
Cost: 100 drachmae
Materials: chemicals, pots
POW: D2

Sambuca Covered Siege Ladder

Ship borne siege ladder
Craft: Wood, Leather, Engineering
Difficulty: 120
Manpower: 12 men
Time: 1 weeks
Cost: 2000 drachmae
Materials: timber, leather, iron, rope
POW: D2

Tortoise Battering Ram

Craft: Wood, Leather, Metalworking,
Engineering
Difficulty: 100
Manpower: 10 men

Lightning Rod

Craft: Metallurgy, Mechanisms
Difficulty: 200
Manpower: 2 men
Time: 1 week
Cost: 1000 drachmae
Materials: copper
POW: D3

Automata

Craft: Metalworking, Engineering
Difficulty: 200
Manpower: 2 men
Time: week
Cost: 3000 drachmae and a steam engine
Materials: bronze
POW: D4

Steam Engine

Craft: Metalworking, Mechanisms
Difficulty: 200
Manpower: 4 men
Time: 1.5 weeks
Cost: 4000 drachmae
Materials: bronze, iron, wood and lead
POW: D4

Burning Heat Lens

Craft: Stone or Glass, Mechanisms
Difficulty: 160
Manpower: 3 men
Time: 1.5 weeks
Cost: 700 drachmae
Materials: stone, glass
POW: D3

Gastrophetes [Belly Bow]

This is a composite bow, on a frame with a slider, allowing more energy to be applied to the bow. It is loaded by pushing down the slider with the users belly; it cannot be left loaded, but can be left cocked for a short time. Easier to use than a bow so plus 10% to base STR+DEX
Damage D8+2; Range 20/150/300 Load 4
turns Force H Enc 2
Craft: Wood, Mechanisms

Time: 1/2 week
Cost: 900 drachmae
Materials: timber, leather, iron, rope
POW: D3

Difficulty: 50
Manpower: 1 man
Time: 2 days
Cost: 50 drachmae
Materials: wood, glue & Sinew
POW: 1

Magnifying Lens

Craft: Stone or Glass, Mechanisms
Difficulty: 80
Manpower: 1 man
Time: 2 Days
Cost: 60 drachmae
Materials: glass
POW: D2

Lithobolos stone thrower

An artillery weapon used siege warfare. These machines threw stones of 10 lb to 180 lb in weight. They looked alike and differed only in size: the dimensions being calculated by a complex mathematical formula based on the spring diameter
Craft: Wood, Mechanisms
Difficulty: 80
Manpower: 5 men
Time: 1 week
Cost: 600 drachmae
Materials: wood, stone & Sinew
POW: D3

MAGIC

Magic is a skill, like any other, it has various schools each of which must be learnt separately, each has different effects and levels. Many of the witches and magicians know all of the first four schools, to varying degrees; Sorcerers tend to use the bottom two. The schools are:

Magic School: Charm Others

Magic School: Curse

Magic School: Raise the Dead

Magic School: Restore to Health

Magic School: Lesser "X" Magic [ability to use some folk magic spells from Mystras]

Magic School: Greater "X" Magic [ability to use some sorcery spells from Mystras]

Knowledge of the school itself is not enough, however. One must also possess Magic Points in abundance to power the spell, to help overcome the resistance of the target, or to influence the outcome of the spell.

There are two other magical skills which (if known) can enhance the character's chance of successfully casting a spell. These two additional skills are Craft Magical Item, and Brew Potion.

Additional MP stored in a Magical Item can be used for casting or overcoming resistance. Potions allow the applying of the effect to the drinker. (see those descriptions for details).

The standard procedure for spell-casting is as follows

1/ The caster declares his intention to cast a spell declares any manipulation wanted, see below, and the identity of the victim or target (if any). The caster can also add 5% to casting skill per MP paid from a Magical Item.

2/ The player rolls and checks against their skill. The actual result depends on the dice result - fail, success or critical. Record the magnitude if the spell can be reversed.

3/ If the target does not want to be the subject of a magical spell, then the caster must overcome the Resistance of that target with his casting roll. At this point the caster can pay extra MP to decrease the resistance skill of the target giving a minus 5% per MP spent.

Quicker or slower casting times - Casting can be quicker at a skill penalty, dropping from Tens of Hours to Hours to Tens of Minutes to Minutes to rounds then actions each at an extra difficulty level or going the other way to make the casting easier.

Magic points recover at 1 per Week; or at 2 per week if you make a Devotion Skill Roll skill roll after a day of prayer; or 1 Daily if you make a Meditation skill roll. [this is as normal for a low magic campaign]

Magic users can Regain Magic Points or gain a few extra Magic Points by sacrificing a living creature; these extra magic points can restore your MP or increase them to no more than **50% above** your normal amount. Any increase over your base disappears after a month. So if you have a POW of 14 and 14 MP a sacrifice can increase that to no more than 21.

To do so you must find a spot linked to the style of magic you have and sacrifice the creature for a Magic Point bonus. You cannot do another sacrifice to add to what you got for at least a week.

For example:- For a Zoroastrian Fire Sorcerer a sacrifice of a bull on a fire on high ground, giving d6 for poor bull; 2d6 for an average bull; 3d for a good bull.

For Magicians following Hecate, a dog at a crossroad moon light giving D6 Magic Points.

MAGICIANS SPELL SCHOOLS

Charm, Curse, Restore, and Raise Dead.

