

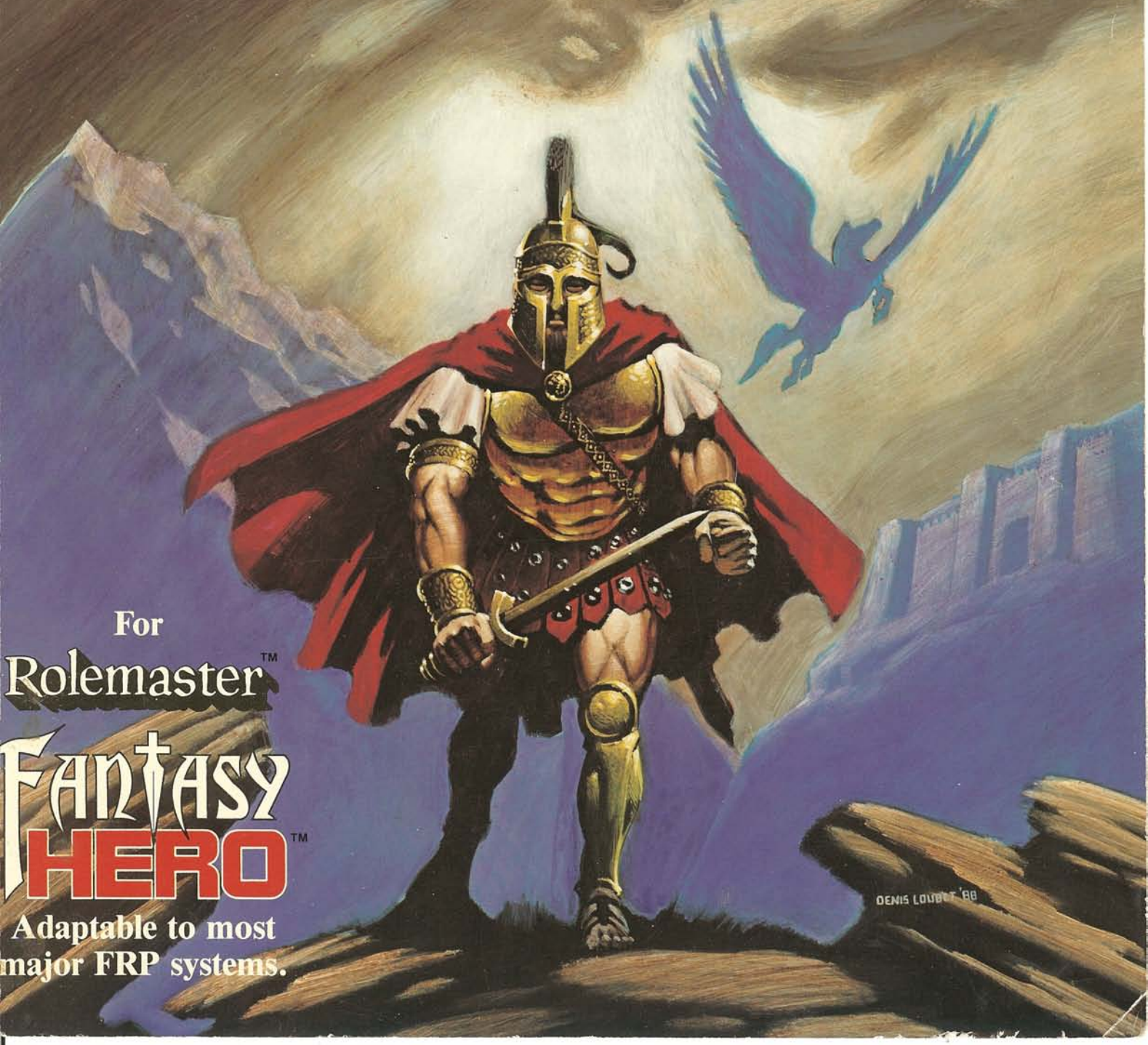
A ROLEMASTER CLASSIC

#1020



MYTHIC GREECE

The Age of HeroesTM



For
RolemasterTM
FANTASY
HEROTM

Adaptable to most
major FRP systems.

DENIS LOUBET '88

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MYTHIC GREECE: THE AGE OF HEROES

**HIGH ADVENTURE IN THE LAND OF THE CLASSIC LEGENDS
FOR FANTASY HERO, ROLEMASTER, AND MERP**

by Aaron Allston

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INTRODUCTION

Mythic Greece: Age of Heroes (or just *Age of Heroes*) is a campaign setting which you can use as a complete **Fantasy Hero** or **Rolemaster/MERP** campaign or as a place for your regular characters to visit. But instead of being another medieval setting, with feudalism and knights and kings, *Age of Heroes* is about Mythic Greece.

The Greece of the classic legends is a wonderful setting for **Fantasy Hero (FH)** and **Rolemaster/MERP (RM/MERP)** adventures. It's the Greece of the Twelve Labors of Heracles and of the Quest for the Golden Fleece. It's the Greece of the Trojan War and the Seven Against Thebes. It's also the Greece of Steve Reeves and Ray Harryhausen. Steve Reeves was Heracles in the first of the long line of Italian sword-and-sandal movies, and Ray Harryhausen was the animator of the classic *Jason and the Argonauts* and the more recent *Clash of the Titans*. When you think about the fantasy-action movies made in mythic Greece, the period's fantasy gaming possibilities become pretty obvious.

Mythic Greece contains all the elements of pure fantasy: real, active gods and goddesses, magical menaces of great power, quests, mysteries, heroes, villains, monsters, treasures, and all the other things that flavor the genre we call fantasy. All of these elements are described herein — for use in your existing fantasy campaign or as a world unto themselves.

In the following pages, you'll learn how to create characters and creatures for such campaigns. The GM will be shown how to create adventures and quests in the grand tradition.

Your characters will be adventuring in mythic Greece shortly after the best-known of the heroic quests — the adventures of Heracles, Theseus, and their ilk — and before the Trojan War, which basically ended the Age of Heroes.

In this period, heroes such as Heracles, Theseus, and Jason are all still alive, but their heroing careers are mostly done. Many of them (Heracles excluded) are retired to their kingdoms and dwelling on past deeds, and it's time for a new generation of heroes to emerge — your own characters, of course.

HOW TO USE THIS BOOK

Age of Heroes is divided into four major sections. First is the **PLAYERS SECTION** (1.0-5.0). This is for both players and GMs to read. It shows you how to create characters — including high-powered Demigod characters — and gives you an overview of the mythic world in which you'll be adventuring.

Second is the **GAMEMASTER SECTION** (6.0-8.0). It talks about the types of adventures which take place in a mythic Greece world; it describes ways to use this supplement if you don't intend to adventure in the setting; and it includes adventure scenarios for Greek characters.

Third is the section on **THE SETTING** (9.0-13.0). It includes numerous maps and map keys which describe the game-world in detail; it's basically a travelogue to the mythic Greek world (9.0-12.0). It also includes a timeline (13.0) showing when the various heroic deeds of the Age of Heroes took place — or will take place.

Fourth is **GAME STATISTICS** (14.0-17.0), which includes character sheets for numerous heroes, gods, and monsters, plus descriptions of magical treasures.

To use *Age of Heroes*, the players should read the **PLAYERS SECTION** while the GM should read the entire book. Players, using the "Character Creation" sections (1.0 and 2.0) and background information provided to them, can create their characters

while the GM, with the information in his hands, will integrate them into the world and relate them to one another. Several scenarios are provided for the heroes' earliest adventures (8.0), and the "Playing the Campaign" section (6.0) will show the GM how to create more. It's an easy supplement to use.

This supplement can be used as a complete campaign in its own right or as part of your existing fantasy campaign. The information included is useful with any roleplaying game — new monsters, character types, treasures, places, characters, gods, and adventures are useful in any fantasy setting. There's even some suggestions on using *Age of Heroes* with **Champions**, **Space Master**, or other game genres.

NUMBERS & TYPES OF PLAYERS

Trust me — you don't have to be a roomful of Classical Lit enthusiasts to enjoy *Age of Heroes*. If you didn't like the subject in school, just forget you ever studied it; this supplement is for fantasy role playing, not education, and contains all you need to know to role play within the setting.

There are a couple of things to remember before playing *Age of Heroes*.

First, the world can be a treacherous one, so the "If it moves, kill it" attitude is likely to get characters killed. If the characters react to every mystery or unknown creature by pulling out the swords and charging, they'll end up dead sooner or later. It's the clever hero — or the hero who relies on others' cleverness until there really is fighting — who gets the job done.

Second, the name of the game is *adventure* — not *treasure*. There's treasure to be had in the mythic Greek world; but think about it: How much treasure did Heracles acquire on his Labors? Very little — a lion-skin and some very potent poison was about the extent of it. It's the players who put less importance on acquisition of treasure and more on role playing, action, and adventure who tend to have the good time.

You can GM just as many players as you want on an *Age of Heroes* quest, subject only to your ability to manage them. An inexperienced GM should have only three or four players, each controlling one character; an experienced GM will know how many players he can accommodate.

BASIS OF THE AGE OF HEROES

A last note: *Age of Heroes* is derived from a variety of sources, including Homer, classical Greek tragedians, classical and modern commentary on them, archaeological and anthropological studies, and even pure anachronism (such as Vergil's making Carthage and the Etruscans contemporary with Bronze Age Greece). Put all those together and there are still holes; where holes cropped up, they were filled in from logic, imagination, interpretation, or even pure fancy.

So, all in all, if the GM sees something in the text and it contradicts what he prefers to believe, he can use this simple formula: If you don't like it, change it to your satisfaction.

ON TO THE AGE OF HEROES

It's time to begin your campaign in the lands of gods and wonders. Enjoy yourselves.

PLAYERS SECTION

1.0

ROLEMASTER/MERP CHARACTER CREATION

This section shows players how to create *Age of Heroes* characters in *Rolemaster/MERP* rules. If you're a *Fantasy Hero* player, pass this section over.

1.1

BASIC CHARACTER CREATION

In an *Age of Heroes* campaign, as with normal *RM/MERP* campaigns, you create a character by rolling up his stats, choosing his skills, and choosing his profession.

But in *Age of Heroes*, the players can also (within reason and the guidelines presented here) pick the power of their characters. Some start off more powerful than others (i.e., they benefit from special powers).

However, the characters who do start off higher-powered have one significant problem: They are hated by some god or another. This god will occasionally bedevil the character throughout all his adventuring career. Borrowing from the *Fantasy Hero* side of the text, we'll call this god the character's *Hunter*.

Naturally, the most powerful characters are bedeviled most often. The medium-powered characters are occasionally bothered, and the lower-powered characters do not start off with this godly problem (though they can eventually acquire it if they annoy a god).

Of course, the powerful characters have godly benefactors as well; it is these benefactors who give the characters their extra starting experience and their special powers. Again borrowing from *Fantasy Hero* (see Section 2.0), we'll call this god the character's *Watcher*.

Following are the steps for character creation in *Age of Heroes*.

ONE: CHARACTER CONCEPTION

Read through the next two sections — "A Look at the World" (3.0) and "The Achaeans" (4.0). With the information these sections (and whatever you know of the Greek myths) give you, create the basic idea for your character. He may be a mighty strongman, a clever rogue, a spell user, or something truly peculiar — such as a Nymph or Satyr. If you're not familiar enough with the setting to have an idea for a character, ask your GM for ideas and examples.

The character's race, naturally, is part of the conception of the character. You can choose the character's race at this time; the text under the headline "Character Races" (1.4) will tell you what those choices mean. The character races in *Age of Heroes* include: Human, Centaur, Satyr, Silenus, Water-Nymph, and Wood-Nymph.

TWO: ROLLING TEMPORARY STATS

As in normal *RM/MERP*, you roll the ten/six 1-100 rolls (ignoring rolls of less than 20) and assign them to the stats you want. (When the character's Profession is chosen, his prime requisites will be raised to 90 if he wishes)

THREE:

CHOOSING PROFESSION AND REALM

In *Age of Heroes*, characters can choose from among the following professions:

Rolemaster:

Fighter	(Arms)
Thief	(Arms)
Rogue	(Arms)
Cleric	(Channelling)
Animist	(Channelling)
Healer	(Channelling)
Mentalist	(Mentalism)
Lay Healer	(Mentalism)
Seer	(Mentalism)
Astrologer	(Channelling/Mentalism)
Bard	(Mentalism/Arms)
Ranger	(Channelling/Arms)

MERP:

Warrior	(Arms)
Scout	(Arms)
Animist	(Channelling)
Ranger	(Channelling/Arms)

Also, if you have *Rolemaster Companion (RMC1)*, you may use these two professions:

Barbarian	(Arms)
Druid	(Channelling)

Also, if you have *Rolemaster Companion II (RMC2)*, you may use these five professions:

Dancer	(Arms)
Scholar	(Arms)
Trader	(Arms)
Sage	(Mentalism)
Beastmaster	(Mentalism/Arms)

Spell user classes of the realm of Essence may not be taken, nor may anyone choose Essence as his realm. (This is just one aspect of the way magic works in the *Age of Heroes*.)

FOUR: GENERATING POTENTIAL

Follow the normal *RM/MERP* rules for generating the character's Potential Stats, but be aware that certain magical powers later given to characters may increase some of these Potential Stats to superheroic proportions.

FIVE: CHOOSE POWER LEVEL

Here is where *Age of Heroes* deviates from the ordinary course of *RM/MERP* character creation.

Every character must choose his "power level" — i.e., how powerful his character is when he begins play.

Characters can choose from between three power levels: The *Lesser Hero*, the *Greater Hero*, and the *Demigod*.

The *Lesser Hero* is a good support character and is as capable as any normal *RM/MERP* character. He has no powers granted by the gods of Olympus; he has no godly enemy, either.

The *Greater Hero* starts play with a lesser special power granted by the gods of Olympus (as described in Section 1.2). He has a godly enemy (Hunter) who gives him grief from time to time, and a godly patron (Watcher) who helps him from time to time.

The *Demigod* starts play with a greater special power granted by the gods of Olympus (as described in Section 1.2). He has a godly enemy (Hunter) who frequently gives him grief, and a godly patron (Watcher) who helps him from time to time.

Naturally, many players will want their characters to be Demigods. This should be discouraged. In an *Age of Heroes* campaign, only one player character involved in a story should be a Demigod, perhaps two if the current story is a grand and epic quest. Most of the rest should be Greater Heroes. Those players who want to move around and act without the disadvantage of frequent interference by godly Hunters should choose Lesser Heroes.

So players should create their characters in this way: most should choose to be Greater Heroes.

If a player prefers to have a lower-powered character (a) so as not to have a godly Hunter and (b) because he prefers portraying supporting characters, let him choose a Lesser Hero level of power instead.

If a player thinks his character should be a Demigod, he must create the character as a Greater Hero but can tell the Gamemaster that he'd like to be the Demigod. The GM will evaluate all the characters who want to be Demigods, then choose the one whom he thinks will work best in the campaign as the primary character. He'll tell that player to give his character the extra power that the Demigod gets, and that's that.

SIX: INVOLVED GODS

Every character who was created at Greater Hero or Demigod level must now choose two gods: One "friendly" Watcher god and one "unfriendly" Hunter god.

The Watcher god is the one who is responsible for the hero having extra powers. Often, he (she) is the character's parent or is a god similar in personality to the character and so desires the character to have success.

The Hunter god is the character's enemy and will cause him trouble throughout his adventuring career. You'll need to choose a reason for the god to hate the character; perhaps the hero killed a person or animal beloved of the god, or been the offspring of the god's faithless husband/wife, etc.

Every character who has chosen a spell-using profession must also choose a god, even if he is of the Lesser Hero level of power. This god is a friendly god for whom the character is a priest.

All spell user profession characters derive their powers from a god — specifically from being a priest or priestess of a god. The player should choose a god whose specialties are suited to the character's personality; a solemn character might choose the mighty gods Zeus or Hades, while a romantic one might choose Aphrodite or Dionysus, while one with warlike attributes might choose Ares or Athena.

Most spell lists in *Age of Heroes* are restricted to the priests of gods of specific categories. For instance, in *Spell Law*, you know that the *Purification* spell list is an Open Channelling spell list — limited to spell users of the realm of Channelling. But in the *Age of Heroes*, it's further limited to priests and priestesses of Enlightening gods (Sun, Moon, and related gods such as Helios, Apollo, Hecate, Selene, Diana, Eos, Prometheus, and Iris).

Later in Section 1.6.6, you'll see a list of all the spell lists from *Spell Law* (and *MERP*, *RMC1*, and *RMC2*); the chart shows which priests of which types of deities can use each particular type of spell list.

If a character is both a Greater Hero or Demigod and a member of a spell using profession, the friendly god from his power level can be the same as the god responsible for the character's spells if the player wishes; or it can be a different one. If it's a different one, or if the character is a Lesser Hero and this is the character's only god, this isn't the same as a Watching god; in general, the only way the god interferes in the character's life is by granting him magical powers and (sometimes) by requiring tasks of him.

If you don't feel you have enough information to choose your god, the "A Look at the World" section (3.0) has some information on the gods of the *Age of Heroes* setting. If this information isn't sufficient, ask the GM if you can read the section entitled "The Gods" (15.0); perhaps, instead, he'll familiarize himself with it and give you suggestions.

SEVEN: SKILL DEVELOPMENT

Follow the normal *RM/MERP* rules for developing the character's Adolescence and Apprenticeship Skills. Rules later in this section talk about the skills which are most appropriate to *Age of Heroes* era characters.

EIGHT: CHARACTER BACKGROUNDS

For a handy list of Greek character names, see Section 1.9.

Once the character is created in rough, the GM should help the player flesh out his background, assign him equipment, figure out his station in life, etc.

All characters born in Hellas or Minoan lands should probably be noble-born. You can allow a player character to be a noble or a prince from some great city (Athens, Sparta, Mycenae, etc.) or a noble, prince or even king from any lesser city. It's perfectly all right for a character to be a king; the character's rank will really not intrude into the adventuring. (After all, it doesn't do a hero much good to say "I should lead, I'm the king," when most of his shipmates are also kings and princes and nobles and great heroes). In the map keys are indicated numerous cities whose rulers aren't listed.



Noble characters will generally already have such things as a full complement of armor and weapons, perhaps a chariot and horses, maybe even a boat and crew, all available to him. It's usually best to contrive to have a quest involve only one boat at a time, but there's no true reason why the noble in question won't have a ship that belongs to him back at home.

To simplify matters, simply assume that each player character has 20 gp-value to spend on personal equipment for normal running-about purposes. Tables of equipment costs appear in the Section 1.7 and 4.1.1. What he doesn't spend on weapons, armor and equipment he can always take as gifts for those nobles he visits.

Characters born in non-Achaean and non-Minoan lands will usually have travelled to Hellas with a full set of arms and armor appropriate for their backgrounds. Give them whatever mundane transportation is appropriate to get them to the scene of the action.

Since money isn't much in evidence, you don't have to worry about how much coinage they're carrying. Most Achaean nobles will have a few gift-treasures along when travelling from city to city, as described in The Achaeans section.

1.2 POWER LEVELS

If you'll recall, the three *Age of Heroes* power levels for beginning characters are *Lesser Hero*, *Greater Hero*, and *Demigod*.

The Lesser Hero is built like any normal first level **RM/MERP** character. But the Greater Hero and Demigod have some special powers and abilities appropriate to the better-known Greek heroes ...

THE GREATER HERO (1.2.1)

The Greater Hero starts with a special power. He may either:

- (a) take a "Spell Power" to 5th level (as described in 1.3), or
- (b) take 15 skill ranks to be applied to skills in 1 "category", or
- (c) take one of the six "Statistic Powers" (as described in 1.3).

THE DEMIGOD (1.2.2)

The Demigod starts with a greater special power. He may either:

- (a) take a "Spell Power" to 10th level (as described in 1.3), or
- (b) take 30 skill ranks to be applied to skills in 1 "category", or
- (c) take two out of three of:
 - i) one of the six "Statistic Powers"
 - ii) one "Spell Power" to 5th level (as described in 1.3),
 - iii) 15 skill ranks to be applied to skills in "one category."

SKILL RANK RESTRICTIONS (1.2.3)

The skill ranks that may be chosen by Greater Heroes and Demigods have several restrictions:

RM: all skill ranks must be applied to one category (see *ChL&CaL* Table 15.72 KEY or *RM*C2 Table 11.6) and may **not** be applied to skills whose development point costs exceed 19.

MERP: all skill ranks must be applied to one category (see *MERP* Table CGT-4) and may **not** be applied to skills in categories whose "initial development point total" is zero (see *MERP* Section 3.6).

1.3 SPECIAL POWERS

The Special Powers which Greater Heroes and Demigod require some explanation.

These Special Powers fall into two categories: *Statistic Powers* and *Spell Powers*.

Each *Statistic Power* improves one of a character's Stats up to a Temporary level of 100, and gives that Stat a Potential level of 120 (yes, far and away above a normal Human's potential in that stat); it also gives one other, related, Stat a Potential value of 110 (but does not increase the temporary value of the stat).

Each *Spell Power* gives the character one magical ability, like that from one of *Spell Law*'s spell lists. The spell list is usually in accord with the character's patron deity; for example, if the character's Watching god is Helios, god of the sun, then appropriate spell lists might include those that cause brightness, allow viewing under adverse conditions, etc.

STATISTIC POWERS (1.3.1)

For **RM**, A "statistic power" gives the character one statistic at a value of 100 and gives him potential stats in this stat and one other at a much higher level than normally available to player characters — at a superhuman level, as a matter of fact. For **MERP**, changes are also provided for the appropriate stats.

There are six Statistic Powers; each Greater Hero may choose one (if he doesn't take a "Spell Power" instead); each Demigod must choose one. They are: Great Beauty, Great Cunning, Great Dexterity, Great Prowess, Great Strength, and Great Vitality.

GREAT BEAUTY

RM: If a character takes the Great Beauty power, his Temporary Presence is raised to 100. His potential Presence is 120, his Potential Empathy is 110, and his potential Appearance is 120. **MERP:** 120 Presence, 120 Appearance.

GREAT CUNNING

RM: If a character takes the Great Cunning power, his Temporary Intuition is raised to 100. His potential Intuition is 120 and his Potential Reasoning is 110. **MERP:** 120 Intuition, 110 Intelligence.

GREAT DEXTERITY

RM: If a character takes the Great Dexterity power, his Temporary Agility is raised to 100. His potential Agility is 120 and his Potential Quickness is 110. **MERP:** 120 Agility.

GREAT PROWESS

RM: If a character takes the Great Prowess power, his Temporary Quickness is raised to 100. His potential Quickness is 120 and his Potential Strength is 110. **MERP:** 110 Agility, 110 Strength.

GREAT STRENGTH

RM: If a character takes the Great Strength power, his Temporary Strength is raised to 100. His potential Strength is 120 and his Potential Self Discipline is 110.

MERP: 120 Strength.

GREAT VITALITY

RM: If a character takes the Great Vitality power, his Temporary Constitution is raised to 100. His potential Constitution is 120 and his Potential Strength is 110. **MERP:** 120 Constitution, 110 Strength.

What effect these massive potential stats can have on a character is discussed the next section (3.3.2).

THE EFFECT OF SUPERHUMAN STATISTICS (3.3.2)

So, you've seen that *Age of Heroes* characters can have pretty massive statistics. What does this mean in terms of the game, though?

BONUS ON D100

The chart below extends Table 15.13 from *ChL&CaL* and Table BT-1 from *MERP*. Two options for bonuses and Power Points are given; we suggest that Option 1 be used unless the Gamemaster wishes to run a higher-scaled game. For play balance purposes, we suggest that characters get 11 Development Points for all stats above 101; but the GM may want to allow Development point increases for stats above 102.

EXTENDED STAT BONUSSES				
Stat	Bonus	PP	Bonus	PP
100	25	3	25	3
101	30	3.5	30	3
102	35	4	35	4
103	40	4.5	40	4
104	45	5	45	5
105	49	5.4	50	5
106	53	5.7	55	6
107	57	6	60	6
108	61	6.25	65	7
109	65	6.5	70	7
110	68	6.75	75	8
111	71	7	80	8
112	74	7.25	85	9
113	77	7.5	90	9
114	80	7.75	95	10
115	82	8	100	10
116	84	8.2	105	11
117	86	8.4	110	11
118	88	8.6	115	12
119	90	8.8	120	12
120	91	9	125	13
120+	+1/lvl	+2/lvl	+5/lvl	+5/lvl

SPELL POWERS (1.3.3)

If a Greater Hero or Demigod character takes a "Spell Power" when he is created, he gets a spell list from *Spell Law* (or *MERP*) as a personal power or special ability. As you saw above, a Greater Hero can choose a spell list to 5th level (if he doesn't choose a Statistic Power or skill ranks instead); a Demigod has the opportunity to choose a spell list to 5th level or to 10th level.

This Spell Power follows a few general rules and guidelines:

CHOICE

The player chooses his character's Spell Power, but must have GM approval. If the GM thinks that the character's having the ability will unbalance his campaign, he can veto the power.

The Spell Power chosen does not have to belong to the Realm the character belongs to. If the Spell Power chosen is from the base list of a particular spell using profession, the character does not have to belong to that profession.

The Spell Power chosen does have to be a spell list appropriate to the deity who is the character's Watcher. If the character's godly Watcher is a Sea-god, the character may only choose a spell list given for "Sea" or "Any" gods (see the list in Section 1.6.6).

CHARACTER LEVEL

Often some of the spells on the list chosen for a Spell Power may be of a level higher than the character's experience level (and certainly will be, with newly-created characters). However, the character can cast the spells on the list as if he were the level to which the list was chosen (i.e., to 5th or to 10th).

CHARACTER PROFESSION

The character's profession has no effect on his uses of these spells. He always uses spells from his Spell Power as if he were a pure spell user of the realm and profession appropriate to the spell list.

GODLY RESTRICTIONS

The player may only choose a spell list appropriate to the god chosen to be the player's Watcher. For instance, if the character is a priest of Zeus, whose speciality is the Sky, then the character cannot choose a spell list dedicated only to Enlightening gods. Some lists, as the chart later in Section 1.6.6 shows, cannot be chosen for Spell Powers, regardless of their godly orientation.

POWER POINTS

Here's an area where the GM will have to do some individual work on each Spell Power. In general, the spells involved in a Spell Power fall into three categories:

- Those which the character can use any time, effortlessly, without expenditure of Power Points;
- Those which the character can use effortlessly, without expenditure of Power Points, but which follow the Duration rules from the spell description, and can only be used a certain number of times per day (three times per day is best);
- Those which require Power Points. (If a spell from a Spell Power requires Power Points, then the character gets a special, extra Power Point reserve dedicated only to the spells from his Spell Power. He receives 3 Power Points per experience level he has, regardless of his stats or any other factors. If the character is already a spell user, this special Power Point reserve is recorded separately from his ordinary Power Point reserve; use the blank space immediately below the normal Power Point blank on the character record sheet. If the character is already a spell user, he cannot use these Power Points on any of his other spells, but he can use his ordinary Power Points on the spells from his Spell Power.)

Here are some general guidelines to help the GM decide which spells should follow which of the above methods:

- If the spell is one which is not combat-effective (or movement-based), and will not cause the GM trouble in the game no matter how many times it's used, try method (a). For example: *Weather Prediction* from the Open Channelling spell list "Weather Ways," will not bring grief to a GM no matter how many times it's used in an adventure.
- If the spell is one which is not combat-effective (or movement-based) but could give the GM trouble if it's used continually, try method (b). For example: *Detect Life* from the Open Channelling spell list "Detection Mastery" could make the GM work a lot harder if the player character can use it continually.
- If the spell is combat-effective or movement-based, try method (c). For example: *Shock Bolt* from the Open Mentalist spell list "Brilliance" would give a character a great combat edge if he could use it continually.

EFFECT ON THE CAMPAIGN

The GM must approve every character choice of a "Spell Power." He must think about how each such power will affect his campaign in ordinary, episode-after-episode use. If he thinks it will be a detriment to the campaign, he can tell the player that it may not be chosen or used in the campaign.

OTHER NOTES (1.3.4)

More on the uses of magic in this campaign setting is given in Section 1.6, under the headline "Magic in the Age of Heroes."

To see how all these Power Level and Special Powers rules work together, see Section 1.8, "Examples of Character Creation".

1.4

CHARACTER RACES

In the Age of Heroes, there are six character races available to player characters. They include:

Human	Centaur
Satyr	Silenus
Water-Nymph	Wood-Nymph

Treat all of the races as Men/Common Men with "0" bonuses for all stats (see *ChL&CaL* Table 15.51 and *MERP* Table BT-3).

If the GM has *Creatures&Treasures*, he may use the non-human Race Abilities given in *C&T* Table 6.3 (in which case use the normal Common Men Race Abilities for Humans). Treat both Wood-Nymphs and Water-Nymphs as *C&T* "Nymphs" and treat both Satyrs and Sileni as *C&T* "Satyrs".

Notes on each of these character races follows.

HUMAN

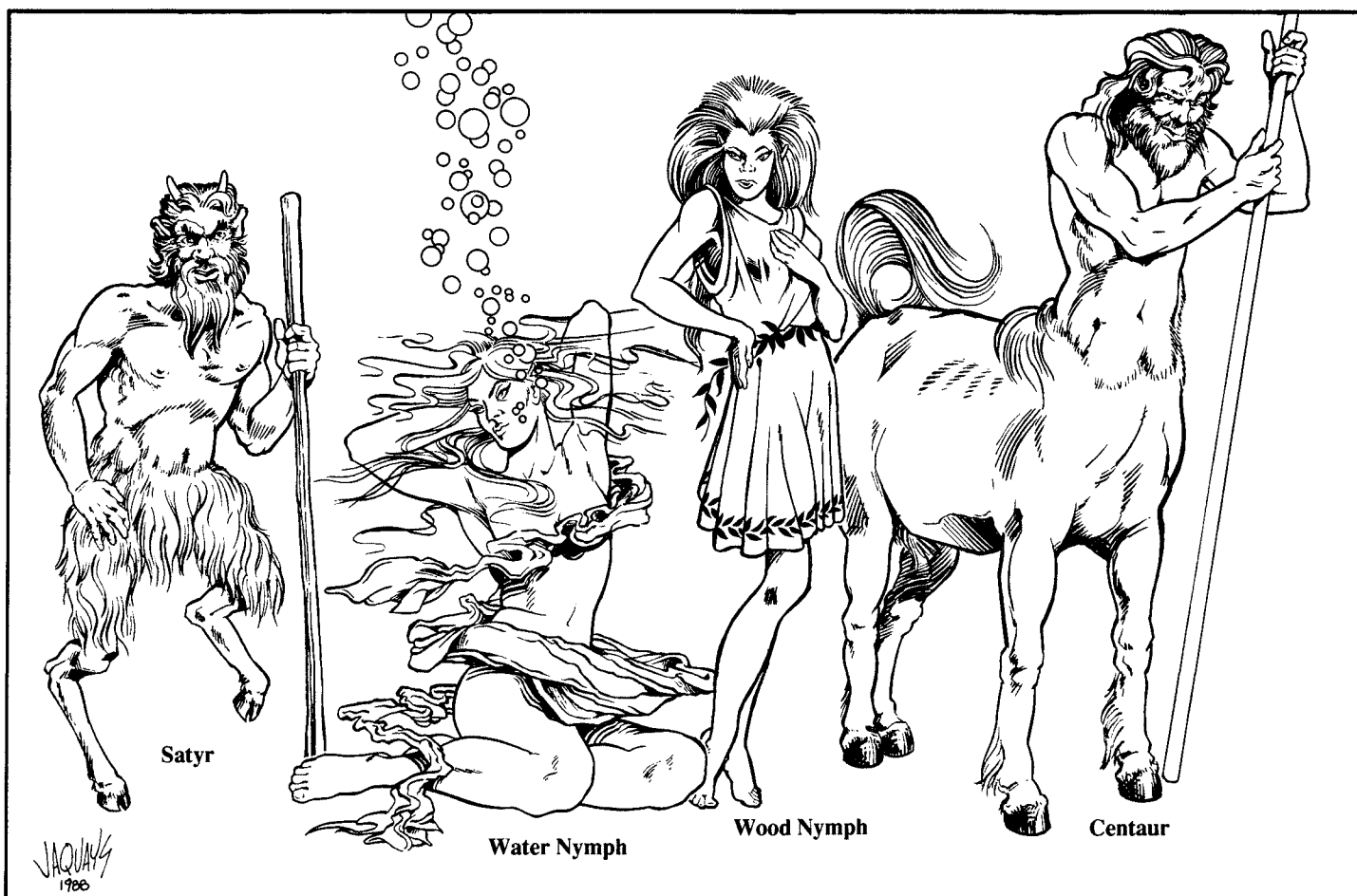
The Human is the basic character race in *Age of Heroes*. Most characters will be Human, albeit from different cities and nations. The Humans of this age are, on the average, like those of today (we'll ignore differences in height that have occurred in the modern era because of better diet and medicine).

But in the area of Greece (Hellas), the best and noblest of Humans achieve might, prowess in arms, and abilities which far surpass those of individual modern men ... hence the existence of Greater Heroes, Demigods, spell users, etc.

The noble Humans of the *Age of Heroes* tend to have lifespans of a peculiar variance of years. Some age at a normal (modern) pace, achieving young adulthood around 16, reaching their prime around 30, considered middle-aged around 45-50, old at 60+. But others, because of godly blood in their veins (sometimes in the veins of generations of their families) live for two or three hundred years in their primes, dying at long last on the battlefield. Others reach old age at a normal rate, yet continue to live in an active old age for 300 years or more.

In short, you can decide, for your own character, how he ages. He can be relatively youthful practically forever. However, there's always the chance that he will be cut down in combat ... a danger which strikes regardless of a character's age.

Human characters can belong to any of the Professions mentioned in Section 1.1.



CENTAUR

The Centaur is a creature with a Human's torso set atop the legs and body of a horse. The resulting creature has the mass and strength of a full-grown horse and the intelligence and cunning of a Human being.

Centaur is only male; they mate with Nymphs, Human women, and mares to produce children. Their children, consequently, may be Centaurs, horses, men, even Sileni or other creatures (GM's choice).

To be a Centaur, a character must have a score of 90 or better in both Constitution and Strength, and must have the "Great Vitality" Statistic Power. A Centaur can be either a Greater Hero or Demigod. Most will be Fighters (in order to have the requisite Stats) but they can also belong to any profession which men in the *Age of Heroes* can (see Section 1.1.3). However, regardless of his profession, the Centaur has armor restrictions like a spell user of the realm of Essence (i.e., development cost for Maneuvering in Armor skills are 9 per rank, one rank developable per experience level, at a cost of 9 for Soft Leather and Rigid Leather, 10 for Chain, 11 for Plate).

Centaur average about 7'-8' from hooves to head and, depending on size, weigh anywhere from 600 to 1,000 lbs. Their base movement rate is 110' instead of the normal 50' for Humans, but in some circumstances they will have the movement disadvantages inherent in their form (e.g., they cannot "climb" very effectively, they have some trouble in narrow confines, etc.). In the proper circumstances, a Centaur may "charge" to attack and deliver a Medium Bash attack in addition to its normal attack.

Centaur is forest folk; they tend to be suspicious of Humans but get along with other forest folk. They are easily inebriated (a recurring role playing opportunity) and tend to be very wild, often dangerous, when drunk.

Centaur wear no garments (including armor) and are offended by saddles, but will carry items of equipment and arms (including shields). They prefer spears and bows as weapons.

SATYR

The Satyr is a creature with a man's torso set atop the hind legs of a goat; the Satyr has small horns growing from its forehead, often concealed by its shaggy hair, and usually has pointed ears.

Satyr, too, are only male; they mate with Nymphs and Human women, and mares to produce children. Their children may be Satyr, Human, or Nymph (GM's choice).

There are no special statistic requirements to be a Satyr. A Satyr can be a Lesser Hero, Greater Hero or Demigod. Most will be Rogues (Scouts in *MERP*), but they can also be Fighters (Warriors), Thieves, Animists, Bards, Rangers, Druids, Barbarians, Dancers, Traders, and Beastmasters. However, regardless of his profession, the Satyr has armor restrictions like a spell user of the realm of Essence (i.e., development cost for Maneuvering in Armor skills are 9 per rank, one rank developable per experience level, at a cost of 9 for Soft Leather and Rigid Leather, 10 for Chain, 11 for Plate).

Satyr average from 5'-6' tall and weigh anywhere from 100 to 160 lbs. Their base movement rate is 75' instead of the normal 50' for Humans, but in some circumstances they will have the movement disadvantages inherent in their form (e.g., they cannot "climb" very effectively).

Satyr, like Centaur, are forest folk; they tend to be suspicious of Humans but get along with other forest folk. They are very amorous (a recurring role playing opportunity in situations where Human females or Nymphs are present). They also like their drink.

SILENUS

The Silenus is very much like the Satyr, except that his two legs are those of a (small) horse, and he has no horns. Use all the other rules for the Satyr to create the Silenus character.

WATER-NYMPH

The Water-Nymph is a female, much like a Human female in appearance (except for exquisitely delicate features and peculiar hair color — such as sea-green, sea-blue, pure white, etc.) who lives in a body of water, such as an ocean, lake, or river.

Descendants of gods, sometimes considered minor goddesses themselves, the Water-Nymphs tend to be reclusive, though they may be mischievous when in the vicinity of a Human's ship. They can sometimes be persuaded to accompany heroes on a quest ... particularly if they feel attracted to a party member and do not feel there is much danger that they will be captured and enslaved by the party. They will generally not be willing to enter a large Human community.

Water-Nymphs are only female; they mate with Human men, and gods. Their children may be Nymphs, Humans, or other creatures (GM's choice).

To be a Water-Nymph, a character does not need to meet any statistics requirement, but she must be a Greater Hero (may not be a Lesser Heroine or Demigoddess) and her Special Power is chosen for her:

For **RM**, her Spell Power is automatically the Animist Base Spell List "Nature's Protection", except that the list is modified to include a 4th level spell: *Swimming True* from "Nature's Movement" (Animist Base list).

For **MERP** her Spell Power is automatically the Open Channeling spell list "Protections", except that the list is modified so that the 1st-3rd level spells are not on the list **and** the 4th-6th level spells are each lowered one level **and** a new 2nd level spell is added: *Swimming True* from "Nature's Movement" (Open Chan. list).

The Water-Nymph's spells from her Spell Power cost no Power Points and have unlimited duration. For example, since *Underwater Breathing* is on the list, she can breathe water and air interchangeably, and never needs to consciously change between the two media: knocked unconscious in the air and dumped into the water, she'll automatically breathe the water without trouble.

The Water-Nymph can belong to any of the allowable professions (see Section 1.1.3). However, regardless of her profession, the Nymph has armor restrictions like a spell-caster of the realm of Essence (i.e., development cost for Maneuvering in Armor skills are 9 per rank, one rank developable per experience level, at a cost of 9 for Soft Leather and Rigid Leather, 10 for Chain, 11 for Plate).

Water-Nymphs are often very small, ranging from 4'6" to 5'6" in height and proportioned like slender Human females. They tend to wear garments made of sea-plants, strung beads, and shells.

WOOD-NYMPH

The Wood-Nymph, like her Water-Nymph cousin, is a female, much like a Human female in appearance (except for delicate features similar to the Water-Nymph's, and again a peculiar hair color — such as forest green or lion-mane gold, for instance) who lives in a forested area.

Wood-Nymphs, too, are reclusive but may tend to have jokes to play when in the vicinity of a Human party ... or may merely want to scare the Humans off, send them away, or lure them away from the Wood-Nymph territory. They can, under the same conditions as a Water-Nymph, sometimes be persuaded to accompany heroes on a quest ... though they will never wish to enter a Human city.

Wood-Nymphs are only female; they mate with Human men, Centaurs, Satyrs, Sileni, and gods. Their children may belong to any of the above races (GM's choice).

To be a Wood-Nymph, a character does not need to meet any statistics requirement, but she must be a Greater Hero (may not be a Lesser Heroine or Demigoddess) and her Special Power is chosen for her.

For **RM**, her Spell Power is automatically the Animist Base Spell List "Nature's Protection", except that the list is modified so that the 5th level spell is *Merging Organic* from "Moving Ways" (Ranger Base list) instead of *Underwater Breathing*.

For **MERP** her Spell Power is automatically the Open Channeling spell list "Protections", except that the list is modified so that the 1st-3rd level spells are not on the list and the 2nd level spell is *Merging Organic* from "Nature's Movement" (Open Channeling list).

The Wood-Nymph's spells from the Spell Power costs no Power Points and have unlimited duration.

The Wood-Nymph can belong to any of the following professions: Fighter, Thief, Rogue, Cleric, Animist, Healer, Mentalist, Lay Healer, Seer, Astrologer, Bard, Ranger, Druid, or Barbarian. However, regardless of her profession, the nymph has armor restrictions like a spell-caster of the realm of Essence (i.e., development cost for Maneuvering in Armor skills are 9 per rank, one rank developable per experience level, at a cost of 9 for Soft Leather and Rigid Leather, 10 for Chain, 11 for Plate).

Wood-Nymphs, like Water-Nymphs, are often very small, ranging from 4'6" to 5'6" in height and proportioned like slender Human females. They tend to wear garments made of green linen or plant-leaves, and often wear flowers. They tend to carry short knives and javelins when away from safe home territory.

Some types of Wood-Nymphs are mystically bound to the trees they inhabit, and sicken and die if taken away from them for more than a few days, but this type of Nymph cannot be taken as a player character race.

USING RACES IN AGE OF HEROES

A lot of players may wish to take non-Human character races for their own characters.

In general, there's nothing wrong with this ... but it's not much like the myths from which *Age of Heroes* sprang. Satyrs, Centaurs, Nymphs and the like are most often encounters for the heroes, seldom companions for them.

So if several players come up with non-Human characters, the GM will have to ask himself if he minds doing a mixed party with many of the forest folk or whether he prefers doing a mostly-Human campaign more in the fashion of the epic Greek hero-myths.

If he prefers the former, fine. If not, most of the players should create Human characters; only the one or two non-Humans that most appealed to the GM should be allowed to play.

The best stories (scenarios, that is) for lots of non-Human player characters are quest-type tales which take the heroes deep into wilderness territories. There, the forest folk will be away from the large Human communities which they so dislike and the Human player characters won't often have to put up with short-sighted local rulers who would like to capture the non-Humans to put them on display or pit them against monsters in arena combat. (When this sort of thing does occur, of course, it's a good adventure opportunity.)

1.5 SKILLS

Let's talk about the skills and skill usage appropriate to the *Age of Heroes*.

NORMAL RM/MERP SKILLS (1.5.1)

In this campaign, the normal **RM/MERP** rules for skills, skill rank bonuses and development, and so forth from **ChL&CaL** 3.0 are all used.

Here are some notes on distinctions between **RM/MERP** and *Age of Heroes* skills, though:

MANEUVERING IN ARMOR SKILLS

The Achaean (Greek) heroes tend to wear armor which is formed of pieces composed of different materials. For instance, the average Achaean hero will wear greaves and vambraces of linen or bronze, an armored codpiece, a coat of hard leather with bronze plates sewn on it, an armored belt, a bronze breastplate, and a bronze helmet. So, what is this considered — Rigid Leather, Chain, or Plate?

For purposes of this campaign, combination-armor like the above is considered Chain for the Maneuvering in Armor skill.

Wearing the "Dendra Panoply," a type of bronze plate armor, falls in the "Plate" column.

GENERAL SKILLS

Climbing, Swimming, Stalk & Hide, and Perception skills are all handled normally.

Disarm Traps skill may only be developed if the character studies the Secondary Skill (see below) "Trap-Building;" Pick Locks skill may only be developed if the character also develops the Secondary Skill "Lock-Making." The character's Disarm Traps and Pick Locks skills may never be developed to a rank more than 2 higher than that of required Secondary Skill. (The *Age of Heroes* setting isn't very heavy with locks and traps anyway; they are rare enough that in order for someone to learn to disarm or pick them he must also know how to make them, hence the requirement of the Secondary Skill.)