These spells require herbs and or other items, a casting roll, some also require that the casting roll overcomes the Willpower or Endurance of the target.

All spells cost one Magic Point to cast plus extra to Shape.

Higher Magnitudes makes it more effective and more expensive for the spell to be combated by another caster.

The basic duration of these spells is 6 hours, casting range is 100m, area 0m and Magnitude is 1 all these can all be increased as needed each one increased costing one Shaping level, which is limited to 1/10 your skill. All Spells can be Manipulated for various things, each changed parameter costs **one** MP per level, area increases cost double

Shaping is limited to 1/10 of your base casting skill in levels.

Area	Duration	Casting Range	Magnitude
0	6 Hours	100m	1
1xPOW m	1 Day	1/2Km	2
2xPOW m	Week	2Km	3
4x POW m	Month	5Km	4
8x POW m	4 Months	10 Km	5
16x POW m	1 Year	20 Km	6
32x POW m	X2	X2 Km	+1

Charm Other:

People fear magicians because they can bring innocent victims under their sway.

By using some item that has been in close contact with the victim (blood, hair, spit, clothing, etc.) the magician can try to control the target.

Casting - Requires a 3 hour ritual which must be undertaken anywhere within range of the victim. This ritual costs 1 MP plus manipulation costs.

The effect of this spell is to give a hold over that victim who is specified during the casting, how strong that hold is depends on the success roll and Magnitude.

Once cast and the percentile dice have been rolled, check outcome below

Fumble - Pay all MP costs - The spell is reversed, so that either the target feels the opposite emotion or much more entertainingly the magician feels the emotion for the target he wanted the target to feel for him. This stops charming becoming something done at the drop of a hat; it is unwise to try to charm everyone in the game. This cannot be cancelled by the caster.

Fail - Pay 1/2 of all MP cost - No effect. Another 'correspondence' taken directly from the victim is required for a second attempt to be made. Each additional attempt is less likely to succeed, first by -20%, then by -40% and so on.

Success - Pay the one MP and all other MP costs – Target rolls Willpower Resistance, the effect is based on the Magnitude of the spell. Another later attempt can be made to continue or repeat the Charm Other at a zero penalty.

Typically a victim will fall in love with the magician, and or become loyal and obedient.

1 - The Victim 'likes' the caster and is well disposed toward him

3 - The Victim is friendly and tends to agree with the caster

5 - The Victim is very friendly and finds it hard to dislike or argue with the magician.

7 - The Victim is in love and becomes smitten by the magician. Falling in Love or

beginning a loyal friendship which may be hard to break.

9+ - Love becomes obsessive; almost verging on suicidal will indulge in fantastic hero worship.

Critical - Pay the one MP and only 1/2 of other MP or gain an extra free Duration & Magnitude [even if it goes over your limit] and pay Full MP, Effect as above.

If the caster wants the victim to fall in love with, or become loyal to, somebody else, then that person must (of their own free will) supply close contact items (blood, hair, clothes, jewellery etc.) for both sides of the ritual. The two individuals are then bound together by the ritual. Many magicians gain silver coins in this way, making someone fall in love with an ardent admirer without their knowledge. Potions (love philtres) are an even better method of charming a victim, see Magic Potions below.

A Charm spell can be broken, before it runs out, by a similar ritual by the caster, or by another magician who must use 'correspondences' from both involved parties, he must then achieve a higher skill roll or higher result than the original caster and match its magnitude.

Curse:

Even more feared than the power to control a person, is the magician's alleged power to curse the aim of which is to cause minor discomfort, embarrassment or annoyance to the victim, causing Minor or Major bad things to happen, from warts to crippling or even killing someone. This is a good cash earner, and nearly every magician has some knowledge of this black spell the aim of which is to injure or cripple the victim in various ways. How badly he or she is effected depends on the type & Magnitude.

There are two types of curse Minor and Major both cost 1 MP plus Shaping costs. The Minor is the Folk Spell Curse [MYTHRAS/RQ6] with another minor spell effect while the Major Curse, see below, can seriously injure a person. The Minor Curse always cost 1/2 the MP cost of all its parts minimum 1.

Casting - The ritual can be undertaken anywhere within range of the victim. This ritual costs 1 Permanent MP till the effect ends plus normal manipulation costs. Just as with Charm Other some item that has been in close contact with the victim or place is utilised in a ritual.

Once cast and the percentile dice have been rolled, check outcome below

Fumble the curse rebounds so that the magician suffers the effect of his own curse. If a Major Curse the caster also loses one Permanent POW.

This makes characters a little more careful when throwing curses about.

Fail Pay 1/2 of all MP costs - No effect on target.

Success Pay 1 MP and all other MP costs and the effect takes place.

Critical - Pay 1 MP and 1/2 all other MP costs to cast or gain a extra free Duration & Magnitude [even if it goes over your limit] and pay full MP Effect as above.

Minor Curse - Causes minor effects to the target and be cast quickly only needing one minute per MP used in the curse.

Babble - Willpower resist; mangles anything spoken by its target. It does not affect what the target is thinking, only what is verbally issued.

Befuddle - Willpower resist; causes confusion within the mind of a corporeal target. The subject of the spell has difficulty thinking straight, forgetting where it is, what it is doing and why - often lapsing into disassociated lines of thought. Befuddled targets can still act in self-defence, but cannot initiate any constructive activity until the spell ends. Any sort of attack or threatening action instantly breaks the spell, whether or not it was directed specifically at the befuddled target.