Riding skill is comparatively rare; only Amazons and Scythians know it to any extent. If a character is not an Amazon of Scythian (ask the GM what these tribes are), he should probably take Charioteering instead. Charioteering is the equivalent skill of handling a team of horses from chariot-back and has the exact same costs as Riding.

MAGICAL SKILLS

All the magical skills from **ChL&CaL** are used as written.

SPECIAL SKILLS

The Ambush, Martial Arts, and Body Development skills are used as written in **ChL&CaL**.

The Adrenal Moves and Adrenal Defense skills are not used.

The Linguistics skill is used (see Languages below).

LANGUAGES

Greek and Minoan are the most useful languages for characters of Greece and nearby islands. The languages of the Achaean world include:

Of and near Greece:

Greek (for Achaeans, Trojans, Dardanians, denizens of the Elysian Fields, Atlanteans, Hyperboreans, and the residents of Olympus and Beyond the Ocean)

Minoan (for the denizens of Crete, Kalliste, Caria, and any area which is noted to be Minoan)

Pelasgian (for peasants in regions of Hellas/Greece, for some in Atlantis, for scholars, etc.)

Sintian (for the residents of Lemnos).

Of Asia Minor:

Phoenician (for Phoenicians, Carthaginians, Cyprians, etc.)

Hatti (for those in the Hittite Empire)

Akkadian (ditto)

Phrygian

Amazon (for the Amazons of Amazonia and Hespera)

Luwian (for Lycians)

Lydian

Of Africa:

Egyptian

Libyan

Ethiopian

Amazon (for the Amazons of Hespera and Amazonia)

Of Eastern Europe:

Colchian

Thracian

Scythian

Slavic (men of the Northern Wilderness)

Of Western Europe:

Etruscan (for the denizens of Etruria in Italy)

Latin (for the Latin tribes of Italy)

Celtic (for those in Gaul, Tartessus, and Albion — i.e., Western European barbarians)

SECONDARY SKILLS (1.5.2)

Age of Heroes uses the “Secondary Skills” rules from *ChL&CaL* Section 14.14.

Don’t use the *ChL&CaL* Table 15.71. Allow each character to choose three Secondary Skills that will cost him 1/3 to develop and then the rest will cost him 2/5 to develop.

The first two stats are given for each skill are for RM, the third is for *MERP*.

Following are notes on and descriptions of some Secondary Skills of particular use to *Age of Heroes* characters.

Acrobatics (Ag/Qu, AG): This is of particular use to Minoan characters who participate in the Bull-Dance (ask your GM for details); because this is a religious observance with its own mysteries, only Bull-Dancers can learn this skill.

First Aid (SD/Em,IG): This is of use in any campaign.

Foraging (In/Me,IT): Many quests take the characters to wilderness terrain, so this is a useful skill.

Gambling (Me/Pr,IT): A popular pastime among the peoples of the Age of Heroes, usually gambling on the outcome of sports, or dicing.

Lock-Making (Re/In,IG) (NEW): In order to learn the “Pick Locks” skill, a character must also know how to make them.

Omen-Reading (In/Em,IN) (NEW): This is the skill of being able to interpret clues (usually suggested by the antics of animals or weather portents) sent by the gods to direct the characters’ course of action.

Navigation (Re/In): One or more characters in a party should have this skill, as prevalent as sea travel is in the era.

Priest (Pr/In,IN) (NEW): This is the skill of being a priest for a specific deity — specifically, knowing the history and interests of the deity, and knowing how to conduct rituals of priesthood (sacrifices, blessings of temples, prayers and entreaties to the god, etc.). Casting a spell whose level is higher than the caster’s Priest skill rank is not allowed (a GM may decide to use the *RM* ESF rules for such casting, *ChL&CaL* Section 14.42).

Rowing (SD/St,ST): See Navigation.

Sailing (Em/In,IT): See Navigation.

Seduction (Em/Pr,PR): Being able to convince the daughter of the local king of your worthiness is often the only way to get out of a particular kingdom alive...

Singing (Pr/In,PR): Bardcraft is very much alive in the Age of Heroes.

Trap-Building (Re/Em,IG): In order to learn the “Disarm Traps” skill, a character must also know how to make traps.

Weather-Watching (In/Em,IT): Sea travel being as dangerous as it is, it pays for one of the characters to be weather-wise and better able to predict when storms will blow up.



1.6

MAGIC IN THE AGE OF HEROES

Magic does exist and is used in the *Age of Heroes*, but it's not generally a combat-effective sort of magic. So the realm of Essence is not available to player characters in this setting.

THE SPELL-USER/PRIEST (1.6.1)

All spell users in the *Age of Heroes* campaign are priests — each is a priest to a specific god. The player may choose the god which the character worships, with the approval of the GM.

The spell user character must have the Secondary Skill "Priest," and must always have it at a rank equal to his Experience Level or greater. A GM may decide to use the *RM ESF* rules (*ChL&CaL* Section 14.42) for casting spells that are less than or equal to the caster's level but greater than his Priest skill rank.

(Characters who are not spell users can be priests, too, and have the Priest skill. In fact, most priests in the campaign setting are not spell users.)

FREQUENCY OF SPELL USERS (1.6.2)

In the legends, spell users were comparatively rare. The GM may wish to limit the number of player character spell users in his campaign; we recommend a ratio of no more than one spell user for every two non-spell users, and your adventures will be more like the myths if there are even more non-spell users proportionately.

SPELL USER PROFESSIONS (1.6.3)

The spell user professions available to player characters include:

Cleric	Mentalist	Bard
Animist	Lay Healer	Ranger
Healer	Seer	Astrologer

If you have *RMCI*, also available is the: Druid

If you have *RMCI*, also available are the: Beastmaster and Sage.

GOD'S MAGIC SPECIALITY AND SPELL USER RESTRICTIONS (1.6.4)

Here we have a deviation from the normal *Spell Law* rules on who can have what type of spell.

Normal *Spell Law* and *MERP* rules apply for learning spell lists, but in addition we have an additional complication: the Magic Speciality of the character's god. Each god in the *Age of Heroes* has certain specialities. Poseidon is a sea-god and the god of earthquakes. Therefore, we say that his Magic Specialities are "Sea" and "Earth."

In Section 1.6.6, we provide the names of every spell list from the Channelling and Mentalism realms and tell you which Magical Specialities each list falls under.

For instance, the "Weather Ways" list (Open Channelling list) contains spells which deal with the prediction and control of weather. This seems to fall under the province of gods of the sky (Zeus, for instance) and winds (Aeolus and Boreas, for example). So we list "Weather Ways" as being usable only by priests of Wind/Sky gods.

That's right — a priest can only learn a spell list if it (a) is of the right realm (and perhaps profession) and (b) corresponds to the type of god for whom he is a priest.

For instance, let's say that a character is a Cleric (Channelling realm) who is a priest of the god Dionysus, who is a god of fertility and the earth (see Section 3.0). He can learn spell lists including the Cleric Base lists, Closed Channelling Lists, and Open Channelling Lists. But, of these lists, he can also only learn lists which (on the "Spell Lists" chart below) are indicated as being usable by priests of Earth and/or Fertility gods.

Some lists can be learned by priests of any god; some are usable by several different types of gods; some are only usable by one type of god.

Gods listed as Enlightening gods are the most versatile when it comes to spell lists available to them. If you look at the Spell Lists chart below, you'll see that priests of Enlightening gods can learn more different lists than any other sort of priest. However, if you want spells appropriate to a different type of god, you'll be able to learn the spell lists appropriate to that godly type, and of course to spell lists indicated on the chart by the word "Any."

In the "A Look at the World" section (3.0) you'll see charts of the gods which indicate their magical specialities. This will help you in your choice of a god to whom your character can be a priest.

METHOD OF LEARNING SPELLS (1.6.5)

In terms of game mechanics, spell users in *Age of Heroes* learn spells just as they did in *RM/MERP*.

But the method of research in the *Age of Heroes* consists not only of doing readings and experiments, but also of prayer to the god, receiving dreams from the god, receiving omens and portents from the god ... in other words, the god is presumed to be teaching the spell lists to the priest by means of dreams and other methods.

THE SPELL LISTS (1.6.6)

Following is a chart of all the *Spell Law* spell lists which are appropriate to player characters (and some which aren't). Spell lists that are not usable by any Priests and are not allowed as Spell Powers are not listed.

The following chart shows the spell lists given by:

Realm and Name;

Usable by Priests of (What Type of Deity) (in other words, these spell lists may be learned by priests of this type of god); and

Usable as Spell Power? (in other words, the "yes" or "no" here indicates whether a spell from this list may be taken as a Greater Hero or Demigod's Spell Power);

Realm and Spell List	Usable by Priests of (What Type of Deity)	Usable as Spell Power?
ESSENCE		
All Lists	None	No
CHANNELLING		
Open Channelling —		
Spell Defense	Enlightening	Yes
Barrier Law	Earth/Fertility	Yes
Detection Mastery	Any	Yes
Lofty Movements	None	Yes
Weather Ways	Wind/Sky	Yes
Sound's Way	Underworld	Yes
Light's Way	Enlightening/Sky	Yes
Purification	Enlightening	Yes
Concussion's Ways	Enlightening	Yes
Nature's Law	Earth/Fertility	Yes

Realm and Spell List	Usable by Priests of (What Type of Deity)	Usable as Spell Power?	MENTALISM		
Closed Channeling —			Open Mentalism —		
Blood Law	Enlightening	Yes	Delving	Enlightening/Craft	Yes
Bone Law	Enlightening	Yes	Cloaking	None	No
Organ Law	Enlightening	Yes	Damage Resistance	Any	Yes
Muscle Law	Enlightening	Yes	Anticipation	Any	Yes
Nerve Law	Enlightening	Yes	Attack Avoidance	War	Yes
Locating Ways	Any	Yes	Brilliance	Enlightening	Yes
Calm Spirits	Love/Enlightening	Yes	Self-Healing	Enlightening	Yes
Creations	Fertility	Yes	Detections	Any	Yes
Symbolic Ways	None	No	Illusions	None	No
Lore	Any	Yes	Spell Resistance	Enlightening	Yes
Cleric Base Lists —			Closed Mentalism —		
Channels	None	No	Sense Mastery	Any	Yes
Summons	Fertility/Underworld	No	Gas Manipulation	Sea/Sky	Yes
Communal Ways	Enlightening	Yes	Shifting	Any ‡	Yes ‡
Life Mastery	Enlightening	Yes	Liquid Manipulation	Sea	Yes
Protections	Any	No	Speed	Messenger	Yes
Repulsions	None	No	Mind Mastery	Enlightening	No
Healer Base Lists —			Solid Manipulation	None	No
Surface Ways	Enlightening	Yes	Telekinesis	None	No
Bone Ways	Enlightening	Yes	Mind's Door	None	No
Muscle Ways	Enlightening	Yes	Movement	Sky/Weather	Yes
Organ Ways	Enlightening	Yes	Mentalist Base Lists —		
Blood Ways	Enlightening	Yes	Presence	Enlightening	Yes
Animist Base Lists —			Mind Merge	Enlightening	Yes
Nature's Movement	Earth/Sea	Yes	Mind Control	Enlightening/Love	No
Plant Mastery	Earth/Fertility	Yes	Sense Control	Enlightening	Yes
Animal Mastery	Fertility	Yes	Mind Attack	Enlightening	No
Herb Mastery	Enlightening/Fertility	Yes	Mind Speech	Enlightening	Yes
Nature's Lore	Enlightening	Yes	Seer Base Lists —		
Nature's Protection	Earth/Fertility/Sea	Yes	Past Visions	Enlightening	Yes
Ranger Base Lists —			Mind Visions	Enlightening	Yes
Path Mastery	Any	Yes	True Perception	Any	Yes
Moving Ways	Earth/Sea	Yes	Future Visions	Enlightening	Yes
Nature's Guises	Earth	No	Sense Through Others	None	No
Inner Walls	Any	Yes	True Sight	Enlightening	Yes
Nature's Way	Enlightening/Earth/Sky	Yes	Lay Healer Base Lists —		
Evil Cleric Base Lists —			Muscle Mastery	Enlightening	Yes
Disease	Moon/Underworld	No	Concussion Mastery	Enlightening	Yes
Dark Channels	None	No	Bone Mastery	Enlightening	Yes
Dark Lore	Moon/Underworld	No	Blood Mastery	Enlightening	Yes
Curses	None	No	Prosthetics	Enlightening	Yes
Necromancy	Underworld	No	Nerve & Organ Mastery	Enlightening	Yes
Astrologer Base Lists —			Bard Base Lists —		
Time's Bridge	Any	Yes	Lore	Enlightening	Yes
Way of the Voice	Enlightening	Yes	Controlling Songs	Enlightening	Yes
Holy Vision	Any	Yes	Sound Control	Underworld	No
Far Voice	Enlightening	Yes	Sound Projection	None	No
Starlights	Enlightening	No	Item Lore	Enlightening/Crafts	No
Starsense	Enlightening	Yes	Evil Mentalist Base Lists — (Not allowed)		
			Mystic Base Lists —		
			Confusing Ways	Enlightening/Underworld	Yes
			Hiding	None	No
			Mystical Change	Any ‡	Yes ‡
			Liquid Alteration	Sea	Yes
			Solid Alteration	Sky/Weather	Yes
			Gas Alteration	Sky/Weather	Yes

Realm and Spell List	Usable by Priests of (What Type of Deity)	Usable as Spell Power?
----------------------	---	------------------------

ROLEMASTER COMPANION

(Those lists not listed are not allowed)

Arcane Lists —

Entity Mastery	Enlightening/Underworld	No §
Mana Fires	Enlightening/War	No §
Spell Coordination	Enlightening/Underworld	Yes §
Shapechanging Ways	Enlightening/Fertility	Yes §

Druid Base Lists —

Animal Mastery	Fertility	Yes
Druid's Peace	Fertility/Love	Yes
Nature's Forms	Fertility/Enlightening	Yes
Stone Mastery	Earth	No
Tree Mastery	Fertility	Yes

Expansion Lists —

Ceremonies	Any	No
Guardian Ways	War	Yes
Midwifery	Any	Yes

ROLEMASTER COMPANION II

(Those lists not listed are not allowed)

Arcane Lists —

Spell Triggers	Enlightening	Yes §
Metal Lore	Craft/Earth	Yes §
Stone Lore	Craft/Earth	Yes §
Wood Shaping	Craft/Earth/Fertility	Yes §

Sage Base Lists —

Recreations	None	No
Analysis	Earth/Craft/Enlightening	Yes
Lore's Master	Enlightening	Yes
Absorb Knowledge	Enlightening	Yes
Weave Tale	Enlightening	Yes

Beastmaster Base Lists —

Animal Bonding	Fertility/Enlightening	Yes
Combat Enhancement	Messenger/War	Yes
Movement Enhancement	Messenger/Sky/Weather	Yes
Sense Enhancement	Any	Yes

MERP

Open Channeling —

Detection Mastery	Any	Yes
Sound/Light Ways	Enlightening/Sky/Underworld	Yes
Calm Spirits	Love/Enlightening	Yes
Surface Ways	Enlightening	Yes
Protections	Any	Yes
Spell Defense	Enlightening	Yes
Nature's Movements	Earth/Sea	Yes
Nature's Lore	Any	Yes

Animist Base Lists —

Plant Mastery	Earth/Fertility	Yes
Direct Channeling	Enlightening	Yes
Animal Mastery	Fertility	Yes
Bone/Muscle Ways	Enlightening	Yes
Blood Ways	Enlightening	Yes
Organ Ways	Enlightening	Yes
Purifications	Enlightening	Yes
Creations	Earth/Fertility	Yes

Ranger Base Lists —

Path Mastery	Any	Yes
Moving Ways	Earth/Sea	Yes
Nature's Guises	Earth	No
Nature's Ways	Enlightening/Sky/Earth	Yes

Bard Base Lists — (treat as Channeling)

Controlling Songs	Enlightening	Yes
Item Lore	Enlightening/Craft	No
Lore	Enlightening	Yes
Sound Control	Underworld	No

ADDITIONAL SPELLS

Additional Spells	At GM Option	At GM Option
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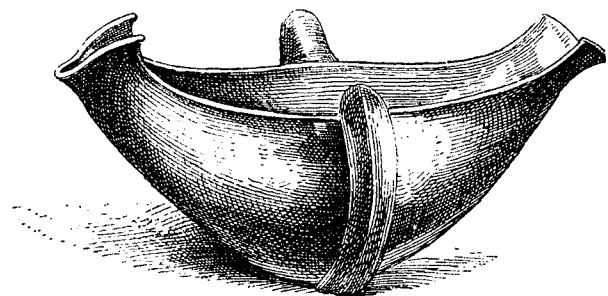
NOTES:

‡ Note that the no spells allow the character to assume the face of an existing character. Animals and monsters, yes, or "anonymous" people (those possessing features not known to anyone in the campaign) but not existing characters.

§ In *Age of Heroes*, spell users of both available realms (Channeling and Mentalism) may learn these Arcane spell lists. They are still restricted by the magic specializations of their gods, though.

Priests of any god can learn spell lists marked "Any" in the chart above.

Most spell users who are priests of some deity other than an Enlightening deity will find themselves to be very specialized spell users, often learning very few spell lists but learning them to very high levels.



NON-SPELL-USERS (1.6.7)

In order for a non-spell user to learn a spell, he must devote all the development points toward Research Points as described in *ChL&CaL*.

However, even though the character isn't normally a spell user, he isn't exempt from the priestly restrictions mentioned above. To learn a spell list (as opposed to a Spell Power), the character must be a priest for a particular god.

And he must learn the Priest skill at a rank equal to his current experience level before he can learn any spell list.

What we're talking about here is a character who, probably some time after his adventuring career has begun, decides to devote himself to a particular god or goddess (possibly one who aided him on an adventure). He learns the Priest skill up at least to a rank equal to his experience level (perhaps that will take him several more experience levels to do, meaning that his rank is even higher). Only when his Priest rank equals his experience level can he start to learn spell lists at the Development Point costs listed in *ChL&CaL*.

1.7

CHARACTER EQUIPMENT

ECONOMICS IN THE AGE OF HEROES (1.7.1)

In the Greek setting of *Age of Heroes*, most commerce is by barter (coinage is very rare).

The standard of comparison is the basis Ox. In *Age of Heroes*, the ox is worth one gold piece in cities and civilizations which coin money; some cities (like Athens) use a silver piece ten times the usual size instead of a gold piece.

PRICES

For most goods and service, use the prices from the normal **RM/MERP** charts. However, for livestock — all the animals from the **ChL&CaL** Transport Price Chart (401-499) and **MERP** Table ST-4 — divide the price listed by ten. An average ox is worth about 1 gp (10 sp), not 85-105 sp as listed, for instance.

The only coins you're going to see will be gold, silver, and copper. Tin is too rare (in the *Age of Heroes*, it's worth substantially more than copper or bronze); bronze is used mainly in weapons; iron is not yet forged. So convert all prices in the charts to gold, silver or copper equivalents. Where this results in a fraction of a coin, that's fine: In the actual game, you're seldom exchanging real coins anyway. More often, you're trading goods or large coins for items purchased in bulk or large numbers.

HANDLING MONEY AND TREASURE

In the course of the campaign, characters will be winning "generic treasure" (captured goods, weapons, and armor, for instance) worth a certain amount; after the sack of a city, for instance, your GM may tell you, "Each character receives miscellaneous spoils worth 10 gold pieces." Just record that on your character sheet as 10 gp in treasure. Whenever you want to spend that treasure, your character is presumed to do one of several things:

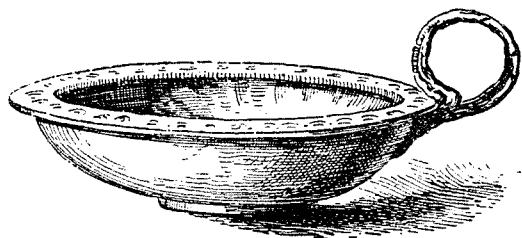
- (1) He may be trading in some of his treasure for the desired item;
- (2) He may be sending some of the treasure on to a craftsman to make the treasure;
- (3) In a city or nation which uses money, he may actually be turning in the treasure for coins and then spending the coin.

In any case, from the player perspective, just spend the gold pieces and don't worry about the resale value of the captured treasures; they "spend" as if they were new.

"Generic Treasure" really is the unexceptional spoils of war. The GM will indicate anything that looks interesting or exceptional separately and let the characters allot it normally (as described in "The Achaeans" section) or otherwise compete for it.

CHARACTER STARTING MONEY (1.7.2)

Each character starts with 20 gp with which to buy his beginning equipment. He'll be earning more on his adventures.



AVAILABLE WEAPONS (1.7.3)

From the Weapon Price Chart (501-599) in **ChL&CaL** and Table ST-4 in **MERP**, the following weapons are available:

ID#	WEAPON	NOTES
502	Battle axe (ba)	Minoan cultural weapon
505	Boar spear (br)	Very common
511	Club (cl)	Very common
515	Cudgel (cg)	Very common
517	Dagger (da)	Very common
519	Dirk (dk)	Basically a short sword
525	Handaxe (ha)	Scythian/Amazon weapon
527	Javelin (ja)	Very common
531	Lasso (la)	Known only to Minoan Bull-Dancers
532	Long bow (lb)	Common
533	Long sword (ls)	Minoan cultural weapon
548	Short bow (sb)	Common
551	Sling (sl)	Very common
552	Spear (sp)	Most common weapon

AVAILABLE ARMOR (1.7.4)

From the Armor Price Chart (101-199) in **ChL&CaL** and Table ST-4 in **MERP**, the following armors are available:

ID#	ARMOR	NOTES
101	Leather Jerkin	#1, #2
102	Arm Greaves (Vambraces)	#1, #3, #5
103	Leg Greaves	#1, #2, #3, #4, #5
105	Rein. Leather Coat (SL)	#1, #2, #3, #5
107	Leather Breastplate (RL)	#3
111	Breastplate (Dendra panoply) (PL)	#3, #6
114	Target Shield	#5
115	Normal Shield	#1, #2, #3
117	Wall Shield	#1, #3, #4
118	Leather Helmet	#1, #2, #4
119	Super. Leather Helm	#1, #2, #3, #5
120	Plate Helm	#3
133	Leather Bracer	#7

NOTES:

- #1 This is a type of armor common to high-ranking warriors, such as exceptionally able common warriors, preferred retainers, or exiled nobles serving in another's army but who are not wealthy enough to afford a nobleman's full rig.
- #2 This is a type of armor common to soldiers from foreign armies (i.e., soldiers not from Greek or Minoan lands).
- #3 This is a type of armor common to Greek and Minoan noblemen.
- #4 This is a type of armor common to Greek and Minoan common-born soldiers.
- #5 This is a type of armor common to the Amazon civilizations.
- #6 This costs 10x what it should. Its cost listed on the chart would normally be reduced by a factor of 10 for the *Age of Heroes*, but the cost of this item stays as it is listed.
- #7 Worn by archers not wearing ordinary arm greaves.

In the *Age of Heroes*, the Leather Breastplate may be worn over the Reinforced Leather Coat. The combination results in an armor type that is AT 16 (RL), 27-43 pounds in weight, Str 40, BF 110+.

This leather breastplate/reinforced leather coat combination is very similar, nearly identical, to the Chain Hauberk statistics, so this armor falls under the Chain "Maneuvering in Armor" skill.

ARMOR & WEAPON COMBINATIONS (1.7.5)

As a standard of comparison, here are what the various sorts of heroes and soldiers in the *Age of Heroes* should be wearing.

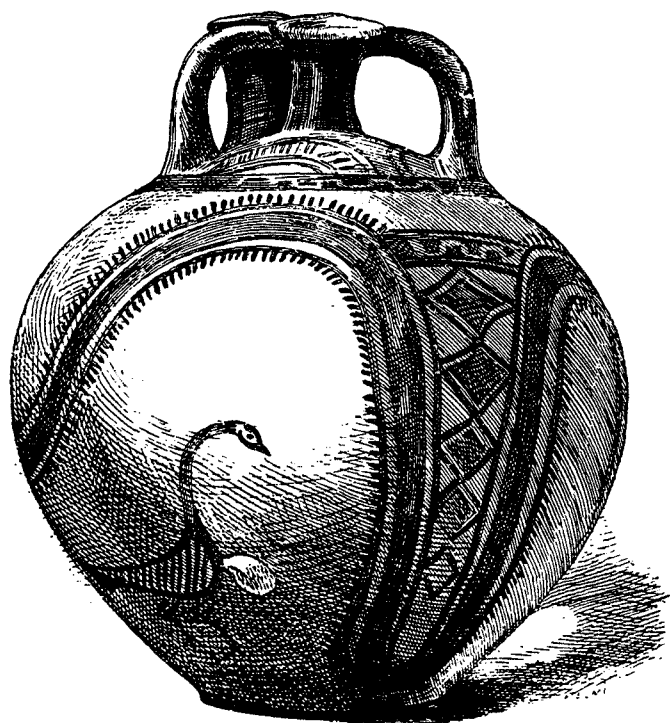
Greek/Minoan Nobleman: Arm Greaves, Leg Greaves, Reinforced Leather Coat (SL), Leather Breastplate (actually thin bronze, counted as leather for our purposes, see Section 1.7.4), normal or wall shield, superior leather or plate helm; carries sword and (choose one) (a) spear, (b) two javelins, (c) battle axe, or (d) longbow. Retainers who are excellent warriors and in good standing with their households will often wear this combination.

Greek Nobleman (Rare Chariot Duellist): Arm Greaves, Leg Greaves, Breastplate (RL), Plate Helm; carries sword and spear.

Foreign Elite Soldier: Leather jerkin or reinforced leather coat (SL), normal shield, leather or reinforced leather helmet; carries sword and spear.

Common Soldier (Foreign or Domestic): Leather breastplate (RL), leg greaves, wall shield, leather helmet; carries spear; some wear no armor, carry no shield, and wield only a sling.

Amazons: Arm greaves, leg greaves, reinforced leather coat (SL), target shield (half-moon shaped), superior leather helmet; carries hand axe and short bow.



AVAILABLE ANIMALS AND TRANSPORTATION (1.7.6)

From the Transport Price Chart (401-499) in *ChL&CaL* and Table ST-4 in *MERP*, the following items are available:

ID#	ITEM/ANIMAL	NOTES
404	Horse (light)	Small native breed
405	Horse (medium)	Larger imported breed
410	Pony (mature)	Small native breed
408	Mule/donkey	
409	Ox	
411	Sled (or other) Dog	
416	Ship Passage	
418	Boat (small)	
419	Boat (medium)	
420	Boat (large)	
422	Chariot (war)	Usual means of horse transport
432	Wagon (open)	

AVAILABLE ACCESSORIES (1.7.7)

From the Accessory Price Chart (001-099) in *ChL&CaL* and Table ST-4 in *MERP*, the following items are available:

ID#	ACCESSORY	NOTES
001	Arrows	
002	Backpack	
003	Bedroll (light)	
004	Bedroll (heavy)	
005	Boots	
006	Brush (writing)	Or, a stylus for clay tablets
015	Chisel	
016	Cloak	
025	Hammer	
029	Hat	Hood
034	Mirror	Use 10x Listed Cost; silver or bronze
036	Oar	
041	Pants	Uncommon among Greeks & Minoans; known to Scythians & Amazons
043	Parchment (10)	Use 10x Listed Cost; actually papyrus from Egypt
048	Pot (cooking)	Bronze
050	Quiver	
051	Rope	Linen
054	Saddle	Uncommon among Greeks & Minoans; known to Scythians & Amazons
058	Scabbard (shoulder)	
059	Shirt (tunic)	
066	Torch	
068	Waterskin	
069	Weapon Belt (baldric)	
070	Wedge (staying)	
071	Wedge (splitting)	

1.8

EXAMPLES OF RM CHARACTER CREATION

To make sure that the rules for character creation in *Age of Heroes* are clear, let's put together some sample characters (whom your GM can use as NPCs in your campaign, if he wishes). **MERP** character creation follows a similar, simpler pattern at the steps for stat generation and skill development.

STROPHIOS

Human Fighter — Greater Hero

Let's go through all the character-creation steps on this character.

CHARACTER CONCEPTION

Strophios' player decides that he wants to play an agile, not necessarily very cerebral fighter; he'll be an ace with bows and no slouch with ordinary weapons.

ROLLING TEMPORARY STATS

Rolling his 1d100 ten times, Strophios' player gets the following: 28, 84, 71, 96, 47, 54, 30, 99, 46, 48.

Knowing that he's going to be a fighter (and thus get a boost in Constitution and Strength), Strophios' player puts the two worst rolls in those results. Knowing, too, that he intends to be a Greater Hero and take the Great Dexterity Statistics Power, he assigns a third rotten score in Agility. The result looks like this:

CO 30	AG 46	SD 99	ME 48	RE 71
ST 28	QU 96	PR 84	EM 47	IN 54

CHOOSING PROFESSION AND REALM

Strophios chooses the Profession of Fighter, Realm of Arms. He's not going to worry about orienting himself toward one of the magical Realms and doesn't believe he'll ever be learning spell lists.

Because he's a Fighter, his Constitution and Strength go up to 90 each. His stats now look like this:

CO 90	AG 46	SD 99	ME 48	RE 71
ST 90	QU 96	PR 84	EM 47	IN 54

GENERATING POTENTIAL STATS

Strophios' player now rolls to determine his potential stats.

He would ordinarily roll for all ten stats, but he's already decided that he will be a Greater Hero taking the Great Dexterity stat power. This automatically determines what his Agility and Quickness potential stats are, so he only rolls for the other eight.

His rolls are 41 for Constitution, 45 for Self-Discipline, 53 for Memory, 99 for Reasoning, 51 for Strength, 83 for Presence, 32 for Empathy, and 48 for Intuition.

That makes his Potential Stats look like this:

CO 90	AG ??	SD 99	ME 70	RE 98
ST 90	QU ??	PR 92	EM 59	IN 66

So, his Constitution, Self-Discipline, and Strength are as high as they will ever be; the Rest of his stats can improve.

CHOOSE POWER LEVEL

Strophios chooses to be a Greater Hero. He will Receive a Special Power — either a Statistic Power or a Spell Power. As we have seen, he has already chosen the Statistic Power "Great Dexterity." This makes his Agility a 100, gives him a potential Agility of 120 and a potential Quickness of 110. So Strophios' current (temporary) and potential stats look like this:

Temporary Statistics:

CO 90	AG 100	SD 99	ME 48	RE 71
ST 90	QU 96	PR 84	EM 47	IN 54

Potential Statistics:

CO 90	AG 120	SD 99	ME 70	RE 98
ST 90	QU 110	PR 92	EM 59	IN 66

INVOLVED GODS

Because he's envisioned Strophios as an archer, and also as a fair-haired and light-hearted hero, Strophios' player chooses Apollo (god of light, intellect, and prophecy, and patron of the arts and bowmanship) to be his Watcher; Strophios is a son of Apollo by a mortal woman of Athens.

Looking for a Hunting, or enemy, god for Strophios, his player chooses one who is the opposite of Strophios' nature — dark, wicked, and chaotic: Eris, goddess of discord, a war-goddess in the retinue of Ares, god of war.

SKILL DEVELOPMENT

Now, we have to put Strophios through his Adolescent and Apprentice skill development. Strophios' original stats give him 38 Development Points for each level of skill development. So let's spend them; try:

Skill	Cost (Adoles.)	Cost (Apprent.)	Final Rank
Maneuvering in Soft Leather	3	4	7
Maneuvering in Rigid Leather	9	10	19
Longbow (at 1/5)	6	6	4
Spear (at 2/5)	2	2	2
Dirk (at 2/7)	2	2	2
Perception	2	—	1
Swimming	2	2	2
Charioteering	2	2	2
Ling: Minoan	3	3	2
Ling: Phoenician	3	3	2
Body Development	4	4	(4)

FINAL FORM

So, in final form, Strophios combat stats look like this:

	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Strophios	1	34	9	45	Y	23sp	38lb

NOTES: Fighter, Human. **Watcher:** Apollo. **Hunter:** Eris.

Special Power: Great Dexterity Stat Power.

Skills: Maneuvering in Soft Leather 9, Maneuvering in Rigid Leather 19, Longbow 4, Spear 2, Dirk 2, Swimming 2, Perception 1, Minoan 2, Phoenician 2.

Statistics: Co90, Ag100, SD99, Me48, Re71, St90, Qu96, Pr84, Em47, In54. BHPT is 31.

Equipment: Longbow, arrows, spear, dirk (short sword), dagger, leather breastplate, arm greaves, leg greaves, superior leather helm, wall shield,

AGLAIA

Human Healer — Demigoddess

Now, let's make a character of the higher level and complicate matters by making her a spell user.

CHARACTER CONCEPTION

The player wants her character to be a spell-using healer, a priestess of the god Helios, and a daughter of the notorious sorceress Medea (ask your GM for details).

ROLLING TEMPORARY STATS

Aglaia's player rolls this series of stats: 43, 98, 78, 88, 35, 25, 60, 79, 98, 27. (A "19" and "08" were also rolled, but discarded.) Knowing that she wants the character to be a Lay Healer (prime requisites of Intuition and Memory may be raised to 90) and wants her to have the Great Cunning Stat Power (which raises Intuition to 100), she assigns the stats in this fashion:

CO 98	AG 98	SD 78	ME 25	RE 88
ST 43	QU 79	PR 35	EM 60	IN 27

CHOOSING PROFESSION AND REALM

Aglaia's player chooses the Healer profession, of the realm of Channeling. Her Intuition and Memory stats may go up to 90.

GENERATING POTENTIAL STATS

As with Strophios, Aglaia rolls only for the eight stats whose Potentials are not determined by the Great Cunning package she will take. The Great Cunning Package increases her Intuition to 100 and makes her Potential Intuition 120 and her Potential Reasoning 110. With rolls of 96, 55, 25, 73, 27, 53, 28, and 68, her other Potential Stats become:

CO 99	AG 98	SD 78	ME 90	RE 110
ST 43	QU 79	PR 35	EM 80	IN 120

CHOOSE POWER LEVEL

Aglaia's player has, with the permission of the GM, decided to make her a Demigoddess. She chooses the Great Cunning statistics power. The also gets to choose a Spell Power up to 5th level. Naturally, before she can choose the power, she must choose the god for whom she will be a priestess. Aglaia's the daughter of Medea, who was a priestess of Hecate (Enlightening/Underworld) and a granddaughter of Helios (Enlightening), so she punts on the question and merely decides that her god(dess) will belong to the Enlightening category. For her Spell Power, she chooses the Open Mentalist spell list "Brilliance." Because the 1st-4th level spells are not combat-oriented spells and won't affect play much by repeated use, the GM decides she can use them with no duration limit and no Power Point expenditure. However, he requires Power Point expenditure (5 PP) for the 5th level spell (*Sudden Light*).

With her Great Cunning Statistics Power, her stats now look like this:

CO 98	AG 98	SD 78	ME 90	RE 88
ST 43	QU 79	PR 35	EM 60	IN 100

INVOLVED GODS

Now she must choose who her Watcher, Hunter, and magical patron gods are. She decides that her Watcher and magical patron are both her great-grandfather Helios. She decides to ask the GM for help on deciding whom her Hunter is; a good approach is to wait until the first time the player characters have made a god angry, and then make that god the character's Hunter (if appropriate).

SKILL DEVELOPMENT

Aglaia, because of her development stats, gets 41 development points at each of the Adolescent and Apprentice levels. With these two sets of development points, she develops the following skills: Dagger to rank 1, Swimming to rank 1, Perception to rank 1, Linguistics: Colchian to rank 3, Body Development to rank 4, Priestess of Helios to rank 2, cookery to rank 1, and First Aid to rank 4. Each level she puts 21 development points into learning spell lists. As you can see, she is most determined to learn several sets of spells before she begins play at first level, and to be good at more ordinary forms of first aid.

During Adolescent skill development, her 21 points gets her one list automatically (20 pt. x 5% = 100%) **and** a 30% chance of learning a second spell list (1 pt. x 5% + IN stat bonus of 25 = 30%). She rolls a 52, so she does not learn the second list.

During Apprentice skill development, her 21 points gets her one list automatically ([1 pt carryover + 19 pt.] x 5% = 100%) **and** a 35% chance of learning a second spell list (2 pt. x 5% + IN stat bonus of 25 = 35%). She rolls a 87, so she does learn the second list.



FINAL FORM

Aglaia ends up looking like this:

	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Aglaia	1	38	1	5	N	+5dg	—

NOTES: Lay Healer, Human.

Watcher/Patron: Helios. **Hunter:** Unknown.

Special Powers: Great Cunning Stat Power, "Brilliance" spell list (to 5th) Spell Power (1-4 level spells have no duration limit, no PP; 5th level spell requires PP).

Skills: Dagger 1, Swimming 1, Perception 1, Colchian 3, Priestess of Helios 2, First Aid 4, Cookery 1.

Spell Lists: Concussion Mastery/10, Bone Mastery/10, Blood Mastery/10, learning Nerve & Organ Mastery/10.

Statistics: Co98, Ag98, SD78, Me90, Re88, St43, Qu79, Pr35, Em60, In100 BHPT 32.

1.9

LIST OF NAMES

For your convenience, here is a list of names you may use to name your character. You can also use names to be found in the keys to the maps, as the Achaeans named children after one another and after famous persons as we do. However, to name your character Heracles or Theseus is only to invite trouble.

As a very rough guide to pronunciation, note that, in the following names, the letter c is always pronounced as a k. Two identical vowels together (as in Thoon and Aeaea) are pronounced independently. Ae and ai where they are found are pronounced as the e in here.

INCONSISTENT SPELLING

Greek names have been transliterated so many ways that there is no one consistent way to spell anything. The vowel sound *ea* might instead be *ia*, *ios* might be *ius* or *eos* or *eus*, *oos* might be *ous*, and so forth. Pronounce every name you see, and you may find that Chromios is the same as Kromius, for instance.

MALE NAMES

Alastor	Echepolos	Laodice	Phegeus
Anthemion	Elephenor	Lamos	Phereclos
Antiphos	Epistrophes	Leitos	Podarcos
Arcesilaos	Ereuthalion	Leucas	Polyeides
Archilocos	Eunos	Mecisteus	Prothoenor
Ascalaphos	Euryales	Meges	Pylaimenos
Astinoos	Eurymedon	Meriones	Schedios
Charopos	Eurypylos	Mynes	Sthenelos
Chromios	Haimon	Nineus	Strophios
Clytius	Hictaeon	Orsilochos	Tecton
Crethon	Hypsenor	Panthoos	Thepolemas
Deicoon	Ialmenos	Peiros	Thoon
Democoon	Idaios	Pelasgon	Thymoites
Diores	Iphicus	Peneleus	Ucalegon
Echemnon	Iphitos	Phaistos	Xanthos

FEMALE NAMES

Actaia	Chione	Iaria	Pero
Actoris	Clytie	Leucippe	Pherusa
Aerope	Creusa	Limnoraia	Philomele
Aethra	Cymodece	Mante	Polymede
Aethylla	Danae	Maera	Polymele
Aganippe	Deianara	Melantho	Polypheme
Aglaia	Deidameia	Melite	Polyxena
Alcimedea	Dirce	Metaneira	Prote
Amphinome	Dynamene	Nacippe	Protogoria
Arne	Eriphyle	Nemertes	Scarphe
Astynome	Eurynome	Nesaea	Speio
Astyoche	Galatea	Otionia	Tecmessa
Autolyte	Halia	Panope	Thaleia
Callianeira	Hiera	Perimede	Theano
Canache	Ianassa	Periopis	Thoe

CONVERTING NAMES

Many of the above names have both male and female forms. Generally, the male form of a name will end in *-on* or *-oon* or *-os* or *-ios*, while the female forms end in *-ia* or *-a* or *-is*. For instance, male Clytius becomes female Clytie; male Glaucus becomes female Glaucē; male Astinoos becomes female Astinoe. With this method, you effectively double the number of names available for your character in the list above and in the map-related text.

FOREIGN NAMES

The Greeks commonly translated the names of foreign people into more Greek names, so don't worry about digging up a period-sounding name for your Phoenician or Libyan or Ethiopian player character; find something Greek that you like and consider it to be the Greek translation of the character's real name.



2.0

FANTASY HERO

CHARACTER CREATION

This section shows players how to create *Age of Heroes* characters in *Fantasy Hero* rules. If you're a *RM/MERP* player, pass this section over.

2.1

POWER LEVELS OF CHARACTERS

In *Age of Heroes*, some heroes just start out at higher point levels than others. (They suffer, though, because the gods give them more grief.) When creating your character, you and your GM will determine at which point level your character starts — as a 50-point Lesser Hero, 75-point Greater Hero, or 100-point Demigod.

It's natural for every player to want his character to start at the most powerful level, but the GM will determine which characters need to be at that level and which do not.

THE LESSER HERO

The lowest power level for a player character in *Age of Heroes* is 50 points plus Disadvantages. This character is called a Lesser Hero. He has enough points to be a fully-rounded character with a broad range of skills and abilities — but he won't be truly amazing at anything.

The Lesser Hero has an advantage over the greater characters: the gods do not meddle with his life very often. They don't send enemies against him, help his opponents, break his weapons in the middle of a battle, or anything. In adventures where the gods are interfering greatly with the heroes' progress, the Lesser Hero (whom the gods ignore) may be the only character capable of accomplishing a secret mission or performing some great task.

THE GREATER HERO

The medium power level for player characters is 75 points plus Disadvantages. This character is called a Greater Hero and must take the Greater Hero Package Deal, below. Even though the normal starting-point total for a *Fantasy Hero* character is already 75 points, any character of 75 points playing in *Age of Heroes* must still take the Greater Hero Package Deal.

The Greater Hero is the descendant of some god. The Greater Hero is disliked by some immortal being (who constitutes both his Hunted and his Unluck), and is protected by — and occasionally called upon to serve — some other immortal (who constitutes his Watched and his Luck).

The Greater Hero has enough power to compete on several levels with Demigods (below), but is less trouble for both the player and the GM to run because his Disadvantages are not as severe as those of the Demigod. So this is the recommended power level for most player characters in an *Age of Heroes* campaign.

THE DEMIGOD

The highest level at which a player character can start is 100 points plus Disadvantages. This character is called a Demigod. He is like a Greater Hero, but has more beginning points, and more severe Hunteds, Watched and Unluck Disadvantages. This character will be the focus of many of the quests he and his allies undertake. A player who wants a character of this variety must be willing to have the gods continually interfering with his life.

The GM is cautioned to permit only one, perhaps two, Demigods in a given quest.

What this means is this: days and days before the campaign begins, the GM must assemble all the characters that have been created for the campaign and look them over. In many campaigns, every single player will have created a 100-point Demigod, even when asked not to.

What the GM has to do at this point is to go over the characters and decide which one or two really deserve to be Demigods and which are really just Greater Heroes that have been inflated by players, then send back all the inflated heroes and tell the players to restructure them at 75 points.

2.2

CHARACTER CREATION CHECKLIST

Just as in regular *Fantasy Hero*, character creation in *Age of Heroes* tends to follow a very regular patterns:

ONE: CHARACTER CONCEPTION

First, the player conceives of his character. He might want someone who's a mighty warrior, strong and durable, or a cunning roguish hero, or a sorcerer, or something totally off the wall — such as a forest-creature. If you're not familiar enough with the Greek myths to use them as inspiration, ask the GM for ideas and examples.

TWO: CHOOSE PACKAGE DEAL(S)

Now, you choose the Package Deals which best reflect your character's power level and background. If he's to be based on 50 points, you need take neither Power Level package deal. If he's to be based on 75 points, you'll have the Greater Hero package deal; if he's to be based on 100 points, you'll have the Demigod package deal.

Other package deals included are for the warrior-women Amazons, the half-man/half-horse Centaurs, the tenacious Myrmidon warriors, the half-Human/half-goat Satyrs and their cousins, the Sileni, Sorcerers, Sorceresses, Water Nymphs and Wood Nymphs.

THREE: CHOOSE INVOLVED GODS

If any of your package deals involve being Watched or Hunted by a god, you'll need to choose those deities now. The Look At The World section has brief notes on the gods; if that isn't enough, ask the GM if you can read the section entitled The Gods.

If you have trouble choosing a god appropriate to be Watching your character, try choosing one who is a patron of the character's strongest trait. A clever character might be Watched by Athena, goddess of wisdom. A strong warlike character might be Watched by Zeus, king of the gods, or Ares, the god of war.

The character will be Hunted by a deity who has some reason to dislike him. In the character's past, he might have killed a hero or an animal beloved of the god. A character who is a son of Zeus will be hunted by Hera because she is jealous of Zeus' affairs with mortals.

As you're choosing your Watching and Hunting gods, you'll need to decide why they're Watching and Hunting you. Make up the reason and submit it to the GM; maybe he'll have a modification to the idea or something better.

Here are some reasons why your character might be Watched by a particular deity:

- 1) You're the child of that deity.
- 2) You're similar in temperament to the god, so he feels an affection for you.
- 3) Your powers are governed or inspired by that god.
- 4) You've shown particular devotion to the god or particular goodness while the god was watching.

Then, you have to figure out why you're being Hunted by another god. Some likely reasons:

- 1) The spouse of your divine parent resents you.
- 2) You've tricked a god.
- 3) You've angered a god by some act of particular evil or impiety (such as cannibalism, hurting a child or beloved pet of the god, or just "snubbing" the god by not sacrificing to him or her).

If you wish, you might leave either or both of these options up to the GM, then tell him, "I don't think I want to know right now; let it be a surprise".

In any case, you and the GM should strive to make sure that the character's relationship with the gods proves to be an interesting one.

FOUR: CONTINUE USUAL CHECKLIST

Now, continue with the Character Creation Checklist in *Fantasy Hero* (1st ed., p. 11), continuing with item #3.

2.3

CHARACTERISTICS AND SKILLS

Characteristics function just as they do in regular *Fantasy Hero*, with the exception that some Special Powers allow characters to have different Characteristic Maxima than Humans normally do. For more on this, read the writeup on Magic, below. For more on regular characteristic maxima and minima, see Maximum Characteristics in *Fantasy Hero* (1st ed., p. 11).

Most of the skills usual to the *Age of Heroes* are just special varieties of transport skills, professional skills, combat skills, etc. They include:

BOXING

The mythic Greeks and Cretans had a great affection for the sport of boxing. Boxing is rather like Brawling from *Fantasy Hero*, but more involved and useful.

For 5 points, the character gets to use the following maneuvers in Hand-to-Hand Combat:

Maneuver	OCV	DCV	Damage
Boxing Punch	+1	+1	+1D6
Boxing Haymaker	+0	+0	+2D6
Boxing Block	+1	+1	—

That is, when he throws a punch, he's at +1 OCV and +1 DCV (although the DCV doesn't count against ranged attacks, just hand-to-hand), and gets to add +1D6 with his punch — like Brawling, but a better chance to hit. The Boxing Haymaker doesn't give him plusses to either OCV or DCV, but does increase his normal strength damage by 2D6. And the Boxing Block, like the normal Block maneuver, will stop an attack — but this one has plusses to OCV and DCV. Boxers, incidentally, wear tough rawhide gloves (+3 PD on their hands — Location 6, if you're using the Location Chart). Achaeans (Greeks) wear two gloves, while Minoans (Cretans, etc.) wear just one, on the right hand, leaving the left to block. This form of Boxing is neither as expensive nor as useful as the modern fisticuffs found in *Justice, Inc.* and *Danger International*.

CHARIOTEERING

This is a DEX-based skill, rather like Riding, except that it allows the character to fight and perform other functions from the back of a chariot. The Achaeans don't fight from horseback — they fight on foot or from chariotback. For more on Chariot-fighting, see the section labelled "Movement and Combat" (5.0). Charioteering costs 3 points, +1 to the roll for 2 points.

KNOWLEDGE SKILL: OMEN-READING

This is the ability to interpret omens — or what the character thinks to be omens. Often, at auspicious moments or when the characters are wondering what to do, the gods will send an omen — say, a porpoise leaping up high from the water, or a hawk descending upon a swallow, or a ship's mast breaking, or any animal doing anything strange. Almost anyone can recognize an omen as it's happening, but only someone with this skill can really have a hope of interpreting it. The character should make his roll — he should make it where he cannot see it, only the GM can. If he makes the roll, the GM will correctly tell him what the gods mean by the omen. If he fails the roll, the GM will glibly lie — either to no effect, or to lead the characters into trouble or disaster, as circumstances warrant. Example of an omen: The player characters have pursued a huge lion to its cave. While they're hesitating about whether or not to follow it in, they see an Omen. A snake is curled around the branch of a tree, progressing toward a nest where there are eggs to be had. It hesitates, and the mother-bird returns; the snake decides to leave. Now, the omen-reader wants to make his roll. If he makes it, he interprets the omen correctly: That to hesitate is to lose the prey. If he fails it, he interprets the omen incorrectly: That to enter the cave would be disastrous, for some even greater beast would trap them within while they were killing the lion. As with any Knowledge Skill, Omen-reading costs 2 points, +1 to the roll per 1 point.

LANGUAGES

The languages of the Achaean world include:

Of and near Greece:

Greek (for Achaeans, Trojans, Dardanians, denizens of the Elysian Fields, Atlanteans, Hyperboreans, and the residents of Olympus and Beyond the Ocean)

Minoan (for the denizens of Crete, Kalliste, Caria, and any area which is noted to be Minoan)

Pelasgian (for peasants in regions of Hellas/Greece, for some in Atlantis, for scholars, etc.)

Sintian (for the residents of Lemnos).

Of Asia Minor:

Phoenician (for Phoenicians, Carthaginians, Cyprians, etc.)

Hatti (for those in the Hittite Empire)

Akkadian (ditto)

Phrygian

Amazon (for the Amazons of Amazonia and Hespera)

Luwian (for Lycians)

Lydian

Of Africa:

Egyptian

Libyan

Ethiopian

Amazon (for the Amazons of Hespera and Amazonia)

Of Eastern Europe:

Colchian

Thracian

Scythian

Slavic (men of the Northern Wilderness)

Of Western Europe:

Etruscan (for the denizens of Etruria in Italy)

Latin (for the Latin tribes of Italy)

Celtic (for those in Gaul, Tartessus, and Albion — i.e., Western European barbarians)

Each of these tongues has its own distinct method of writing. Therefore, each language requires its own 1-point Literacy if the character wishes to be literate in it. Exception: Greek and Minoan share a writing method.

PROFESSIONAL SKILLS

Professional skills that are common to heroes and others of the *Age of Heroes* include:

Architecture

Bardcraft (in the *Age of Heroes*, this not just poetry and song, but also making up and chanting lengthy narrative poems before an audience)

Chirurgeon (this skill differs from Medical in that it allows the character to diagnose diseases, recommend long-term treatments and therapies, etc.)

Cooking

Engineering

Farming

Goldsmithing

Groom

Herding (you needn't buy separate herding skills for different animals — the same skill will cover oxen, sheep, goats, etc.)

Leatherworking

Mapmaking (can be a complementary skill to Navigation, and can allow the GM to give more complete details on players' maps of locations)

Message-taking (this is the art of memorizing whole messages — it's not common to send messages that are written on paper, but rather to send someone who just memorizes the whole thing word-for-word; a successful roll will allow someone to word-perfect memorize a message of about 100 words, -1 to the roll for each 50 words thereafter)

Metalsmithing

Midwifery (good to have in association with Medical at births)

Navigation (very important to seagoing heroes)

Palace Administration

Pottery

Priest/Priestess

Sewing

Shipbuilding (especially handy to shipwrecked heroes — and all of them eventually are, at least once)

Trading

Training/Teaching

Weaving

Woodworking

As in normal *Fantasy Hero*, professional skills cost 2 points for an 11- roll, +1 to the roll per 1 point extra.

PROPHECY

This is a magical skill by which a character can sometimes peer into the future.

Prophecies occur at two distinct times. Occasionally the GM will ask a character with the power to make his roll. If he makes it, he is struck with a prophetic vision. (This is a convenient way for him to introduce new clues, characters, or situations, or just foreshadow the future.) Occasionally the character will wish to pry into the future on his own initiative.

When the character wants to do this, he decides on what subject he wishes to prophesy. He asks the GM a question on that subject — for instance, “*What fate awaits my friend when he visits Aeolia?*” or “*What will occur if we continue with this war?*” Then he makes a 3D6 roll against his chance for success (see below). If he makes the Prophecy roll, the GM can visit him with a prophecy, a vague but perhaps helpful vision relating to his question. (The GM, if he really prefers to give no clues away or can't figure out what to say, can just tell the player that he receives no portents.)

For more on the gaming of prophecies, the GM should see the Dreams, Omens, and Prophecies part of the “Playing the Campaign” section (6.0).

Prophecy cost is 10 points for a 9+(EGO/5) or less roll, +1 to the roll for 3 points.

WRESTLING

This combat skill is the other combat sport popular to the Achaeans for friendly competition.

For 10 points, the character gets the following maneuvers:

Maneuver	OCV	DCV	Effect
Wrestling Grab	+2	-2	Attacker has a hold on the target
Wrestling Throw	+1	+0	Target falls down, takes STR damage
Wrestling Pin	+2	+0	Attacker is at +3 to STR Roll for holding on to target; attacker must have succeeded in Wrestling Grab roll and be holding on. No damage.

2.4

CHARACTER AGE

One last thing to know about the stats and skills of the common Achaean hero and many NPCs is that they don't age very fast. A character's age seldom came into play. This is a consequence of there being so very much divine blood scattered about; many characters just never seem to grow old.

This is all a function of the player's character conception. If he wishes, his character — even a Lesser Hero — can be 200 years old and still look as though he's 20 or 25. Demigods, especially, don't age very fast. Heroes and heroines never have to take the Age Disadvantage, no matter how old they are; if the player wishes and the GM concurs, they can stay strong throughout their careers, and remain looking as though in their mid-20s or early 30s until they perish or decide to retire. In *Age of Heroes*, the appearance of youth is youth. A character who feels strong and ambitious and healthy may look 25 when he's 200; a character who is beaten and tired may look 70 when only 30.

2.5

PACKAGE DEALS

There are two types of Package Deals in *Age of Heroes*. The first is the Power Limit Package Deal. By taking one of these, the character determines how many points he will be built on. If he takes the Demigod Package Deal, he may be built on 100 points. If he takes the Greater Hero Package Deal, he may be built on 75 points. If he takes neither, he will be built on 50 points.

The second variety includes the more ordinary types of Package Deals — those relating to the character's vocation, species, or point of origin.

It is possible to take more than one Package Deal — within reason. You cannot take both the Demigod and Greater Hero Package Deals. Remember that successive similar Disadvantages reduce the point values of the later Disadvantages.

POWER LIMIT PACKAGE DEALS (2.5.1)

DEMIGOD PACKAGE DEAL

Luck	15
Special Power [†]	10
Unluck	-15
Hunted, minions of enemy god, 11-	-9
Watched, friendly god, 11-	-4
Package Bonus (lots of freedom, dangerous, major consequences)	-4
Distinctive Looks (not concealable)	-5

GREATER HERO PACKAGE DEAL

Luck	10
Special Power [†]	10
Unluck	-10
Hunted, minions of enemy god, 8-	-6
Watched, friendly god, 8-	-1
Package Bonus (lots of freedom, dangerous, major consequences)	-4
Distinctive Looks (concealable)	-3

[†] This is the minimum number of points the character may spend on his Special Power. He may spend more, as he pleases.

The Demigod and Greater Hero package deals are unique in that they are the only package deals that "cost" a negative point total — that is, they bring more points than they spend. This should not be taken as a precedent for designing package deals of your own: Ordinary package deals, as those to be presented immediately, must have a positive point value (i.e., cost points).

NORMAL PACKAGE DEALS (2.5.2)

AMAZON

Familiar with Common Melee and Missile Weapons	4
Riding	3
Area Knowledge: Home Territory	2
Paranoia about Men (common)	-5
Unusual Looks (barbarian, conc.)	-3

The Amazons are women warriors from tribes scattered all over the world; there are tribes on the south coast of the Euxine, in Scythia, and in Libya. For more information about them, see the listings on Amazonia, Hespera and Saurmatia in The Mediterranean and Euxine section.

An Amazon may be a Lesser Heroine, Greater Heroine or Demigoddess. As a Greater Heroine or Demigoddess, her Watched would probably be Ares, as Ares was the father of the Amazon tribe. The Amazons have no particular enemy among the gods, so the Hunted is up to choice.

Additionally, an Amazon could be a Sorceress and/or a Wood-Nymph.

Though it's not required in the Package Deal, note that it's nice for your Amazon player character to speak Greek so that she can communicate with the other PCs.

CENTAUR

Size Increase, 1 level (+15 STR, +5 BODY, 2" reach, 800 kg weight)	25
STR Characteristic Max to 30	3
+4" running	8
Area Knowledge: Home Area, 11-	2
Brawling (Kick with Hooves)	3
Quick-Drunk	-5
Uncultured (common, greatly)	-3
Reputation: Bad, 14-	-8

Centaurs, the half-man, half-horse hybrid creatures, seldom figured heroically in the myths. The greatest of them was Chiron, teacher of heroes; he had bought off his Uncultured and Bad Reputation Disadvantages early and was considered the greatest of his kind. (For more on buying off Package Deal Disadvantages, which isn't something normally done, see *Playing the Campaign*.) This is an expensive package deal, and the GM may not wish for there to be any player character Centaurs among the heroes.

The Centaur may be either a Lesser Hero, a Greater Hero, or a Demigod. As a Greater Hero or Demigod, his watched would be Pan or Dionysus, and his Hunted is open to choice. A Centaur could take the Sorcerer package deal; his Watched would be Apollo.

MYRMIDON

Familiar with Common Melee and Missile Weapons	4
Area Knowledge: Phthia or Aegina, 11-	2
Military Tactics, 11-	2
Characteristic Minimums: STR 15, DEX 13, CON 13	-4
Distinctive Looks: Concealable	-3

The Myrmidons are the warriors of Phthia and Aegina Island; they were originally ants, changed into men by Zeus to repopulate the plague-stricken Aegina Island. Like ants, they are capable fighters and hard laborers; they have unity on the battlefield (hence their Tactics skill); and they have a similarity of appearance, fighting style, and general oddness (more results of their ant heritage) that marks them pretty clearly as Myrmidons.

A Myrmidon may be either a Lesser Hero, Greater Hero, or Demigod, but may have no other Package Deal.

SATYR/SILENUS

Running +2"	4
Special Power: Panic Shout (8D6 Dominate, fear only (+1 1/2), no roll)	20
Reputation: Randy and Wild, 14-	-8

Satyrs are fun-loving forest spirits, men from the waist up and goats from the waist down. They are descended from the god Pan, and are neither violent nor terribly responsible; they are not heroes, and so will be ill-regarded by NPC Achaean heroes on any quest.

A Satyr may be a Lesser Hero, Greater Hero or Demigod. He may also be a Sorcerer.

A Silenus is like a Satyr, but with horse-legs and tail — not four horse-legs like a Centaur, but two, just as Satyrs have.

A Satyr does not, of course, have to live up to his Reputation. Although most try to.

**SORCERER**

Magic Skill	5
Literacy	1
Professional Skill: Priest, 11-	2
Watched, patron god or goddess, 8-	-1
Package Bonus: Lots of freedom, some risk, major consequences	-3

All sorcerers and sorceresses are priests, devotees, or descendants of a god or goddess.

A sorcerer or sorceress who is devoted to a god/goddess of Enlivening (see 3.4) may learn magic only with the individual Effect limitations given later in this section.

A sorcerer or sorceress who is devoted to some other god may learn magic, but must take a Restricted Magic Bonus (see the Fantasy Hero section on "Package Deals"). The restriction can be of the 5-point variety or the 10-point variety. If it is of the 5-point variety, the sorcerer can only cast spells which are arguably within the area of specialization of that god. If it is of the 10-point variety, the sorcerer can only cast spells which are indisputably and obviously within the area of specialization of that god.

For instance, a sorceress who is a devotee of Aphrodite, Goddess of Love, might take a 5-point restriction. She has to take spells which deal in some way (left to the discretion of the player and permission of the GM) with love. She might use a Dominate effect to create the emotion; she might use an Aid spell to increase peoples' PRE and COM, or Transfer to lower victims' INT or EGO when they're being seduced; she might have a Heal spell which can only heal those who do true homage to Aphrodite (i.e., no misogynists or cranky old bachelors or manhating she-warriors), etc.

The same sorceress, were she to take the 10-point restriction, might only be able to affect the sensation of love. With Dominate, she could create the emotion, or nullify it (by creating the emotion of disdain). That's about all. If a character chooses to be a sorcerer/sorceress for some god other than a sun-god or moon-goddess, he should choose a god whose special effect or field of interest is broad enough to interest him. See "A Look at the World" for information on specific gods and goddesses, and ask your GM for more detail.

A sorcerer or sorceress can be a Lesser Hero, Greater Hero, or Demigod. If a sorcerer or sorceress is a Greater Hero or Demigod, sorcery can be presumed to be his or her Special Power unless otherwise requested by the player (that is, the character can, at those point levels, have sorcery and another Special Power if he wishes and the GM will let him).

A sorcerer could also be a Centaur or a Satyr. A sorceress could also be an Amazon and/or Nymph (Water-Nymph or Wood-Nymph).

WATER-NYMPH

Water-Breathing Power: Adapt effect, Persistent, No Roll, 0 END	52
Swimming, +3" (5" total)	7
Familiarity, home waters, 11-	2
Distinctive Looks, not concealable	-5
Watched, 11-, patron god	-3
Unluck	-5
Hunted, random amorous pursuers 11-, magic-users	-7
Stat Requirements: PRE 15, COM 18	-2
Paranoia about Humans (Common)	-5

WOOD-NYMPH

Running, +4"	8
Area Knowledge: Home woods, 11-	2
Special Power: Merge with Trees (Cloak, -2 to Perception, Persistent, No Roll, 0 END)	52
Hunted, random amorous pursuers, 11-, magic-users	-7
Distinctive Looks, Not Concealable	-5
Watched, 11-, patron god	-3
Unluck	-5
Stat Requirements: PRE 15, COM 18	-2
Paranoia about Humans (Common)	-5

These are the lesser Nymphs of the woods and waters. Nymphs, of course, are lesser magical beings, females; some are almost mortals in their level of power, and some have full goddess stats. The package deals above are for the lesser variety.

Nymphs may be Lesser or Greater Heroines or Demigoddesses. They may also be Amazons (theoretically) and/or Sorceresses.

If a Water-Nymph is a Greater Heroine or Demigoddess, her water-breathing is her Special Power; if a Wood-Nymph is so, her Cloak is her Special Power. However, Nymphs may take one other Special Power if they wish, and are not restricted as Humans are to having it be the Strength package.

It's expensive to be a Nymph, so it's usually only done when it's important to the character conception.

All Nymphs have Distinctive (Nymph-like) Looks. Nymphs tend to be inhumanly fair of complexion, and often have strange hair color reflective of the type of Nymphs they are (i.e. a Wood-Nymph may have green hair or a tawny leonine mane; a Water-Nymph may have blue hair, sea-green hair, or pure white hair; any powerful Nymph might have hair the gold of Olympus. Many Wood-Nymphs and Water-Nymphs have something wild in their eyes, as well — a Human encountering one may feel himself in the presence of a wild animal.

They prefer to live in the wild, among their own kind, and are distrustful of Humans — a Nymph could learn to have friends among Humans, but could never be comfortable around all Humans. Nymphs are constantly chased by amorous pursuers — Wood-Nymphs by Satyrs and Centaurs, men and gods; Water-Nymphs by tritons, river-gods, and greater gods.

Note that Nymphs aren't automatically Immortal. Many have died. A Nymph must buy Immortality to become Immortal.

2.6**MAGIC**

Magic is just as important a part of an *Age of Heroes* campaign as any regular *Fantasy Hero* campaign, but it is handled differently.

Here, magic comes in two flavors: Special Powers and Magic Spells.

Most *Age of Heroes* protagonists have one or two Special Powers. They don't use Magic Rolls, or "sorcery" as we know it; these are just abilities granted to them by the gods. For instance, Heracles has great Strength; Zetes and Calais have cute little wings on their ankles, wings which would let them fly; Achilles has great Strength coupled with an impenetrable skin.

There are also magic-users — sorcerers and sorceresses. You've seen the package deal for this type of character. Later in this section, we'll discuss the rules for the magical effects these characters can buy.

SPECIAL POWERS (2.6.1)

As the Package Deals specified, Greater Heroes and Demigods must have at least one Special Power. No one else may have one unless it's specified in another Package Deal.

Most Special Powers are Fantasy Hero magical Effects. They must be bought with the No Magic Roll advantage. In the Age of Heroes, characters who have a special power with the "No Roll" advantage do not have to have the Magic skill. In addition, only characters with the sorcerer/sorceress Package Deal may have the Magic skill.

Other types of Special Powers are extensions on Characteristic Maxima. (These Powers are based on the rules given in the Package Deals section of Fantasy Hero — where 1 point spent allows you to increase a Characteristic Maximum by 3 points' worth. This type of Special Power may only be designed by the GM, and we only recommend the ones that are listed below under List of Special Powers.)

A character may have two Special Powers if the GM approves. One must be a Characteristic Maximum Power and the other a Magical Effect Power or Sorcery; alternatively, one can be a Magical Effect Power and the other Sorcery.

Let's look at some examples of Special Powers.

CHARACTERISTIC MAXIMA POWERS (2.6.2)**GREAT BEAUTY**

For 7 points, the character's stat maximum on PRE is raised to 40. For 3 points, the character's stat maximum on COM is raised to 40. Total: 10 points.

GREAT CUNNING

For 7 points, the character's stat maximum on EGO is raised to 30. For 3 points, the character's stat maximum on INT is raised to 30. Total: 10 points.

GREAT DEXTERITY

For 7 points, the character's stat maximum on DEX is raised to 27. For 3 points, the stat maximum on SPD is raised to 5. Total: 10 points.

GREAT PROWESS

For 3 points, the character's stat maximum on STR is raised to 30. For 4 points, the character's stat maximum on DEX is raised to 24. For 3 points, the character's stat maximum on SPD is raised to 5. Total: 10 points.

GREAT STRENGTH

For 7 points, the character's stat maximum on STR is raised to 40. For 3 points, the stat maximum on PD is raised to 17. Total Cost: 10 points.

GREAT VITALITY

For 3 points, the character's stat maximum on STR is raised to 30. For 7 points, the character's stat maximum on CON and BODY are raised to 25. Total: 10 points.

Note that buying the Maxima up doesn't buy the actual characteristics up; it just gives the character the opportunity to buy the characteristics up more cheaply. Example: Actaeon buys the Great Vitality Power. He can now buy his STR up to 30, his CON and BODY up to 25, before the cost of these characteristics double. But he hasn't bought them up yet. He still has to put points into them to buy them above their natural 10.

MAGICAL EFFECT POWERS (2.6.3)

These are merely examples of the types of powers to be had; they don't constitute a complete list by any means. Players and GMs are encouraged to creatively come up with many more as they please.

IMMORTALITY

Summon effect, 300-point characters, No Magic Roll, Persistent, Delayed Effect; Summons Self Only, only up to current point totals and structures (+1/2), Only When Dead (+2), END Reserve (Must Buy New END; 24 END) (+3), Only if God Approves (+1), Slow — 10 Minutes to Effect (+2), Injuries Remain (+1/2). **Subtotal**: 12 points.

Heal effect, 7 1/2D6, No Magic Roll, Persistent, Delayed Effect; Self Only (+1/2), Only if God Approves (+1), 1 BODY healing per 10 minutes (+1 1/2), Linked to Summon (+1/4), One Application per Resurrection (+1/2), END Reserve (1 END/3 hours, 1 END/LTE) (+1/2), Heals BODY Only (No Stun) (+1/2). **Subtotal**: 28 points **Total**: 40 points.

This power means the character has godly ichor as well as mortal blood in his veins. If ever the character is killed, his "Summon" effect summons his spirit back to his body; he is not healed, but he is alive and 1 BODY from death. Then his Heal effect kicks in and begins the gradual process of healing him back toward life.

Important notes on this effect:

First, it takes ten minutes to effect. If the character's enemies chop up his body and bury the pieces individually in that time, or burn them, his Immortality won't do him much good.

Second, though when he comes back to life he is mortally wounded, he is no longer "bleeding" — the spell has stopped his BODY loss as though a medic had treated him successfully.

Third, though the spell says it summons 300 points worth of character (that's 300 points worth of monster, or 175 points worth of character), if the hero has not attained that power level yet, he certainly won't have it when he comes back to life (that's the "Summons Self Only" disadvantage).

Fourth, the character has to have had the Immortality from a god. If the player bought it when his character was being created, he has to have specified a god to whom his character is beholden. If the character receives it after play starts, then he'll know which god gave it to him. If the character has offended his god, or been found wanting in the god's eyes, the Immortality will not work. (Perhaps the character will be assigned a task in the underworld to earn him his right to mortal existence again.)

Fifth, the spell requires the character or god to buy END for it. (The first resurrection's worth of END comes free. After that, someone must pay for the END it costs.) The best way to do this is to tell the player that he has as many lives as he pays for; he must upkeep the END Reserve himself. (At 24 END, or 12 points, per life, it's well worth the cost.) Should he fail to have any END in there when he's killed, it's good-bye for that hero. Naturally, with GM permission he can keep buying END over the years.

Sixth, as noted, this is a 300-point Summon (175-point characters). If a character exceeds 175 points, through experience, and then dies, this power would only bring him back to a 175-point base. If he wants to, he may "upgrade" his power to keep track of his experience. A 400-point Summon (allowing for up to 275 points) would cost 16 points (44 for the whole power, 32 END per life); a 500-point Summon (allowing for up to 375 points) would cost 20 points (48 for the whole power, 40 END per life); a 600-point Summon (allowing for up to 475 points) would cost 24 points (52 for the whole power, 48 END per life).

IMPENETRABLE SKIN

Shield effect, 12 PD, No Roll, Persistent, 0 END, 2 points of vulnerability on Location Chart, each at 11- activation (+1/4). **Real Cost**: 72 points.

Yes, this is frightfully expensive. Additionally, this Special Power *must* be taken with a weakness — two points' of the character's hit locations which are unarmored. You decide two places on the Location Chart where the character's skin is not impenetrable, specifying "right" or "left" for each. For instance, "Right 18" (right foot) or "Left 6" (left hand). Whenever a killing attack strikes the location indicated, roll 1D6 to see if it's the correct location; on a 1-3, it is. (Alternatively, if the character were aiming for the correct side, it would be automatic; or if you use an alternate method for determining right from left in combat, that would govern it.) In the case of Achilles and his famous ankle, his locations were Left 17 and 18. A temporary Shield effect and Shield effects worn by monsters do not have to have this weakness.

PREDICT STORMS

Detect Object (Storm) Effect, Detect Analysis, Detect Location, Range, Double Range 10 Levels, No Magic Roll, Invisible; Must Concentrate (+1), +1 Turn (+1). **Real Cost**: 10 points.

For 6 END, the character can pick a direction, concentrate upon it, and determine whether or not a storm is within about 25 miles. If there is one, the character can tell which way it's going and guess at how severe it is. This is a very useful talent for seafarers. It can't detect storms created by the gods, because they're usually created very close to the heroes and sent very fast in their direction. A character with this ability should probably use it once every couple of hours at sea, because storms move much faster than ships.

SEEING TRUTH

Telepathy, 8D6, 0 END, No Roll, Invisible Effects; Character Must Concentrate (+2), Usable Only for Detecting Lies (+2). **Real Cost**: 24 points.

When a character with this power concentrates on the words spoken by another, he may try to determine whether that person is telling the truth. He makes his Attack Roll against the other person based on their Ego Combat Values. If he "hits," he rolls the 8D6 for the Telepathy. If it equals or exceeds 1x the other's Intelligence, he can tell if the words are true or false. Otherwise, he cannot tell if the words are true or false.

UNDERSTAND THE SPEECH OF BIRDS

Telepathy, 4D6 No Roll, Invisible, 0 END, Birds Only (+3), Nothing but Surface Thoughts (whatever the bird is saying) (+1). **Real Cost**: 10 points.

In other words, the character can listen to birds and understand what they say — he may not "read their minds" below surface thoughts. Any specific type of creature may be substituted for birds for the same Disadvantage. Understanding the speech of all animals would be only a +1/2 Disadvantage.

WATER-BREATHING

Adapt effect, No Roll, Persistent, 0 END, choice of +1 1/2 in disadvantages. **Real Cost**: 20 points.

This is good for characters related to a seagoing god, and will prevent drowning if the character is swept overboard by a storm.

WINGS

Levitate effect, 11", No Roll, Fast, 1/2 END; Visible (+1/2), May be Interfered With (for instance, a net on the wings will foul them) (+1/2). **Real Cost**: 20 points.

SPELLCASTING (2.6.4)

There are many restrictions on the casting of spells in an *Age of Heroes* campaign.

First, to be able to cast spells (as opposed to merely using your special abilities), a character must have purchased the Sorcerer/Sorceress Package Deal. Only someone with one of those package deals may buy the skill Magic.

Second, many individual Effects must be bought with certain limitations on them. This is discussed immediately below.

Third, many Effects aren't available to mortals. Some aren't available even to gods.

Fourth, and very important: Unlike Special Powers, spells must have the Disadvantage "Limited: Spell Costs Long-Term Endurance (+1)." In other words, the END used to power a spell must come from the character's own END, and is applied to him as Long-Term Endurance loss. Spells may be bought with the Reduced END modifier, but may not be brought below 2 END (that's total END for the whole spell, regardless of how many effects it has in it) unless they were at 2 END or less to begin with.

Alternately, spells may be bought with the END Reserve Disadvantage, but only at the Recharge Only By Buying New END (+3) or Never Recharges (+5) levels.

The net effect of these limitations is that magic-user characters get tired fast when casting spells. They don't recover until they've had some uninterrupted rest. This is an important factor to simulate the feel of the myths, where sorcerers and sorceresses had wondrous abilities which could get the heroes out of bad situations — but the sorcery almost always left the character feeling drained and wasted.

NOTES ON FANTASY HERO EFFECTS (2.6.5)

Here are details on the individual Effects and how they may (or may not) be purchased.

ACCURACY: Gods have this power and adore to use it. It may be bought by characters as a spell but not as a Special Power.

ADAPT: This power may be used as a spell or as a special power.

ANALYZE: There are no restrictions on this power. It isn't very common, however.

BLAST: Only gods have this as a power; it may neither be taken as a spell nor as a Special Ability. (However, it may be used in the Creation of magical weapons, as described in *Fantasy Hero*.)

CLAIRAUDIENCE, CLAIRENTIENCE, CLAIRVOYANCE: These may be taken as spells or as special powers.

CLOAK: Only gods have this power. Although it may be put into Independent magical items, only the gods — specifically Hephaestus — may do so; Human creators may not.

CREATE: Human sorcerers and sorceresses may have this Effect. Important: An Effect put into an Independent object does not have to have the Long-Term Endurance Disadvantage described above.

DAZZLE: This may be used as a spell or as a special power. Many Nymphs are able to cast Independent Dazzle Effects to blind lovers who jilted them (these would be sorceress-Nymphs).

DEFENSES: Only the gods have this power of themselves. They may put it into magical items or find magical plants which perform this function. Sorcerers and Sorceresses may put the Defense Effect into an Independent object.

DESTROY: Sorcerers and sorceresses may have this power (it may not be used as a Special Power). It requires several limitations: Materials — One day plus Skill Roll, either type of Visibility, Accessibility, and Portability, and Hard-to-Find Materials (items belonging to the intended victim).

DETECT: This may be used either as a spell or a Special Power.

DISPEL: This effect does not for the most part exist. It may only be used for Dispelling Domination or Dazzle (that's a +3 Limitation). The limited nature of this Effect is because, while gods can give special powers to the mortals (usually as Independent, 0-END Effects), these cannot be removed once granted — so Dispel cannot exist here.

DOMINATE: This may be taken as a Special Power or spell, but may only be used to create an emotion, not to actively control someone; the Limitation "For Creating or Enhancing Emotions Only" is a +1/2, and an individual emotion would be an additional +1. For instance: Dominate, Instill Love; Dominate, Instill Fear; Dominate, Instill Wild and Irrational Hatred, all would be purchased at +1 1/2. The Dominated character still makes his own decisions — as modified by the emotions he's feeling.

HASTE: May be used either as a spell or as a Special Power.

HEAL: May be used either as a spell or as a Special Power. However, it *must* be taken with the Disadvantage that it heals only 1D6 every 10 minutes, no matter how large the total Effect is (+1 1/2); nothing ever heals anything instantly. (Note that a 1D6 Heal wouldn't have that Disadvantage on it, for obvious reasons.) A Heal that heals at 1/10 minutes still counts as the total effect of the Heal when you're calculating its effects on a large wound — for instance, a person who has taken 10 BODY has a 6D6 Heal cast on him. Every 10 minutes for an hour he'll gain back a 1D6 Heal on that wound, and to heal any more on that wound would take a Heal that does better than 6 BODY.

ILLUSIONS: Only some Gods (bad Dreams, especially) have this power. They don't put it into objects.

IMAGES: Same as Illusions, above.

KILLING BLAST: This power may not be taken as a Special Power. It may be taken as a spell, provided that the spellcaster take the Limitations "Requires Concentration" and "Extra Time, One Turn" (at least).

LEVITATE: This may be bought as a spell or a Special Power, but must be bought with one of two Disadvantages. The first Disadvantage is that the Levitate must use wings — that is, the Levitate doesn't work if something fouls the wings (+1/2 Disadvantage). Most gods must shapeshift into bird form to fly, and prefer just to ride in chariots drawn by winged horses. If the Levitate does not use wings, it must be limited to land or sea level — that is, the character must skim the surface of either land or sea with his feet (+1 Disadvantage). Water-walking across a stormy sea would be rather like dancing on the back of an injured dinosaur, and a character could still be carried under and drowned. This effect has been put in magical items, such as Daedalus' wings and Hermes' sandals.

LOCATE: Only gods may have this power.

MIND ATTACK: This power does not exist in the *Age of Heroes*.

MIND DEFENSE: This may be taken as a spell or Special Power.

OBSCURE: Only gods have this power, though they may put it on a magical item.

PERCEIVE: This may be taken either as a spell or a Special Power.

PROTECT: This may be taken either as a spell or a Special Power.

PSYCHOKINESIS: Only the gods may have this power.

RESTORE: This may be taken either as a spell or a Special Power.

At the GM's discretion, if the spellcaster buys the Restore Effect at the END Reserve +3 Limitation (only recharges by buying new END) or +5 Limitation (never recharges), this spell may also Restore youth. When applied on a player character with the Age Disadvantage, the player character may now use Experience to buy off the Disadvantage. When applied to NPCs with that Disadvantage, the Disadvantage goes away.

SHADOW: Gods only have this power, but they may put it on an object — as with Hades' cap of invisibility.

SHAPECHANGE: This may be bought as a spell or a Special Power.

SHIELD: This may be bought as a spell or a Special Power. If bought as a Special Power, the character must have 2 points (on the Location Chart) where his skin is not protected; read the list above of Special Powers, under "Invulnerable Skin," for more details. Interestingly, gods do not have this power, except as imbued into magical armor.

SILENCE: This may be taken as a spell or Special Power.

SOUNDS: This may be taken as a spell or Special Power.

SUMMON: This may be taken as a spell, but not as a Special Power. Gods use this all the time to create plants, animals, and monsters. Should a Human buy this as a spell with the END Reserve +3 Limitation (only recharges by buying new END) or +5 Limitation (never recharges), plus the Variable Result Advantage, the spell may be used to Raise the Dead. Remember that a 0 Character Point Human is the equivalent of a 125 Point Monster, so a Summon Spell worth a 200 Point Monster will bring back a Human at not more than 75 Points' worth. See the character sheet for Asclepius under NPCs for an example of this. Note that to Raise the Dead is to automatically acquire the god Hades as a Hunter.



SUPPRESS: Gods only can have this Effect.

TELEPATHY: This power may be taken either as a spell or Special Power, but may only be used to read up to 1x Target's Intelligence (+1 1/2 Limitation) — that is, only to understand the speech of someone who doesn't speak your language, or the speech of animals or monsters. At the GM's discretion, it may be bought to read up to 2x Target's Intelligence (+1 Limitation), only to Detect Lies (+1 1/2 Limitation). Telepathy is only for communication in the *Age of Heroes*, and may not be used to read minds.

TRANSFER: This may be taken either as a spell or a Special Power.

TRANSFORM: This may be taken as a spell, but only with special GM permission. It may not be a Special Power. The most common variety of Transformation is turning someone to stone, although turning someone to plants is also common.

TRANSPORT: Only the gods have this power.

WARD: This power does not exist in the *Age of Heroes*.



SORCERERS AND THEIR SPELLS (2.6.6)

How, precisely, do sorcerers and sorceresses acquire their spells?

Essentially, they acquire their spells by praying to their gods over a long period (long enough to save up the experience for the spell, anyway), and asking their gods how to achieve a certain effect. Their gods commune with them in dreams and by omens and teach them the spell.

When a character has the Magical Research ability, or when he is working closely with another sorcerer with that ability, allow the player to create his character's spell. When a character doesn't have Magical Research, the "god" (GM) creates the spell and tells the character only its general effects and the number of points to spend. The character will be using the spell with only an imprecise understanding of its composition — which can be interesting.

For the most part, gods and goddesses who patronize sorcery do not limit their worshippers in the acquisition of knowledge (other than the restrictions on Effects, listed above, and the male sorcerers' require limitation of motif, as described below under Package Deals). So a character can come up with just about any spell. A GM may wish to forbid a spell he considers completely out of line or offensive to the god or goddess in question.

RECOVERING LONG-TERM END (2.6.7)

The *Fantasy Hero* chart on Long-Term Endurance is used in *Age of Heroes*.

If you don't want to use LTE to keep track of combat exhaustion, don't. In the playtest campaign, it was only used to keep track of magical exhaustion and worked fine in that manner.

2.7

CHARACTER
DISADVANTAGES

Age of Heroes uses the normal range of Disadvantages from *Fantasy Hero*, but some of the Disadvantages have certain special effects.

AGE: Age is not very common, for the reasons discussed earlier, but is still permissible.

DISTINCTIVE LOOKS: This Disadvantage is not only permitted, but it's required with some Package Deals.

FRIENDS: This Disadvantage is very common. Many heroes have Friends of lesser ability.

HUNTED: This Disadvantage comes in two flavors. A hero can be hunted by a personal enemy, and he may be hunted by a God—that is, the minions of a god. When the Hunted roll comes up, the God sends some new monster or disaster to harass the character.

PHYSICAL LIMITATION: This Disadvantage is also not very common, as the Achaean heroes tended to be in great health. Blindness was a problem, especially among Prophets. As you'll find out in the section labelled "The Achaeans," though, physical prowess is a must for personal honor, so physical limitations should not be too severe.

PSYCHOLOGICAL LIMITATIONS: This Disadvantage is perfect for the *Age of Heroes* player character.

REPUTATION: This Disadvantage is certainly appropriate.

UNLUCK: Unluck is very common, but a character may not take two levels or more unless he is at least a Greater Hero. (The same is *not* true of Luck.) Unluck is always the intervention of some god who doesn't like the character. If the character is Hunted by the minions of a particular god, the Unluck also comes from that god. The manifestations of Unluck will usually suggest that a god is involved. More on the playing of Unluck and Luck in the campaign is to be found in the Playing the Campaign section.

WATCHED: The most common appearance of Watched in the *Age of Heroes* is for a hero to have a patron god who Watches him. This patron god is usually just in charge of the hero's Luck. However, whenever a character's Watched is rolled, his patron god will either ask a service of the character, or in some other means the patronage of the god will get the character into trouble (for instance, the character might run into a king who loathes and continually insults the patron god; if the character doesn't deal with the oaf, his patron god will get angry with him, withholding his Luck and doing other nasty things). Watched is in fact a must for Greater Heroes, Demigods, and the buyers of some other Package Deals.



2.8

CHARACTER EQUIPMENT

The following weapons and items of armor are available to the player character of the *Age of Heroes*.

WEAPONS (2.8.1)

Weapon	OCV	Damage	STN	STR	NOTES
Stick	0	(2D6)	—	5	
Baton	0	(3D6)	—	9	
Club	0	(4D6)	—	12	
Large Club	0	(5D6)	—	16	
Great Club	0	(6D6)	—	17	
Bronze-Headed Club	-1	2D6	1D6-1	17	
Javelin	0	1D6	1D6-1	7	
Short Spear	-1	1 1/2D6	1D6-1	10	
Long Spear	-1	2D6	1D6-1	15	
Great Spear	-1	2D6	1D6-1	17	16' long
Ship's Pike	-2	2 1/2D6	1D6-1	20	30' long
Knife	+1	1/2D6	1D6-1	3	
Dagger	+1	1D6-1	1D6-1	5	
Shortsword	+1	1D6	1D6-1	8	
Sickle	+1	1D6	1D6-1	8	
Longsword (Cretan)	+1	1D6+1	1D6-1	12	Breaks on 16+ to-hit roll
Axe (Amazon)	0	1D6+1	1D6-1	11	
Axe (Cretan)	-1	2D6	1D6-1	16	
Huge Rock	-2	2D6	1D6-1	20	Improvised
Boxing Glove	0	n/a	n/a	0	+3 PD, Hands
Spiked Boxing Glove	0	1 pip K	1D6-1	5	

Weapon	Range Mod	Damage	STN	STR
Light Bow	-1/3"	1D6	1D6-1	8
Medium Bow	-1/3"	1D6+1	1D6-1	11
Heavy Bow	-1/3"	1 1/2D6	1D6-1	15
Javelin	-1/2"	1D6	1D6-1	7
Sling	-1/2"	1D6+1	1D6	11

Shield	DCV	OCV (Smash)	Def/ BODY	Damage (Smash)	Weight	STR MIN
Amazon	+1	+0	5/3	(2D6)	2 kg	5
Buckler	+2	+1	5/5	(3D6)	4 kg	13
Tower	+3	+2	5/8	(4D6)	7 kg	18

All the clubs, spears, blades, axes and shields on the chart belong to the category of common melee weapons. The spiked boxing glove requires its own 1-point Familiarity. All bows, slings, javelins, and thrown spears belong to the category of common missile weapons. (All spears other than the ship's pike may be thrown, with a -1/2" range modifier.)

ARMOR (2.8.2)

The following types of armor are known to the Achaeans.

ACHAEAN ARMOR

Helm: Loc. 4-5, Def 4, Wt. .5 kg. Leather with bronze knobs; leather with boars-tusk layer; or bronze helmet.

Skullcap: Loc. 5, Def 2, Wt. .1 kg. Leather cap worn by lesser combatants.

Plate Byrnies: Loc. 9-15, Def 7, Wt. 19.6. Suit of articulated bronze rings. This variety of armor is very uncommon, usually worn by charioteers (who don't have to do a lot of running about); no armor may be worn over the byrnie.

Coat of Mail: Loc. 9-14, Def 3, Wt. 3.5 kg. Hard leather coat; soft leather with bronze scales sewn on; or soft leather with bronze rings sewn on. A Breastplate and Belt may be worn over this Coat of Mail; a Codpiece may be worn under it.

Breastplate: Loc. 9-11, Def 4, Wt. 2.0 kg. Bronze breastplate, may be worn over Coat of Mail.

Belt (Mitre): Loc. 12, Def 3, Wt. .4 kg. Bronze or bronze-reinforced leather belt, may be worn over Coat of Mail.

Codpiece: Loc. 13, Def 3, Wt. .3 kg. Heavy leather or bronze-reinforced leather codpiece, may be worn under Coat of Mail.