Demoralise - Willpower resist; temporarily fills the target with a sense of despondency towards a particular person, species, situation or object. When confronted with the subject of this despondency, any proactive skill attempts made by the afflicted character related to the source are one grade harder. However a direct assault from the subject instantly breaks the spell. Thus a character could be given a demoralising dread of heights, ensuring that any Athletic skill used for climbing or Acrobatics skill for balancing would be one difficulty grade harder.

Dishevel - Objects affected are immediately covered in grime, dust, cobwebs and so forth. The spell can be used to make brand new objects look old and weathered or help prevent normally well turned out people from being recognised. You can use this to effect a whole village with some effort.

Repugnance - Willpower resist; twists the appearance of the target so that they cause distaste in all those that see, hear or smell them. The particular effect must be chosen when cast and can be anything from a great wart on the end of a nose, a high pitched nasal voice or even pungent body odour. Whatever is chosen, it will cause people to turn away from the victim or make excuses so as to leave their presence as quickly as possible.

Major Curse - This causes illness, disease, broken bones etc and takes a lot longer than a minor curse.

This is done by targeting the victims Stats. Just as with Charm Other, some item that has been in close contact with the victim is utilised in a 3 hour ritual the aim of which is to lower a Stat chosen by the magician, as part of the ritual, as is the effect of that lowering.. i.e. Flue CON, the Pox CON & CHA, falling down stairs or tripping over CON or STR, Dysentery etc.

See MYTHRAS/RQ6 Stats for details of hitting zero for that Stat. Note that if a stat is lowered to 0 or below then the stat will not begin to recover of its own accord, the victim is magically afflicted and needs help! You can affect multiple Stats in a combined spell paying the MP cost for each.

The effect is based on the spells magnitude.

Conduct a Casting skill roll V's Willpower [for INT, DEX, POW, CHA] or Endurance [for STR, CON, SIZ] resistance roll to overcome the victim's innate resistance to being cursed.

Then reduce chosen Stat by $\text{Magnitude}/2 \times [\text{round down}] \text{ D6}$ when the victim wakes next day (or during some dramatic moment the same day).

Stats lost are restored at Healing Rate each day, unless reduced to zero or below after the duration ends until the victim is fully restored.

Curses can be reversed by a magician casting this very same spell at the same magnitude, this is the only way to restore a very low sub-zero stat. He pits his Magic skill against that of the original magician and if successful breaks the curse and restores the afflicted stat by a score of 1D3, it then recovers as described above. If unsuccessful the victim wakes, and his stat begins to recover, but only to a maximum of 1D6+2. He is, effectively, permanently crippled. A critical reverse result may well inflict a curse upon the offending magician!

Raise the Dead:

Many Greeks turn to a magician for information. Magicians who can raise the dead do so not for some temporal or supernatural power, but for information. "Aunt Apollonia wishes to know if her dear departed husband Anaximander is faring well and is happy with the new grandson just born", or "Euylichus of Megalopolis wishes to ask his great grandfather if the lost tomb of Agamemmnnon is south of ruined Mycenae, or east of that ancient citadel". The dead cannot tell the future, nor can they dispense information about which they can have no knowledge (such as attitudes, thoughts, feelings or intentions). Through converse with other spirits, a ghost can give information on almost any subject, however!

Typically, a magician carries out a 3 hour ritual under the stars with at least one witness to put the question to the ancestor spirit [p399 of MYTHRAS/RQ6] and to interpret the answer. The caster digs a shallow trench and fills it with pig's blood (food for the hungry spirit), as well as incense worth 2 drachmae burned in a brazier in the trench while songs are sung. The magician calls the spirit by its past name while holding something linked to the spirit and then enters a frenzied trance. As the magician enters the trance she rolls against her skill the spirit then appears and possesses the casters body which costs 1 MP. Calling the same spirit over and over in a short time makes the spirit angry and the casting harder.

On a fumble the wrong spirit is summoned instead, it is an aggressive [Intensity 3 Death p 401 of MYTHRAS/RQ6] spirit, which engages in spirit combat to the bitter end. [as per page 209-212 of MYTHRAS/RQ6]

On a failed skill roll, the angry ancestor [intensity 1 or 2] spirit engages in a Spirit Combat; if the caster wins it counts as a success, see below. If the caster losses they must do a service for the spirit.

On a success the spirit is willing to answer one question with a short response of up to 2d6 words, speaking with the voice of the caster. Once the spirit has arrived the questioner can wrestle more information out of it if he wishes. This requires a contest of the Questioners CHA x5 V's the Spirits, with the casters multiplier dropping by one each extra question till it reaches x1 or the contest is failed. After a failed roll or 4 extra questions the spirit departs

On a critical the spirit is willing to answer one question with complex and involved phrases. Once the spirit has arrived the questioner can wrestle more information out of it if he wishes this requires a contest of the Questioners CHA x5 V's the Spirits **POW x5**, with the casters multiplier dropping by one each extra question till it reaches x1 or the contest is failed. After a failed roll or 4 extra questions the spirit departs

Restore to Health:

Few patients are averse to having wounds or illnesses healed and so a resistance check is not required. Simply roll the percentile dice and check the skill result.

Restore to Health is a spell which works only face to face, hand to hand with touch. It is a method of 'healing hands'. It takes 5 minutes and some basic herbs for a magnitude 0 or 1 spell and an hour and more complex herbs for all other magnitudes per location.

To restore a severed limb requires Magnitude 10 at least.

For Disease/infection the magnitude x10 of the spell is added to the infected persons resistance skill.

Once cast and the percentile dice have been rolled, check outcome below

Fumble - Lose the full MP cost and inflict D4 HP loss to area.

Fail Pay 1/2 of all MP costs - No effect on target.

Success - Pay all MP costs and effect is based on magnitude,

Magnitude 1 - If the subject is suffering from a minor complaint such as a headache, back pain, hangover, cold, warts and so on, then the symptoms are immediately lifted, although they may come back if it is due to a curse.

Magnitude 3 - If cast on a location suffering a Minor Wound it restores all lost Hit Points instantly.

Against Serious or Major Wounds no Hit Points are recovered. However the spell will stabilise locations, stop all bleeding and prevent imminent death from inattention.

Magnitude 4 - Heal a serious wound and restore to zero HP in location, no effect on Major wounds.

Magnitude 6 - Heal a serious wound as below and totally restore HP in location

Magnitude 7 - Heal a Major wound and restore location to HP to worse serious wound point.

Magnitude 8 - Heal a Major wound as below and restore HP to zero in that location.

Magnitude 9 - Heal a Major wound as below and restore all HP in location

Magnitude 10 - As below cure and reattach a fresh limb.

Critical - only costs 1/2 MP or gain an extra free Magnitude [even if it goes over your limit] and pay full MP Other Effects as below.

After the spell has been cast, deduct the full MP cost from the magician's current total. If the spell is used to treat disease or illness, the GM must decide on the severity of the illness and demand a certain result level to cure it.

Repeat attempts on the same patient can be made, once a day, for the same illness each such attempt suffers a -10% per day to the skill roll. However each extra daily attempt will give a free Magnitude to the spell.

Sorcery Schools

Some people have a more open range of magic than the Magician, like Fire Sorcerers following Zoroaster.

The dedicated practitioners of sorcery seek to control the world around them through spells, incantations and rituals that are tied to gods or spirits. A sorcerer is often fascinated by all aspects of magic, driven to master its subtleties, and discover lost incantations. Most gain their power from a lifetime of offering sacrifices to learn from the god's, diabolic entities of forbidden realms or trial and error. A few are deceivers with no supernatural powers at all, using legerdemain and prestidigitation to fool others into paying them respect.

Sorcery Career

Requirements – POW & INT @ =>15; Lesser Magic @ => 50% to gain access to Greater Magic

Skills:- 7 from

Standard Skills: at least 3 of - Customs, Deceit, Devotion to source of power, Influence, Insight, Locale, Willpower

Professional Skills: at least 2 of - Divination [any], Lesser 'X' Magic, Greater 'X' Magic, Shaping, Language (any), Literacy, Lore (any), Sleight, Mediation

Lesser Magic 'X' School has spells linked to their 'X' background. This skill is used to cast it as well. Each 'X' school has D3+3 [4-6] Folk Magic spells, from Mythras, which link to the source of the cult background. You will start with one known spell per 10% of skill and can research a new spell each time you gain another 10%. This requires an INT x 3 skill roll you must select the spell you are working on before you reach the threshold.

You need a new skill for each School you know. Lesser Magic cannot be Shaped it is what it is.

Folk spell List [see MYTHRAS/RQ6 rules for effects]

Babble, Beastcall, Befuddle, Bladesharp, Bludgeon, Breath, Calm, Cleanse, Chill, Cool, Coordination, Demoralise, Disruption, Dry, Dullblade, Extinguish, Firearrow, Fireblade, Frostbite, Glue, Heat, Ignite, Knock, Light, Mobility, Pet, Pierce, Shock, Sleep, Tidy, Tire, Translate, Ventriloquism, Warmth, Witchsight

Greater Magic 'X' Sorcery School also has spells linked to their 'X' background and needs two skills to use. Greater Magic to cast and Shaping to manipulate or shape the spell, as well as also having Lesser Magic 'X' already. The school has access to D4 [1-4] Greater Magic spells, from Mythras Sorcery, linked to its background source. There are no direct damage spells.

You will start with one known spell per 20% of skill and can research a new spell each time you gain another 20% each spell also costing 5 Experience Rolls and an INT x 3 skill roll. You must select the spell you are learning when you have taken the last one.

Casting times and cost

Lesser Magic - takes 1 Minute and cost is 2MP and the use of the right focus

Greater Magic - takes 10 Minutes times shaping levels used and the use of the right focus.

The base cost is 1 Magic Point plus an additional one point per point of shaping used. For instance a spell which has its Range and Duration components increased by 2 will have a base cost of 5 Magic Points. If several spells are woven together using Combine, then an additional Magic Point is added to the cost for each extra spell Combined.

Once the base cost is known, the School roll is made:

- * Critical Success: the spell works but only half the Magic Point cost is expended.
- * Success: the spell works, and the full Magic Point cost is expended.
- * Failure: the spell fails, but 1/2 Magic Points are expended.
- * Fumble: the spell fails, and the full Magic Point cost is expended

Sorcery Manipulation is limited to 1/10 of your Shaping skill in levels.