Bronze Greaves: Loc. 16-17, Def 4, Wt. 1.0 kg. Bronze greaves stretching from top of foot to shin.

Textile (linen) Greaves: Loc. 16-17, Def 2, Wt. .5 kg., usually worn to keep bottom of great shield from bruising shins.

Bracers: Loc. 7, Def 2, Wt. .3 kg. Leather bracers from wrist to near elbow. Not commonly worn (not customary) but good for archers to have.

ACHAEANS IN ARMOR

Wealthy and powerful Achaeans tend to wear the helm, coat of mail, breastplate, belt, and carry a buckler or tower shield, wear a sheathed sword, and carry a long spear. Weight: 6.7 kg. (-1 DCV/DEX, 2 END), or 10.7 with buckler (-2 DCV/DEX, 2 END), or 13.7 with tower shield (-2 DCV/DEX, 3 END).

Good Achaean troops tend to wear the helm, breastplate, and linen greaves, and carry a tower shield and spear. Weight: 3 kg. (no mod to DCV, DEX, or END); with tower shield, 10 kg. (-2 DCV/DEX, 2 END).

Lesser Achaean troops tend to wear the helm or skullcap, carry a buckler, and use either a boar spear or sword. Weight: Either helm or skullcap with buckler (4.5 or 4.1 kg.), no mod to DCV, DEX or END.

Peon Achaean troops carry no armor, and fight with either sling or (if lucky) bow. No mod to DCV, DEX or END.

AMAZONS

The usual Amazon complement of armor includes:

Helmet: Loc. 4-5, Def 3, Wt. .4 kg.

Body Armor: Loc. 7-14, Def 3, Wt. 4.2 kg., Girdle may be worn over this armor.

Girdle: Loc. 12-13, Def 3, Wt. .7 kg., may be worn over Body Armor.

Amazon Shields (from the chart above): small crescent-shaped shields. Weight: 5.3 kg. (-1 DCV/DEX, 1 END) without shield, 7.3 (-1 DCV/DEX, 2 END) with shield.

Amazon armor is made of tanned beast-hide. Wealthier Amazons may have lion, boar, etc.; poor Amazons, goat.

OTHER BARBARIANS

Civilized foreigners tend to wear a helm and some sort of body armor (Loc. 4-5, 9-13, Def 4, Wt. 2.5 kg.). In wealthier nations, it will be a scale coat; in poorer, hide or leather gear. Weight: 2.5 kg. (no mods) without shield, 6.5 kg. (-1 DCV/DEX, 2 END) with medium shield, 9.5 (same mods) with great shield.

Primitive or tribal foreigners will be outfitted pretty much as good Achaean troops if they have good trade connections or metalsmiths; as lesser or peon Achaeans otherwise.

IMPORTANT NOTE

The rules under Armor & Hit Location in *Fantasy Hero* mention that, when armor overlaps, only the higher Def is used for that area. It's a little different in *Age of Heroes*.

In the lists above, when it says that a piece of armor may be worn above or below another, or shows armor being worn over other armor, the two pieces of armor are designed to be worn together. The character is protected by the full value of the heavier armor, and by half the value (round up) of the lighter armor.

Players aren't allowed to design new types of armor to take advantage of that rule. Player characters can design armor, of course, but it must conform to the weight rules given in *Fantasy Hero*.

If a character has a Shield effect, permanent or temporary, protecting him, the Shield effect is at full value and the armor he wears on top of it is also at the value it would ordinarily be.

2.9

CREATING CHARACTER BACKGROUNDS

Once the character is created in rough, the GM should help the player flesh out his background, assign him equipment, figure out his station in life, etc.

All characters born in Hellas or Minoan lands should probably be noble-born. You can allow a player character to be a noble or a prince from some great city (Athens, Sparta, Mycenae, etc.) or a noble, prince or even king from any lesser city. It's perfectly all right for a character to be a king; the character's rank will really not intrude into the adventuring. (After all, it doesn't do a hero much good to say "I should lead, I'm the king," when most of his shipmates are also kings and princes and nobles and great heroes). In the map keys are indicated numerous cities whose rulers aren't listed.

Noble characters will generally already have such things as a full complement of armor and weapons, perhaps a chariot and horses, maybe even a boat and crew, all available to him. It's usually best to contrive to have a quest involve only one boat at a time, but there's no true reason why the noble in question won't have a ship that belongs to him back at home.

To simplify matters, simply assume that each player character has 20 oxen-value to spend on personal equipment for normal running-about purposes. A table of equipment costs appears in the section on The Achaeans. What he doesn't spend on weapons, armor and equipment he can always take as gifts for those nobles he visits.

Characters born in non-Achaean and non-Minoan lands will usually have travelled to Hellas with a full set of arms and armor appropriate for their backgrounds. Give them whatever mundane transportation is appropriate to get them to the scene of the action.

Since money isn't much in evidence, you don't have to worry about how much coinage they're carrying. Most Achaean nobles will have a few gift-treasures along when travelling from city to city, as described in The Achaeans section.

Don't start out any character with a magical weapon, armor or device unless he's purchased it with his own points.

LIST OF NAMES

For your convenience, Section 1.9 has a list of names you may use to name your character. You can also use names to be found in the keys to the maps, as the Achaeans named children after one another and after famous persons as we do. However, to name your character Heracles or Theseus is only to invite trouble.

3.0

A LOOK AT THE WORLD

3.1

FOR PLAYERS

The Age of Heroes takes place in a world resembling mythic Greece. In this section, we'll talk a little about this world — how it's arranged and how it came to be. In the next section, we'll discuss what it means to be a hero from this world.

3.2

THE SETTING

Take a look at the map on the next page.

This is a rough map of Hellas (Greece), the center of the world of the Age of Heroes. Most of your characters will be from Hellas; most of your adventures will at least begin here.

As you can see, it's a mountainous land surrounded by seas. The land is rough and hilly, with thick forests on mountain slopes. Flocks of sheep, goats and horses graze where the flatland will support them, and crops grow where the soil will sustain them.

The land is populated by a heroic race of men, the Achaeans (also called Hellenes, Danaans, etc.). They are mighty in war, strong in trade, and beloved of the gods. The Achaeans live in great cities and small villages all across Hellas. They grow their crops and raise their livestock, true, but they also march to war, go on quests and adventures, and sometimes meddle in the activities of the gods.

The map shows regions and cities of Hellas. They include:

Achaea. This is a narrow region of fertile plains (rare in Hellas, and good for pasturage for horses and oxen). It's heavily-populated, but its cities are not large; Elis is the largest.

Aetolia This is a thinly-populated but civilized area of Hellas. Its most important city is Calydon, which is considered very rural by most of Hellas but which is still very powerful.

Arcadia. This inland territory has numerous pastures and mountains. Its population is very rural, somewhat cut off from the doings of the rest of the world; many of the peasants here speak another language, Pelasgian, instead of Greek.

Argolis. This is the wealthiest region of Hellas, and in close proximity are three enormously rich cities: Mycenae, which is ruled by the famous King Agamemnon; Tiryns, ruled by the notorious King Eurystheus, formerly a patron of Heracles (Hercules); and Argos.

Attica. This is a small, rocky region. It might be unimportant and unproductive, except that the Kings of Athens are very good managers of land and men. The current king of Athens is the hero Theseus, slayer of the Minotaur.

Boeotia This is a rural and backward region, but its plains are numerous and lush, suitable for large herds of cattle — which makes the kings here very rich. Thebes is the greatest city in Boeotia.

Cyclades This is a chain of islands stretching along the eastern coast of Hellas and beyond. Further south in the Cyclades, the people are mostly Minoans (of Cretan extraction) rather than Achaeans.

Epirus. This and Thessaly are the furthest north that Achaean civilization reaches. Cities are far apart and very rural. The best-known site here is the oracle to Zeus at Dodona.

Euboea. This island is rural and not very political. The largest city here, such as it is, is Aegae.

Laconia The greatest city of this region is Sparta, home of the heroes Castor and Polydeuces and the beautiful Helen.

Macedonia. This is the start of the northern wildernesses. There are few cities here, mostly villages populated by warlike Greek-speaking tribesmen.

Thessaly This is the northernmost civilized area in Hellas. There are many plains surrounded by mountains; this area is hotter in summer and colder in winter than elsewhere in Hellas. Lapithae is the northernmost city of any consequence.

There are many, many more cities in Hellas than those shown on your map; the GM has a lot of them on his own map. If you wish to know more about any of these regions, let your GM know. For now, though, we're going to talk about the origins of the world, then the gods of Hellas. Afterwards, you can read the section on The Achaeans, which describes in great detail the mighty peoples who populate Hellas.

3.3

HISTORY OF THE WORLD

CREATION (3.3.1)

In the beginning there was a void called Chaos.

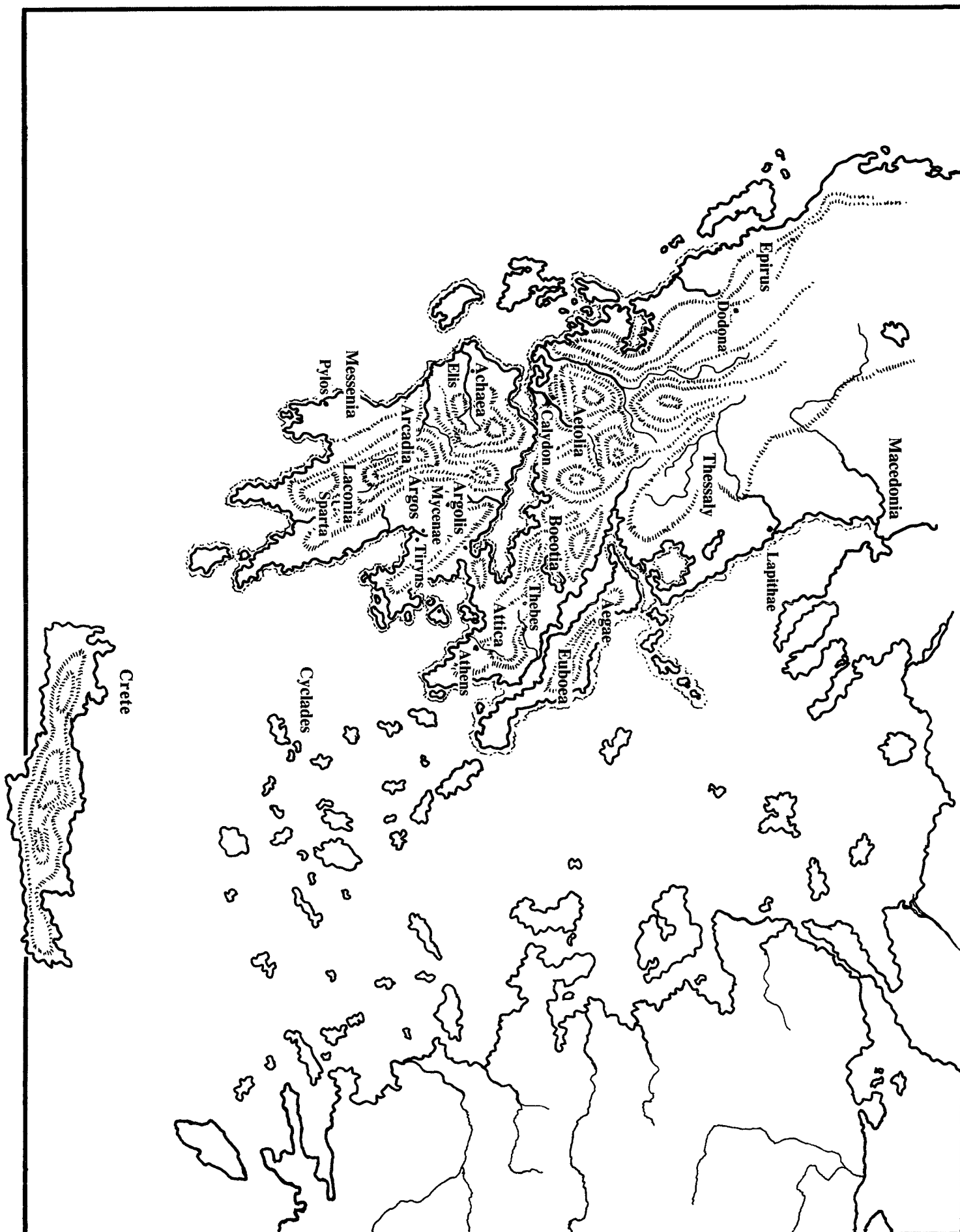
From Chaos emerged Gaea, the Earth-Goddess. She created Uranus, the Sky, and Pontus, the Sea.

Gaea began to have children — some by Uranus, some by Pontus, some all by herself. The most beautiful of these, fathered by Uranus, were the Titans. Uranus, sensing that they might someday overthrow him, tossed them one by one into Tartarus, an abyss in the Earth. He chained them there.

The Titans were six sons (Oceanus, Coeus, Crius, Hyperion, Iapetus, and Cronus) and six daughters (Ilia, Rhea, Themis, Tethys, Mnemosyne, and Phoebe). Uranus later chained more of his children with the Titans; they included three one-eyed sons (Brontes, Steropes, and Arges), the original Cyclopes, and the hundred-handed Hecatoncheires (Cottus, Briareus, and Gyes), who were very powerful, incredibly ugly creatures.

Gaea eventually grew very unhappy. Though she was the first of the gods, Uranus had seized control and begun imprisoning her children in a hole in the ground. She urged the Titans to overthrow their father. Cronus, youngest of the Titans, was the only one courageous enough to do so. Gaea released him from his bonds and gave him a weapon, a sickle.

With this weapon, Cronus defeated his father; in a violent display of revenge, he cut the god's genitals off and threw them into the Sea. Cronus freed his siblings (after they promised to accept his leadership) and married his sister Rhea. They chose Mount Olympus, at the center of the world, as their home.



REIGN OF THE TITANS (3.3.2)

In the following years, a second generation of Titans and lesser gods was born. Oceanus and Tethys had the three thousand river-gods and the three thousand ocean-nymphs. Atlas (a warlike Titan), Prometheus (god of forethought), and Epimetheus (god of afterthought), were born to Iapetus and the Oceanid Clymene. Helios, Selene, and Eos were born to Hyperion and Thea. Many other second-generation Titans were born.

Prometheus and Epimetheus, at the request of the other gods, began creating living things to populate the world, animals and plants. The brothers would create them from clay and assign them advantages and abilities (such as great speed or strength, claws, wings, and other abilities) from a finite number of such abilities provided by the gods.

Last to be created was Man, who was fashioned in the likeness of the gods. The name of the first man was Pelasgus, and he lived in the region of Hellas called Arcadia. But when Pelasgus was created, all the animal abilities had been given away, and the two gods had nothing left to give to him.

Meantime, Helios and Selene built themselves shining chariots (his of gold, hers of silver) and yoked to them great dragons created by Prometheus and Epimetheus. Then they began to fly their chariots over the Earth, just under the vault of the sky, shining daylight and moonlight over the earth.

On the Earth, Man led a peaceful life; the earth bore food all the year round, there were no unpleasant seasons, and there were no troubles for man. Pelasgus fathered many children on nymphs, and eventually sons of Pelasgus began exploring the world. They built boats and travelled to other lands, such as Egypt, Lydia, Scythia, Thrace, Albion, Atlantis, and Ethiopia. They settled there, and began evolving their own cultures. The first language of Man, which Pelasgus spoke, was called Pelasgian in his honor (although the gods, of course, spoke what we call Greek).

This time has come to be called the Golden Age. Cronus was revered by man for his generosity and wise rule.

However, up in Olympus, things were not as peaceful. Cronus eventually realized that his own offspring by Rhea might try to depose him as he deposed Uranus. So as his children were born (Hestia, Demeter, Hera, Hades, and Poseidon) he swallowed each one whole.

This offended Rhea. Like her mother, she resolved to side with her children against their father, and her mother Gaea agreed to aid her.

Eventually, while on the island of Crete, Rhea gave birth to another son, and quickly and secretly gave him to Gaea. Rhea then wrapped a large rock in the usual swaddling clothes, and when Cronus showed up on his usual errand she gave him the rock, which he swallowed without even looking at it.

Gaea delivered the child, who was named Zeus, to the Corybantes, who were Cretan warrior/priests of Rhea. The Corybantes took the baby god to a cave on Mount Ida on Crete. They brought in the goat Amalthea to suckle the baby, and spent the rest of their time screaming, clashing their weapons, and otherwise making a great and rude noise so that Cronus wouldn't hear the baby's crying. The plan worked; Zeus grew to adulthood, then attacked and defeated his father.

With a potion brewed by Metis (a knowledgeable Oceanid who was sympathetic to Zeus), Zeus induced Cronus to vomit up his siblings — who were still alive, of course. The Titans were forced to leave Olympus. Cronus retired to a distant and lightly-populated region, Hesperia (Italy) and established his rule over the men there.

REIGN OF THE OLYMPIANS (3.3.3)

Zeus ruled while his brothers and sisters grew to adulthood. He married Metis, but panicked when an oracle said her second child by him would be a son who would depose him; he swallowed her before their first child was born. Zeus later married his sister Hera, about whom no such oracle was ever spoken.

Athena, Zeus' daughter by Metis, was born full-grown from his forehead, and devoted herself to war and craftsmanship. Aphrodite, daughter of Zeus by the goddess Dione, chose as her province the arts of love. Zeus and Hera had four children, including the warlike god Ares and the craftsman god Hephaestus. Many others were born and grew to maturity.

Finally, many of the Titans decided the time had come to regain their lost power. Atlas (new war-leader of the Titans) Iapetus, Coeus, Crius, Hyperion, Ilia, Phoebe, and other Titans attacked the Olympians. Certain other Titans (including Helios, Oceanus, Themis, Tethys, Mnemosyne, Prometheus, Epimetheus, Styx, Rhea, and Cronus) either aided the Olympians or stayed out of the battle altogether.

Zeus freed the Cyclopes from Tartarus (on the condition that they'd make him thunderbolts to use), and also freed the Hecatoncheires (one of whom, Briareus, became Zeus' personal body-guard).

The war waged for ten years, but eventually the Olympians defeated their predecessors. The rebellious Titans were captured and re-imprisoned in Tartarus.

Gaea, offended at seeing her children once again imprisoned, began to create and send monsters after Zeus. Typhoeus, a huge, powerful, and indescribably horrible monster, frightened all the gods into fleeing to Egypt. Eventually, Zeus regained his courage, returned and defeated it. Then Enceladus attacked and was defeated, and was bound under Mount Aetna. Finally, Gaea grew tired of sending her creations off to defeat and dropped the fight.

With all the fighting out of the way, Zeus, Hades and Poseidon drew lots to see who would rule what part of the world. Zeus won the sky, Hades the underworld, Poseidon the rivers and seas; Olympus and Earth were common to all the gods. Additionally, many gods were given islands for their own purposes — for instance, Helios was given Rhodes, and Poseidon was given Atlantis.

Prometheus eventually returned to the problem of finding a gift to give Man. He finally decided to give Man a gift that wasn't on the list — fire, the sole property of the gods. He knew Zeus would punish him terribly, but Prometheus' sense of responsibility got the better of him. He stole fire and gave it to the sons of Pelasgus. Like all the gifts of the gods, once it was given it could never be taken back.



As punishment, Zeus took Prometheus and chained him to a mountain in the Caucasian mountains. He sent a vulture to eat Prometheus' liver each day. Prometheus, being a god, grew his liver again every day, so the torture was perpetual.

Hades, whose gloomy disposition was not improved by his winning rulership of Tartarus, decided to kidnap a wife: Kore, the daughter of Demeter and Zeus. Hades rose up from a gorge when Kore was on the Earth, and carried her down to Tartarus to be his queen.

Demeter, tormented by Kore's disappearance, began a series of travels to find her. While she travelled, all the plants of the world began to die — her godly powers involved growing things, and they suffered with her suffering. The plants and animals of the Earth were threatened with eventual extinction. To prevent this fate, Helios told Demeter who would take her daughter.

After some complex negotiations (and trickery), it was established that Kore would spend four months of the year with Hades, and eight on Earth with Demeter. In those four months when she is missing the plants do not grow; this was what brought about winter, and first divided the year into seasons.

Zeus also decided to punish mankind for accepting fire. With the aid of the other Olympians, he created a woman. This woman, Pandora, was endowed with charms granted her by each Olympian, and Zeus stacked the deck by offering her to Epimetheus. He was never bright to begin with and no longer had Prometheus' advice to counsel him, so he accepted her instantly.

Under orders, Hermes brought to them a jar and asked if he could leave it in their home until his return. When they accepted, he set it in a corner and left. Pandora, curious about its contents, eventually opened the jar against Epimetheus' wishes, unleashing a plague of diseases and other ills on the world of Man. Hope, also, was in the jar and helped to diminish the woes let loose. But Zeus had had his revenge on Man.

(It's commonly believed by Achaean peasants that Pandora was the first woman, but such was not the case; the first women belonging to tribes of the sons of Pelasgus were daughters of men and nymphs.)

THE AGES OF MAN (3.3.4)

The history of man is commonly divided up (in Greek myth) into five ages — in an *Age of Heroes* campaign, the time is some three hundred years into the fourth age. These are those ages:

From the time Cronus became king to the time Demeter created the seasons and Zeus punished man with maladies, Man did not have to work for his living. He just lived off the fruits the earth yielded. This lazy era, so fondly remembered, is called the Golden Age of Man.

Once Zeus had had his revenge on man and Demeter had upset the balance of nature, man began to have to work for his living, since the Earth no longer obligingly yielded up food of its own accord. Man had been given fire and could eat cooked flesh. Life was still good. This era is called the Silver Age of Man.

Man eventually learned how to wage war and delighted in it. He warred, and warred, and warred. This era is called the Bronze Age of Man. Eventually, mankind began performing strange acts — cannibalism and human sacrifice among them. Zeus, disgusted, decided to end the whole affair and chose to destroy mankind.

With the aid of Poseidon and other gods, Zeus eventually unleashed a great flood. This flood was quite devastating to the regions of the world around Olympus, but fell far short of wiping out mankind. Among the survivors were Megarus, a son of Zeus; Cerambus of Mt. Pelion, a son of Poseidon; and many others. The most famous survivors were King Deucalion of Phthia (a son of Prometheus and an unknown mother) and his queen, Pyrrha (a daughter of Epimetheus and Pandora). They reached the top of Mount Parnassus and the water did not sweep them away.

Other, more distant, regions of the world were much less affected, and some — such as Egypt — were so little affected that no stories remain of a flood there.

In Hellas, the land most devastated by the Flood, Zeus had pity on Deucalion and Pyrrha because they were particularly virtuous. Later, the oracle of Delphi told them how to repopulate the world, which they did by tossing stones over their shoulders as they continued to descend the mountain. Stones tossed by Deucalion became men and stones tossed by Pyrrha became women.

In spite of the fact that there were survivors in all parts of the globe, Deucalion and Pyrrha are often held to be the only survivors.

After the Flood that ended the Age of Bronze came a new age, characterized by less warring (although plenty remained), and enlivened by the exploits of many great heroes, heroes such as Pelops and Perseus, and later heroes such as Heracles, Theseus, Jason, and many others. This era is, of course, known as the Age of Heroes. The last great adventure of the heroes of the age is to be the Trojan War, which is effectively the death-knell for the Age. Many heroes die during and immediately after the War, and the survivors, often after travelling for up to ten years, return home to a world where adventure has given way to toil.

This will be the Age of Iron, a grim, warring, toilsome age, and the spirit of heroism is to be almost completely lost.

The typical Achaean hero, of course, knows he exists in an age after the Age of Bronze, but not called by him by any specific name, and has no idea that his era is to end or be replaced by a less noble time.

THE AGE OF HEROES (3.3.5)

Within a few generations after the Deucalian flood, heroes began to appear in greater and greater profusion on the Earth. Most were the sons of gods, or beloved of the gods.

First of the great heroes was *Perseus*, who flew to the edge of the world, beheaded the Gorgon Medusa, and married a princess of the Ethiopians.

Two generations after Perseus, the Age of Heroes arrived with a vengeance.

The first great hero of this generation of heroes was *Bellerophon*. With the aid of Athena, Bellerophon captured Pegasus and killed the horrid Chimera, a beast which ravaged the country of Lycia.

Next were *Castor* and *Polydeuces*, the Dioscuri. Castor was the son of Tyndareus, king of Sparta, and Polydeuces of Zeus; both Tyndareus and Zeus had lain with Leda, queen of Sparta, in one night and these twins were the result. Castor was a famous horse-tamer and soldier, and Polydeuces a famous boxer.

Next was *Heracles*, the greatest hero in the Age of Heroes.

Then came *Jason*, who arranged the Argonautic trip to the country of Colchis to retrieve the Golden Fleece.

Then came *Theseus*, hero-king of Athens, who broke the power of Crete's naval might and killed the Minotaur there, and embarked on many adventures.

Hints for the GM: The histories of these heroes appear all through the supplement. Many are with their character sheets in the NPCs section. The overall chronology appears in the Timeline of the Age of Heroes. And the geographic locations of their adventures are keyed to their adventures in the map keys sections.

END OF THE AGE OF HEROES (3.3.6)

In Greek mythlore, a generation passed between the last great deeds of heroes such as Heracles and Theseus. Most of these heroes died or retired.

During this time, the goddess Eris (goddess of discord) disrupted a wedding of a goddess to a mortal man by casting out a prize before the gods — a golden apple inscribed, “For the Fairest”.

All the goddesses present naturally claimed it, but the goddesses with the strongest claim were Hera, Athena and Aphrodite. Zeus refused to adjudge the dispute, and instead referred the matter to some hapless victim — a mortal, by name Paris, son of the king of Troy. The three goddesses appeared before him with their claim, and each offered him a bribe. Whether it was her bribe or her beauty, Paris awarded the apple to Aphrodite, and his reward was that Princess Helen of Sparta, the most beautiful woman on Earth, would fall in love with him.

Paris, of course, ultimately sailed to Sparta and ran off with Helen, who fell victim to one of the Arrows of Love launched by the love-god Eros. And this event sparked the Trojan War. The Greek kings, bound by oaths to the king of Sparta, mustered forces and sailed for Troy, and spent nine years trying to destroy it. Ultimately, they did — but most of this last generation of heroes died on the plains of Troy.

So the greatness of the Age of Heroes ended.

TIME OF THE CAMPAIGN (3.3.7)

That’s how the myths have it — but this is reality (the reality that the characters will be existing within).

In the *Age of Heroes* campaign, a new generation of heroes appears between the generation of Heracles and that of the Trojan War. These heroes are, of course, your player-characters.

You might want to follow the mythic history of the Achaean lands through your campaign, culminating in the Trojan War, or you might want to ignore what the myths say and chart your own course for the history of mankind. If the GM desires and the player-characters are particularly heroic and virtuous, the Age of Heroes might never end.

3.4

THE GODS

The gods play a very important role in this campaign: They’re constantly meddling in the affairs of mortals, meaning that they’re constantly helping or hindering the player-character heroes in the course of their adventures.

Following is a brief guide to the gods in the campaign. On the following lists, many gods are briefly described — in terms of:

- Their names;
- Their fields of interest; and
- Their Magical Specialty. This is for *RM/MERP* players and ties into the charts in the “RM Character Creation” section (1.0).

Note: Some gods are given the designation “None” in this column, meaning that they don’t have a magical speciality for our purposes; their priests can only learn spells available to “Any.”

If any particular god strikes your fancy — for a Watcher or Hunter especially — tell your GM and he’ll tell you more about the god from Section “The Gods” (15.0).

In the following lists, the gods are divided into several groups — godly groups with different duties and interests. These groups include the ruling council of the gods, the gods of the earth, of the seas, of the underworld, etc.

THE OLYMPIAN TWELVE (3.4.1)

This is the Olympian Twelve, the council of twelve gods who make most of the significant decisions about governing the world.

Name	Interests	Magical Speciality
Zeus	King of the Gods, lightning, storms, oracles, aiding fugitives	Sky
Hera	Queen of the Gods, motherhood, wifehood, womanhood	None
Aphrodite	Love	Love, Fertility
Apollo	Brightness, beauty, healing, athletics, hunting, music, the arts	Enlightening
Ares	War	War
Artemis	Hunting	Enlightening
Athena	Wisdom, warfare, crafts	Crafts, War
Demeter	Agriculture, fertility, the seasons	Earth, Fertility
Dionysus	Agriculture, fertility, wine	Earth, Fertility
Hephaestus	Metalcrafts, other crafts	Craft
Hermes	Athletes, trade, thieving, gambling, messenger of the gods, escort of dead souls	Messenger, Underworld
Poseidon	King of the seas, earthquakes	Sea, Earth



OTHERS ON OLYMPUS (3.4.2)

There are various other gods of Olympus. They are either servants of the Olympian Twelve or gods who have just chosen to live on Olympus. They include:

Name	Interests	Magical Speciality
Dione	Aphrodite’s mother	None
Eilithyia	Childbirth	None
Eos	Paints the dawn colors	Enlightening
Eros	Love (usually mischievous)	Love
Ganymede	Cupbearer of the gods	None
Graces †	Attending upon Aphrodite, dancing	Love
Hebe	Youth, cupbearer of the gods	None
Helios	Drives the sun chariot	Enlightening
Hestia	Home and hearth	None
Iris	Makes the rainbow, messenger of the gods	Enlightening, Messenger
Leto	Darkness	Underworld
Mnemosyne	Memory	Enlightening
Selene	Drives the moon chariot	Enlightening
Themis	Culture	None
Thyone	Dionysus’ mother	Fertility

† — The Graces are Aglaia, Euphrosyne, Thalia.

GODS IN THE WIDE WORLD (3.4.3)

Some gods don't frequent Olympus and tend to live out in the world somewhere. They include:

Name	Interests	Magical Speciality
Aeolus	God of the Winds	Sky
Boreas	God of North Wind	Sky
Deimos	War, dread	War
Epimetheus	Thinking slowly, crafts	Craft
Eris	War, chaos, discord	War
Eurus	God of West Wind	Sky
Muses ‡	Attending upon Apollo, promoting the arts	Enlightening
Notus	God of South Wind	Sky
Phobos	War, fear	War
Prometheus	Forethought, craftsmanship	Enlightening
Zephyrus	God of West Wind	Sky

‡—The Muses are Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Urania, Calliope.

GODS OF THE UNDERWORLD (3.4.4)

The gods of Tartarus (the underworld) include:

Name	Interests	Magical Speciality
Hades	King of the Dead, ruler of Tartarus	Underworld
Persephone (Kore)	Queen of the Dead; fertility, seasons	Underworld, Earth,
Fertility		
Charon	Ferryman of the Dead	Underworld
Hecate	Patroness of magic	Underworld, Enlightening
Nemesis	Vengeance	Underworld
Nyx	Darkness	Underworld
Somnus	Sleep	Underworld
Styx	Oath-binder	Underworld, War
Thanatos	Death	Underworld

GODS OF THE EARTH (3.4.5)

The gods whose specialities include the earth and fertility include:

Name	Interests	Magical Speciality
Cronus	Earth, fertility, ruling Elysium	Earth, fertility
Dionysus	See "The Olympian Twelve"	Earth, fertility
Demeter	See "The Olympian Twelve"	Earth, fertility
Gaea	The Earth	Earth
Kore (Persephone)	See "Gods of the Underworld"	Underworld, earth, fertility
Pan	Shepherds, flocks, lustiness	Fertility
Rhea	Fertility, agriculture	Earth, fertility
Silenus	Father of the Sileni	Fertility

GODS OF THE SEAS (3.4.6)

The gods who inhabit or whose special province is the Seas include:

Name	Interests	Magical Speciality
Poseidon	King of the Seas, earthquakes	Sea, Earth
Amphitrite	Queen of the Seas, dancing	Sea
Clymene	Seas, dancing	Sea
Glaucus	Seas, prophecies (dire ones)	Sea, Enlightening
Nereus	Seas, information	Sea
Oceanus	Ocean	Sea
Proteus	Seas, seal-herding	Sea
Tethys	Seas	Sea
Themis	Ocean	Sea
Triton	Father of the Tritons, god of Libya	Sea

CAMPS OF THE GODS (3.4.7)

Hints for the GM: There are also "camps" of the gods on Olympus — basically, political groups the gods naturally fall into when conspiring against one another. If it's of use to your campaign, here are the major "camps":

Zeus'	Hera's	Ares'	Apollo's
Zeus	Hera	Ares	Apollo
Athena	Hephaestus	Aphrodite	Artemis
Hebe	Eilithyia	Eris	The Muses
Styx	Iris	Deimos	
Hermes		Phobos	

If the gods are divided on an issue, these are the camps they will fall into; when one of the major gods is plotting or conspiring, he or she will first rely on those in his own camp.



3.5

ONWARD

Now, you know something about the lay of the land, about the origins of the world, and about the gods of the world. Next, let's look at what it is to be an Achaeon (Greek) hero.

4.0 THE ACHAEANS

4.1 FOR PLAYERS

Most of the characters in your *Age of Heroes* campaign will be Achaeans (Greeks), also called Danaans, Minyans, and Hellenes. In this section we'll talk about the Achaeans — who they are, and what it is to be one.

4.2 CHARACTER OF THE HERO

Let's start with the Character of the Hero. Most of the player characters will be heroic; here, we'll talk about what that means to the Achaeans, what they expect from the Hero.

To be a Hero, a character must have two traits: Fighting Ability and Honor.

A hero who cannot fight is not a hero. This doesn't mean that a player character hero must be an unstoppable juggernaut of death and no other skills. But a hero must do well in combat, at least consistently better than his opponents, in order to be well-regarded. (The character sheets on the Typical Warrior and Typical King in the NPCs section constitute average opponents; ask your GM to compare your character to them to see if he's too weak.) Alternatively, for *Fantasy Hero* characters who have bought the Age disadvantage, it's enough to have been a great warrior once (a matter of character conception) — but this aged hero must still give it his all if ever forced into combat.

Honor is what the hero fights for. The basic idea is that there's only so much honor to go around, so you and your allies are in competition even when you're best friends and working to the same goals. Honor is acquired by vanquishing foes, capturing treasures, impressing your allies and enemies alike, capturing prisoners, and avenging wrongs done upon you.

The Achaeans like to acquire evidence of their honor. For instance, the armor of a great opponent, or a great number of opponents, is concrete evidence of your honor in battle. For this reason, heroes often stop in the middle of battles (if they're not currently menaced by foes) and strip the armor off their slain opponents; they give the armor to their retainers to carry back to their ships or households, and proceed to find and kill more opponents.

Theft — that is, stealing something from a friend, a guest or a host — is considered dishonorable. However, seizing something from an enemy — say, by killing him in combat and taking it, or sneaking into his city under constant danger of discovery and death — is honorable. (The Achaeans have rather expedient distinctions about such things.)

4.3 SOCIAL ORGANIZATION

Hellas (Greece) in the Age of Heroes is not as a country; there is no sense of "Hellas" as a nation. Instead, individual communities, or cities, are the largest political bodies. One city might own or control another — but they're not part of some nation.

Cities remain completely independent of one another. Cities might be allied because of friendship or ties between their ruling families, but this is just a case of the families being friendly. The city's attitude toward another city is usually defined by its ruler's attitude toward the rulers of the other city. For the most part, cities exist in a state of armed neutrality. (Unless the leaders of two cities are friends, the cities tend to be polite but on guard against one another.)

The only kind of alliance there is between communities is between their rulers. For instance, there is no alliance between Mycenae and Sparta; but since King Agamemnon of Mycenae and Prince Menelaus of Sparta are brothers, the two cities are at peace.

COMMUNITY ORGANIZATION

Each community is ruled by a king who organizes the community, leads its warriors, and arranges for city defenses (for instance, by allotting the city's manpower to build walls, fortify the palaces, act as guards, etc.).

The community is divided into numerous large households. Each household is headed by a leader (who, like the king, is usually a warrior). This household leader governs lesser nobles, retainers, and slaves belonging to the household.

The noble's household is the center of distribution for all persons belonging to that household. For instance, the crop of a farmer might be apportioned in this manner: Some will be returned to the farmer, some will go to the household, and the remainder will go to the king. This farmer would also receive foods from other retainers belonging to the household (such as meats raised by the household's swineherd) and goods from the community specialist (such as basins and storage jars from the potters). The king and his staff will perform a similar distribution for the entire community.

The king accumulates his tithe from all the households, then uses it to provision his household, to trade with other communities and traders (the results of that trade going to benefit the community as well as the king), and to support the specialists and craftsmen of the community (healers, bards, metalworkers, potters, etc.).

SOCIAL CLASSES

There are four social classes:

The Aristocrats, or *aristoi*, are the rulers of the community — the king, his family, and the other nobles (the heads of the other powerful households) and their families. The king is held to have his power by the will of the gods, and his symbol is the scepter — it is the seal of his kingship, and implies his divine right to rule. The *aristoi* comprise about 10% of the total population of the typical community. Your character will be an aristocrat unless you'd prefer one of the other social classes.

The Retainers belong to a household and are free laborers. They might be warriors, guards, meat-carvers, servants, farmers, swineherds, shepherds, etc.; some might be heads of smaller households. They might be noble of birth (for example, an exiled noble from another community) but are usually of the common folk. Retainers constitute about 80% of the total population of the typical community.

The Slaves are persons captured by the household or traded for by the household. Almost all slaves are women captured when a raiding party sacks a city. While technically property, slaves are still not the lowest rank of social class in the community. Slaves belong to a household (and some belong to specific people within that household), which gives them some status; they are not distinguishable from free women in the household, except that they have to work for their meals and have been captured by force. Female slaves work the loom, clean, serve at meals (although the meat-carvers and orderlies are usually male retainers), cook, and perform other household tasks. The few male slaves mostly work in the fields and vineyards. Slaves constitute about 10% of the total population of the typical community.

Note: *Children born to a noble father and a slave mother are noble, not slave.*

The Beggars, or thes (plural, thetes) is the lowest social class. A beggar has no household. He might be an outcast from another community, fallen on hard times; an escaped male slave with no home to return to; someone concealing his identity; etc. As far as the community is concerned, however, the beggar has nowhere to go, no household to return to. The beggar works for hire or begs for his living, or steals for it. A household might employ a beggar for the nastiest work in the household, in sporadic return for clothes and food and shelter; but the beggar is never part of the household. Beggars comprise a minute fraction of the population of a typical community.

Each retainer and slave has some occupation, such as farmer, shepherd, swineherd, goatherd, fisherman, household worker, meat-carver, orderly, nurse, metalsmith, potter, healer, bard, herald, messenger, etc. Retainers often have their own holdings, and slaves sometimes do too. Male slaves occasionally buy slaves of their own.

LEAVING THE COMMUNITY

It is not common for a noble to leave the community to colonize an unsettled region. This is considered a self-imposed exile, and exile from your household is a very bad thing. It's better to be a noble in your own community, even if the kingship will never fall to you.

However, it's very common for a noble to spend several years travelling and adventuring. If the noble is not likely to inherit the throne of his city, and if he by chance runs across a city whose ruler has no sons but has daughters of marriageable age, the noble may just marry into that household and rule there. That's not the same as exile; this noble has a household still, and is on good terms with his household of origin.

It's a bad break if you're exiled from your community, but you have several options open to you. If you have a close friend in another city, he will doubtless take you in and you will live as an aristocrat in his city until your exile is over. If you have no such friend, you might go to the household of someone you know and serve as a retainer — it's a little degrading, but it's an honest way to serve your exile. Or, if no one will take you as retainer, you simply have to move from community to community. If you're a mighty hero, you'll be considered a hero by those who meet you, and eventually someone will befriend you. If you're not, you may end up begging for your food.

If the exile is a permanent one, then you'd best go looking for households ruled by aging aristocrats with no sons and marriageable daughters.

4.4

THE NORMAL LIFE

Here's what Achaeans are doing when they're not embarking on mighty adventures.

FOOD

The Achaeans eat mutton, goat, and pork as their usual meats. Communities with very good pasturage might raise oxen and have beef. Meat and blood puddings are cooked. Geese and fowl are also kept. Game meats include deer, wild boar, wild goats, rabbits, and wolves. Fish and oysters are the main seafoods eaten.

The community grows wheat, barley, millet, beans, peas, and lentils. Wheat and barley are made into breads and barley-cakes, among other things; barley porridge is often made as food for field workers and hands.

Grapes and olives are cultivated, of course. Grapes are made into wine — strong, sweet wine stored in large jars. The wine is generally mixed with water before being served, and sometimes with honey if it's not sweet enough. Olive oil is used for cooking and burned in braziers for lighting.

Cheese is made from goat's milk, cow's milk if it's available. The Achaeans do not drink milk after they are weaned.

Fruits, including pears, apples, figs, grapes and pomegranates are grown in orchards and eaten. Spices used by the Achaeans include coriander, cumin, fennel, sesame, and celery seeds.

FEASTS

Feasts are an important everyday activity for nobles. The feast is a combination of meal and social gathering, and the largest meal of the day is often a feast in the large households.

At the feasts, the nobles dine and converse. Often, a bard will entertain, drawing on legends and stories, plus his own travels and experiences. He will compose his poetry right before his audience. Particularly long poems can last for five or six weeks, performed for a couple of hours per night. In addition, bards and some of the nobles of the household will sing.

Following the feast, and before the household retires for the night, the nobles sometimes participate in athletic competitions.

The feast is a very significant piece of the Achaean culture; the normal thing to do immediately upon being visited by someone from outside the community is to invite him to feast with you. This invitation is expected, and the invitee may not refuse without offending his host, unless circumstances are pressing.

Most Achaeans do not allow women at feast. The kings of Sparta and Athens are two exceptions to that restriction.

Not every meal eaten is a feast. Often, they're just meals, and all the free members of the household will eat together. This is especially true in small households and single-family holdings.

GREETINGS AND GUEST-FRIENDSHIP

When you meet a stranger (in either friendly or unfriendly circumstances) you ask him, "Who are you, what is your country and your family?" This is an invitation for the person to identify himself and name his household, city of origin and genealogy. This is a polite request. It is also an important one. By reciting these facts, you may find that you are a guest-friend of the person with whom you're speaking. You are a guest-friend if you or someone in your family have been entertained as a guest and accepted as a friend by the other person or someone in his family.

It's a pleasure to meet a guest-friend for the first time under peaceful circumstances. And in war, when one hero addresses the other before they begin to fight to the death, and they find out that they are guest-friends, often they will seek other opponents, and trade weapons or armor in a gesture of renewed guest-friendship.

THE LANGUAGES

The Achaeans speak Greek — an early form of the language.

There are numerous other languages to be encountered; a list of them appears in the “Character Creation” sections (2.3 and 1.5.1). Other than Greek, the language most useful to an Achaean hero is Minoan; other languages are nice if the hero is going to be travelling a lot. It’s difficult to find someone in Hellene lands who can speak the more exotic languages, but the likelihood goes up in major port cities and Minoan trade cities.

Writing is used almost exclusively for keeping palace records. It’s not a disadvantage for a character to be illiterate; most people in Hellas are. Messages are usually trusted to messengers who have long memories; few people send actual letters.

Writing is performed with a stylus on tablets of unbaked clay or wax. Some wealthy households write in ink on papyrus imported from Egypt.

ANIMALS

In addition to the animals mentioned above, the Achaeans also domesticate dogs (but not cats), horses (used some for draft, often for drawing chariots), asses, etc.

MEASURES

Here are some common terms of measurement:

A generation of men is usually regarded as 30 years. Therefore, if someone is said to live for seven generations, or rule for three generations, that would mean 210 years and 90 years, respectively.

The **height** of men is measured in *cubits*, the normal height of a man being four cubits. In the real world, a cubit can vary anywhere from 13 to 18 inches in height; because it’s easier to think of these heroes in modern heights and not in the diminished statures more common 3,000 years ago, this text always presumes that a cubit is 18 inches.

Travelling distances are usually thought of in terms of how many *days* it takes to get somewhere (a day’s walk, half a day’s rowing, etc.). The text, however, makes frequent use of miles as a long-distance measurement.

Grains, perfumes and wines are transported in *amphora* (large porcelain jars). The average amphora carries about 39 liters of content (about 10 gallons in **liquid measurement**).