<i>Points of Shaping</i>	<i>Combine</i>	<i>Duration</i>	<i>Magnitude</i>	<i>Range</i>	<i>Targets</i>
None	None	POW in Rounds	1	Touch	1
1		POW In minutes	2	1m x POW	2
2		POW x 5 minutes	3	5m x POW	3
3	1 extra Spell	x 15 minutes	4	10m x POW	4
4		x hours	5	50m x POW	5
5		x 6 hours	6	100m x Pow	6
6	2 extra spells	x days	7	500m x POW	7
7		x weeks	8	1km x POW	8
8		x months	9	5 km x POW	9
9	3 extra spells	x years	10	10km x POW	10
10		x 5 years	11	50km x POW	11

Example Fire Magic

Zoroastrian Fire sorcery

All require a source of flames as a focus

Lesser Fire Magic –Dry; Firearrow; Fireblade; Heat; Ignite; Warmth;

Greater Fire Magic –Animate Fire; Fire Portal; Fire Sense; Sculpt Fire;

Bonus Magic Points gained with a sacrifice on a hill fire on the first of the month.

Extra Skill – **Divination Pyromancy** - Fire-divination, through the flame from burning a sacrifice on a fire these flames reveals patterns of future events to the diviner. Any 1dr sacrifice will do.

Animate Fire

Concentration, Resist (Special)

Animate quite literally invests an inanimate object with a semblance of life, permitting it to move under its own power. The sorcerer can animate an object with a maximum SIZ of three times the spell's Intensity. Insubstantial substances such as air, fire, darkness or clouds are instead measured in terms of volume, with the sorcerer able to affect a number of cubic metres equal to the spell's Intensity. The animated object gains a default Movement Rate of 1m, which may be incremented by assigning points of Intensity (on a one for one basis) to movement rather than to the amount of SIZ or Volume affected.

Providing they have some degree of flexibility or the ability to extrude portions of themselves, animated objects may perform complex physical manipulations. These are performed by using the sorcerer's own skills, reduced by one difficulty grade. If combined with the appropriate Sculpt spell (see Shaping), the sorcerer can achieve much finer control and ignore this penalty. Where necessary, treat the object as having a Damage Bonus based on twice its SIZ, or as an elemental of equal volume. Sorcerers must actively concentrate to cause animated objects to move or perform complex manipulation. If their concentration lapses the object becomes quiescent until the sorcerer can focus his will through it again. Objects which are already under magical control are only affected if the Magnitude of the Animate is equal or greater than the previous effect.

If the animated object is carried or worn by a living creature, then it may resist the spell with Endurance. Whilst the spell can be used to discommode/break such objects, their manipulation cannot be used to directly inflict harm on the creature (see Shrink page [174](#))

Fire Portal

Concentration

Fire Portal creates a magical gateway connecting two Fires, which when stepped through, allows instantaneous transportation between the caster's fire to the terminus fire, which may be located anywhere within Range.

The Fire Portal is large enough for objects or creatures with a SIZ up to **five** times the spell's **Magnitude** to pass through. However, the portal only remains open for as long as the sorcerer concentrates. If his attention lapses, the portal remains in place, but is impassable **till the caster makes a new easy casting skill roll or duration runs out.**

The appearance of this portal is a fire which expands to the required size. Normally the Fire Sense spell is used to find a terminus if one is not in normal sight. The Portal is hazy with flickering flames so nothing can be seen or heard through it.

Fire Sense

Concentration

this spell allows the caster to send his sense of sight beyond his body in the form of an astral projection from one fire to another within casting range.

This disincorporated 'receptor' is both invisible and intangible, permitting it to travel anywhere with no chance of observation save for those with magical perception.

Wherever the projected sense travels, it relays back its particular sensory information, allowing the recipient to see. Whilst his sense of sight is projected in this way, the caster can no longer use it with his physical body. So a sorcerer who projects his sight off to a distant location becomes blind until the spell ends or he brings the projected sense back.

Concentration is required for two aspects of the spell: moving the astral receptor around from fire to fire and attempting a Perception check with the projected sense. Relatively speaking the sense moves quite slowly, with a maximum speed of ten times the spell's Intensity in kilometres per hour. When focus lapses, the receptor remains static if in a fire but it keeps on relaying ambient information or the spell stops.

If for any reason the projected sense is detected, it can be dispelled or even attacked with an augmented weapon or spell – which if successful, transfers the magical effect or damage back to the head of the recipient.

A sorcerer can use Fire Sense to be able to aim a second spell at a target who is out of direct observation – whether because of distance or blocking obstacles. The piggy-backed spell must also have sufficient Range to reach the target, and cannot possess a greater Intensity than that of the Sense spell

Sculpt Fire

Concentration, Resist (Special)

Sculpt enables a sorcerer to mould the form of fire, shaping it to his will.

The sorcerer can sculpt a volume or object with a maximum cubic metres equal to the spell's Intensity. Concentration is only required to actively shape the substance, the spell maintaining the new form until the next change the sorcerer wishes to make. At the conclusion of the spell the substance will lose its form and become just fire again.

Although sculpt can create any form imaginable, the actual artistic value or architectural strength of the new shape is limited by the appropriate Craft or Engineering skill. If the targeted object is carried or worn by a living creature, then they may resist the spell with Endurance.

OTHER MAGICAL SKILLS

Craft Magical Item:

This skill allows a magician to create an item that can be used to enhance a magical ritual. Mundane items can be used, but artefacts created this way increase the chance of a spell working. These items might also have magical powers of their own, there are no flying carpets, boots of striding or anything else though. A magically crafted item can be used to enhance the rituals of the Charm Other, Curse, Restore to Health and Raise the Dead spells. It takes several weeks of part-time activity [couple of hours a day] to successfully craft a tool to be used in magical rituals.

Roll the skill chance after each two weeks using the Equipment Manufacturing system.

You can work on it for as long as you like losing access to 1/4 of your MP for as long as you do.

Reduce the caster's POW permanently by 1 and pay 1 experience roll when the artefact is created. The item can now store Magic Points, which must be consciously 'put into' the item as required it takes a hour of meditation to transfer one MP from the creator to the Item. these Magic Points can be used to power spells or converted into skill points to increase the chance of a spell working on a **one for 5%** basis also it can provide the MP to reduce the targets resistance %. MPs spent like this need to be 'restored' by the magician from his natural MP score. Exactly how many Magic Points an item can store at one time is determined by the skill result:

Result:

Shoddy - The item will store 2 Magic Points, but requires 6 MP from the magician to recharge each point.

Poor - The item will store 2 Magic Points, but requires 4 MP from the magician to recharge each point.

Flawed - The item will store 2 Magic Points, but requires 2 MP from the magician to recharge each point..

Acceptable - Item can store 4 MP

Good - Item can store 6 MP or 4 MP and one folk spell from the list below

Excellent - Item can store 8 MP or 4 MP and two folk spells from the list below

Possible ritual artefacts include a sacrificial dagger, medallion, brazier, altar stone, beeswax (for creating figurines), wand or staff.

Spells put into a item will take effect if a person or item is hit with that item or on the item itself and your craft Magical Item skill is then rolled, the target can resist, two MP are paid, from the item and the effect will last for a scene.

Folk spell List [see MYTHRAS/RQ6 rules for effects]

Babble, Beastcall, Befuddle, Bladessharp, Bludgeon, Breath, Calm, Cleanse, Chill, Cool, Extinguish, Glue, Heat, Ignite, Knock, Light, Pet, Sleep, Tidy, Tire, Translate, Warmth

Brew Potion:

Magic Potion -

A potion of herbs can be made with a Charm, Curse or Healing in it, as long as you know those schools, or Folk magic effect in it. The potion allows a PC to invest Magic Points into the mixture over time as it brews. However it also requires one permanent MP point, regained when the potion effect has been used up. The potion uses the Craft Task system in the MYTHRAS/RQ6 rules. Your Brew Potion skill can be augmented by your Lore Herbs skill.

A potion loses one magnitude per week as long as it is in a sealed container, otherwise it only lasts a day.

Task Rounds - 15 Minutes each. Max of 4 Task rounds plus extra roll if 100% made.

Result:

Shoddy - The item will take 50% of your MP but be spoiled.

Poor - The item will only give you one Magnitude per 3 MP put into it.

Flawed - The item will only give you one Magnitude per 2 MP put into it.

Acceptable - Item will give you a magnitude per MP put into it.

Good - Item will give you 3 Magnitude per 2 MP put into it

Excellent - Item will give you 3 Magnitude per 1 MP put into it

The final potion has the MP added to it to use for the effect it was brewed for up to the limit of 1/10 your school skill for that effect in MP. Its ability to overcome resistance is equal to its casting roll.

Type of Potion and effect

Healing draft, the Magic Points are turned into Magnitude of healing.

Charm - as the spell but you get a free extra magnitude if it is to be used to charm someone to someone else.

Curse - as above and choose the effect wanted when brewed

Folk Spell - The potion can hold one folk spell which requires 2MP to be added in creation

Folk spell List [see MYTHRAS/RQ6 rules for effects]

*Bladesharp, *Bludgeon, *Breath, *Calm, Cleanse, *Chill, *Cool, *Extinguish, *Glue, *Heat, *Ignite, *Sleep, Tidy, *Tire, *Warmth

Non Magical potions

Are made using the task system with a 15 minute time. using the Lore Herbs skill. The outcome has to be selected before making.

The potion allows a PC to invest Magic Points into the mixture over time as it brews. However it also requires one permanent MP point, regained when the potion effect has been used up. Max points put in is 1/10 of skill.

Poultices and Healing Balms

Used for healing, 1 MP per magnitude will heal normal ills, 2 MP per magnitude for wounds or for poison or diseases = to its potency

Result

Shoddy - will cause 1 Permanente CON and cause the wound to get worse by D3HP

Poor - will cause the wound to get worse by D3HP.

Flawed - will stabilise the wound

Acceptable - will increase targets Healing Rate by 1/4 of magnitude till area is healed and stabilises the wound

Good - will increase healing Rate by 1/2 magnitude till area healed and also stabilises the wound

Excellent - will heal D6 HP at that location and increase healing Rate by magnitude till area healed also stabilises the wound.