4.5

THE ROLE OF WOMEN

There’s bad news and good news for players of female characters in Age Of Heroes.

The *bad news*: The Achaean world is very male-dominated and you’re not supposed to do anything.

The *good news*: You can, of course, do anything you want to.

In the Achaean world, women are considered inferior to men. Women aren’t allowed to come to feasts (they eat in their quarters) bear arms, perform war, rule their communities, or participate in most athletic games except footraces.

On the other hand, there are a great many women around who do precisely as they please. They go on heroic expeditions and adventure as they wish.

All a female player character needs to do is decide why she is not part of the normal subservient population, and she can do whatever she wants. She may be from a community where women have much more freedom (from Crete or Phaecia, where women are held in much more esteem than in Hellas; or from Amazon country, where women are in charge); she may have been reared in Hellas, but be of divine origin or dedicated to a goddess of war or the hunt (for example, be a wood-nymph, or dedicated to Artemis); or she may simply have enough force of personality that she does can have her own way.

Travelling women adventurers pose quite a problem for typical Achaean kings. Here are four typical reactions they have to heroines:

The Too-Good-To-Hope-For Reaction. The king treats the heroine as if she were just another warrior; she is given guest quarters, feasts in the main hall with the others, receives gifts from the king, and is in all ways treated with the respect she deserves. Female characters will see this in peculiar Athens, and commonly in Minoan lands.

The Usual Good-Achaean-King Reaction. The king welcomes the heroine, not knowing quite how to react to her but behaving in a cordial and non-condescending manner. The heroine is quartered, either in guest quarters or (more commonly) with the king’s daughters. She is well-cared for but eats with the household women, not at the feast with the men. Female characters will see this with Achaean kings featured as intelligent and friendly in the text — for example, Nestor of Pylos or Adrastus or Diomedes of Argos.

The Arrogant-Achaean-King Reaction. The king will listen to what the heroine has to say but will not invite her to stay in the royal residence. He may direct his steward to supply her with foodstuffs and directions out of town. He will not necessarily be overtly insulting, but the heroine may choose to claim insult. If the heroine insists on staying (which is both foolish and will doubtless be taken as an insult by the king), the king may either have her ushered out or will put her up in slave’s quarters for a single night. Two levels of Luck (*Fantasy Hero*) or effective use of a soliloquy or conversation or bardic skills (*RM/MERP* or *Fantasy Hero*) might change this to the Usual Good-Achaean-King Reaction; two levels of Unluck might change it to the Nasty-Achaean-King Reaction, below.

The Nasty-Achaean-King Reaction. The king will regard the heroine as some sort of upstart servant. He may behave as if he were providing the Good-Achaean-King Reaction, but will try to capture the heroine and either sell her or press her into service at his earliest opportunity.

If a heroine is accompanying a party of adventuring heroes who seem to accept her, a normally Arrogant reaction will probably become as per Good, and a normally Nasty reaction will probably become as per Arrogant.

It’s the GM’s responsibility to make sure that the male player characters aren’t so hung up on the Achaean way that they’ll turn down or drive away heroines. It’s arrogant characters who tried to keep heroines in *their place*, while the real heroes, such as Heracles and Theseus, have no problem coping with strong women; they just accept them as comrades with no qualms.

4.6

SEX AND MARRIAGE

To the Achaeans, there is nothing hidden, peculiar, taboo or sinful about sex. Virginity is not quite the marketable commodity it was in feudal Europe and elsewhere. Doting fathers may allow their daughters to marry for love (and often despair when they didn't marry at all); less doting fathers will marry their daughters off to nobles who would make good allies. Marriage consists of the exchange of bride-price for dowry (since they are theoretically equal, the bride is the only "profit") and a ceremony to mark the wedding.

Marriage does not somehow validate children; those born to a slave are just as *valid* as those born to a wedded wife.

While monogamy is the rule, men are not commonly faithful to their wives; they often conduct affairs while adventuring, and sire children on the slaves of the household. There's a distinct double standard — wives are expected to demonstrate fidelity to their husbands. Naturally, strong willed women do precisely as they wish, in spite of the double standard.

Divorce consists of returning the bride to her father. This is an expensive proposition, because you have to return the dowry — and don't get the bride-price back.

Unwanted children are usually killed by exposing them on hillsides to die. This isn't considered evil or horrible — to the Achaeans, it's birth control.

In addition to the usual favorite characteristics of a beautiful face and shapely figure, golden hair (a trait of the gods) and beautiful ankles are spoken of as marks of great beauty in women.

4.7

GIFT-GIVING AND TREASURE

When nobles from different communities visit, they tend to give one another gifts. One nobleman visits another; he gives his host a gift, and may receive a gift on his arrival, or departure, or both. Gifts can be of any of the items considered treasures (described momentarily).

However, gifts are not free. Gift-giving is always supposed to be reciprocated. It need not be reciprocated immediately, or in the same form, but it is an obligation that the recipient must eventually meet.

Therefore, heroes, when travelling, tend to take in their ships gifts for the nobles they will be visiting, and can count on receiving other gifts from those they visit.

Heroes who travel light, such as Heracles, tend to give gifts of service. Hospitably entertained at some king's palace, Heracles will often give the king a service — such as the cleaning out of some monster in a nearby territory. (It's more impressive still to kill the beast first and present its hide to the king as the gift.) Gifts of service are just as viable as the more concrete sorts, so long as they are valuable.

Often, heroes will find themselves shipwrecked, without clothes to their names, in cities far from their own. In this case, the local ruler will probably take them in and entertain them, providing them with clothes and weapons to replace those lost. In the case of a particularly wealthy king, he may replace the lost ship and even supply some of his own men to crew it. This is very generous gift-giving, but, as always, must eventually be repaid.

On the other hand, should a hero be shipwrecked in some far-off city and be abused or snubbed by the local ruler, he may take it as an insult and may return someday with an army and sack the place to avenge his honor.

Gifts must always be of approximately equal value. No one is supposed to profit from a gift more than the other. Hinting that a hero trades for profit or otherwise deals in gifts for profit at others' expense is a grave insult.

Nobles give such gifts only when visiting nobles. A retainer visiting another retainer may take an appropriate gift: Foodstuffs, wine, and the like.

You might think that it would be easy to disgrace someone by giving him a gift he may not reciprocate fully. Not true. Not only is it dishonorable to attempt something of the sort, but the recipient might just give that gift away, receive something equally great, and give that to you. This marks you as a heel and him as a clever man.

Also, if you visit a noble far from your own home, the first gift he gives you is the hospitality of his house and your first counter-gift is the latest news or gossip. In the Age of Heroes, news and gossip are priceless to a bored noble.

If you visit some community on a regular basis, the gifts may turn into mere tokens.

So, what are treasures, and what are given as gifts?

Most treasures are simple household items made of precious materials, or items with interesting histories. Treasures might be tripods, chains, jewelry, goblets, cauldrons, nuggets of gold, ingots or talents of gold, copper, or silver, bolts of fine cloth, well-made garments, jars of oil or good wine, jars of grain, fine arms and armor, skillful slaves, and so forth.

4.8

ASSEMBLY

Assembly is a community function where the king tests public opinion (i.e., the opinions of various other nobles of the community) on various topics.

The king can call for an assembly at any time, without advance warning, and the nobles assemble either in the king's hall or some other place of assembly.

The only item on the agenda is the topic the king wishes to discuss. He will throw out the topic, and then each person with an opinion stands up (oldest first). The herald places a special scepter, the speaker's scepter, in his hand, and he may not be interrupted while holding that scepter, although he may be answered if he addresses someone. Should he be interrupted, the crowd may shut the heckler up — shouting him down or pounding him until he is quiet. After each person has spoken, the assembly breaks up — as simple as that.

This is a way for the king to find out how people regard the topic under consideration — such as, should we continue this war? how shall we deal with this problem? and so forth. This isn't a vote; the king, as usual, is the final word. But should a foolish king continually disregard his nobles' opinions, he may eventually find himself dethroned by force — which is why smart kings keep track of what people are saying.

4.9

LAWS AND PUNISHMENT

Achaean *law* boils down to the fact that each person is responsible for seeing to it that justice is done; very seldom is some higher mediator brought in. If someone steals something from you, you thrash him, or perhaps kill him. Should the thrashed person believe himself to be wronged, he might just come back and try to do the same to you.

In other words, there are very few *crimes* — just disputes. Since people in a community have to get along, or risk being driven off, there aren't that many disputes.

MURDER

Only when it comes down to the killing of a person do we see some fairly defined customs.

If one person kills another, for any reason, it is usually considered murder by the relatives of the dead person (whether or not it was a justifiable killing, such as self-defense, is irrelevant — to the relatives, it's all the same). The head of the victim's household acts as plaintiff, has the choice of imposing various fates on the murderer. The king may use his considerable influence to convince the plaintiff to change his sentence, but if the plaintiff won't be convinced, the punishment stands as the plaintiff wishes it.

The lightest punishment is a blood-price. The plaintiff may accept a blood-price — essentially, he takes a bribe to forgive the murder. He may demand a blood-price of goods or service; if he's greedy, he may ask for an exorbitant blood-price and give the murderer time to acquire it (a good excuse for heroes to go out adventuring). If the price is agreed upon and delivered, the murderer is absolved of his crime. If it is demanded but not delivered, the plaintiff may demand one of the graver punishments.

A greater punishment is exile, either temporary or permanent. The usual punishment for a death under excusable circumstances is banishment for a year — during which time the hero often finds himself an agreeable princess and a kingdom somewhere else. The plaintiff may instead insist on permanent exile, in which case the murderer is driven from the community, supposedly forever. (An exile may return at some far distant time and wipe out the offending household, but this is uncommon.)

The gravest punishment is death. If the plaintiff demands death, it is up to him and his family to deliver it. Should the murderer escape before this is accomplished, he is considered banished permanently, and the warriors of the aggrieved household may hunt him down.

The greatest sin of all is killing your own kin. The usual punishment is permanent banishment or death.

Because the king is leader of his community, you might think it hard to bring a complaint against the king. Well, you're right. If the king is the one who performed the ill deed, it'll be difficult to get him to accept your punishment, unless he's honorable enough to accept the judgement of someone else. He may exile or kill you, in fact. Of course, if the other nobles of the community decide you're right and he's wrong, they may exile or kill him.

A noble who brings a grievance may always relent later in the case of blood-price or exile sentences. He may decide that it's all right for the murderer to come back, or may return the blood-price. Justice is very fluid in the Achaean world.

PURIFICATION

A killer must be purified of his crime in a special ceremony, regardless of the circumstances of a killing or the punishment imposed upon him.

The first thing to do is to find someone to purify him. This is usually pretty easy — a friend or family member will usually do it. But the purifier is considered to share the guilt with the killer, so someone who kills in a particularly vicious or base manner may not be able to find anyone to share his guilt.

Assuming he can, though, the ceremony goes something like this: The purifier takes a sacrificial beast, often a suckling pig. He cuts its throat and lets the blood fall into the killer's hands. The killer washes his hands, and then pours a libation to Zeus. Then, purifier and murderer burn the usual parts of the animal as sacrifice on the hearth. Once that's done, the killer is purified. Otherwise, it might make the gods angry, or the Furies might pursue him.

4.10

WORSHIP AND MAGIC

The most common forms of worship to the Achaeans are libation and sacrifice.

Libation is a simple ceremony. At feast, when you are receiving wine, the servant will pour a bit of wine into your goblet. You make a prayer to your god of choice or All Gods, and pour the wine out on the floor; that is the gods' portion of your wine.

Sacrifice is more complicated. Animals to be sacrificed have barley sprinkled upon their heads, and their forelocks are plucked and cast into the fire. The beast's head is drawn back and its throat cut so the blood spurts up toward heaven (the head is left down if the sacrifice is to a hero); then the beast is butchered. Its thigh-bones are wrapped in fat, then roasted on the fire. Wine is then poured over the sacrificed portion. This is the gods' portion of the beast. The Achaeans eat the rest of the beast; nothing is wasted.

The better the beast, the better the sacrifice, naturally. It isn't unknown, in fact, to pray to a god and ask him for a better bull to appear that you might have a better sacrifice. Make sure you sacrifice the bull should it actually appear — keeping it to improve your herd will only anger the god.

God-fearing in the contemporary sense of the word is unknown. Yes, you respect the gods and try not to anger them through action or inattention; but if a god should appear before you to speak with you, you do not avert your eyes or cast yourself on your knees or shiver with fear. That wouldn't be appropriate. The Achaeans are very proud of their humanity, so their prayer is erect and proud, not cowering or obsequious.

Sacrificing a beast to the dead near an entrance to Tartarus (the Underworld) has some interesting effects. Ghosts will fly up from Tartarus to drink the blood, for drinking blood makes them feel more human. They will approach the carcass, making an incredible amount of horrid noise, but may be kept back if you present your swords to them; they still fear swords. If allowed to approach and drink, the ghost may be obliged to answer questions for you — so it is possible, though frightening and arduous, to get answers of the dead themselves.

Another custom of worship is for boys to leave their forelocks uncut until they reach puberty. At puberty, a festival, the Comyria, takes place where the youth cuts the forelock as a sacrifice to the god of the city's river, for every river has its own god.

Though the Achaeans worship their gods, they also love to hear stories about them — the latest gossip, if there's any to be had.

Priesthood is an honorable post, and nothing much like contemporary priesthood. A priest does not have to remain celibate or chaste (unless it's an order from the god in question — which only happens with some chaste goddesses). Priests officiate at marriages and sacrifices and try to ensure that the gods they worship get their just due in respect.

4.11

TRADE AND MONEY

A good deal of trade does go on in the Achaean world, conducted by Achaean traders as well as Cretans, Phoenicians, and other peoples.

A lot of finely crafted pottery and oils are exported from Hellas, especially from the Argolid (Mycenae, Tiryns, Argos, etc.), but to a lesser extent from any large community. In return, the Hellene lands receive copper, papyrus, tin, gold, ivory, lapiz-lazuli, dyes — in general, metals, precious metals and gems, and other trappings of civilization.

The Achaeans have no money — with one exception. In Athens, King Theseus has recently begun minting coins of silver. The larger ones are valued at the worth of one average ox (consider it to be the equivalent of a gold piece), smaller ones at one-tenth ox value. (For convenience, in the text they'll be referred to as *gold pieces* and *silver pieces* respectively.) In most communities, oxen are the unit of trade, and most goods are thought of in terms of their oxen value.

The following chart lists several Achaean commodities and their money equivalent value (**RM/MERP** players: You have your own rules for prices in the Age of Heroes in the "**RM/MERP** Character Creation" section (1.7), so ignore the costs on this chart for ox, horse, armor, weapons, chariots, and ships. Do use the costs for the other commodities listed on this chart.):

EQUIPMENT/POSSESSIONS

ITEM	VALUE
Ox (1)	1 gp
Horse	2-5 gp
Slave, average	2-5 gp
Slave, gorgeous or talented	15-25 gp
Cauldron, tripod	1 gp
Chariot.....	6 gp
Ship	3 gp per crewman capacity
Dwelling,	
1-10 residents	5 gp per resident
11-20 residents	10 gp per resident
21-40 residents	15 gp per resident
41-80 residents	20 gp per resident
80-on residents	25 gp per resident

Fantasy Hero Only:

Armor & Shields	2 sp per kilogram
Blades & Axes	3 sp per damage class
Other Weapons.....	1 sp per damage class

Particularly lavish examples of the above materials are worth much more. For instance, any weapon or armor with a lot of gold in its construction (e.g., a sword with gold hilt and gold inlay in the blade) is worth 10x as much as a plain one. If you want to have a palace with lavish ornaments and decorations in gold, you're going to be spending a lot of trade-goods.

Note: *Raiding for booty on unfriendly cities is a good way to acquire trade-goods, weapons, livestock, etc. without trading or paying for them.*

4.12

NON-ACHAEANS

Non-Achaeans are not held to be inferior to Achaeans. If they speak another language, they are termed barbarians — but that's all the word means. Barbarian means that the individual does not come from a Greek-speaking country. To be barbarian is not necessarily to be more primitive or uncultured.

There are three general categories of non-Achaeans with whom the Achaeans have contact.

The first type is that of the Civilized Trade Country — for instance, Phoenicia, Crete, etc. This type of society thrives on trade, and has good ships and sailors, well-kept harbors, market-places, and so forth. Coinage is still not known; barter is the common form of trade. In this sort of society, women are not so repressed as in Hellas, often attaining equal or venerated status with men. Gods and goddesses of the earth tend to be particularly worshipped — deities such as Cybele (Rhea), Demeter, and Dionysus.

The second type is that of the Barbarian Tribesmen — for instance, the Celts, Amazons, Scythians, etc. They tend to be fairly primitive herders and gatherers; they are often nomads, and even more often are fierce warriors. The Achaeans as a society seldom have friendly contact with these tribes, but individual heroes tend to pass among them in the course of adventuring and are often treated in a friendly manner.

The third type is that of the Middle Eastern Civilization — for instance, Egypt. *Age Of Heroes* doesn't pay much attention to these societies, but if you wish for characters to travel there, a little research will give you a working knowledge of their cultures and histories.

4.13

DEATH

The poor bury their dead in cyst-graves, which are very shallow box-like pits. Cyst-graves are lined with rock on the sides and bottom, and are sealed off with a slab of stone. They are very small, and bodies are placed in a fetal position.

The rich bury their dead in shaft-graves, which are much more elaborate versions of the same thing. A deep shaft is sunk, fifteen or twenty-five feet into the ground. The bottom six feet or so are lined with rock. The bodies are lowered into the shaft, with weapons and grave goods placed with them. About six feet from the bottom, a heavy roof of logs is erected, and the rest of the shaft filled in to the top. At the top, a large slab is put in place, marking the site of the grave.

In non-Achaean countries, the dead are sometimes burned on pyres, their ashes and bones placed into urns.

When men and women die, they make their way to the underworld, Tartarus, helped along by the gods Hermes or Thanatos. Charon the boatman will ferry them across the Acheron River to the Asphodel Fields. There, they are doomed to spend a dull, awful, shadowy existence not to be envied. A very few people, beloved of the gods, are instead taken to Elysium, where they continue their existences in a land of sunshine.

4.14

COSTUMES & EQUIPMENT

Here are some notes on the types of costumes and equipment worn and used by the Achaeans:

CLOTHES AND JEWELS

The most common outfit for an Achaean male is a belted tunic, a cloak reaching to the knees and clasped at the shoulder, and sandals. In cold weather, the cloak will be a long one, and boots are often worn instead of sandals.

The women's garment is a long skirted robe, traditionally worn with a belt and a veil. There is also a girls' running garment, a tunic with the skirt ending just above the knees, and one breast left bare.

Those are just the basic garments, of course. They may vary widely in the skill and materials of their making. A commoner's tunic may be of rough cloth or even animal-skin, while a noble's may be of fine linen, embroidered with the city's totem or clan marks.



Typical Male Dress

Cloaks may be of wool, of animal skins — sheepskin being very common, especially among shepherds. Pelts of rare animals, such as panthers, lions, and leopards, are prized as cloaks.

Tunics may be of linen or wool, plain or with clan markings or scenes woven into them by skilled weavers.

Ornamental belts are often worn, as are ribbons, gloves, and furs.

Jewelry includes necklaces, earrings, and finger-rings (which have only come into fashion since the god Prometheus was freed from his imprisonment — the god's ring was the first ever worn). Jeweled diadems are normally worn only by royalty. Sometimes they wear particularly lavish diadems — crowns, essentially.

(Incidentally, linen is also used to make sails, ropes, and armor.)

HAIR

Men and women alike wear their hair long — either loose, braided, or tied back with gold or silver threads; Men go clean-shaven or wear short, neatly trimmed beards.

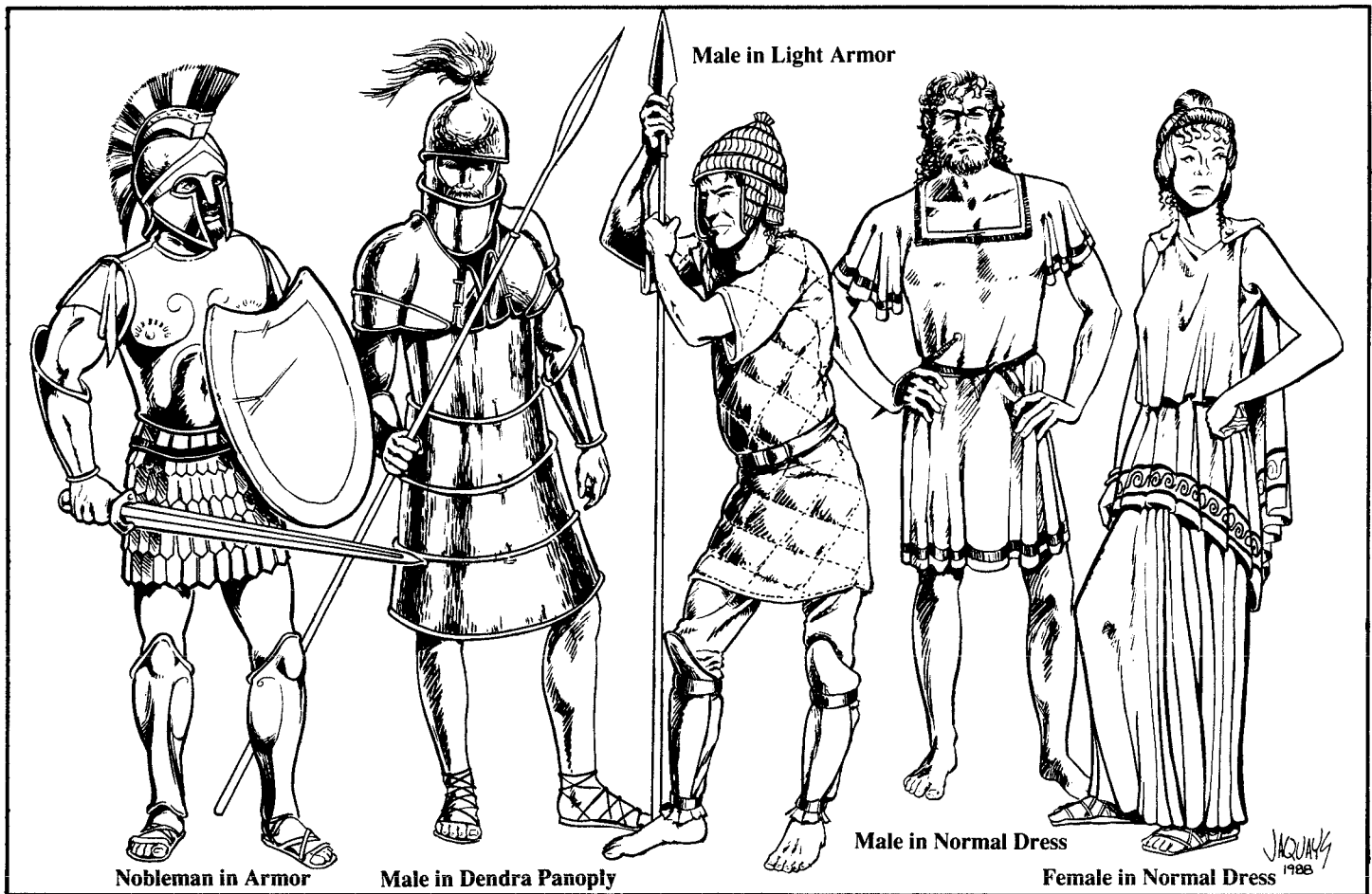


Signet Ring Carvings

Among the Achaeans, black hair is known, brown hair is commonest, red hair is often indicative of anger or strong emotions (and is uncommon among women), and blonde hair is considered very beautiful.



Typical Female Dress



ARMOR AND WEAPONS

The Achaeans exist at a Bronze Age technology — the best weapons and armor are made of bronze.

The typical Achaean warrior, fully armed and armored, looks something like this:

He wears a coat of mail — actually, a heavy leather coat onto which are sewn rings or scales of bronze for additional protection; it reaches from shoulder to thigh. Over it, on his chest, he wears a bronze breastplate, and around his middle an armored belt called a mitre. On his head he wears a helmet — either a leather and bronze helmet with two horns protruding forward, or decorated with rings of boar's tusks, or a helmet adorned with a horsehair or feather plume. Leggings of cloth are sometimes worn; greaves are worn if the warrior carries a tower shield, to protect his shins from the bottom of the shield.

He carries one of two types of shields: a small semi-circular shield called a buckler; or a tall tower shield, rectangular or shaped as a figure-eight. In either case, the shield has a leather belt attached to it, which is worn over the warrior's shoulder. When he is not actively using the shield, he may slide it behind his back so that he can walk without carrying it on his arm. Additionally, he may sling a tower shield in front of him and so fight with his shield before him while he wields his spear with both hands. Used in this way, the shield is not as protective as if he were holding it in his hand, and the spear is not as versatile as if there were nothing interfering with it, but the arrangement is still a good one.

Over his shoulder he wears another belt, to which is attached his sword-sheath and perhaps an accompanying knife-sheath.

In his hand he carries a long spear. Spears are the best weapons of the Achaeans — the swords are seldom made over shortsword size, because bronze swords made to longsword size are too easily broken.

Other warriors — those who have not so much status, or who prefer to remain lightly armored — wear just the breastplate, tower shield and greaves.

Shields are made of oxhide, as many as seven layers thick, with a layer of bronze over that. They are often painted, enameled, decorated in gold and tin, or all of the above, with devices and pictures — animals, monsters, clan markings, city markings, or whatever the warrior wishes. The bronze breastplate may be similarly decorated.

Swords are also taken along just about everywhere, and hung up only when an Achaean goes to bed; their presence is acceptable as a pocketknife's is today. The sword is often used to carve meat and for other household tasks.

Spears are carried almost everywhere outside the home. You never know when a bandit may be on a road or a boar in a thicket. When you enter a home, you generally set your spear in a spear-stand, the Achaean equivalent of an umbrella-stand or hatrack, within the main hall.

Bows are made of wood and horn. The quivers are cloth or leather and have tied-down lids which may be yanked free in a hurry.

There also exists a very rare variety of armor: heavy bronze plate, consisting of a thick shoulderpiece from which hang broad rings of bronze that protect the warrior's chest, sides, and back. It is very heavy and not in common use.

4.15 WARFARE

Achaean warfare is very common, and very strange to our eyes.

TYPES OF WARS

There are only a few types of wars common to the Achaeans.

The first is the raid for booty. A lot of Achaeans might decide that they need some metal, treasure, and slaves; they'll jump on a ship and row to a city to whom they're hostile, attack, and carry off what they want (assuming they're not killed). Large raids might sack and utterly destroy a small town.

The second is the war of revenge. A nobleman will decide that he's been insulted, will raise a force of men, and will go to the city of the insulter and try to sack it. Of course, the larger and more powerful the target, the greater the army he needs.

If an army wins a war, it either destroys the city in question, or the losing city becomes a vassal to the conquering city and must send a regular tribute to the conqueror as demanded by the conquering king. If the attack was just a small raiding-party, the raiders might just escape with what loot they accumulated in the raid.

BEFORE THE ARMIES CLASH

If one army attacks a city, it usually arrays itself some distance from the gates of the city in question. The defending army sends out its warriors in a line on their own, and the city gates are closed. The attacker sends a herald with a herald's scepter to announce his intention; the herald is not violated by the defenders, and returns with the defenders' answer, which is generally "Over my dead body."

Then, for a while, the two armies shoot arrows, throw spears, and shout at one another. Occasionally, a champion of one army will step out in front of his lines; no one shoots at him, as everyone is interested in what he has to say. He challenges anyone of the opposite army to a personal duel.

Generally, the challenge is accepted, and some champion from the other army steps out. The two fight a duel. The two armies leave off their name-calling and spear-heaving to watch this.

To be fair, the two duellists make sure they have mutually agreeable arms and armor. Then they fight for awhile: the two warriors take turns throwing spears at one another from a distance of thirty feet or so (5"). If no one is dead by the time the spears are used up, they pull out their swords and hack at one another. When one is dead, the winner strips off the dead man's armor to take back to his own lines as a prize, unless the other army attacks and runs him off before he escapes with the spoils. Then, someone else steps out with a challenge to the winner or for someone else.

This goes on for a while, until the two armies are tired of personal duels; then they march on one another.

Personal duels before the main clash are a good way to acquire personal armor — players should take note.

MASS COMBAT

The two armies smash into one another in a great, disorganized mass with no semblance of lines or formations. Leaders serve to act as an example for the common men: If the leader is charging, they charge; if the leader is retreating, they retreat; if the leader is dead, they look around for another leader.

Occasionally, a leader will decide that he needs to address the other side, and so will call for his men to fall back. Generally, the enemy leader, seeing this, and noticing that it's not a fearful retreat, will do so too, curious as to what the other fellow wants. Once the two armies are separated again and quieted down, the leaders can shout at one another. Maybe one will suggest that they settle this with a single duel; maybe it's just to recommend that they suspend hostilities until they can remove and bury or burn their dead. Once the conversation is over, unless the armies have decided to call it a day, they return to the combat. At the end of the day, the armies retreat in their respective directions and camp for the night. This is repeated day after day until somebody wins.

It's possible for a unit of men to lock shields and fight in formation, a line or square with spears extending out. This isn't considered particularly honorable, because single combat is so much more honorable. But this tactic is often chosen by a force that is desperate and feels that it's about to be overwhelmed. Of course, when a unit forms up in this fashion, it becomes a lot more efficient, but the Achaeans value honor above battlefield efficiency, so it only occurs in dire circumstances.

When heroes are out of spears, they often rip great stones out of the earth itself and throw them at each other. It sounds inefficient, but a high-strength character can pick up a lot of stone and many a hero has been crushed to death this way.

CHARIOT DUELLING

Some chariot duelling does take place. Heroes prefer to be taken to the site of action in their chariots, and then hop out and fight on foot, while their chariots wait around so that captured armor and weapons can be loaded onto them. But some heroes like to fight on chariots. This occurs in a fashion rather like medieval jousting, with the clattering chariots roaring toward one another while the heroes extend long spears like lances toward their opponents (and while their drivers hope that they aren't the ones hit); the chariots make passes by one another, or ride parallel while the warriors fight with the spears, until someone is defeated. There's more on this in the "Movement and Combat" section (5.0).

BATTLEFIELD HONOR

There are lots of strange, prickly little questions about honor that crop up when Achaeans are fighting.

First, it's a very honorable thing to save or protect your friends, or to keep some enemy from stripping the armor of the dead body of one of your allies. When someone has fallen in battle, a friend will often come and stand over him, guarding him. If the fallen man is alive, he can retreat or regain his composure. If he's dead, other allies can drag him back to their lines for proper burial.

As a corollary to that, if some enemy champion steps out, and a friend of yours who is no match for him rises to accept his challenge, it's a fine thing to wrestle him to the ground and talk or beat some sense into him.

Second, it's to be noted that archers are considered cowardly next to fighting-men. To have ability with the bow is not cowardly, but to be ONLY an archer is — an archer had best be able to show some melee combat ability if he's not to be mocked by his allies.

Third, it's not particularly honorable to run away from certain death, but if you return to combat later and fight valiantly, the stain is washed away — so it's very common to retreat before a party or fighter you know will probably kill you.

AFTER THE BATTLE

It's not uncommon to take a particularly wealthy or admirable foe hostage and hold him for ransom. This brings honor on you, and allows you to keep from killing a foe you found particularly admirable — assuming you can knock him out or capture him. This is an option when the war is to be a prolonged one (and so the city will not be sacked soon) or when the prisoner was captured on a raid for booty.

Raids for booty are led by a captain, who is the leader and distributor of booty. When booty is captured in a raid, it's brought to a central point and divided into lots — one lot per nobleman fighter, and an extra one for the captain — then who wins what is randomly drawn. This encourages an even division of booty and honest participation.

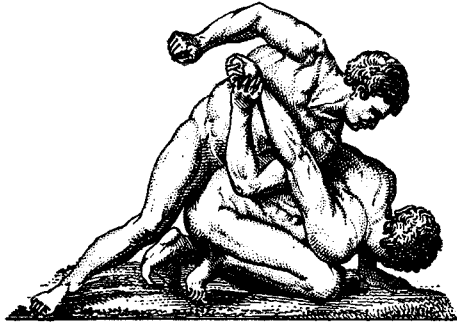
4.16

SPORTS

There are five standard athletic events at most competitions: The Chariot Race, the Footrace, Boxing, Wrestling, and Weight-Throwing. Some competitions will add other contests, anything else that people can compete in or bet on.

The Chariot Race is handled in this manner: Each entrant is one man with a two-horse chariot. At the signal, the competitors race to some landmark, around the landmark, and back, the first one returning to the starting point being the winner. The driver uses a horsewhip which is a long-pliant rod with a spur of metal at the end (in an emergency, your longbow will do). If run on a track, the race is run counter-clockwise. The length of the race is not standardized; it could be a few hundred cubits, or could be a couple of miles.

The *Footrace* is handled in an identical fashion to the Chariot racing (except that you're running on your own two feet, of course), with similar distances — though some event organizers prefer sprints.



Wrestlers

The *Boxing and Wrestling* events are simple two-man contests; the opponents fight until one surrenders or can't fight any longer.

The *Weight-Throw* is a simple event. Competitors line up and heave some weighty object of the organizer's choice. It might be a stone, a lump of metal, a cauldron, or anything heavy. The one who can throw it the furthest is the winner.

Unofficial sports to be found include the spear-throw, footraces divided into short and long categories, chariot races in one-horse and four-horse categories, rowing competitions, archery competitions, and other fields of competition.

More on running sports can be found in the Olympic Games adventure in the "Scenarios" section (8.0).

The organizer of the games puts up prizes for the winners, the usual treasures, and a lot of betting occurs in the crowd.

Athletes typically perform their competitions naked (except in the Chariot Race). In wrestling, the competitors are oiled down and then heavily dusted so that they can get a firm grip on one another.

Most any occasion is cause to have a competition: A wedding, a funeral, a celebration of the change of seasons, the arrival of an important visitor or good friend, etc. The more important or unusual the event, the greater the prizes and the heavier the attendance.



Female Runner

4.17

GREEK ART

The Greeks sculpt fairly primitive, if elegant, statues. They paint very nice wall frescoes and pottery decorations (the art is a bit cartoony by modern standards, but is still clean and vivid).

They concentrate a lot of effort on making everyday items beautiful. Cloaks and tunics might be woven or embroidered with wonderful colors, pictures, and designs. Pictures and designs might be tooled into or enamelled onto shields, armor, sword-hilts and dagger-hilts. The Achaean world is a very colorful one in this respect.



4.18

THE GREEK YEAR

The actual Achaeans probably figured their year as 13 28-day months, with one day left over at the winter solstice. The winter solstice was usually the New Year's celebration as well. For simplicity, the *Age Of Heroes* text uses contemporary months.

The Greek Year is divided into three seasons: Spring (approximately March to June), Summer (June to October), and Winter (October to March). The New Year is in December, accompanied by various celebrations. In February, the Lesser Eleusinian Mysteries are held, as are many celebrations honoring the impending return of spring, and the farmers gear up for another year of tilling and reaping. March marks the official onset of spring.

May is considered to be a particularly unlucky month, with romance discouraged, ritual cleaning going on in peasant households, and so forth. The summer months of June to October are drought months, very dry and unforgiving.

September marks the month of the Greater Eleusinian Mysteries, celebrating (mourning) the disappearance of the goddess Kore into the underworld. October, as the month gives over into winter, begins the wine-pressing season and the boar-hunting season.

4.19

DWELLINGS

THE TYPICAL DWELLING

The typical small house is of the megaron design, a simple design with a main hall, a storeroom at one end, and a porch at the other. Most small houses belonging to herdsmen, various retainers, and small holders follow this format. Small homes are usually built of planks or logs, with thatched rooves. In small and large houses alike, the doors are usually built of heavy planks and are easily barred; windows are narrow and defensible.

As the small house gets larger, halls lead to side-rooms off the main hall, and the storeroom may become a series of such rooms. As we get into the king's palace size of dwelling, an upstairs may be added; the main hall is now the king's throne room and dining

hall for the palace. Larger homes and palaces are usually built of stone, sometimes of stones of great size. Generally, this is rough stone; the inside walls are covered with plaster, upon which murals or decorative designs are painted. Very wealthy families may have smooth (dressed) stone instead.

In the palace, the main hall usually has a spear-stand just inside the door (the spear-stand is where you rack your spear when entering, the Achaean equivalent of the umbrella stand). The hall is furnished with tables, chairs and benches; the king's throne is usually against the wall facing the entrance. The walls may be decorated with frescoes, or hung with arms and armor (the arms and armor are always genuine — there are no such things as decorative wall-hangings to the Achaeans).

A visitor being seated in the main hall for a feast will be visited by a servant with a jug and a basin; the basin is placed on the table, the visitor holds his hands over it, and the servant pours water over his hands to wash them. A retainer will carve the visitor some meat while a maid brings vegetables and breads. On the tables are large bowls filled with strong wine mixed with water; an orderly makes sure that this is kept filled during feasts.

Every house and palace has a hearth in the main hall, and the household cooking goes on here. Spits are run over the fire for greater beasts. Metal tripods may be stood over smaller fires, and cauldrons hung under them for cooking.

Couches — low beds on rigid frames, with soft pelts thrown over them — are used for sleeping. Benches and chairs of stone or wood are used for seating; they typically have a rug or cloth thrown over them for comfort.

Achaeans eat at ordinary tables of wood or stone; they eat from plates, with knives, and when they're done the tables are washed off with sponges.

Braziers standing about the rooms and in the halls are filled with oil and lit, providing light at night. Torches are more commonly used in poorer dwellings. In the storeroom, provisions and treasures are stored in wooden chests and in ceramic jars, up to 6' tall.

Achaeans bathe in rivers, or by heating water in cauldrons and pouring warm and cold water into tubs made of bronze or ceramic.

THE TYPICAL CITY

The typical city is a town on or near a dependable river. The city will have first been a small community on the top of a nearby hill. The city has now grown too large to fit there, and the hill, or acropolis, now only holds the palace of the king and associated buildings, usually surrounded by strong walls. The city itself will be surrounded by walls as well.

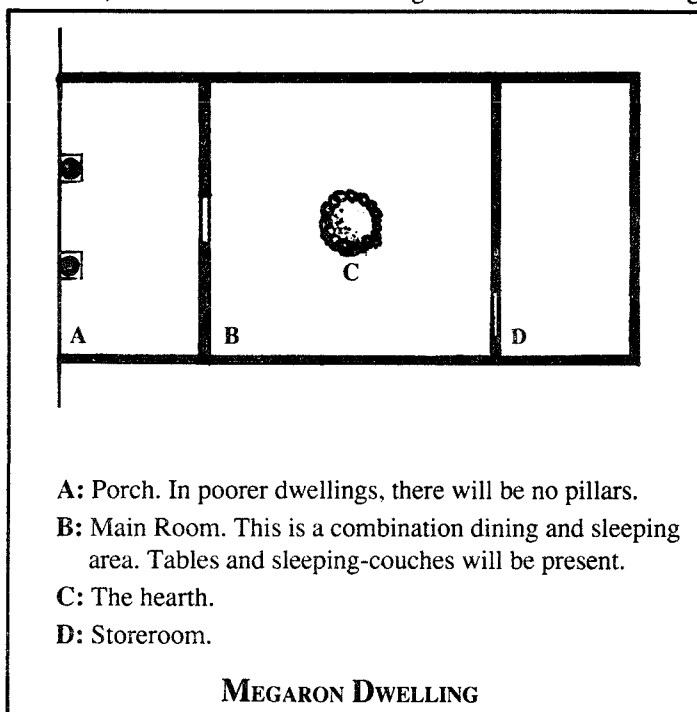
Small cities can run from 50 to a more average 1,000 residents, and will usually still be on the acropolis. A Medium city will run up to some 10,000 residents, now spread out below the acropolis. Very Large cities can be up to 100,000 or 200,000 residents below the acropolis in all directions. In *Age of Heroes*, all cities will be designated Small, Medium or Large based on these figures.

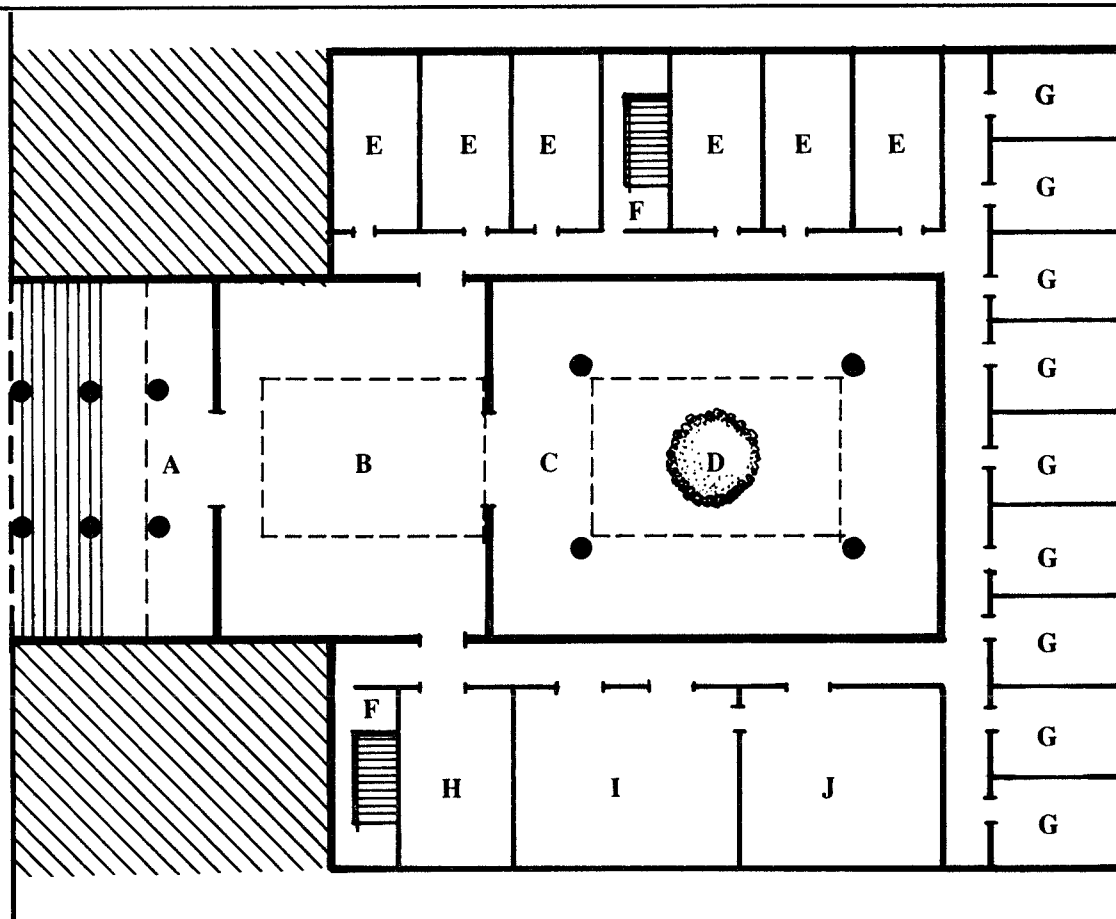
Generally, the city has access to the sea (either it's on the sea or on a river leading to nearby sea). It is adjacent to arable land, where crops are planted, and to pasturage, where sheep, goats and pigs, and sometimes oxen, are kept.

4.20

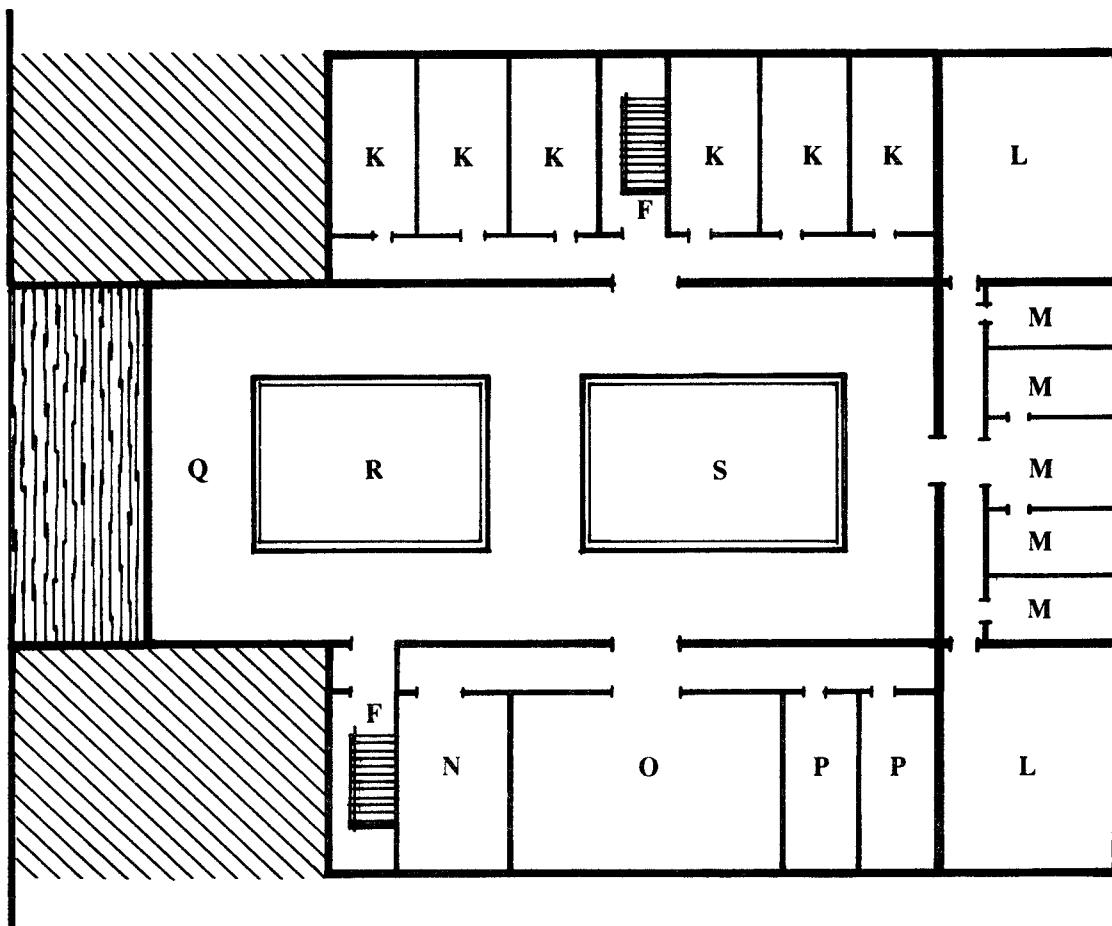
COMBAT

If you wish to, you may read the "Movement and Combat" section (5.0). Otherwise, you're ready to begin play. Keep in mind what Achaeans are like, how your character fits into his community (or doesn't — nothing says you have to be an average Achaean in any respect), and get ready to play.





LARGE ACHAEAN PALACE



LARGE ACHAEAN PALACE KEY

A: Porch. Has an overhanging roof supported by columns. If the palace has too many guests, many of them, especially retainers, sleep here.

B: Courtyard. This is a general socializing area. Note that persons on the second story, at "Q", can look down into the courtyard.

C: Great Hall. This is the combined main dining hall, throne room, and social center of the palace. Its roof is supported by four stone columns, and people on the second story at "Q" can look down into the Great Hall. The king's throne is usually on the far wall from the entrance, and the hall can be crowded with tables and benches or echoing empty as the king prefers.

D: The Hearth. The hearth, a slightly-upraised stone area generally covered with burning embers, spits, and cauldrons, is where much of the palace cooking takes place. The hearth is a more or less sacred thing with its own patron deity (Hestia).

E: Slave Quarters. From four to eight slaves live in each of these rooms.

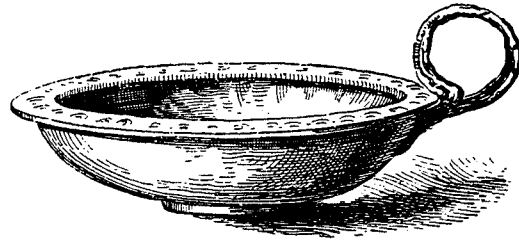
F: Stairs.



G: Storerooms. Most of these rooms are kept under lock and key, the key held by the king or queen or their chief steward or headmistress. Inside are large storage jars filled with wines and grains; chests holding clothes and accoutrements; piles or stands of weapons and armor; bolts of cloth. Under some of the storage jars, under moveable slabs of stone, may be chests containing the palace's gold, silver, and precious stone treasures.

H: Washing Room. Guests who have been on the road are brought here to have the dust washed off their feet. There is a small hearth here, as well as one or more terra-cotta bathtubs and various other bins: Clothing is laundered here, and baths may be taken here (for noble visitors, the king's daughters usually draw the bath and help scrub).

I: Lesser Hall. This is a lesser dining hall; the noble women of the palace and their women visitors dine here. On most days, when there are few visitors and no feasts, the noblemen dine here with the women.



J: Kitchen/Bakery. This is where all secondary cooking in the palace takes place. When there is no feast, all cooking is done here; in any case, all baking is done here. This chamber has its own hearth.

K: Noble Quarters. These quarters house members of the royal family and perhaps noble visitors.

L: Workrooms. One is a weaving-room, set up with numerous looms and littered with spindles, wool, linen, dying basins, and the other paraphernalia of clothmaking; this is the women's sanctuary in the palace, and men seldom if ever enter. The other is a more general workroom for craftsmen not requiring a smithy.

M: Favored Retainers Quarters. These quarters house the favored retainers (and perhaps even favorite slaves) of the household. The steward or headmistress, the captain of the Guard, and the palace bard, for instance.

N: Queen's Quarters.

O: King's Quarters.

P: Royal Quarters. Chambers belonging to children of the king and queen, particularly those next in line for the throne.

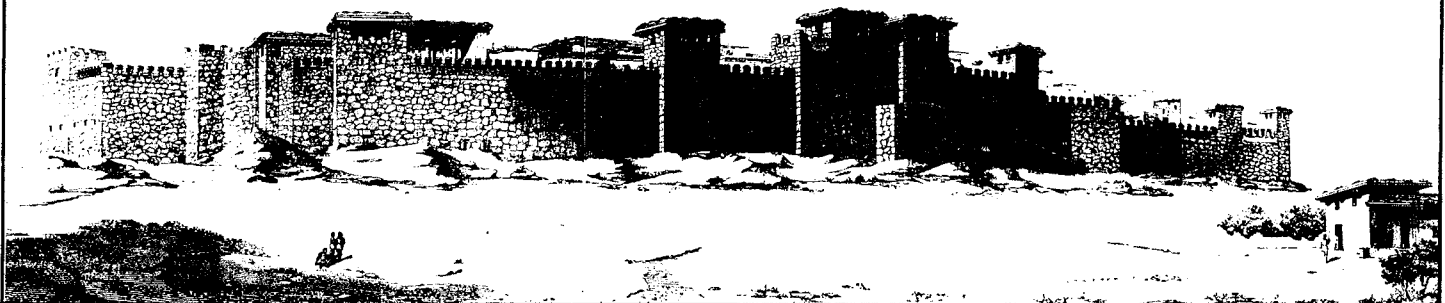
Q: Open Area. This area overlooks the courtyard and main hall (there are railings) and allows access to the various areas of the upper floor. There are always guards on duty before the doors leading to N, O, and P, the royal quarters.

R: Open Air. Over the Courtyard.

S: Open Air. Over the Courtyard.

A particularly lavish palace could even, perhaps, have a third floor. In this case, rooms K, L, M, Q, R, and S would be basically the same on the second and third floors. On the second floor, N, O, and P would be noble quarters for more of the royal family, but broken down into smaller rooms like K. On the third floor, N, O, and P would be the royal quarters as described above.

Tiryns



5.0

MOVEMENT AND COMBAT

5.1

FOR PLAYERS

This section describes special rules for movement and combat in the world of Mythic Greece.

5.2

MOVEMENT

FANTASY HERO LAND MOVEMENT (5.2.1)

Movement across land, by foot or by chariot, is easy to calculate. The following chart shows map scales and movement rates:

Map Type	Map Scale: 1 hex =	English Equivalent	Time Scale
Tactical Scale	2 meters	6 feet	1 phase
Grand Tactical Scale	10 meters	30 feet	1 turn
Operational Scale	60 meters	200 feet	2 minutes
City Overview Maps	333 meters	1/5 mile	20 minutes
Countryside Maps	2 km	1 1/4 miles	3 hours
Area Maps	8 km	5 miles	1 day
Nation Maps	40 km	25 miles	1 week
Continent Maps	160 km	100 miles	1 month
Multicontinent Maps	640 km	400 miles	*
World Maps	2500 km	1600 miles	**
*: Characters move one hex per month on this scale			
**: Characters move one hex per four months on this scale			

On land that isn't too rugged, even without roads, a character can move as many hexes as his REC score in the period of time given in the chart. For instance, a character with a REC of 8 can move 8 hexes on the Nation Maps in the course of a week. (When you're travelling by chariot, use the horse's REC.)

Hellas and other mountainous lands aren't so generous to travellers, though. When walking around in any such mountainous land, cut your travelling speed in half.

RM/MERP LAND MOVEMENT (5.2.2)

For movement effects of terrain, use *MERP* Table ST-9 or the *RM* "Strategic Movement Chart", *CaL* Section 3.3 from *ChL&CaL*.

MOVEMENT ACROSS WATER (5.2.3)

Because land travel in the mountainous lands is so slow, most heroes prefer to do most of their travel by boat.

WHAT THEY LOOK LIKE

Achaean-era boats are low-slung craft possessing both mast and oars. They're fairly narrow craft with benches for the rowers; the 14-foot oars are used when there is no wind, and the mast when there is.

The mast, incidentally, is not always standing, as in more modern ships. When not in use, the sail on its yard is lowered down, and the whole mast is lifted out of the box in which it stands and lowered into a crutch designed for it. The yard is placed beside it and the whole thing lashed in place. The mast lies the length of the boat down its center. When a good wind rises, the mast is stepped back into its box, the sail and yard hauled up and lashed into place with ropes.

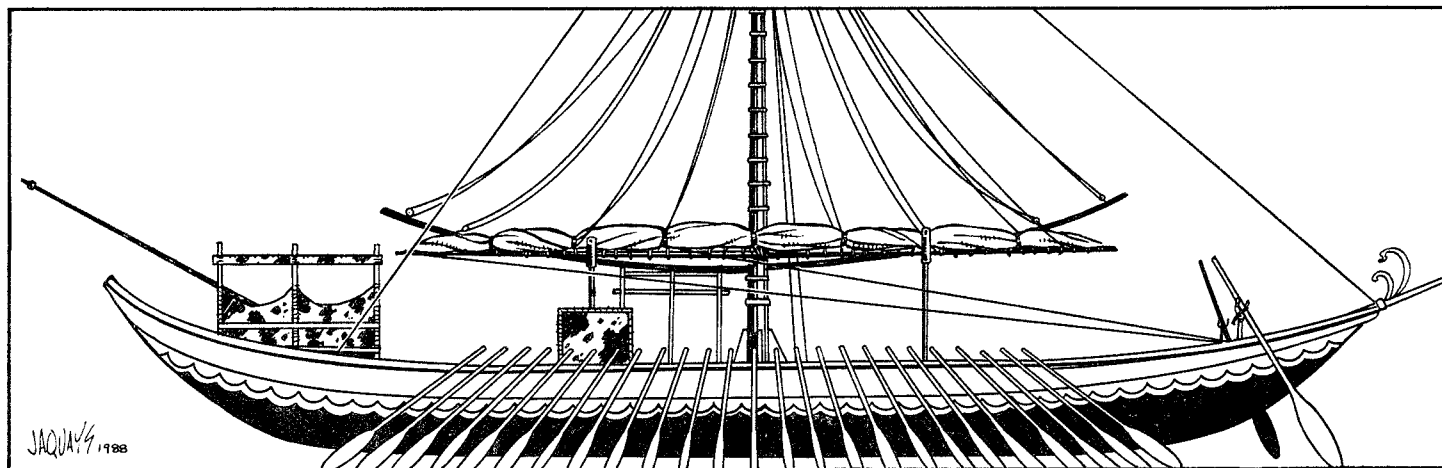
Achaean ships do not use anchors as we know them; Achaean anchors are huge shaped stones tied to ropes and lowered into the water. Bronze is far too valuable to waste on something as simple as an anchor.

These boats come in a variety of sizes. Very small sailing boats are not commonly used by heroes on their quests; the smallest-sized boat normally used by heroes is a 20-oared size. A large boat can hold 50 rowers, and certain very large craft can carry 150 rowers and passengers... but they're uncommon. The 50-man model is most efficient for adventuring with small forces, lengthy voyages, and trading with medium-sized cargoes.

SAILING AND SAILING TIMES

It's pretty simple to figure out when boats can sail and how fast they go in game terms.

When the wind is against a ship, it does not move. You can't sail against any sort of headwind, and you can't row against a stiff headwind, so you stay put until the wind changes.



When there is no significant wind, the boat may row. It rows at an average of about 3 knots (three nautical miles per hour), meaning that on the average rowing day its crew will be able to row it about 25 miles (across an 8-hour period). For short bursts, the crew can row twice that speed, at speeds up to 6 knots.

When there is a wind behind the ship, it can sail at an average of 3 knots or so. A very heavy or gale-force wind can move the ship at 6 knots, but it is dangerous to sail in such winds.

Conveniently for *PH* players, 25 miles — one day's average boat travel — is one hex on the Nation Map scale or 1/4 of a hex on the Continent Map Scale. When you're keeping track of a boat's travels, consider it to be moving at one hex per day on the smaller-area maps and one per four days on the larger-area maps.

SAILING HABITS

Mariners don't like to sail out of sight of land. They don't want to be caught out at sea during storms or during the night.

Spending the night at sea is not a pleasant experience, even if the boat is running before a strong, even wind. Rowers have only half a bench to "sleep" on. There's no protection from the elements — from waves, from storms, from spray, from winds. There's always the danger of reefs which could be spotted during the daylight. For all these reasons, it's standard for ships to sail only until dusk (or for even less time if there's been absolutely no wind or break from rowing) and to put in for the night. In the vicinity of friendly cities, the boat may put in at a familiar port. In wilderness or hostile regions, the boat will put in where unpopulated and the sailors make camp, spending a little time hunting if there's still light.

Boats are given names, and so any character with a boat should name it.

Many ship-captains are priests of Poseidon.

GAMING OCEAN VOYAGES

A note to the GM: Don't skimp when you're narrating the characters' progress in a boat. It's a very up-close and immediate experience for the characters. The wind blows foam and sea-spray across them; the boat rolls and sways with every wave. The sea itself is *right there*; each rower can reach out and plunge his arm into it, and steep rolls of the boat pour sea-water into the boat. The sail snaps in the wind, the oars creak as they're rowed. The work is hard and unrelenting; rowers take short rests in shifts, but on a full rowing day the crew will be tired after six or eight hours of rowing.

Give the characters the occasional storm to try to elude — or to ride out if it catches them unawares. Storms are terrifying things, lightning crashing overhead, the boat wildly pitching and yawing, sheets of rain hammering across the unprotected characters, NPCs occasionally being thrown over the rails to a watery death. Player characters should make occasional rolls (*PH*: DEX; *RM/MERP*: RR's) to keep from being tossed over — or to be able to catch someone who is about to be lost to the waves.

Remember that every hero goes through the occasional storm and even more occasionally endures a sea disaster; they're the stuff of epic stories.

5.3 COMBAT

MASS COMBAT (5.3.1)

A lot of mass combat can occur in an *Age Of Heroes* campaign, as cities attack one another.

It's not at all difficult to game: Mass combats follow some fairly simple rules. You don't have to roll individual strikes, locations and damages for each member of a 100-warrior or 1,000-warrior combat.

Basically, when gaming mass combats, let the player characters choose where they want to be in their own lines. The GM confronts them with opponents, one or two at a time, usually personalities leading the enemy forces (instead of anonymous warriors). How the player character heroes do against their opponents will govern, for the most part, how well their army does against the enemy.

If the player characters are effortlessly butchering the enemy (which will happen if they're faced only with Typical Warriors), then the GM should allow their forces to push back the enemy troops relatively quickly. If they are having a harder time with enemy leaders, their own troops will advance fairly slowly. If the enemies are getting the best of the fights — slaying or wounding some of the player characters — the player characters' force may be the one driven back.

On the other hand, unexpected things can happen. A vindictive Hunting god may be assassinating front-rank warriors with arrows fired from invisibility. This will put a fast stop to an army's advance. Gods may be instilling the enemy with courage and vigor, so that the enemy does not fall back no matter how many leaders die. The gods may be healing warriors on either side.

Hints for the GM: You shouldn't really game out a battle between two armies, but rather tell a story, as modified by the player characters' actions, successes and failures; you shouldn't game out every second of the battle. You should *game out* an engagement where each player character meets an opponent. Assuming the player characters get the best of an engagement, you can announce, "The enemy force fell back when Schedios died; your own army pursues them back a couple of hundred yards, where they stand to again. Phaedo, they're obviously being commanded by a new leader, because he's at your point on the enemy line as you approach..."

After several such announcements, you might want to declare, "That's how the battle goes on through the rest of the afternoon. You've been able to drive them back to the city walls over the last hour or so of fighting..." You'd want to game out one last battle, as the armies fight a pitched battle as the enemies are retreating within the walls for the night.

You can modify the results of an ongoing battle by including godly intervention, which is usually subtle but often devastating, or by having enemy troops rout at crucial moments, or regain their courage and attack again when the heroes can least afford it.

Your players can modify your anticipated results by doing exceptionally well or poorly against the enemies.

And remember that a defeat is not necessarily a kill. If a player character hero is felled by an enemy, his warriors may shield his body while other warriors drag him off to safety, to healers. But the same applies for an enemy. A fallen enemy may be rescued by his allies or by the gods just as a player character can.

In short, you can run mass combats to achieve a certain effect or a purpose in your plot. The outcome should greatly depend on the player characters' actions, true — but you, as GM, needn't concern yourself with all the combat rolls for all the warriors, or for esoteric morale rolls. Base the successes of the armies on the achievements of their leaders — and the intervention of the gods — and mass combats will be simple to conduct.

(For the record, even though one army may be defeating the other army on the field, it doesn't mean that the victor is getting into the city. That's what walls are all about, as the heroes at Troy quickly found. To really sack a city, the victors have to breach the walls somehow, by extraordinary force or by trickery — and that's another element of an interesting adventure.)

TWO-HANDED SPEAR WORK (5.3.2)

The Achaeans have a habit of just hanging their tower shields (on their straps) in front of them and fighting with their spears in both hands. This method of fighting has advantages and drawbacks.

In *Fantasy Hero*, the effects of this fighting style are these: The character gets his two-handed damage with the spear. The character gets the normal DCV bonus for the spear without having to devote an arm to it. However, he cannot perform a Block maneuver with the shield. The character is at a -2 to hit with his spear (in addition to the normal -1 spear OCV modifier) from having to maneuver around the tower shield.

In *RM/MERP*, the effects of this fighting style are these: The character can use the spear two-handed. For *MERP*, use the 2-Handed Attack Table without the normal +10 OB. For *RM*, use the Polearm Attack Table with a -10 penalty. He gets only half his defensive bonus for the shield.

In either case, when used by a skilled hero, perhaps in conjunction with the Shield Wall rules (below), this fighting style can be very effective. This can only be done with Tower (i.e., Wall) Shields; it doesn't work with smaller shields.

SHIELD WALLS (5.3.3)

Here's an optional rule to use in mass combats.

When two warriors bearing shields are standing side by side, facing the same direction and holding their shields in the same direction, they receive additional defensive bonuses.

In *Fantasy Hero*, the character receives the DCV bonus for his shield, plus 1 for each shield beside him. (For Example, if three

men with tower shields stand side by side, the one in the middle gets a +3 to DCV for his shield, +1 DCV for the shield to his left, and +1 DCV for the shield to his right. The fellows on the ends get +3 to DCV for their own shields, and +1 DCV for the shield of the fellow in the middle.)

In *RM/MERP*, the character receives a +10 defensive bonus for each shield to his side (maximum of +20).

Shield walls work with either tower/wall shields or bucklers/normal shields; they do not work with small shields.

Additionally, in *Fantasy Hero*, characters in a shield-wall receive a +3 to their STR rolls for resisting the effects of being pushed back in STR vs. STR combat.

ROLEMASTER OPTIONAL RULES (5.3.4)

- Use optional rule 14.15 from *ChL&CaL*. This allows characters a better offensive bonus when using weapons very similar to the weapons in which they have their training.
- Use rules 14.32 and 14.33 from *ChL&CaL*, for bow and arrow bonuses and hiding and stalking vs. perception rolls.
- Use optional rule 9.2 (Pole Arms Options) from *Arms Law*; this is an especially valid tactic in shield wall fighting (above).

CHARIOT COMBAT (5.3.5)

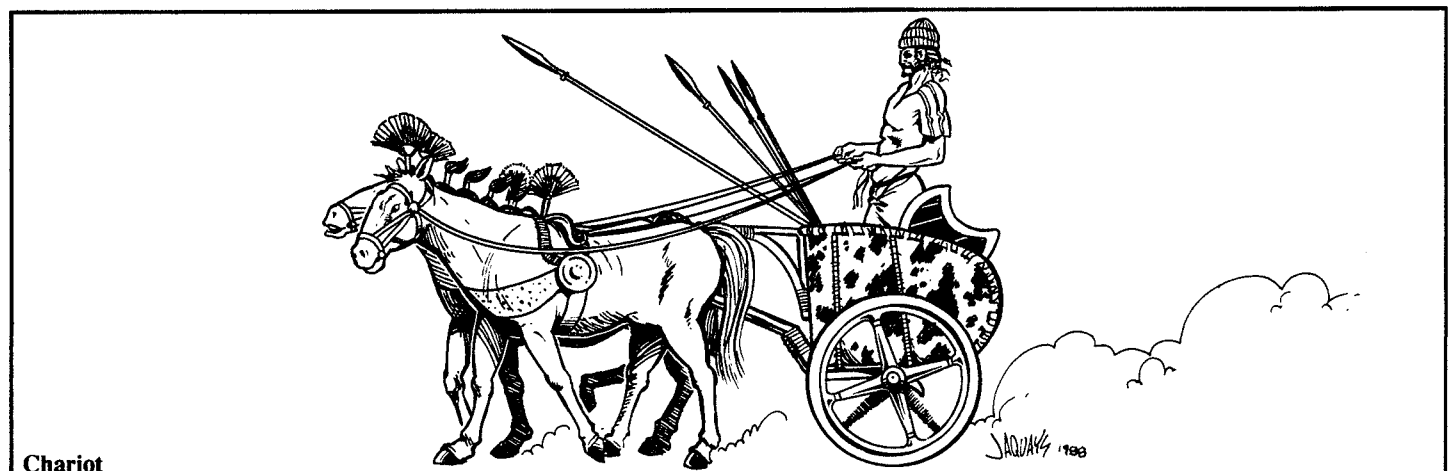
Achaean chariots are two-man, two-horse affairs: A chariot consists of the chariot frame, the yoke, and the wheels. (It can be dismantled for easy storage around the palace.)

Achaean do some fighting in chariots. These days, it usually consists of a challenge duel between leaders, occurring on the field between the armies, before the real combat begins.

Chariots move at the speeds of and on the phases of their horses (typical Horses from *FH*, medium horse for *RM/MERP*).

In the typical chariot duel, the two chariots, each manned by a warrior and his driver, set off toward one another, making passes in a manner very similar to jousting knights. With their spears, the warriors try to pick one another off with each pass; they typically use the 16' great spears.

Only a dishonorable warrior would attempt to kill the horses or the drivers. The battle is between warriors. A GM may wish to roll (*FH*: Unluck dice for the hero; *RM/MERP*: Maneuver rolls) whenever his opponent misses him with a spear; a bad roll might result in the driver or a mount being hit.



Chariot

As with horse combats, the chariots can always travel parallel to one another and in the same direction, or make jousting passes, or do whatever they please. Chariots turn in a fairly predictable manner: Divide the horse's running speed by 3. The result is the distance the horse must move before making a 60 degree turn.

The driver is not an unessential component. He must make a Charioteering roll at the beginning of each phase that he intends to keep control of the horses. If he makes it, all is well. Should he fail it, he and the warrior must make rolls (**FH**: DEX rolls; **RM/MERP**: RR's) to retain their footing.

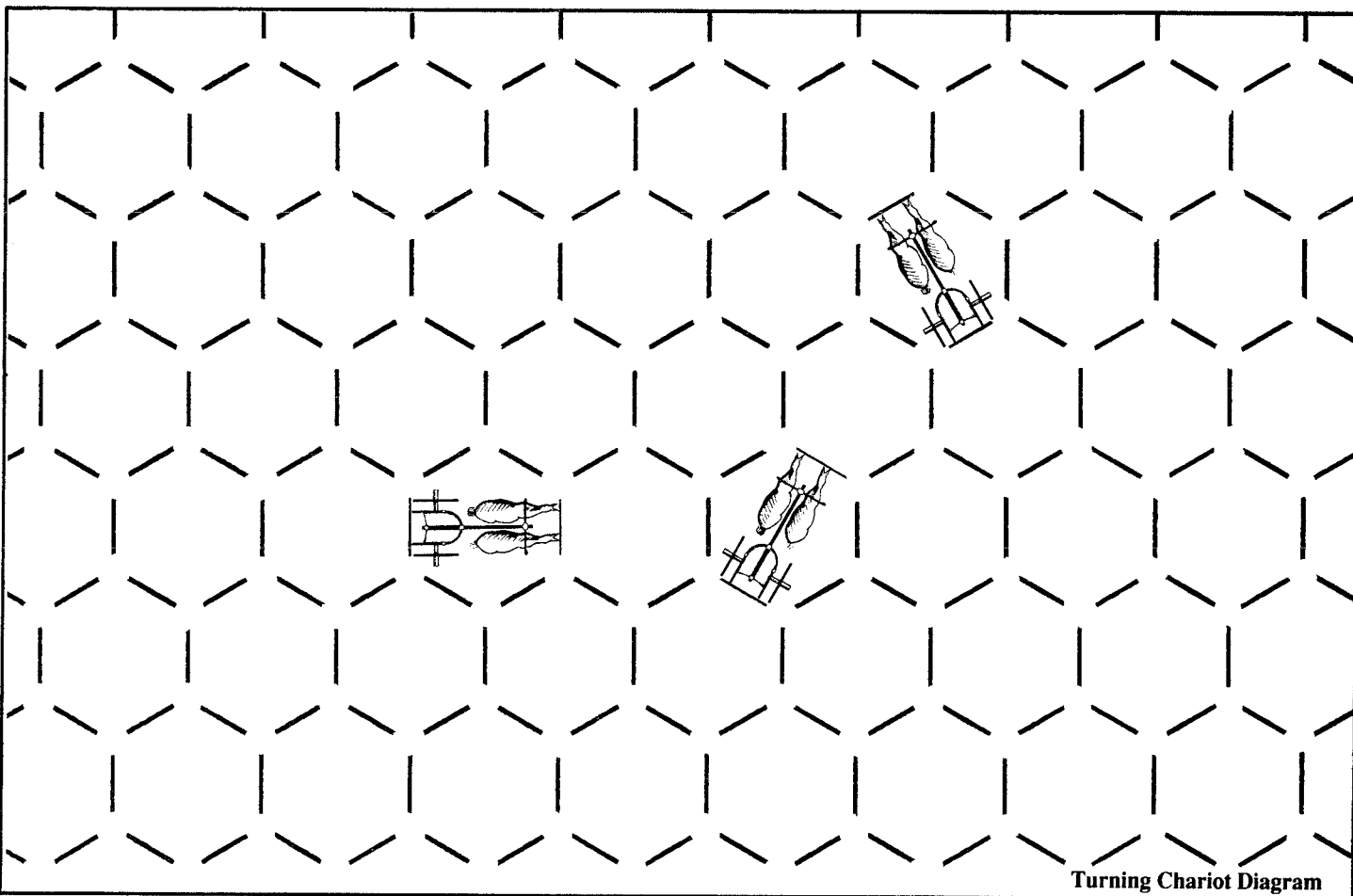
If they fail the retain-your-footing roll, they must make another roll (as above) to keep from falling off. If that one is made, they're able to grab the railing and hang on, but lose the rest of the phase/round, and drop to DCV 0 (**FH**) or DB 0 (**RM/MERP**); if they fail, they fall off.

If, on the other hand, the driver fails his Charioteering roll/maneuver, but both he and the warrior make their retain-your-footing rolls, their trouble's not over yet. If the warrior's using a weapon that phase/round, he must roll to hit at a -1 for every 1 by which the driver failed his Charioteering roll.

If a character must both fight and drive the chariot, he is at a -2 (**FH**) or -20 (**RM/MERP**) on both rolls every phase that he must do both functions.

FH EXAMPLE: Phaedo and his driver are engaging in a chariot-duel with Astinoos and his driver. At the beginning of his phase, the driver misses his chariot roll by 2. Both he and Phaedo must make their DEX rolls or have a chance to fall off. Phaedo makes his. The driver fails it; he's thrown off balance. He immediately makes another to see what happens to him. He makes this roll, and is able to seize hold of the rail, but his DCV is at 0 until his next phase. If Phaedo has a chance to hit his enemy this phase, he must roll his chance to hit at a -2, because his driver missed that initial Charioteering roll by 2.

RM/MERP EXAMPLE: Phaedo and his driver are engaging in a chariot-duel with Astinoos and his driver. At the beginning of his phase, the driver misses his chariot roll by 20. Both he and Phaedo must make *Maneuver* rolls or have a chance to fall off. Phaedo makes his. The driver fails *his*; he's thrown off balance. He immediately makes another to see what happens to him. He makes this roll, and is able to seize hold of the rail, but his *DB* is at 0 until his next phase. If Phaedo has a chance to hit his enemy this phase, he must *attack with his OB reduced by -20*, because his driver missed that initial Charioteering roll by 20.



GAMEMASTER SECTION

6.0 PLAYING THE CAMPAIGN

6.1 FOR THE GM ONLY

It's time to talk about actually playing adventures — how to simulate the flavor of the quests and expeditions of the hero-myths. This and subsequent sections are for the GM's eyes only.

6.2 FLAVOR OF THE MYTHS

Here are some basic things to remember when playing the campaign. Read this subsection, and then explain it to your player characters so they'll know what to expect from the campaign.

First, the Achaean knows that every action has its consequences. No good deed goes unnoticed for long; no evil deed goes unpunished. There is no particular morality to the myths; heroes did precisely as they pleased. But they knew that there might be consequences to their actions, and they accepted them. In the course of your games, when you present heroes with moral choices, don't base them on contemporary moral values: Present them with choices which can be resolved any number of ways, but in which most resolutions can have consequences. If you kill a man, for instance, the man's family will come after you. There's no *good or evil* here — just natural human response.

Second, trying to avoid or deny a fate usually got the hero in trouble. If a prophecy is made about a character, he may try to elude it — but it'll usually come true, often more viciously than if he'd just accepted it. Your task is to generate prophecies which can come true in several different ways, thus giving the characters adventures where they try to bring about the prophecy in the best (or least damaging) manner possible. In other words, you can occasionally make dire prophesies about the heroes, but leave some way to fall victim to the prophecy with reduced consequences — if only they can figure it out.

Third, a question that often comes up involves the morality of killing honorable foes. In the course of a battle or war, a player character hero may end up fighting an enemy worthy of admiration and respect. The player character will often not want to slay the enemy in question. There are a couple of ways of getting around it. If the city is to be spared, the hero can be captured and ransomed. The defeated enemy might just be willing to serve the victorious hero as a retainer or soldier — maybe. But if there's no way around it, the hero will have to kill his enemy. It's a tragedy, but tragedy is part of the Greek myth, and player characters should feel this occasionally.

Fourth, the player characters are usually noble — kings and queens, princes and princesses, or just noblemen adventurers. The titles are usually not very important. A hero could be a wandering noble-born adventurer one day; he might marry a princess the next,

to become a prince; the king might die the next day, and he would be the king; a usurper might take the throne from him the next, and he'd be a wandering adventurer again. With fortunes so potentially changeable, it's hard to be cocky about your political and economic power. All you can have faith in are your own fighting ability and honor.

Fifth, by starting heroes and heroines off as nobles, we can forestall some of the problems common to many other role playing games. In so many campaigns, *adventures* are just a series of combats aimed at the acquisition of gold coins. Well, here there is treasure to be found, and gathered, and stored, and used, but you're already a noble or princeling or ruler: The gathering of wealth should be secondary to the adventure. Think in terms of adventure first and treasure nearly last, and you'll be able to keep things in perspective. Remember, too, that you don't just get Experience Points in *Fantasy Hero* and *RM/MERP* for killing monsters. You'll get more for tricking opponents, for using skills well or cleverly, for playing in character, and for other role playing abilities.

6.3 QUESTS

The building-block of the *Age Of Heroes* campaign is the Quest. A Quest is just a multi-part story with a definite goal, usually involving a lot of travel and adventure. Since the quest is so important, let's talk about it.

In order to play a quest, the first thing you'll want to do is to choose a quest for your players to participate in. There are lots of different types of quests. Here are a few varieties:

MONSTER BESIEGES CITY: A nearby city, or the city of one of the player characters, has become the target of wrath of some monster. The creature could be a sea-serpent, a giant boar or wolf or lion or bull, whatever you like. The locals can't handle the problem, so they send out invitations for heroes to come and kill the monster. The player characters, in their various cities and palaces, hear of the invitation and gather to defeat the monster. The whole adventure can be the slaying of the monster, or you can add incidents as the heroes travel from their city to the city under siege.

RESTORE ALLY TO THRONE: A friend of the player characters has been toppled from his throne. It's up to the player characters and the armies they muster from their own cities to restore the ally to his throne.

WAR: A king or nobleman may have insulted Our Hero badly enough that only blood will erase the insult. It may be that Our Hero just wants to gather some more treasure and slaves. Whatever the reason, Our Hero, his warriors, and the player characters go piling into the ships, sail for the kingdom in question, and try to sack it.

RETRIEVE SOME MAGIC ITEM: On many occasions, it becomes necessary for a hero to go to some far-off place and bring back some magical treasure. It may be that a god wants the item in question but doesn't want to go himself. It may be that the only way to win the hand of the princess or to regain the right to a throne is to bring her father some famous artifact. Whatever the reason, the hero, his friends, and some more doughty warriors take their ship and go sailing off; they circumvent the tricks which hide the item, defeat the monsters which guard it, and must make the dangerous trek back as well.

PERFORM A SERVICE: The hero may become indebted to a non-player character. For instance, the hero might kill an NPC in the course of a brawl, and the family of the dead man demands a price: Either the hero goes and rescues their daughter, now a prisoner in the household of a distant king, or he will be banished from his city. Alternatively, the hero may want a magical item in the possession of an NPC, and the character is willing to part with it — for a service. This, naturally, becomes a lengthy quest.

EXPLORE: Lastly, the hero might just want to go to lands he's heard about but never seen, or may wish to explore seas and lands that no man has ever returned from.

In any case, these varieties of quests are best handled by a group of player characters. It's possible to run a solo quest (such as the Labors of Heracles), but group quests are better.

BEGINNING YOUR QUEST (6.3.1)

The first thing you'll want to do when beginning your quest is to determine what type of quest it is. Several types are mentioned above; they're endlessly adaptable. Or, you can come up with any other appropriate plot.

Then, once your players have created their characters, you'll have to decide which character — or perhaps pair of characters — will be the focus of the quest. In other words, you choose a character and give him an intense personal reason to accomplish the quest. Perhaps he's the one who was insulted; perhaps he's the one who can win the throne if he retrieves the magical artifact; perhaps he's the one who needs to regain his honor. Adapt the details of the beginning of the quest so that he's in the center of it and will feel it most strongly.

Also, arrange things so that the other players can be brought comfortably into the quest. Establish which player characters know one another. Perhaps two characters are friends or lovers. Perhaps they share a common enemy. Perhaps they all share the same insult when the villainous king does them grief. Other heroes are most willing to become involved in quests when they can reap rewards, avenge insults, or otherwise profit their kingdoms.

It's always good to have some specific enemy that the heroes can feel anger toward. He has insulted them, or evidenced traits they hate (such as cowardice or brutality). He may not be the greatest enemy the heroes will face in the the quest, but he should be sufficiently nasty that he gets them all involved.

PLAYING THE QUEST (6.3.2)

You've decided what is to be the heroes' common goal, and determined which character is the focus of the adventure. Now, you figure out an opportunity for all the characters to get together. It may be that they're all assembled for an important ceremony — a wedding, a festival, games, a war council, whatever. It may be that an oracle consulted by the first hero says that specific heroes should be sought out. It may be that the first hero sends out a call for other (player character) heroes to join him.

Then, you conduct the first adventure of the quest. The primary hero's goal is revealed and the other heroes are assembled. Something exciting happens, opportunities for both role playing and combat. Two goals are introduced: The heroes' eventual goal, and the immediate goal necessary to continue on toward the ultimate goal.

In subsequent adventures, the same elements are repeated (opportunities for combat and role playing, and the introduction of an immediate goal to continue the heroes on toward their ultimate goal.) Eventually, the goal is accomplished and the heroes can do whatever they want until the next quest.

In general, the path toward the goal should always be fairly clear to the players. For instance, in the quest for the Golden Fleece, the players knew where the Fleece was. Their path seemed to be this: travel from Iolcos to Colchis, get the Fleece, and come back. But if the players completely lose sight of their path, there should always be some way for them to get back on it with comparative ease — such as asking an oracle, being visited by an omen, or making a Luck roll and being helped by a god or hero.

On the other hand, the path toward the goal should never be an easy one. It may be composed of a number of steps.

EXAMPLE: *The king will give you the throne if you agree to obtain a magical treasure. You sail to where the treasure is supposed to be. It's not there; the local king gave it away, sent it somewhere much more dangerous. The path there is very adventuresome. When the heroes arrive, the king in possession says it's theirs if they can kill a monster that's terrorizing the region. To do so, the heroes must sail somewhere else and find the magic weapon that is prophesied to be the one to kill the monster...*

As you can see, you can make your quest be a very simple or very intricate chain of events.

If the path is always clear, even if it looks difficult, then your quest will never seem to be completely stalled. Quests that seem to be stalled are boring quests.

A couple of other things to consider:

Passage of Time. Don't worry too much about the passage of time.

Some quests took years to accomplish, and the myths often have a stately sense of time to them. Since heroes don't age very fast, there's little reason why a quest can't take quite a lot of time. Gloss over the sailing or other travelling time if it's taking up a lot of time; have occasional exciting encounters and disasters to keep things interesting (e.g., sea monsters are everywhere).

Carting of Slaves and Treasures. Occasionally a group of heroes will acquire a lot of treasure in the middle of a quest. If they can't afford (because of time or trouble considerations) to take it with them, they must either send it home or find some other way to dispose of it. In general, try to find some way to allow them to get it back to their home cities. Perhaps a friendly king or accommodating trader will ship it to their cities. Perhaps the city the heroes have sacked has many prisoners who were from the heroes' homelands and are willing to cart their treasure home for them.

If you choose not to let them get the stuff home, provide for something interesting to happen to it or about it. If the heroes bury it, anticipating digging it up on the return trip, you might want to have the site guarded or otherwise inconvenient on their return. Perhaps the heroes can trade their treasure for some great service from a local king or hero. Anything's possible.

USE OF TREASURE (6.3.3)

Here we come to a ticklish question: How do you handle treasures in the Age of Heroes?

Many fantasy games live and die by the way the rules handle treasures. Unfortunately, many gamers, grown use to such campaigns, expect an unending torrent of treasure to flow from adventures, and many characters are primarily concerned with acquiring magic items.

However, magical treasure, as something the characters will be keeping and using, doesn't play much of a part in the usual heroic quest. Adventure is the critical ingredient, not magical swords. It doesn't take magical weaponry to kill monsters in this campaign setting, and characters will be competitive without enchanted blades and peculiar miscellaneous enchanted items. So here are some ways to de-emphasize the need for treasure in an *Age Of Heroes* campaign.

First, remember that raiding parties divide booty evenly among noble warriors. If there were twenty nobles on a raid, the booty is divided into twenty-one theoretically equal parts, and each participant draws lots to see which part of the loot he gets, (the captain gets two shares). This means that NPCs stand an equal chance of winning interesting items. So if the player characters want to have a small force of NPC warriors accompanying them, they run the risk of seeing such items go to the spear-carriers.

Second, most treasures in *Age Of Heroes* are not magical; they're usually trade-goods as described in the Gift-Giving and Treasure writeup in *The Achaeans*. The characters *can* expect to acquire a steady flow of this sort of treasure, usually 5 to 20 oxen's worth (5-10 gp) per character per quest.

Third, most magical treasures will be fully integrated into the setting — it doesn't languish in chests or hang on the walls. Magical weapons and armor will be used by some great warrior. (Remember that the arms and armor stripped from a dead opponent are not part of the general booty — they belong to the victorious warrior. This is additional incentive for a hero to be taking on high-ranking enemy warriors.) The presence of magical items will sometimes not be obvious. The GM will know that a warrior has a special sword that does extra damage, but the characters may not realize it unless they see the weapon do substantially more damage than is normally possible.

Even the GM may not realize that magical treasure is present. When Heracles fought the Nemean Lion, it may have come as a surprise to his GM when his player stated, "I want to cut its skin off and use it for armor;" it may have been a similar surprise when, after killing the Lernean Hydra, his player said, "I want to dip my arrows in the poison." Heracles' player obviously deserved the magical items he got out of those episodes, because he was clever enough to see Treasure where someone else would only have seen a dead enemy. See how subtly you can manage to work a potential treasure into a situation, and if the players miss it, they miss it.

Fourth, play the game so that Adventure is the greatest reward. If the players are too busy having fun, they won't care that they're not amassing monstrously powerful swords and spears. Keep the action moving, give all the characters something to do in every episode, and make it *adventure* instead of *acquisition*.

Fifth, remember that most treasures should be of the *limited number of uses* variety. Treasures that can only be used once or twice can lead to particularly clever use by the players. In the "Treasures" section (17.0) of this book are given numerous examples of the single-use treasure; these items are very powerful but have to be used intelligently to be most effective.

Using these five recommendations, you should find that the use of treasure in your campaign becomes easier and less troublesome.

6.4 DREAMS, OMENS, AND PROPHECIES

The gods talk to humans all the time in the myths — usually not directly. They use the tools of dreams, omens, and prophecies.

When a god wants to recommend some course of action to a mortal, he may appear to the mortal in a dream, or send a Herald or Bad Dream to manage this. The god usually doesn't appear in his own form; he shapeshifts into someone the character knows, says his piece, and leaves. Of course, the action the god recommends may not be intended to be beneficial to the mortal. If a god who is Hunting a character wishes to, he can appear to the mortal in some trusted guise and recommend some totally insane, suicidal, or otherwise very bad course of action.

Omens are a more subtle way to guide the character. Omens are always truthful — though they're often misinterpreted. In general, when the characters seem to be stuck and don't know which action to take next, roll to see if any Watching god is observing them. If so, the god in question can send down an omen — usually an atmospheric phenomenon or an animal-world parallel for what's happening to the characters. Then, it's left to the characters to correctly interpret the omen, a task for which the Omen-Reading Skill is a definite help. An example of an omen and both correct and incorrect interpretations of it are given in the Character Creation section under the Omen-Reading skill.

Prophecies are perhaps the most ticklish of the three sorts of interaction. In the myths, prophecies were hints sent by the gods. They were always, absolutely 100% correct — although they, too, were subject to misinterpretation. (Note that there is no Prophecy-Interpretation skill — Omen-Reading does not help you interpret a Prophecy. Characters are always subject to their own interpretations of a Prophecy.)