Poisons

Used to cause harm, the outcome has to be selected before making including the resistance roll needed. See p112 of MYTHRAS/RQ6 rules

Each magnitude can be used in different ways each costs 1 MP

1- as a poison potency

2 - For conditions Nausea is free cost one, two or three for more dire effects

3 - Onset time default Day reduced to - 2D6 Hours; D6 Hours; Hour, 5d6 Minutes; D6 minutes; 2d6 seconds; Instant

4 - Duration default 2 Rounds increased to - 1 minute; 2D6 x5 minutes; D6 hours; D6 days; 1 Week

Roll outcome

Shoddy - reduce potency to 1/4 but will heal D4-2 HP

Poor - reduce potency to 1/2 but will heal D6 - 2 HP

Flawed - reduce potency to 3/4

Acceptable - as required

Good - gain 1 potency

Excellent - gain 2 potency

BUILDING A CAMPAIGN

SEEKING ADVENTURE!

The problems faced by PCs will be either physical or social. In this age adventurers actually existed, and they moved in wide circles, sailing on pirate ships, sleeping in cheap hotels by the harbour, meeting members of a royal court, going on campaign with the army, visiting shrines, and so on. There is much freedom in this Greek world, freedom to travel, to rise in social status, to earn wealth and to gain knowledge. There are many historical examples of men (and women) of humble origins rising to positions of great power and prestige, gaining titles, land and the favour of the king. Every dynasty tries to surround itself with men of action and ideas, the royal courts are filled with mercenary captains, entertainers, philosophers, soothsayers, priests, advisors, explorers, merchants and so on. All of these people are candidates for player characters. This is an age where royal patronage reaches fantastic heights. If Demetrios the trader can con his way into the king's circle of friends and convince him to loan Demetrios a ship, he might become a royal merchant. With a couple more successes the king might well give him a fleet and tell him to explore the Indian Ocean looking for new trade routes with which to out trade his Successor rivals.

To build a campaign the GM needs to first establish what kind of group the PCs will form. There is potential for a rag-tag bunch of adventurers seeking to earn their fortune, but something with a little more grounding will work well - especially to start with.

Here are some ideas:

Polis - The PCs are all from the same city, either a bustling metropolis or a tiny colony city in the wilds of some huge kingdom. The polis faces a threat and this motivates the PCs to act (or get out, or earn a reward for solving the problem, etc).

Army - An army has finished its campaign and is paying off its troops. Any one of the character occupations could have been members, not just the hoplite, peltast and hipparchos. Mercenary companies will hire raw recruits with talent as spearmen, scouts, agents and so on. All armies are made up of huge numbers of untrained levies. The campaign begins when the PCs are demobilized together in some remote (and unfriendly!) place and must stick together to get to where they want to go.

Treasure Hunters - The classic dungeon crawl, this idea sees the PCs as fortune hunters, tracing lost cities, ancient tombs, rumours of gold and buried fortunes. There are many forgotten civilizations buried beneath the Successor Kingdoms. The PCs will have to conduct research, travel across country, face hazards amongst hostile native societies (or the prying eyes of the Successor Kingdoms themselves) and then negotiate the ruins themselves.

TRAPEZUS - CAMPAIGN CITY

Used as the basis for a campaign, the city of Trapezus will be able to provide a number of scenario ideas, back stories and sub-plots to turn a run-of-the-mill game into a richer and more satisfying experience. Use it as a starting location for your WARLORDS game. Trapezus is a seaport on the Black Sea ('Pontus'). It is picturesquely situated on a tableland between two deep ravines and is a centre of transit trade between Armenia, Persia and Greece. Trapezus is a dependency of the Greek colony of Sinope, and two-hundred years ago was a stopping-off point for the Ten Thousand Greeks led by Xenophon. In the distant past a number of Arcadian Greeks abandoned their home of Trapezus to travel to the Pontic city of the same name. This they did to avoid joining the new Arcadian city of Megalopolis. Most Greeks in Trapezus are therefore of Arcadian descent. The neighbouring people are the barbarian Colchians. Further inland are the headhunting Chalbyes, and to the west the Mossynoici. South of Trapezus are several mountain kingdoms all independent, all previously provinces of the Persian Empire. South of those is the vast Seleucid Empire, ruled by King Antiochus. This empire is the remnant of the original

Persian behemoth. Other Greek colonies dot the Pontic coastline and are all backed by barbarian mountain tribes.

The people of Trapezus pay a regular tribute to Sinope and are ruled by a governor ('strategoi') sent from Sinope, further along the coast. The landowners form the heavy cavalry, the citizens form a militia levy of foot, backed up by mercenaries which are led by Agrius, and paid for by the Sinope governor. There is no other permanent military garrison.

SINOPE

A seaport on the Pontus with an excellent harbour. The city is situated on a peninsula. It was colonized by Greeks from Miletus in the 8th century BC and quickly became an important Greek commercial and colonizing centre. One of its chief exports is cinnabar (which takes its name from Sinope). According to myth Sinope was named after the daughter of the river-god Asopus. Other colonies are Cerasus and Cotyora.

ECONOMY

Fishing; trade that passes along from Pontus to Armenia to Persia; farming on the plain below the mountain. The honey bee is highly regarded in the Trapezus area, and there are many bee hives in the surrounding countryside. Honey is an important food and export - an export used in the Greek speciality of honey cakes. This tradition began when honeycakes were needed as offerings for the local temple of Apollo. The Persian king, at the time, demanded a dozen boys from Trapezus be castrated and sent as eunuchs for his palace as a tribute. The Trapezians resisted and sheltered the twelve boys in the temple of Apollo where they were fed exclusively on honey-cakes (normally the food of the god). The Persian envoy and his soldiers had to withdraw.