You can game prophecies one of two ways:

- 1. Absolute Truth.** If you wanted to be truthful to the myths, every prophecy sent by the gods would be truth, and no force on Olympus or earth could change a prophecy once sent. This method has the distinct disadvantage that the GM will have to work to see that every prophecy divulged eventually comes true. Player characters will come to resent the iron-clad meddling you'll have to engage in to resolve such prophecies, and the game will probably suffer for it.
- 2. Probabilities.** On the other hand, the GM can simply ignore the way prophecies occurred in the myths and make them be probabilities of the future. A prophet reads the winds of events and comes up with the most likely future event — but changes in the course of events could change the future. This sort of prophecy will give the player characters foreshadows of what's to come but not lock them into some sort of conclusion they'll feel they can't affect.

The players should know at the beginning of the campaign whether their prophecies are of the absolutely-true or probably-true varieties.

When do you send prophecies? Just because a character chooses to make a prophecy (use the Prophecy skill in *FH*, or use spells such as those from the *RM* Channelling list "Time's Bridge" or the *MERP* list, "Direct Channeling"), it doesn't mean that there's a prophecy to be had. In general, when a character with Prophecy decides, "I want to make a Prophecy roll to see what's in my future," or goes to a prophet to find out something, decide if there's anything he can know from what you have planned for later on in

the adventure. If there is, relate it in a dim and ambiguous manner. If, for instance, you plan for there to be a climactic battle by the Lion Gate of Mycenae, you might have the prophet tell the player, "Your life will be most endangered when two lions fight over your head." Eventually, when the characters make their way to Mycenae, and spot the Lion Gate, they'll realize the import of the prophecy and be on the lookout for trouble; and then the realization of the prophecy's meaning will be a dramatic moment.

The other time to send prophecies is when you, as GM, want to impart some information to further the plot. For instance, whenever you leave the characters without a clear next step on the way to their goal, the characters' reaction will generally be to consult a prophet. Always have a prophecy ready to give them to get things moving again. You may also use prophecies to foreshadow future events, just for dramatic purposes, or to whet their appetites about the upcoming adventure. Prophecy is nothing more than a plot-tool; use it to keep things moving. And never come up with a prophecy just because a prophet made a roll — if there's no prophecy to be had (that is, if there's no plot purpose to a prophecy at this time), then a successful roll has no effect.



Hermes, Zeus, and Aphrodite

6.5

LONG-TERM GAINS

Here are a couple of things to consider about *Age Of Heroes* campaigns.

TIME BETWEEN QUESTS (6.5.1)

As the text has already mentioned, the myths tended to have a very stately sense of time about them. A character would have an adventure, and then the next time we see him it's four years later. Well, there are times when you should skip several years between adventures and times when you shouldn't; and there are reasons to do so and reasons not to.

The two primary reasons to skip time between quests are these: First, it won't have much of an adverse effect on the characters (remember the slowed aging factor); and second, it allows you, as GM, to pursue plots further down the Timeline given for the supplement, if you choose to follow the Timeline.

The best reason not to skip a lot of time between quests is this: If the characters are feeling some particular urgency (for instance, they wish to avenge themselves on someone, or they feel that events are moving fast and they want to interfere with them), then skipping several years would disappoint them greatly — they've wanted to interact in your background and you haven't let them.

If you choose to skip some time between quests, there are some things you ought to do before the start of the next quest. Be sure to decide what, if any, changes there have been across Hellas, and in the individual city-kingdoms of the characters. You'll want to make decisions, if any are necessary, about which characters have had children. If at the end of the last Quest a character had somehow come to terms with his Hunting god, the GM will need to figure out a new Hunter for the character. In short, you'll need to make changes, slight or major, in both the setting and the characters to reflect the passage of time.

FH: You'll want to revise the characters' Disadvantages. Perhaps someone's Friend is now old enough that he's graduated from Normal to Competent; that character will either need to buy down his Disadvantage or choose a new Friend. (Remember, though, that they won't have to take the Age Disadvantage unless they so choose.)

FANTASY HERO: BUYING OFF PACKAGE DISADVANTAGES (6.5.2)

It's always possible for a character to buy off the Disadvantages he took when first being created. With the passage of time, it's even possible to buy off some of the Disadvantages taken in association with a Package Deal, or even to buy off all the Disadvantages involved with being a Demigod or Greater Hero. Here are some notes on the individual Disadvantages:

Distinctive Looks: It isn't possible to buy off Distinctive Looks.

However, although a character could theoretically change the *nature* of his looks — for instance, going from sodden and smelly to blonde and godlike.

Hunted: It isn't permitted to buy off a Hunted required with a Package Deal. However, between Quests it is possible to change Hunters — so long as the character has had some sort of resolution with his Hunter. (Perhaps he's done some great good deed for the Hunter, or changed whatever it was the Hunter disliked about him.)

Package Bonuses: These can't be changed or bought off.

Physical Limitations: Not many Physical Limitations are given for Package Deals in *Age Of Heroes*. The one that is, Quick-Drunk for Centaurs, can be bought off — though it's more in character not to buy it off.

Psychological Limitations: These can be bought off. It's preferable that a character keep the Limitation long enough to explore its role playing possibilities to the fullest, but any psychological limitation can be bought off in time.

Reputations: Reputations can be bought off, or changed. However, just because a character acquires a reputation in the course of adventuring, he may not add the Reputation Disadvantage if he did not already have one.

Restrictions on Magic: This occurs with some users of magic. It cannot be bought off. The precise Restriction could theoretically change, but this might leave the sorcerer with spells which he can no longer use.

Stat Requirements: These cannot be bought off.

Unluck: This cannot be bought off. It's actually a function of having a Hunter.

Watched: This cannot be bought off. However, as with Hunteds, the precise Watcher can change.

FANTASY HERO: BUYING OFF POWER LIMIT PACKAGE DEALS (6.5.3)

If a Demigod or Greater Hero wishes to, he may eventually buy off his Power Limit Package Deal. In short, he's making his peace with the god who's been hunting him so long. A player character may wish to do this when he grows tired of being the center of attention for quests, when he grows tired of dealing with enemy gods every day of his life, etc. Perhaps he wants to just step back and help younger heroes on *their* adventures, without dragging in his own enemies and problems.

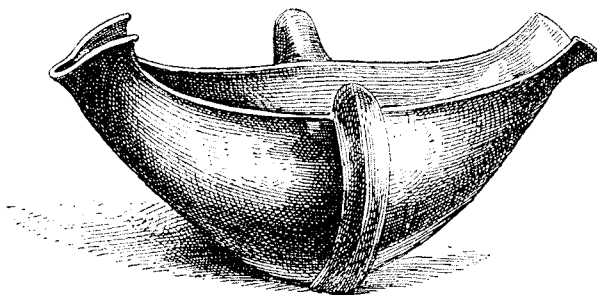
To buy off his Power Limit Package Deal, the character must meet certain criteria:

1. He must have earned 150 or more points of experience.
2. He must embark on one last, great adventure in order to make peace with his Hunting god. The character should speak with the god and declare that he wants there to be peace and goodwill between them, whereupon the god says this is possible if the hero will accomplish a certain task. The task is, of course, challenging and very dangerous, especially to the hero. It need not be a solo quest — he can have friends.
3. He must survive this last adventure and succeed in his goal. The GM should make it truly dangerous; the character should have a decent (though not overwhelming) chance to die on this adventure.
4. He must have accumulated, by that adventure's end, enough unspent experience to buy off his Power Limit Package Deal. For Greater Heroes, this is 45 points; for Demigods, it is 78 points.

If he has met all these criteria, he may now buy off his Power Limit Package Deal. When a character has done this, he need not be retired from active play, but most quests and adventures should revolve around other characters instead.

EXAMPLE: *The Greater Hero spends 20 of these experience points buying off some of his Package limitations: Unluck (10 points), Hunted (6 points), and Package Bonus (4 points). He keeps his Watched and Distinctive Looks. He lists the other 25 points of experience as experience spent; on his character sheet, where he's listed as a 75-point character, he scratches out 75 and writes 50 instead. In essence, he's now a 50-point Lesser Hero; but he still has his Luck, his Watched, his special powers, etc.*

EXAMPLE: *The Demigod spends 28 points buying off some of his Package limitations: Unluck (15 points), Hunted (9 points), and Package Bonus (4 points). He lists the other 50 points of experience as experience spent; on his character sheet, where he's listed as a 100-point character, he scratches out 100 and writes 50 instead. Like the example above, he, too, is a 50-point Lesser Hero now.*



6.6 USING THE GODS

Now we come to one of the more ticklish parts of this section — how to handle the gaming of the gods in a campaign.

TRAITS OF THE GODS (6.6.1)

Gods are simple to understand. They are basically people — good, bad, noble, treacherous — who have immense power and are the rulers of their universe. Their power is not absolute, but it is great, and they cherish it.

Gods are generally lazy. They prefer to control things indirectly — by ordering subordinates to do the work, by influencing people with dreams and omens, and so forth.

And the gods, because they are indestructible and immortal, don't often consider the major effects of their actions on mortals. Naturally, a disagreeable god will never consider such effects, but even gods who care about mortals often forget how frail mortals are. In short, the immortal gods tend to break things easily — people, especially — even when they don't mean to.

POWERS OF THE GODS (6.6.2)

Take a look at the character sheet given for the basic god at the beginning of the section titled "The Gods" (15.0). This will give you the best idea of what the average god can do.

In general, the gods do not possess combat abilities greater than those of the greatest heroes. Their power lies in their immortality and in all the magical things they can do, often without the restrictions mortal sorcerers face.

For instance, gods can "walk" across the world in a matter of moments, in 100 or 200 mile teleport type steps. They can see, hear, smell and taste whatever is going on, wherever in the world they choose to project their perceptions. They can create creatures and humans with little effort. They can drastically affect mortals' emotions for short periods of time. They can grant powers to mortals.

They don't die or go away. They're immortal and always are there. They can't be killed, or even driven off for long periods of time — they can only be appeased or endured.

WHAT GODS DO FOR FUN (6.6.3)

The life of the gods on Mt. Olympus is composed of feasts, bardcraft, and other interaction which swiftly becomes boring to an immortal. The gods (except for the craftsmen-gods who have honest hobbies) tend to have four great diversions: Exploring the world, seducing mortals, testing mortals, and plotting against one another.

No god has been everywhere, and so gods tend to do some travelling, visiting mortal lands and fascinating places beneath the sea, visiting their cousins who live in other places, and so on. The world is a large one, even to a god.

The beauty of the gods (PRE and COM in *Fantasy Hero*, Presence and Appearance in *RM/MERP*), while very high, are still not out of bounds with what mortals can attain, and so gods and goddess tend to engage in affairs with attractive mortals. This can be helpful to you in a campaign. Some player character who has been particularly virtuous (but mostly unrewarded) could be visited by an immortal who is willing to give him a wish in exchange for a night of favors. For comic effect, a character might not want the attentions of a lustful god or goddess, and would have to endure the amorous pursuit of that immortal for a few episodes.

Gods also like to test mortals' faith and good nature. They usually do this by presenting the mortals with an opportunity to do a good deed, and then observing what they do about it. For instance, a mortal may encounter an ancient beggar trying unsuccessfully to cross a rushing river; to ignore the beggar-god's plight is to incur his wrath, while to carry him across is to curry his favor. These little tests are great for determining the Hunter or Watcher for a character if they have not yet been determined.

Finally, the gods enjoy plotting against one another. Gods take petty revenge on one another for little snubs and insults. They endanger one another's beloved heroes and cities, they manage to trap each other in embarrassing situations, and so forth. Should a godly Watcher request of a mortal that the character aid him in achieving one of these little plots, it could thrust the character into an adventure fraught with danger — physical danger and the danger of incurring the anger of the other immortal. Additionally, some plots by immortals are not safe insult-exchanges. Sometimes there are wars between the gods. Any of these more momentous events can provide a lot of adventure opportunity for mortals caught up in the action.

HOW GODS WATCH HEROES (6.6.4)

As the character creation rules for Demigods and Greater Heroes indicate, these character types are Watched by some god or another. Being Watched by a god is a sword that cuts both ways; it protects the hero in some situations, but launches him into others.

At the beginning of each adventure you either (*Fantasy Hero*) roll the Watched limitation for each hero or (*RM/MERP*) decide if the hero's Watcher will make some sort of appearance for the adventure. If you make the roll, or so decide, the god is Watching the hero during that adventure. If the hero gets into dire trouble and is in danger of losing his life, the Watching god might help him the minimum help necessary to keep him from losing his life.

Watching gods take note of how their heroes behave. Should a hero behave in a manner which offends the god, then the god may stop Watching the hero for a while, or even punish the hero as though the Watcher were a Hunter instead.

Watching gods occasionally ask favors of their mortals, especially in their plots against one another.

In the section on The Gods, each major god has an individual listing for how he behaves toward those mortals he Watches.

HOW GODS HUNT HEROES (6.6.5)

On the down side, Greater Heroes and Demigods are Hunted by a god. Hunters are gods who have been angered by a mortal and have chosen to punish and persecute him perhaps for years.

Hunting gods, when they appear, cause trouble for the character. This can be a personal appearance or more subtle problem (such as having the wife of a jealous and mighty warrior fall in love with the hero). (In *Fantasy Hero*, this also manifests as the character's Unluck, even when the Hunter roll is not made.)

When the Hunter does appear (or the Unluck roll is made), the character's problems all have a divine intervention look; examples include the hero's weapon breaking, his enemy being rescued by friends, his allies being killed or subverted, his enemies learning his secrets or plans, and so forth. Should the god really be in a bad mood (or, in *Fantasy Hero*, should two or three levels of Unluck come up), the Hunting god might act directly, secretly injuring NPC allies of the hero, healing his enemies or whisking them off to safety, inducing madness in the hero, causing a natural disaster where he is, and so on.

In the section on "The Gods" (15.0), each god has an individual listing for how he behaves toward those mortals he Hunts.

HOW GODS ENCOUNTER HEROES (6.6.6)

Typically, the gods appear to the heroes they Watch when the heroes are alone — in their dreams, while they are travelling alone, when everyone else in camp is asleep, and so forth. It's not that the gods dislike mortal adulation; rather, they simply tend to appear to mortals when they have something significant to say, and don't care to have anyone else about to hear it.

Just as often, they'll appear to a hero in a crowd situation in such a way that only the hero knows there's an immortal present. The god may appear in the face of an NPC that all the heroes know — but only the hero being contacted recognizes that this isn't actually the NPC. Generally, a god will appear in some sort of human form, rather than as an animal or monster.

WHEN GODS HEAR HEROES (6.6.7)

Humans can get in touch with gods, too.

The best way for a mortal to say something to a god and have a chance of it being heard is for the mortal to make a sacrifice to the god in question. Have the character make his sacrifice, and then have him make his Priest or Priestess skill roll.

Modify the roll by the quality of the sacrifice. A standard ox will be the basic roll. A lesser animal being sacrificed will bring a negative modifier to the roll (2 in FH, 20 in RM). A particularly pompous event or a particularly dressy sacrifice, such as a beautiful beast, will bring a positive modifier to the roll (+2 in FH, +20 in RM).

In *Fantasy Hero*, the priest must make a half roll. In *RM/MERP*, he must reach a 100 or more. If he is successful, the god hears whatever prayer is being spoken by the character. (Whether or not he chooses to act on the prayer is entirely up to the god and GM, of course.)

A god will also hear the character's prayer if he is Watching at the time, or (in *Fantasy Hero*) if the character has two dice of Luck come up.

WHEN HEROES OFFEND THE GODS (6.6.8)

It could happen that a character will really, truly offend a god, even further than normal Hunting accounts for. The only way to do this is to really insult the god — claiming to be more beautiful or talented than he, trying to seduce the god's husband/wife, and so forth. A character who does this has placed himself in genuine danger of death — or worse — from the god in question. (However, when a god is harassing a mortal and appears personally, and the mortal happens to inflict a wound on the god, this **does not** incur one of the punishments below. Evidently the gods feel that they got what they deserved for their lack of sense and don't try to punish the hero for the wound.)

There are four types of punishment incurred by such actions. In increasing order of magnitude, they are:

1. The *Monster Punishment*. The god sends some great monster to punish the homeland of the hero. The god finds the monster and gives it its instructions, then tells the hero he can either suffer the ravages to his city OR let the monster eat someone very dear to him — usually a spouse or child. Curiously, once this sequence of events is set into motion, the god never checks up on the monster to see how well it did. If the hero(es) can kill the monster, they're let off scot-free. If they cannot, the monster will continue to ravage until appeased by the sacrifice of the loved one. Note that this is the lightest and least of the four punishments.

2. **The Transformation Punishment.** The god turns the hero into something the hero doesn't want to be — such as a loathsome creature. Generally, the hero can eventually turn back to normal, possibly by performing some deed for the god in question or by eliciting the god's sympathy. This usually takes years, though.
3. **The Death Punishment.** The god kills the hero. The hero descends to Tartarus and stays there forever. The means of death is usually spectacular — a lightning bolt from Zeus, or being turned into a game animal and then torn to pieces by the god's animals, for instance.
4. **The Worse-Than-Death Punishment.** The god takes the hero directly to Tartarus, the Underworld, and to the Punishment Fields where the hero is tortured forever.

In general, it's best to avoid insulting gods to the point that they'd perform one of these revenges on the hero.

GODS IN OPPOSITION (6.6.9)

Gods do plot against one another. There are a couple of things that should be noted about this.

First, the gods can't keep up with one another as they can with mortals. A god can Shapeshift into anything, man or beast, and all the Clairvoyance in the world can't pick out a god if he doesn't look like himself. So one god will generally not know what another is doing when the other is being secretive. This is a fine plot opportunity for the GM: A god will not be able to find out what another is doing, but will pick up some clue (the name of a mortal or a place) and so will ask the hero he Watches to go and investigate.

Second, the gods don't send their children against one another. In any party of *Age Of Heroes* demigods and greater heroes, you will find some hero who is Watched by the god who Hunts another hero, evidently making the heroes enemies. Well, the gods do not ask the heroes they Watch to hunt the heroes they Hunt; they prefer to arrange for the Hunting themselves. In your own campaign, when you find that a god Hunts one character but Watches another, if the players find out, let them know that they're not honor-bound to duke it out — although they can if they wish to.

DO'S AND DON'TS OF THE GODS (6.6.10)

There are a last few things to remember when gamemastering deities.

What the Gods Crave is Diversion. The Olympians are immortal, and grow bored easily. This accounts for their constant habit of meddling in mortals' lives — it's like watching TV, except it's TV you can change to taste. Heroes can earn rewards by showing gods an interesting time; they can earn the anger of the gods by not putting on a good show.

The Gods have no Telephones. Gods become irritated if mortals try to call on them too often. If a player character is trying to commune with his god as often as once every two play sessions, the god will become cranky. He'll turn his eye away for awhile and not Watch the character for several episodes. Any analysis by a priest, or a magical prophecy, will identify the problem. The god will not Watch the hero for 1D6 weeks, or until the hero propitiates him with a magnificent sacrifice not accompanied by demands or questions.

The Gods aren't Libraries. There is a tendency among characters to ask their gods about the unknown. For instance, a character might ask his god, "Soon we visit the land of Egypt... what will we find there?" Should this situation occur, the god should

shake his head and reply that, by the will of Zeus, mortals must make their own such discoveries. After Prometheus gave fire to man, Zeus proscribed the gods from aiding mortals in certain fashions, and the gods are unwilling to act as research facilities. The god might, in these circumstances, use their Prophecy ability to make a prediction about the future.

The Gods like Real Emotions. Though a god who is enchanted with a mortal could theoretically inspire that mortal with a raging lust, the gods don't do this. For instance, though Eros often uses his love-arrows on mortals, he never does to make someone love him. Either Zeus has forbidden gods to use their mind-control powers to make mortals adore them, or they simply prefer that seduction and worship be genuine, not forced.

Follow these simple guidelines and you won't go too far wrong.

6.7 GAMEMASTER TECHNIQUES

Finally, here are a couple of pieces of advice for gamemastering *Age Of Heroes* campaigns.

THIS ISN'T GENERIC-LAND

Too much exposure to Italian sword-and-sandal movies might make you think that Hellas is full of identical white one-shoulder tunics, identical marble columned temples, identical shortworts, and identical beardless, short-haired Italian-looking heroes.

But as the section on The Achaeans related, this is anything but the truth. Describe to your players the colors and textures of this game-setting. The Achaean craftsmen and artists make the garments, weapons, armors, chariots, buildings, frescoes, and other everyday items into individualized and colorful works of art.

Ask each player to think about the details of the appearance of his character's clothes and weaponry — materials, decorations, colors — and describe NPCs to them in the same detail.

Give foreign accents to foreign visitors, and distinct accents to Hellenes from different regions. Athenians might have more clipped, aristocratic pronunciation; Arcadians might have a rural twang to their speech; Spartans might have a distinct drawl.

This setting is very rich in color and detail and a GM shouldn't go wrong by occasionally reminding his players of the fact.

GAMEMASTERING MOVIE STYLE

Keep in mind, when gamemastering, the elements of good adventure-fantasy movies, and try to incorporate them into your game.

Keep the plot flowing. In a movie, if fifteen minutes roll by without something interesting happening, the movie isn't doing too well; the same is true of games.

Follow periods of intense action with periods of some relaxation — this is as important to the players as to the GM.

Let the wonder of the adventure's fantasy elements affect you as much as you want it to affect your players. If you can see and be impressed by what you're trying to relate, you will communicate it much more expressively to your players.

And provide movie-style opportunities to your characters. Let them participate in dashing combats. Let them show off. Let them accomplish amazingly unlikely rescues. Let them have personal scenes — sparring with words, or duelling to the death — with their personal enemies. GM with an eye toward satisfying scenes and a satisfying climax, and no one will have too much cause to complain.

7.0

USING THESE RULES IN OTHER CAMPAIGNS

7.1

FOR THE GM ONLY

You don't have to use *Age Of Heroes* exactly as written. There are all sorts of ways to integrate it into the ongoing campaigns you're already playing.

7.2

PIECEMEAL

You can use this supplement "piecemeal" that is, by stripping out the sections you like to insert them in your own campaign, leaving out the sections and rules you don't like. Here are some notes on this approach, section by section:

CHARACTER CREATION RULES

The character creation rules (1.0 and 2.0) offer something you won't be finding in most other *Fantasy Hero* or *RM/MERP* supplements: The chance to play high powered characters, and characters with Special Powers. The methods described for the creation of Lesser Heroes, Greater Heroes, and Demigods, and for the use of statistic enhancing or spell based Special Powers, can be used in many different campaigns.

Important Note: If you do this, however, don't modify things to eliminate the role of the gods in the lives of these characters. The one thing that provides some balance for the different character points is that higher-point characters must suffer the attentions of the gods and that lower-point characters don't.

Fantasy Hero gamemasters will also find the guidelines for using Long Term Endurance with magical spells useful in other campaigns; it is especially apt for campaigns where you wish for the use of magic to take a back seat to fighting prowess.

THE ACHAEANS SECTION

If you wish, you can take "The Achaeans" (4.0) and apply it to some people from your own campaign world. It's a description of a colorful society and your regular characters may find it interesting (or just inevitable) to visit, whether you call them Achaeans or something else. See the notes on The Setting, below, for more on this.

MOVEMENT AND COMBAT RULES

This section (5.0) offers rules on chariot and water movement, as well as new rules on shield walls and spear use.

Historically, however, the chariot was phased out by the mounted horseman (after stirrups were invented), and water travel times increased after sailors learned to tack with the wind. Therefore, those rules are only appropriate to Bronze Age and early Iron Age civilizations.

PLAYING THE CAMPAIGN SECTION

These guidelines (6.0) have two important elements: "The Quest" (6.3) and "Using the Gods" (6.6). These sections can be used in any campaign, regardless of its technological level.

Other types of campaign use the Quest as a type of storyline, so the guidelines here will be of use in any campaign.

The rules for the Gods are for gods who are often directly involved in the activities of the mortal world. They should definitely be used in campaigns which use the varying character point totals from the "Character Creation" sections (1.0 and 2.0); they should not be used in campaigns where the gods don't often interact with mortals.

SCENARIOS SECTION

These scenario ideas (8.0) can be used in existing campaigns, especially if you incorporate the Achaean setting into the campaign — as described below, in The Setting.

THE SETTING

If you're not going to be using the world of Greek mythology as the focus of your campaign, you can still use the setting described in "The World" (9.0), "Hellas" (10.0), "The Mediterranean and Euxine" (11.0), "The Rest of the World" (12.0), and the "Timeline of the Age of Heroes" (13.0).

One way to do this is what we call *Filing Off the Serial Numbers*. Just choose an area on your world that roughly corresponds to the Mediterranean in topography and climate, and insert Hellas there. Then, begin changing the names of gods, heroes and places.

Where something in *Age Of Heroes* refers to a god, substitute the equivalent deity from your own pantheon instead. If it says Ares, insert your own God of War. If it says Zeus, insert your own King of the Gods or Sky-God.

Change the names of characters and places sufficiently that your players won't recognize them. Helpful Hint: Keep them similar enough to the original names that *you* instantly recognize the original name. For instance, if you substitute Thestis for Theseus, Agaron for Agamemnon, Atan for Athens, and Mykne for Mycenae, your players won't recognize the names, but you should be able to.

You may wish to fiddle with the society to better fit in with the rest of the world. Think about adding marketplaces and a knightly social order, giving the people iron weapons (and changing the prices-list to reflect the cheaper weapons and armor), and making other changes necessary to make the setting blend in seamlessly with your own.

NPCS, MONSTERS, TREASURES SECTIONS

You can insert these sections (14.0, 16.0, and 17.0) whole or in part into any *Fantasy Hero* campaign. You're likely to want to change the names, some of the physical characteristics, dress of the NPCs. (Heracles especially is very distinctive.)

THE GODS SECTION

There aren't too many ways to use this section (15.0) outside the context of a mythic Greece campaign, except to use these descriptions as a basis for designing your own gods and goddesses.

7.3 CROSSOVERS

Finally, you can have crossover adventures from your existing campaign into the mythic Greek setting. In the crossover adventure, both worlds — your campaign setting and this Mythic Greece setting — exist, and characters from one spend time in the other world. This can happen in a variety of campaigns and campaign genres: Other *Fantasy Hero*, *RM*, and *MERP* characters can wander into the *Age of Heroes*, as can time travellers from the realms of *Champions*, *Space Master*, *Danger International*, and *Justice Inc.*

OTHER FANTASY CAMPAIGNS

One way to use *Age of Heroes* in your existing fantasy campaign is by using the convenience of the Mystic Portal.

During travels to far lands, your regular fantasy characters may find clues to the location of a doorway that opens into another reality altogether. Or, perhaps, someone on the Achaean side has discovered such a door into this world. Either way, interesting adventure is sure to follow.

What if, for instance, Agamemnon, King of Mycenae, discovered a portal into your world and decided to pillage it for wealth and slaves? Your characters would be fighting a war with a powerful enemy whose home can only be accessed through a narrow door or other magical contrivance. Your characters might stumble through the portal into Hellas and be trapped there for several episodes, having to go on a quest to discover how to return to their own world.

The struggles of your heroes to cope with lands with different customs, manners, and technologies than their own, where the gods are aggressively visible, where monsters are different and magic works in peculiar manners, could make up a fascinating mini-series.

CHAMPIONS AND SPACE MASTER

Often, characters in Greek myths play an important role in comic book and science fiction stories particularly space opera, seriocomic, or pastiche science fiction, that is. Comic book companies have chronicled the superhero adventures of Hercules (Heracles) in the modern world and in the far future, and many other companies have put forward stories to account for the powers and origins of the Greek gods. Some science fiction novels, notably Henry Kuttner's "*The Mask of Circe*," have taken a science fiction approach to the subject of Greek gods and heroes. Of course, *Star Trek*® has even touched on the topic. You may want to, as well.

If you do want your superheroes or space age heroes travel back in time to interact with the Greek gods and heroes, you'll probably want to ignore the maps of the stranger regions (such as Beyond the

Ocean, for instance) and instead assume that the Earth is as contemporary geologists believe it to have been ca. 1300 B.C. with the complicating factor of gods, monsters, magic or superscience, and so forth. In a *Champions* campaign, you may wish to redesign some of the NPCs to make them competitive with superheroes, especially those such as Heracles and Medea.

Reasons for supers to go back in time are numerous. They may be pursuing a time-travelling villain. They may need to know the truth behind one or more of the myths — for instance, was the bronze man Talos really a metal man created by a god, or was he a robot protector left by some advanced civilization?

On a related topic, you'll have to decide what the Greek gods actually are. Naturally, the Achaeans think they're deities, divine beings who created the world — but in this storyline this may not be so. They may be aliens with super-powers who have set themselves up as gods and need to be brought down by the heroes. They may be a college of very powerful magicians working to benefit the Achaeans (and who are in need of rescuing) or to exploit them (and who are in need of defeating). Or they may be actual gods.

On the other hand, it may be that the superheroes encounter just the heroes of myth, whose adventures, while exciting, were far more mundane than the myths recount, and no gods exist to spice things up. Heracles might have fought a couple of lions, immortalized as the Cithaeran and Nemean, captured a boar and a giant stag, stolen some cattle, and so forth, all for a King of Tiryns, but the actual events are just hunts and raids — no thunderbolts whizzing by, no gods booming from on high.

JUSTICE, INC. & DANGER INTERNATIONAL

All the above applies to *Justice, Inc.* and *Danger International* adventures as well.

Here's a sample story appropriate to the more fantastic sorts of *Jl* and *DI* campaigns:

The heroes stumble across or invent a time machine which hurls them into the Age of Heroes. Arriving shaken and dazed, they are immediately captured by the petty king in whose city they arrived. When they recover, he has them fight his champions as entertainment for a feast. By the time they escape and capture the king, or come to terms with him, they find he's given their "strange mechanical contrivance" away to another king who was just passing through. So they're off on a mad chase through the Age of Heroes, trying to regain their time machine and return to their own time. Perhaps, in the manner of *Lost Worlds Romances*, some won't choose to leave when all the monsters are beaten and the machine is recovered.

8.0

SCENARIOS

8.1

FOR THE GM ONLY

In this section are three full-length scenarios and a few adventure ideas. The first scenario is a simple one; the second is a bit more involved, and the third is a full-length quest.

Fantasy Hero statistics and rules for characters, monsters, and the Olympic Games are given in the text. The equivalent *RM/MERP* statistics will be found in tables within this section.

8.2

SCENARIO 1: THE SERPENT

Here's a simple scenario you can use to introduce all the characters to one another and pit them against a common foe.

PREMISE (8.2.1)

A city is being terrorized by a giant serpent. From the Hellas section, invent or pick any city that appeals to you for this purpose, preferably a medium-sized coastal town (not the city in which player characters live). In the course of the adventure, the characters have to find and kill the creature before it eats more retainers and oxen, smashes more walls and ships, etc.



GETTING THE HEROES INTO THE ADVENTURE (8.2.2)

The court of each city that a player character lives in is visited by a herald/messenger from the city being terrorized. He has a story to tell.

Several days ago, at a feast in the palace, a noble got very drunk and began praising his daughter to the other nobles — she's now of marriageable age and he hoped to spark some interest to arrange a marriage. He incautiously said that she was more beautiful than the goddess Artemis.

The next night, there was a tremendous smash from the harbor, followed by yelling and screaming. By the time the warriors and nobles arrived, two boats had been sunk and some fishermen eaten by a giant serpent.

In the days that followed, the serpent attacked the city again and again, eating oxen and fishermen and warriors and nobles, smashing boats and the city walls, and in general making the city a hellish place to live.

The king of the city has sent out this herald with a plea for help: Will any hero come to help kill the serpent?

Naturally, the player characters will all accept or be requested by their own kings to accept, and travel to the city in question.

PLAYING THE ADVENTURE (8.2.3)

Once they're at the besieged city, it's up to the characters to decide what tactics to use against the serpent (ambushing it on its regular path, trying to track it back to its lair and kill it there, etc.).

For the serpent, use the Giant Serpent from the Monsters section. A crew of typical heroes should have a certain amount of trouble killing it, but not an immense amount. The ease of their victory may surprise them — what weaklings the locals must be.

FH: Lower its STR to 35 and BODY to 30, its Armor to 4 PD and ED and its Bite to 2x1D6K; it does not have the Flight option, and has only one level of Size Increase.

Give the heroes the opportunity to find the snake's nest. This will happen if they choose to track it to its nest, or if they accidentally come across its trail, or if one of the local NPCs try to track it. The nest is deep within a series of caves in a nearby hillside. In the nest are many, many huge eggs — almost huge enough to have hatched the monster the characters have killed, and only one of which has hatched. In short, they'll realized that all they've done is to kill the first baby snake to hatch, and the mother is still out there.

Naturally, Mommy-Snake decides to take umbrage at the death of its offspring. Now the heroes have to contend with a much larger and angrier snake that is intelligent, revenge-minded, and more capable than its offspring. They won't find this creature so easy to kill, and their plans and struggles to defeat it will make for a gripping adventure.

FH: For this serpent, use the Giant Serpent sheet from Monsters; give it an INT of 13, an extra 10 non-resistant PD, both Running and Swimming, and the Adapt effect to breathe water in addition to air; it has no Flight and no Nonsentient Disadvantage.

SERPENT STATISTICS															
Name	Adult	Hits	AT(DB)	MS	AQ	LVL	TY	Primary Attack			Secondary Attack			Special	
	SZ							Max	Add	Prob	TY	Max	Add	Prob	
Serpent, Baby I	L	40	8(30)	VF	F	3	K	M	40	90	B	S	30	10	#1
Serpent, Baby II	L	40	8(30)	VF	F	3	B	M	40	90	Ba	M	30	10	#2
Serpent, Mother	H	200	16(30)	VF	F	10	K	H	60	60	B	H	50	40	#3
Special Notes:															
#1: Constrictor.															
#2: Viper. Poison is equivalent to Sharkasar (ID#905).															
#3: Constrictor and viper (special snake); poison also equivalent to Sharkasar.															

This can either be played as a one-part or two part adventure. As a one-part adventure, the whole thing is played straight through. In a two-part format, the characters should realize that the snake they've killed is only a baby just as the episode is ending; at the start of the next, they can go about figuring out how to deal with the elder snake.

8.3

SCENARIO TWO: THE OLYMPIC GAMES

Should you wish to, you may have your players attend the Olympic Games. The recommended campaign starting-date, Year 296, is the same year as the third (mythic) Olympic Games.

HISTORY AND ARRANGEMENT OF THE GAMES (8.3.1)

Eight years ago, the hero Heracles arranged and hosted an athletic competition which he called the Olympic Games, in honor of the gods. Heracles, from treasures accumulated in his adventures, provided the prizes for the overall winners. He also decided upon the rules for the individual contests (for instance, how long the race-tracks were to be) and enforced them.

The site he chose for the event was a series of fields in the western Peloponnese. He named the site Olympia and arranged with local kings that the area be kept free of permanent buildings, so that it may be used each four years for the Games.

He chose the standard five competitions for the Games (Weight-Throw, Footrace, Chariot-Race, Wrestling and Boxing) and devoted one day to each event, with the mornings for the beginning rounds and the afternoons for the conclusive rounds.

After the very successful event was over, various rulers inquired of him if there would be more, and he arranged for more Games to be held. As Heracles arranged things, the second Games would take place 50 months after the first, the third taking place 49 months after the second, and so on, alternating each 50 and 49 months — approximately four-year intervals.

Heracles turned the management of the events over to priests of the gods Hermes and Apollo, in their roles as patrons of athletes. The priests arrange their own judging panel and appoint their own chief referee.

The duty of rewarding victorious athletes fell to the rulers of the cities who sponsored the athletes. Rulers would reward winners from their own cities; and rulers who wished to better the whole event might, in advance, contribute prizes to the undetermined winners of the events. The net effect was that a hero winning an overall event would receive whatever prizes were donated by the various patrons, and in addition would receive a prize from his own ruler. The prize from his ruler could be either a prize stated in advance, or the king might allow the winner to ask for a prize of the winner's choosing. (Of course, a king could refuse the request and substitute something more to his own liking, but it's a very generous and noble thing to offer the winner the prize of the winner's choice.)

The first, second, and third place winners of a contest receive prizes. An individual king may wish to honor other athletes who did well, even if they don't place. In any contest, a competitor who brings honor to his city, even if he does not win, will receive the accolade of the crowds.

In the space of a few short years, the Olympic Games gathered more prestige about them than the Pythian Games (see Delphi in "The Rest of the World", Section 12.0).

NOTE: *The above arrangement has nothing to do with the historical first Olympic Games — but those Games were not held before the eighth century B.C., and the above is as good an arrangement as any.*

ON THE ROAD TO OLYMPIA (8.3.2)

Allow the heroes to travel, individually or collectively, to the site of Olympia (from the Hellas section). (In this adventure, you don't have to contrive to get the heroes to the same place — the event itself does that.)

Let the heroes do some adventuring while travelling, if you wish, perhaps killing a bandit gang or fighting some monster that's doing harm to a nearby village. Naturally, when the heroes arrive in Olympia, camps are being set up in the camping field.

For color, describe to them how the camps from the various cities begin to spell out a giant political map of Hellas — Athens, Crete, Salamis, Phthia, and Troezen camp close together, while Sparta, Mycenae, Tiryns, Midea, and Argos camp close together, while other cities camp at a proximity to the great political centers which are their friends or benefactors. (Find out where player character kings choose to put down their own camps.)

Have the player characters encounter one another — their old allies from the Serpent episode — and meet famous personalities mentioned in the NPCs section (14.0).

The last arrivals to the site should reach the area on the night of the ninth of the month, and you can have the player character heroes feast and camp and do whatever else they please on the night before the Games commence.

GENERAL RM/MERP ATHLETIC COMPETITION RULES (8.3.3)

In general, athletic competitions are resolved in this manner:

- (1) The gamemaster decides which statistic, or set of statistics, applies to the competition.
- (2) Each contestant makes a 1-100 roll(s) for each throw, bout, or heat of a competition (the GM may require several rolls if parts of the competition differ, e.g., different parts of a race course). Modifiers include:
 - (a) Modifier for the stat pertaining to the competition;
 - (b) 5 if the athlete has no Secondary Skill pertaining to the sport, or a bonus appropriate to the skill rank if he does.
- (3) The winner of this throw, bout, or heat advances to the next round. Follow the guidelines found in the text for characters advancing from round to round, and use these rules for actual resolution of the throws, bouts, and heats.

HERAEAN RACE: 10TH DAY OF THE MONTH (8.3.4)

This is the day before the Olympic Games officially begin. At midday, a contest is held for young women, a footrace called the Heraean, in honor of Hera. Young women wishing to participate dress in running clothes and assemble for the race, which is about half a mile in length (actually, precisely 400" game-scale).

The young woman who wins the Heraean Race is crowned with laurel leaves and allowed to participate in the sacrifice of a pig to Hera, and is honored through the course of the rest of the day. It's a one-day honor, but as few opportunities as there are for women to participate in athletics, this race is especially cherished.

RM/MERP RACE RESOLUTION

Pertinent Statistic: Quickness (AG for *MERP*).

Skill: Racing.

Each contestant in the race makes her 1-100 roll twice, with modifiers for Racing skill, if any, and Quickness (AG for *MERP*). The first roll representing the half way mark and the second representing the final dash. The GM can narrate dramatically if he so chooses. Add up the 1-100 totals (with modifiers); the characters finish in order of their totals, highest first.

FH RACE RESOLUTION

To determine who wins such a footrace, you first want to figure out what a character's Sustained Running Speed is. To do that, look at two things—the character's Run and his/her REC. A character's maximum normal Run is his inches of Running, doubled—that is, that's his Noncombat Run. Find out how much END per phase that takes—1" to 2" is 0 END, 3" to 7" is 1 END, 8" to 12" is 2 END, 13" to 17" is 3 END, 18" to 22" is 4 END, and so on.

Compare that to the character's REC. If the END cost by the character's fastest run, multiplied by the Speed of the character, does not exceed his REC, then this character can run flat-out practically forever. If the END cost per turn does exceed the REC score, then the character will have to run slower than his maximum speed on some or all phases, until his END cost matches his REC.

Once you know how fast the fastest runner can run, sustained, you divide the length of the race-course by that rate. If Atalanta is the fastest runner at 38", and the race-track is 400" long, then the race should last just under 10 turns. Naturally, more than one runner may be of an identical sustained running speed.

EXAMPLE 1: *Atalanta, in the NPCs section, has a Run of 12" (24" when doubled to noncombat), a REC of 6, and a Speed of 4. Her noncombat run of 24", or 96" per turn, is an amazingly fast sprint, and costs her 5 END per phase. She has a speed of 4, so she would burn 20 END per turn. Since her REC is only 6, there's no way her wind can keep up with her feet. How fast a run can she sustain? Well, with a REC of 6, she can sustain spending 6 END per turn. With her speed of 4, this suggests 1 END on phase 3, 2 on phase 6, 1 on phase 9, and 2 on phase 12. At its cost-efficient maximum, she could then run 7" on phase 3, 12" on phase 6, 7" on phase 9, and 12" on phase 12—a total of 38" per turn, sustained.*

EXAMPLE 2: *Heracles has only 6" (12", noncombat) of running, but has a Speed of 4 and a giant REC of 15. He can sustain burning 15 END per turn. 12" of running costs 2 END per phase; 2 times his Speed of 4 is 8, much less than his REC. So he can run 12" every phase, almost effortlessly—48" per turn, sustained.*

Conclusions? Atalanta literally runs twice as fast as Heracles in a sprint, but Heracles can jog along forever at his maximum of 48", while Atalanta can only sustain 38" per turn.

Also, it may be that some runner can almost match the lead runner's sustained speed—for instance, 37" to Atalanta's 38". If this character wants to, he or she can push for the extra inch, burning 2 END (that isn't recovered during the race) per turn, in order to keep up with the lead runner. Runners can gauge how long a race is going to be (in turns) and so know how many END they can afford to burn each turn to keep up. Obviously, if a race is going to take 20 turns and a character must burn 4 END each turn to keep up, he's going to pass out if he tries to keep up with the lead of the pack.

Anyway, once you know who's setting the pace and who can keep up with that pace throughout the race, you can narrate the run of most of the race, talking about who's in the front of the pack and who else seems to be placing elsewhere (based on their sustained running speeds). You might also want to check for characters' Luck and Unluck to see if anything especially good or bad happens to them.

Multiply the sustained running speed of the leaders by 2 and you'll get a distance that's theoretically two turns away from the finish line of the race. (With Atalanta's example, for instance, that would be 76".) This is where you begin to game out the finish. Starting at this distance, you can allow the racers to begin to race as fast as they can. Someone like Atalanta would begin to race at her full sprint-speed, while those who are already running as fast as they can will begin to push. Game this out on the Combat Order Sheet, phase by phase.

Characters may push for extra inches per phase; characters who run at the same speed will only break their tie by one racer pushing his running better than the other. (Remember, to push requires an EGO roll, and a high EGO is certainly a requisite for a championship runner). Runners might overextend themselves (burn all their END and have to take STUN damage to continue running), possibly fainting (being Stunned by such exertion), slipping and losing a pace (1D6 Unluck losing 1"), tripping (2D6 Unluck), or whatever.

And so, in the final analysis, the character who first crosses the finish line (i.e., first runs the number of inches remaining in the race) is the winner.

WEIGHT-THROW:**11TH DAY OF THE MONTH (8.3.5)**

The next day, the actual Olympic Games begin. The body of athletes (say, 800) participating in the weight-throw assembles and is divided into 40 groups of about 20 warriors each. Each of these warriors gets three throws of a huge bronze ingot (50 kg of solid bronze). The five warriors with the best throws advance to the next round, and the next group of 20 advances to the field and begins heaving the ingot. The second round is accomplished the same way, 200 or so warriors divided into 10 groups, and the best 50 warriors advance to the third round.