SECRET

There is a secret to Trapezus - a group of exiles from King Antiochus organize an escape network through Trapezus by merchant ship along the Pontus and to Macedonia or the Greek cities in western Asia Minor (controlled by King Ptolemy II). Exiles are moved in ones and twos through Pontus and Cappadocia to Trapezus. The group's safe house is the house with lemon trees outside behind the theatre.

IMPORTANT NPCs IN TRAPEZUS

Strategoi (governor) - Marmax, an ambitious manipulator for the common good.

Master of the Harbour - Idmon, a broken man who has been disgraced.

Chief Priestess of Athena - Cleodice, liar thief and traitor.

Chief Priest of Apollo - Daunus, a sadistic brute and a skilled soothsayer.

Merchant Prince - Nicander, a wise man with good judgement and a level-head.

Mercenary Captain - Agrius, ambitious for his men, and a skilled diplomat. He commands a small unit of hoplites with a section of Scythian archers - together the company is called the Black Spears.

Philosopher-in-hiding - Thestor, from Miletus, a troubled world-weary thinker.

Colchian Lieutenant - Chalax, the Black Spears' second-in-command and its recruiter, scrupulously honest, his word is his bond.

RELIGION

There are two main temples in Trapezus, to Apollo and to Athena. There is also a secret temple of Hecate and a tiny temple of Mithras (an eastern deity) in a converted cellar under a warehouse at the docks. The local god amongst the Colchians and Chalbyians is the god of mountains, storms a fertility, the horned god Teshub, who wields an axe and a lightning bolt. He is symbolised by the bull.

APPENDIX REFERENCES

The Greek texts are full of incident, character and authentic situations. Dipping into any of these will reward the GM who wants to stop pretending what it was like, and instead actually go there and speak to someone who lived in the 3rd century BC. Modern translations are lucid, easy to read and filled with modern energy. There are lots of texts available in translation. I offer here only those I found most useful in conjuring up the style of WARLORDS.

Arrian, *The Campaigns of Alexander* - Arrian, a Roman historian, wrote the best and fullest account of Alexander's life. It is of course an epic story and Arrian's concentration on detail really gives you the feeling that you march alongside the army. The siege of Tyre is a wonder! You have to stop reading now and then to remember "this actually happened, this isn't a story". Find out about life, about Persia, about the Greek military and the mindset of the ancients. And read about my favourite character from ancient history - Alexander, part-man, part-god, part-lunatic.

Homer, *The Iliad* - OK, we're out by 1,000 years but Homer was the 'Bible of the Greeks', recited at feasts and banquets, quoted by playwrights and politicians. To be Greek one had to know the language and speak some Homer. This is the great account of the Achilles and his tantrum at the Siege of Troy. There are gods fighting hand to hand, chariots, blood and gore, magic, epic battle scenes, death and blood and more gore, discussions on Olympus and more. Forget those cheesy Harryhausen movies - this book is the only Greek epic you need! Easy to read and absolutely wonderfully written with colour and poetry. "Agamemnon said no more, and his driver whipped his long-maned horses and started them towards the hollow-ships. The pair flew off with a will, and their breasts were flecked with foam, their bellies grey with dust, as they carried off the wounded King from the battlefield."

Herodotus, *The Histories* - Contemporary with Thucydides, Herodotus instead looked back. Back to the Persian Wars and to the Persian Empire. Less a historical account, *The Histories* read like the long fire-side tales of a veteran Greek traveller full of fairy tales and strange customs, barbarians and cults from faraway places. Actually *The Histories* are jam-packed full of accurate detail on Egypt, Scythia, Persia and elsewhere. Although you can find better accounts of these cultures in modern books, *The Histories* give you wonderful tales, places and events. It shows the ancient world (outside of Greece) to be a wonderful, colourful and vibrant place full of people. An easy read but long.

Plutarch, *The Age of Alexander* - A very easy book, this. Plutarch was a Roman historian who specialised in short biographies. Here are a number of Greek personalities from the 4th century. Because the book looks at different people in different places *The Age of Alexander* is easy to read, and you don't get bored. The focus of Plutarch's work are great warriors and statesmen, there's plenty of action either on or off the battlefield. Alexander is included here, but my favourite is Pyrrhus, a mercenary general par excellence who fought for Magna Graecia. The story of his death, during bitter street fighting inside the walls of Argos is amazing. A general who was supposed to have cleaved an enemy in half with one stroke - killed by a roof-tile thrown by an Argive woman! Fantastic stuff!

Thucydides, *History of the Peloponnesian War* - This book is the definitive account of Greece at war. It was written by an Athenian who experienced it from both sides and is a clean, crisp and concise account of the politics, strategy and the battlefield tactics. Nothing is missed and the down-to-earth situations are never forgotten. It is a very human account, but like the war itself is long, complex and on occasion difficult to follow. But still, it is my most treasured translation. Greece at war: how, why, where - here.

Xenophon, *The Persian Expedition* - The account of a Greek mercenary general who took an army of 10,000 hoplites to fight in a Persian civil war. When his side lost, Xenophon had to fight and march and

fight his way back to Greece. A harrowing, epic, brutal and breathtaking true story. An easy read and a rewarding one.