It's best not to game out the first two rounds — automatically assume that any hero with better than a **FH** STR of 20 or a **RM/MERP** ST of 98 advances. You can add color by describing the throws of the NPCs who are also doing well, for the player characters will certainly encounter them eventually.

Pick up with the third round, after midday meal. The field is divided into two groups of 25, each group throwing after the other. Now you should start actually gaming the throws of the individual character and important NPCs, to see how they're doing in relation to one another.

RM/MERP WEIGHT-THROW RESOLUTION

Pertinent Statistic: Strength. **Skill:** Weight Throw.

Each contestant in a round makes his 1-100 roll three times (with modifiers for Strength and Weight Throw skill, if any) and only counts his highest roll. The highest roll represents the best throw.

The GM shouldn't game out the first couple of rounds; figure that anyone with a strength of 90 will pass the first, and more than a strength of 98 will pass the second, and then game out succeeding rounds. (Player characters with strengths under 98 aren't likely to advance to the third round in the Olympic Games of the *Age of Heroes*.)

FH WEIGHT-THROW RESOLUTION

Look at the section Characteristic Rolls in *Fantasy Hero*. The bronze ingot requires a STR of 5 to pick up. The weight-throw is a standing throw. Therefore, for example, a character with STR 20 could heave the thing 8" on the Throwing Chart.

We'll presume that each competitor will Push his STR for every throw. Have him make an EGO roll. If he fails it or makes it exactly, he is at his STR +5; if he makes it by 1 he is at his STR +6; if he makes it by 2 he is at his STR +7; etc., all the way to STR +10. Subtract the 5 STR the weight costs and compare the character's remaining Pushed STR to the Standing Throw line of the Throwing Chart. (If the character's precise STR isn't on the chart, divide his STR by 2.5 to get the Standing Throw.) The result is his basic throw.

Now, modify things by the character's DEX roll. Have each character make a DEX roll with each throw. If he makes his DEX roll exactly or by 1, the throw is as it was listed. If he fails it, the throw is 1" shorter than it should have been per 1 that was missed by. If he makes it by 2 or more, the throw is actually 1" longer for every 2 the throw was made by.

EXAMPLE: *Heracles makes his throw. He has a STR of 40. He makes his EGO roll exactly, for +5 STR, so he is STR 40 after picking up the object. His standing throw should be an amazing 16". However, he botches his DEX roll by 2 and so his roll is 2" short, or 14". Now, Telamon of Salamis makes his throw. Telamon is STR 30. He makes his EGO roll by 5, giving him STR 40, or STR 35 over what he needs. His standing throw should be 14". He makes his DEX roll by 2 — his throw is instead 15", and Telamon has the better throw.*

Let each character make three throws and let the important NPCs in the group make three throws. The five best throwers from this group and the other group should be advanced to the last round, and another round of 10 competitors should be played out in this manner.

FOOTRACE:**12TH DAY OF THE MONTH (8.3.6)**

The men's Footrace is conducted in much the same manner as the Heraean race, above, except that the track is 800" long — 400" up to a post stuck in the field, around the post counterclockwise, and back to the starting line.

Unlike the girls' race, the men's footrace has enough contestants that it is run in heats. As before, presume that player characters of any running ability — say, those who are able to sustain at least 42" per turn (**FH**) or have at least a QU (**RM**) of 97 (AG for **MERP**) — will make it to the final race, and then conduct the race as with the Heraean race.

RM/MERP FOOTRACE RESOLUTION

Pertinent Statistics: CO & QU (AG for **MERP**)

Skill: Racing.

Each contestant in the race makes his 1-100 roll twice (the first time modified by Quickness (AG for **MERP**) bonus, the second by Constitution bonus, both modified by Racing skill rank bonus); the first roll represents the half way mark, the second represents the dash for the finish. Each character adds up his two totals; the characters finish in order of their totals, highest first.

FH FOOTRACE RESOLUTION

Handle this as indicated in 8.3.4.

CHARIOT-RACE:**13TH DAY OF THE MONTH (8.3.7)**

The chariot race is very similar to the men's footrace — substituting the sustained running speed of the horses, instead of the men, of course. But another factor comes into play: The Charioteering skill of the drivers.

RM/MERP CHARIOT RACE RESOLUTION

Skill: Charioteering.

Each contestant in the race makes his Charioteering skill roll twice (or more, if the GM wants to have several obstacles, turns, or difficulties in the race); the GM may assign bonuses or penalties based on the quality of the character's horses and his familiarity with them. Total the rolls; the characters finish in order of their rolls, highest first.

If a roll is a substantial failure (01-04 before modifiers), some calamity has occurred such as a wheel falling off, an axle breaking, even a chariot overturning in a spectacular and dangerous fashion.

FH CHARIOT RACE RESOLUTION

Determine how many turns the race is to take. Once a turn, have each charioteer make a Charioteering roll. If he makes it exactly, his chariot moves exactly as far as it's supposed to this turn. If he makes it by more than the exact roll, he gains 1" for every 1 by which he made the roll. If he fails it, he loses 1" for every 1 by which he failed the roll. In this manner, leaders of the pack change in the course of the race, probably resulting in the best Charioteer winning the race.

WRESTLING:**14TH DAY OF THE MONTH (8.3.8)**

Wrestling is an easy sport to handle. Wrestling is handled single-elimination, two falls out of three — that is, two opponents face off, have a match; the victor throws his opponent twice, and moves on to the next round. Presuming, say, 800 athletes participating, this means there are going to be some 11 rounds, the sport going on continuously all morning, in rings all over the event field.



In wrestling, the two opponents strip, are oiled down and then dusted so that grips will be secure. The goal in wrestling is the fall — one character must Grab another and on his next phase successfully perform what amounts to a Trip maneuver. In a bout, the first competitor to successfully throw his opponent twice is the winner.

The wrestling field is a medium-sized (3" diameter) circle drawn in the dirt. If one or the other combatants moves over the ring — is forced over it, or sticks his hand across it — the marshall calls the combatants apart and they return to the center of the ring to renew the fight.

It's best, once again, just to narrate the heroes' progress for the first several bouts and then let each of them fight out the last three or four bouts of the competition.

RM/MERP WRESTLING RESOLUTION

Skill: Martial Arts Sweeps & Throws / Wrestling.

When it comes to player characters wrestling in competition, game out the event. When NPCs fight NPCs in the competition, use the quick resolution method shown for the other competitions.

BOXING: 15TH DAY OF THE MONTH (8.3.9)

Boxing is very similar to wrestling, above, in the arrangement of the contest and the arrangement of the field. Unlike wrestling, however, a boxing bout continues until one competitor acknowledges the other to be the better boxer (today, anyway) or can no longer continue the bout. It is not a dishonorable or shameful thing to admit one's self to be beaten in such a competition; the contest is supposed to determine which competitor is the better boxer, not to give the crowd the thrill of a knockout conclusion.

Boxers wear rawhide boxing gloves, as mentioned in "Character Creation" (1.0 and 2.0), and naturally such punches as groin-shots are to be frowned upon (i.e., so dishonorable that the competitor will be disqualified).

As with wrestling, the GM should just narrate the heroes' progress until three or four rounds from the end, when combats should be gamed out.

RM/MERP BOXING RESOLUTION

Skill: Martial Arts Striking / Boxing.

When it comes to player characters boxing in competition, game out the event. When NPCs fight NPCs in the competition, use the quick resolution method shown above for the other competitions.

USE OF NPCs (8.3.10)

In theory, of course, the Games would've been dominated by the young athletes in training. However, in an *Age Of Heroes* world, the famous NPCs would've been on hand to participate in the competitions, and it gives the Games a lot of flavor when player characters find themselves in competition with the really famous NPCs. There's nothing to say that the NPCs will win, either — it just depends on rolls, Luck, and the relative abilities of all the competitors.

From the NPCs section, we'll see Asclepius on hand, tending to athletes injured in the Games and managing the healers on the site. Atalanta may travel from Calydon to observe and participate in some of the unofficial games, below. (Historically, women weren't even allowed to *observe* the Games — but this isn't history, naturally.) Castor will participate in the chariot-race, and Polydeuces in the boxing. Heracles and Deianara may be on hand; he will not box or wrestle (too much chance of killing someone) but will participate in the weight-throw and perhaps the chariot-race; she may participate in some of the unofficial things (below). Medea may be in the audience — one of her rare appearances. Theseus will probably wrestle.

From the Hellas section, Diomedes of Argos will box and wrestle; Idomeneus of Crete may participate in the chariot-race; Nestor of Pylos will certainly be in the chariot-race; Telamon of Salamis will probably participate in weight-throw and boxing; and Menelaus of Sparta will probably participate in the chariot-race and wrestling, with Helen in the audience.

OTHER THINGS GOING ON (8.3.11)

Also going on during the games are numerous unofficial competitions: A number of athletes will retire out of sight of the official fields and participate in some impromptu sport — archery, spear-throw, sprints, and the like. The free-thinking Achaean women may find a secluded glade and perform some competitions on their own.

Vigorous betting goes on during all the Games, of course, as well as feasting. Old friends visit one another, trade is conducted, kings negotiate with one another for peace or marriages.

COMPLICATING THE GAMES (8.3.12)

Now, you're not under any restriction just to keep the Olympic Games episode only a competition. You can introduce any sort of plot element to make this a more traditional action-style episode.

For instance, the Serpent scenario could be occurring in the nearby city of Pisa at the same time. Or, a sorceress in the employ of King Agamemnon of Mycenae or King Eurystheus of Argos could be drugging and enchanting various athletes in the course of the Games, that the Mycenaean or Argive athletes might do better; characters must find out who's doing it (perhaps facing the sorceress' Summoned creatures and soldiers from Mycenae or Argos in the process) or risk being sabotaged into a loss at the Games.

8.4

SCENARIO THREE: THE WANDERING ISLE

Here we have a Quest-type adventures.

PREMISE (8.4.1)

Actyon, King of Parsiphos (a small but wealthy Cycladian island), offends the player characters in a manner that warrants his death. However, he escapes his fate to return to his island. The player characters will be bound by irritation and honor to follow him — only to be surprised by what they find.

RM/MERP CHARACTER STATISTICS

	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Actyon	6	70	16	30	Y	90sp	—

NOTES: Fighter, Human. Demigod.

Watcher: Poseidon. **Hunter:** Variable.

Special Powers: Great Vitality stat power, Waterlungs spell power (from closed Mentalist spell list "Shifting," costs no Power Points to change back and forth from waterlungs to normal lungs).

Skills: Moving in Soft Leather 10, Moving in Rigid Leather 10, Moving in Chain 21, Spear (Trident) 12, 10, Dirk 8, Longbow 8, Climbing 3, Swimming 5, Perception 2, Martial Arts (Wrestling) 3, Navigation 4, Rowing 2, Sailing 6.

Stats: Co110, Ag75, SD65, Me55, Re55, St105, Qu75, Pr75, Em65, In65.

Asteria	14	60	9	30	Y	75sp	20sp
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NOTES: Monster, Empusa.

Special Powers: Can shapeshift into either dog or human form with the Arcane spell list "Shapeshifting Ways" spells "Change to Kind" and "Animal Form"; unlike other Empusae, she can change into any form. She can use "Touch of Disruption" special ability (Essence "Flesh Destruction" spell list, no Power Point cost).

Skills: Moving in Soft Leather 10, Moving in Rigid Leather 10, Moving in Chain 21, Spear 10, Thrown Spear 5, Dirk 2, Longbow 2, Swimming 2, Charioteering 2, Sailing 1, Disguise 10.

Stats: Co90, Ag60, SD65, Me55, Re55, St90, Qu60, Pr65, Em65, In65.

GETTING THE HEROES INVOLVED (8.3.2)

Arrange for the player characters to be all at one site at the same time. You might want to make up an event to which they're all invited. Alternatively, it could be in attendance of the Olympic Games (above); or it might be for the marriage of Prince Menelaus of Mycenae to Princess Helen of Sparta.

Also in attendance at the event is King Actyon. Actyon is a tall, dark-haired, brooding king, very handsome and strong-willed. He is accompanied by his personal retainer Asterius, a Cretan in his service.

Sometime in the course of the event, Actyon mortally and basely offends the player character you've chosen to be the focus of the quest. The insult must be unforgivable and contemptible. Some examples:

1. He might brutally and unnecessarily injure the player character's Friend.
2. He might kidnap the player character's wife or beloved or daughter.
3. He might be plotting against the hero just out of general nastiness. (This can be done in association with 1, above: The character's Friend might overhear Actyon's plot, be found out, be attacked and injured, but escape to tell his friend.)

Whatever the cause, arrange for Actyon to offend the player character — and his friends, too, if possible — and then flee (with the kidnapped beloved, if that's the tack you've taken).

ACTYON AND HIS RESOURCES (8.3.3)

Actyon is a Typical Hero from the NPCs section. He has an additional Special Power: Water-Breathing.

FH: An Adapt effect, Invisible, No Magic Roll, Persistent, 0 END, requires 1 Turn Preparation Time). He also has a PRE and COM of 18, +3 levels with Spear (actually, Trident), 5" total swimming and 10" total running.

His watcher (and father) is Poseidon; his Hunter is whatever god is the patron of the focal hero of the quest; his Psychological Limitation is Cowardly and Cunning.

His ship is crewed by Typical Warriors. And these aren't the only help he has. Actyon is a son of Poseidon (use another sea-god if a player character has Poseidon for a Watcher) and has many resources available to him.

First, his retainer Asterius is not what he seems to be at all. Asterius is neither Cretan nor male. She is Asteria, an Empusa (from the Monsters section) with a much more formidable Shape-shift ability (she can turn into any sort of creature) and the Disguise ability. She prefers the forms of human, Empusa, and Siren (**FH:** In this form, her flight is only 10" and she cannot use the Siren's Song abilities; **RM/MERP:** She cannot use the spells available to the Sirens). Poseidon, Actyon's watcher, has placed Asteria in his service as an aide, and Actyon has amply rewarded her by giving her permission to find her foodstuffs on Parsiphos and among his enemies. She is not an evil creature, but she is bound by oath to serve Actyon.

Second, his island, Parsiphos, is not an ordinary island. While normally to be found just west of Syros on the map, Parsiphos is actually a floating island — another present from Poseidon. It floats at a rate of 25 miles per week. Parsiphos is a small, pretty volcanic island whose city is on the western bay, and whose acropolis, 1000' high and surrounded by strong walls, is east of the city proper. Because of Poseidon's affection for Actyon, the island is very rich, with many good pastures for sheep and oxen and with bountiful fishing seasons.

PROGRESS OF THE ADVENTURE (8.4.4)

Following is a proposed timeline for the course of this adventure. It's broken down into episodes — you can break them down into smaller episodes or combine them into larger ones, all depending on your own time available and speed of play.

EPISODE ONE

The heroes are assembled at an event, and so is King Actyon. Actyon offends the focal hero and flees. (If he's not fleet enough of foot to elude his pursuers, have Asteria swoop in as a Siren and carry him off through the air.)



Actyon and Asterius

Actyon will have called upon his father Poseidon, who will have heard him, and some great sea-monster — perhaps a sea-serpent (from Monsters) or a giant starfish or crustacean — will emerge from the sea, wrecking all the chase-worthy boats in the harbor except for one belonging to a player character. (Here we both give a fight to characters who were frustrated by Actyon's escape, and also limit the chase to one boat while still allowing the characters to pursue.)

As the characters follow Actyon's boat, they are bedeviled by troubles. First, Poseidon has asked a Wind to help Actyon, so Actyon's boat has a constant, strong wind behind it while the heroes' is in dead calm — even though they might be only hundreds of feet apart. Second, Poseidon will eventually raise a storm to harass the characters. They must ride out a storm — they will lose sight of Actyon and lose some time, but at least they know where Actyon's kingdom is. However, when they finally ride out the storm and resume their journey, when they sail to where Parsiphos is supposed to be, it isn't — and the kings of the islands surrounding have no idea why this is.

EPISODE TWO

With no clues to follow, the characters must eventually consult an oracle or prophet. They might talk to their patron gods, go to the oracle at Delphi or Dodona, or rely on one of their own player character Prophets. Whatever, the oracle says that only Caeneus can help them find Parsiphos. To find out who Caeneus is, the characters may have to ask around; any character from Lapithae, or who is a friend of King Theseus of Athens, or who has been a king in any city of Thessaly will know; otherwise the characters must find someone who answers one of those criteria.

Caeneus turns out to have been a king of Lapithae about 25 years ago. He'd once been a maiden, loved by Poseidon, and turned by him into an immortal, invincible male warrior at her own request. He'd become king of Lapithae, but turned over the crown to King Pirithous about 20 years ago, and attended the Lapith-Centaur fight (see Theseus under NPCs and Lapithae under Hellas).

During the Lapith-Centaur fight, he disappeared; rumor has it that he was buried under a mound of rocks by the Centaurs, who could not kill him because of his immortality and invulnerability. Evidently the oracle means them to find Caeneus to continue their quest.

The heroes must travel to Lapithae and then prowl around in the woods near the site of the fight to try to find the still-missing Caeneus. This is a good opportunity for the GM to roll Hunteds for his characters and present them with troubles in the woods as the gods meddle with their lives. Additionally, the location of Caeneus' cairn is known to the Centaur tribes hereabouts, but they consider him both a mortal enemy and a trophy and will endeavor to kill anyone coming to rescue him.

When the heroes have had enough combat with Hunters and Centaurs, and when they make a die or two of Luck (or managed somehow to force the information out of a centaur), let them find the cairn and dig Caeneus out. Caeneus is a Typical King from NPCs, with the Immortality and Invulnerability Special Powers from Character Creation section.

***FH:** He has a Psychological Limitation: Half-Crazy (from being buried alive for some 20 years) but does know what the player characters want.*

He knows Actyon and knows that it's always been Actyon's dream to send his island floating out through the Pillars of Heracles (the strait where the Mediterranean meets the Atlantic Ocean) and explore the distant seas in the comfort of his own palace. Now the characters must see if they can find the island on its current path or intercept it.

EPISODE THREE

Caeneus, out of gratitude, will accompany the player characters if they wish, but as noted is rather loonie now; if they want him along, fine, but he's still only has one oar in the water. The heroes will want to sail after Parsiphos. They can easily make a lot more speed than the island — although it has a head start, since the heroes have been sidetracked up to Lapithae — and so will sail toward the Pillars of Heracles.

Now, you can bedevil them with all the traditional elements of Greek myth travelogues: Islands where strange creatures live, more storms, perhaps sabotage from the endlessly versatile Asteria. Either the characters may (with Luck and the help of their patron gods) find Parsiphos before it reaches the Pillars of Heracles, or they may sail on ahead to the Pillars and wait there for the island. Either way, by the end of this episode they should come within sight of the island — perhaps being shipwrecked upon it.

EPISODE FOUR

Now, the heroes have only to travel to the city and accomplish their vengeance — in a heavily-defended palace.

Let the heroes take whatever tack they wish in accomplishing their vengeance and escaping. Perhaps they have enough personal power just to stampede the acropolis, bash down the walls, throw Actyon down the 1000' hill, and force their way out again. Perhaps it'll be a bit more difficult for them. Actyon is no pushover and has both guards and a guardian god, not to mention Asteria. Actyon might be killed as expected, or might be able to drive off the heroes, or might be rescued by Asteria.

As for the island — should it fall into the player characters' hands, you might choose to be nicely spectacular by having the volcano blow up or having it sink to the ocean floor (to be a playground for Poseidon), a disaster from which the characters can barely escape.

HOW THIS RELATES TO PLAYING THE CAMPAIGN (8.4.5)

This follows the plotting notes in Playing the Campaign fairly closely. First, the GM chooses a focal hero (i.e., the hero who will be worst offended by Actyon's misdeeds). The GM gets all the player characters to the scene of the action (by having them attending some sort of event) and then gives them an emotional involvement in the adventure (they, too, are insulted by Actyon, or are bound by ties of friendship to the insulted player character, or are anticipating a good haul from sacking Parsiphos).

The characters have a goal (which they think is an immediate goal): *finding and killing Actyon*, perhaps rescuing a kidnapped loved one. However, when Parsiphos turns up missing, the goal turns out to be a long-term goal. The short-term goal: *find out how to find Parsiphos*. With no clues before the heroes, their natural impulse should be to consult the gods or an oracle, and it's the right impulse. This gives them their next short-term goal: *find Caeneus*. Once he's found, their next short-term goal is to *Sail After Parsiphos*. And once they've found the island, they've still got the difficulty of bringing their eventual goal to fruition.

8.5

ADVENTURE IDEAS

TIMELINE ADVENTURES (8.5.1)

You can derive numerous adventures from the Timeline in this supplement. Just choose an interesting-looking event, read the descriptions of the places and NPCs involved, set these events in

motion, and see how the player characters wish to act within them. Here are a couple of appropriate events:

The Courting of Helen (Year 296). Perhaps the player characters wish to be among the contenders. Perhaps someone steals Helen away and the assembled heroes must rescue her. Read Mycenae and Sparta in Hellas, Castor and Polydeuces in NPCs.

The Epigoni (Year 298). Thebes is assaulted, sacked, and razed to the ground. Read Thebes, Argos and Athens in Hellas.

PEOPLES OF THE SEA (8.5.2)

In actual Mediterranean Bronze Age history, the Peoples of the Sea — whole tribes on the move — disrupted all the nations of the known world at about the time of the Trojan War. They are displaced tribes travelling on the land with ox-carts and on the sea with fighting-vessels; they launched massive raids against Egypt, sacked cities all over by sea, and may have been partially responsible for the fall of Mycenaean (Achaean) civilization.

In an *Age Of Heroes* campaign, you can have all this activity be planned, the goal of one of the loonier gods of Olympus — Eris, for instance. Eris has decided to bring about the downfall of the Olympians by ridding them of followers; she secretly builds an enormous force of tribesmen from around the world which she unleashes on one city at a time.

The Trojan War, too, is part of her plan; she has anticipated the trouble that the throwing of the golden apple would cause, and plans for the War to rid the Olympians of all their greatest heroes.

The player characters' goals would be to realize (even before the gods do) that there's a singular purpose to the actions of the Peoples of the Sea, keep them from sacking the important cities of Hellas, find their base (which is well-hidden by the powers of Eris) and lead a mighty fleet to crush these raiders.

ATLANTIS (8.5.3)

Atlantis doesn't seem to have been part of Greek mythology before Plato, but we've inserted that continent into this setting.

The player characters could, on one of their many voyages, find the great continent of Atlantis. They'd learn about the Atlanteans, and the Atlanteans would learn about them. And the Atlanteans, greedy as ever for slaves and resources, would decide to capture all of Hellas. They'd capture the heroes so they couldn't warn their homeland, and launch a mighty fleet to take the land's greatest cities — Mycenae, Athens, Tiryns, etc.

Our heroes have to escape their captors, beat the fleet back to Hellene lands, and rouse all Achaeans to defend their land against the Atlanteans. The Atlanteans are more numerous by far; the Achaeans are the greater warriors by far.



THE SETTING

9.0 THE WORLD

9.1 FOR THE GM ONLY

The following sections are "Hellas" (10.0), "The Mediterranean and Euxine" (11.0), "The Rest of the World" (12.0), and "Timeline of the Age of Heroes" (13.0).

The first three comprise a detailed travelogue to the world of mythic Greece. The first is for Hellas (Greece), the land at the center of the world. The second is for the Mediterranean and Euxine lands, which are distant from but not unknown to the heroes of Hellas. The third is for the Rest of the World, including exotic places so far seen by few or no heroes.

The last of those sections is the timeline, a consistent chronology for your campaign, including a good starting-place for your player characters to begin playing.

9.2 USING THE MAPS

For most of the places noted on the map there will be writeup consisting of the following information:

Description: The territory is described.

History: The history of the area is given. The history is keyed to the Timeline and takes the history of the area up to the starting date we recommend for your campaign.

Ruler: The name and abilities of the current ruler of the area are given. For *Fantasy Hero* players, each time the name of a ruler is mentioned, you'll be referred to a character sheet in the NPCs section, a character sheet either of the character named or of typical character types such as the Typical Hero, Typical King, Typical Warrior, and Normal. In the case of the typical character types, you'll be told of modifications to make to the existing sheet for this specific character. For *RM/MERP* players, the character sheets for the Typical Hero, Typical King, and Typical Warrior are printed in the section, along with the modifications to the sheet for each specific character.

Customs: Any peculiar habits the inhabitants have are mentioned. Often, by having player characters arrive in a land just as some unusual custom or festival is being enacted, you can enhance the role playing in an adventure.

Notes: Important notes, such as cross-references, are given here.

Future History: Mention is made of the events that are supposed to happen in these lands *in the future*, in so far as the myths mention them. For instance, the writeup of Troy mentions details of the upcoming Trojan War, which is still years in the future. This future history is keyed to the timeline.

You should read these map keys at least once before starting an *Age of Heroes* campaign. Once you've read them you can help your players make judgements about where they want to come from, and you can gather ideas about their first adventures and travels.

9.3 USING THE FUTURE HISTORY

The Future History paragraph included with each location writeup is intended as an aid to the GM, not as a restriction. It describes what eventually occurred in the area in the actual myths or in history.

But use of these events in your own campaign is up to you, of course. You may decide to follow some of these plots for interesting episodes for your players; you may decide not to.

9.4 IMPROVISING ON THE MAPS

In these maps, many small historical sites have not been represented; neither have many one-use mythic lands (such as Ogygia, the island of the nymph Calypso) made it onto the map.

But you can add detail, as much as you want.

Add cities wherever you want them. Your player characters may not want to come from any of the cities listed, and you can certainly oblige them. Make up the name of the city, its history, its king and other rulers, its relationships with surrounding cities. Make them personable and interesting.

Add islands here and there. In the myths, there were lots and lots of tiny, remote islands populated by gods or nymphs or strange creatures. You might have one island of Cyclopes, one of Giants, one of Harpies, one of nymphs, one of strange tree-eating barbarians, anything you like. Numerous gods had islands they called their own: Helios and Dionysus were especially fond of them. Some of these islands drift from location to location, some are visible at some times and not at others, some the gods don't permit humans to land upon.

The further the map is away from Hellas, the more you should play around with the map. Make these areas as individual and distinct as you wish, inserting your own tribes, new customs, strange adventures and magic, and otherwise giving them distinct flavors. The world is a large place, even if it is a dish, and the Achaean heroes know only a fraction of it.

9.5 SUBORDINATE MAPS

Scattered through the following text are numerous small maps describing specific regions, cities, or buildings. They can come in useful; use them as you see fit.

10.0 HELLAS

10.1 FOR THE GM ONLY

Let's talk about Hellas (Greece), the land where most *Age Of Heroes* adventures will take place.

10.2 HELLAS IN GENERAL

GEOGRAPHY (10.2.1)

Hellas is a mountainous region surrounded on three sides by the Mediterranean. It boasts numerous small plains and natural harbors on the coastlines.

A spine of mountains runs the length of the region. Most of the mountains are a tad over 3,000' high, with many around 6,500' in height. The tallest, Mount Olympus, is in excess of 9,500'. The mountains tend to be worn and gently rounded rather than jagged.

Many areas of Hellas consist of plains, used mostly for pasturage, sometimes for tillage. They're frequently at high altitudes (i.e., plateaus), often framed by hills on all sides; they're to be found at sea level as well.

Hellas is poor in metals, but like most of the rest of the Mediterranean, there is good clay to be had for pottery.

CLIMATE (10.2.2)

Temperatures in Hellas are steady: Around 70-80 degrees in summer, around 35-45 degrees in winter. The island chains around Hellas run slightly warmer.

The Greek year is divided into three seasons:

Winter (October to March) is the rainy season; west winds tend to blow rains into Hellas, from the northern regions all the way down to Crete. The rains are frequently heavy but short, with sunlight frequently breaking through. Snow does fall, but usually only accumulate on mountaintops. Winter can be severe in the high mountainous regions, but elsewhere it's moderate — seldom falling below freezing temperature.

Spring (March through June) is a very comfortable season, with moderate Mediterranean temperatures. The further south one goes, the shorter spring is, as noted below.

Summer (June through October) is characterized by mostly dry winds from the north and northwest, changing as the season progresses to winds from the north and northeast. These are gusty and often very forceful; violent in the early afternoon and gradually dying down around dusk. In the southern parts of Hellas summer is often a drought season. In the northern regions, it is three to four months long; in central Hellas, it's between four and five months long; in the southern Peloponnese, summer can be as long as six months. As far south as the island of Kalliste, it lasts seven months of the year. The summer is only oppressively hot in landlocked plains where the winds don't blow continually.

PLANTS AND ANIMALS (10.2.3)

Hellas sports a wide variety of trees. Its forests are mixed, including oaks (holm-oaks and kermes-oaks), Aleppo pines, plane trees, carob trees, laurels, olive trees, and many others. The further north you travel, the more you'll see of beeches, chestnuts, elms, and maples.

There are wild animals to be encountered all over Hellas. Generally, the further north you travel, the less civilized the land is and the more wild animals you'll find. You'll find deer and wild boars, wolves and bears, and the occasional lion.

At seaside, seabirds, tortoises, and seals are abundant — the seals congregating in sea-caves along the shore. There are octopi, dolphins, lobsters, and sponges in the ocean itself, as well as crabs, mussels, oysters, eels, sardines, mackerel, and tuna.

In terms of agriculture, the most important crops are barley, wheat, olives, and grape-vines, plus various fruits. Grapes are used in the making of wine; olives are very important, since they're rendered to make cooking-fat and lamp-oil. In northern Hellas, you'll see mainly wheat and barley grown; in southern Hellas, the grape and olive-tree have an easier time surviving and are much more numerous than in the north.

10.3 IMPORTANT SITES

AEGINA (IS.)

Description: An inhospitable-looking island, surrounded by rocks and reefs, safe from pirates. The city fortification lies on a hill on the west coast; from there one can see to the acropolis of Athens. Medium-Sized Achaean City.

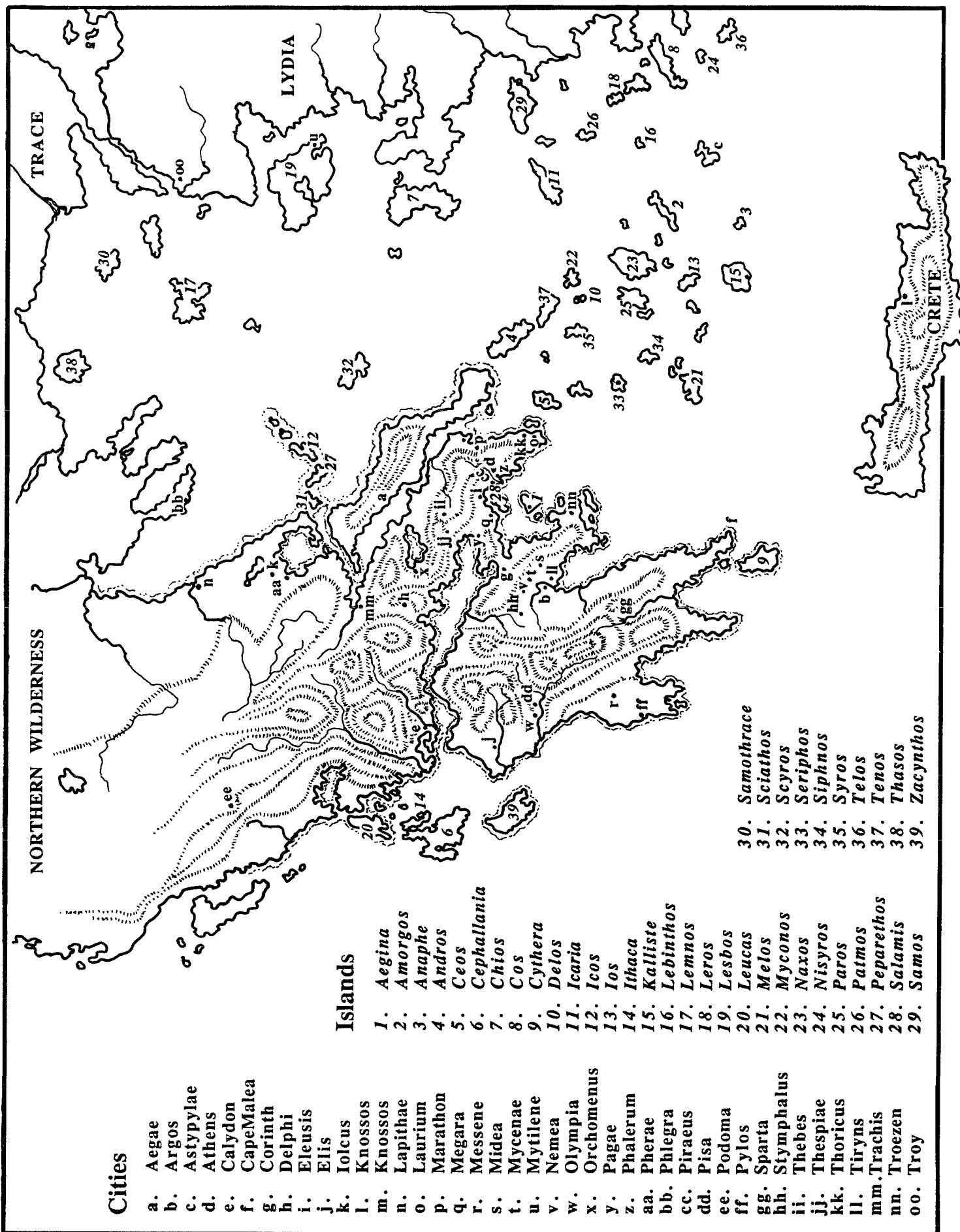
History: Island named for Nymph Aegina who bore Aeacus to Zeus. Aeacus, a wise man and fine ruler, was asked to help build the walls of Troy with Poseidon and Apollo. Hera, wife of Zeus, did not like him and sent a plague which killed most of the men of Aegina. Aeacus prayed for more men to Zeus, who turned a nest of ants into men to repopulate the island. These men are now called Myrmidons. Aeacus' sons were (by wife Endeis) Telamon, Peleus and (by the Nymph Psamanthe) Phocus. When they were all full-grown (Year 277), Telamon and Peleus, jealous of Phocus' athletic ability, killed him and went into exile. Telamon eventually ended up in Salamis and Peleus in Phthia. Aeacus was never reconciled to his sons and died Year 285. After his death, he became a king of Tartarus, judging the dead with Minos and Rhadamanthus.



Zeus

Ruler: No successor to Aeacus is named in the myths. This island is a good place for player-character nobles and kings to come from.

Notes: Aegina is dedicated to Zeus. See Phthia and Salamis in this section, and the Package Deal for Myrmidons in the Character Creation section.



ARGOS

Description: Strong city on the fertile Argolis plain. Typical Large Achaean City, and a rich one.

History: The old city Phoronikum was renamed for one of its early kings, a son of Zeus named Argos. A couple of generations ago, Acrisius was king here. Acrisius, hearing an oracle that he would be killed by his grandson, locked his daughter Danae up in a prison; Zeus saw her, visited her, and sired on her the hero Perseus. Acrisius had Danae and Perseus placed in a wooden chest and floated out to sea, but they survived and were picked up off the coast of Seriphos (see Seriphos in this section). Perseus, after killing the gorgon Medusa, accidentally killed Acrisius in a weight-toss contest in Year 210. More recently (Year 284), King Adrastus aided his friend Polyneices in an unsuccessful attempt to take Thebes (see Thebes, in this section); Adrastus was the only survivor of this expedition, which is now called the Seven Against Thebes.

Rulers: King Adrastus. Typical King. A generous host willing to help his friends. Age about 40. His son and heir is Aegialeus, who is about 20 years of age; Aegialeus is also a Typical King.

Notes: Also important in Argos is Diomedes, a young very smart and noble youth (age 16), the son of Adrastus' friend Tydeus of Calydon and Tydeus' wife Deipyle. Tydeus died during the Seven Against Thebes. Diomedes is the Typical King with additional +3 skill levels in Hand-to-Hand Combat, an INT of 20 and Charioteering on a 16-. Diomedes' young wife is Aegialeia, daughter of Adrastus. Argos is an important seat of the worship of the goddess Hera. The city symbol is the toad.

Future History: In Year 298, the Epigoni (the sons of the Seven Against Thebes expedition, including Diomedes and Adrastus' son) will attack Thebes with the aid of troops supplied by Theseus of Athens. This expedition will succeed; Thebes will be sacked. Aegialeus will be killed; Adrastus will die of grief; Diomedes will become king. During the Trojan War, Diomedes will become a good friend of Odysseus of Ithaca and will distinguish himself in warfare (by then, he uses the Typical Greater Hero sheet, retaining the modifications listed above). He will return to his throne after the war.

ATHENS

Description (City): Very Large Achaean City (population 150,000). City sits on wide coastal Attic plain, surrounded by hills. West of acropolis is the Aeropagus, a 375' hill with rock steps leading to its summit. The gods conduct trials here, as does the King of Athens.

Description (Acropolis): About 500 feet tall, 500 feet north to south and 1050 feet east to west. Access is by a path on the west tip; the other three sides are very steep. Top is surrounded by a cyclopean wall. Palace is on north side of the acropolis, beside the olive tree created by Athena. On north face of the acropolis is the Klepsydra spring, emerging from the cave caused by the historic blow from Poseidon's trident.

Description (Nearby Cities and Areas), see map: Athens is about five miles from the coast. Phalerum acts as Athens' harbor and port; Piraeus is a very good port. Laurium is where Athens' silver mines are. Thoricus, originally a naval station belonging to Minos II, is now where King Theseus maintains a military outpost with several ships and a garrison. Nearby Mt. Hymettus is noted for its bees and honey.

History: City founded by Cecrops, a snake-tailed demigod. Soon afterwards, Poseidon and Athena both claimed it and held a contest to see whose it would be. Poseidon created the horse and the Klepsydra spring on the Acropolis. Athena created the olive tree. The judges' opinion was that the olive was more useful, and Athena won. More recently (Year 260), Augeus, brother of King Nisus of Megara, was king. Androgeus, a son of Minos II of Crete, was killed during a bull-leaping sport in Athens. Minos attacked and conquered Athens, then exacted tribute, demanding that seven lads and seven maidens be sent to Crete every nine years to be killed by the Minotaur (see Crete). The next year, Augeus visited King Pitheus of Troezen, became very drunk and co-fathered the child Theseus on Aethra, daughter of Pitheus. (See Theseus under NPCs.) Later (Year 278) Aegeus married Medea (see Medea under NPCs) and fathered another son, Medus. That year, Theseus reached manhood; see his listing under NPCs for his history.

Ruler: Theseus. For his character sheet and history, see NPCs. He is 34. Queen Phaedra (his wife) and King Hippolytus of Troezen (his first son, by Antiope the Amazon) are recently deceased.

Customs: Athens is odd in that Theseus has begun minting coins — disks of silver at a standardized weight and size. Each one has a bull's head stamped on one side and is worth one-tenth an average ox-bull (small coin) or one average ox-bull (large coin). These coins are a convenience to trade.

Notes: When Theseus is travelling, Menestheus acts as his regent. Menestheus is a Typical King, with Battlefield Tactics on a 14-. He is about 35, a kindly noble; he is the great-grandson of the former Athenian king Erechtheus. Athens produces very good honey. The city is on good terms with Troezen, Salamis, and Crete, and is disliked by Sparta.

Future History: In Year 298, Theseus will send forces against Thebes to help Adrastus and the Epigoni (see Argos and Thebes). In Year 303, on a visit to Scyros, King Lycomedes will kick Theseus off a cliff and kill him. Menestheus will become king of Athens and will send a few ships to the Trojan War. He will go himself, and will die there.



Procession of Dionysos and Ariadne

CALYDON

Description: Medium Achaean City, very rural.

History: King Oeneus and Queen Althaea's first child, Toxeus, was a man of whom Oeneus was fearful. Oeneus was forced to kill him. Another son, Melanippus, was killed by his brother Tydeus. Tydeus, banished, later tried to help his friend Pol- yneices take Thebes (see Thebes) and died trying. The youngest son, Meleager, was doomed to live only as long as a special fire- log stayed unburned. Queen Althaea kept the log safe. Meleager participated in the voyage of the Argo. In Year 277, Artemis sent a boar to ravage the countryside; numerous heroes hunted and injured the boar, and Meleager finished it off, presenting its hide to the huntress Atalanta (see Atalanta in NPCs). This so angered his uncles that they attacked him, and he killed them. Althaea, in an excess of anger, threw the fatal log on the fire and Meleager died. Of Oeneus and Althaea's daughters, Deianara and Gorge, the former has recently married Heracles (currently residing in Calydon) and the latter still lives in Calydon.

Rulers: Oeneus and Althaea. Both are Normals with the Age (60+) Disadvantage. Princess Gorge is a Normal. Deianara's character sheet is given in NPCs. Gorge and Deianara are around 25.

Notes: The symbol for Calydon is the boar. Atalanta, heroine of the Calydonian Boar Hunt, still lives in the wild terrain around Calydon; see her character sheet in NPCs.

Future History: Next year (297), Heracles will accidentally kill a water-bearer and have to go into exile with Deianara, leaving Calydon without any male heirs.

CORINTH

Description: Large Achaean City. Notable for its acropolis, more than 1880' high.

History: City founded three generations ago by Sisyphus, a famous rogue killed by the gods for impiety. Glaucus succeeded him, and in the Year 230 exiled Aeetes, a son of the god Helios; Helios had wished Aeetes to be king. Year 261, Glaucus' son Bellerophon killed a man and was exiled (see Bellerophon NPCs, plus Lycia in The Mediterranean and Euxine). When Glaucus died, the throne fell to Corinthian noble Polybus and his wife Periboea. Queen Periboea had years ago found the infant Oedipus (see Thebes in this section) and reared him as her own. Year 263, Oedipus left to find his way in the world. Year 272, King Polybus died and a new king, Corinthus, took the throne. In 273, Jason and Medea returned from the Argonauts' expedition; Medea, daughter of the banished Aeetes, claimed the throne. Corinthus conveniently died about that time (there was unproven talk of poison) and Jason and Medea became rulers. In 278, Jason decided to abandon Medea for a younger woman; Medea killed the girl and left Corinth with her sons. She named her nephew Argus, who had come back from Colchis on the Argo, as her heir. Since the throne rested with her and not Jason, Jason was stripped of title, power, and family in one blow.

Rulers: King Argus. Argus is an honorable man, the Typical King; he speaks Colchian fluently (4 points). He is age 43, the son of Phryxus of Orchomenus and Medea's older sister Chalciope.

Notes: The lower city of Corinth is dedicated to Poseidon, but the acropolis is dedicated to Helios. Along the isthmus, the ghost of King Glaucus sometimes appears, jumping from the shadows and screaming, scaring horses (sometimes into bolting and dragging the charioteers to their deaths); the ghost is called Taraxippus (Horse-Scarer).

CRETE

Description (Island): Crete is long east-west, with mountains to the south and west. In the east and central areas are good meadows and pastures; olives and vines grow very well there. Central Crete is deeply forested and inhabited by many beast- like races (Satyrs, Nymphs, Centaurs, etc.) who don't com- monly permit men to enter. On the north and east shores are beautiful beaches. Knossos is the capital of the island; its port, the city of Amnisos, has 50,000 people, and the palace of Knos- sos is huge, lavish, and powerful. There are a hundred cities across Crete, but Knossos is the greatest. There are many lesser kings of the lesser cities; they have their own palaces, and lesser nobles their own villas. The island has good roads. Crete was once the greatest trading nation in the world, under the reign of Minos I, but subsequent reigns — especially that of Minos II — saw trade diminish drastically. The island is prone to earth- quakes.

Description (Palace): The palace is huge, with five stories and 1,300 rooms. Below it are a great dungeon and labyrinth area, which is where the youthful Theseus of Athens met and de- feated the Minotaur in Year 278. The palace lavatories have running water — seats over drains that lead away from the palace. The palace's storerooms are great and filled with goods and treasures.



Jason

Description (People): The Minoans are slender and graceful, with narrow waists and broad shoulders. They are more red of complexion than Achaeans. Both men and women wear their hair long, arranged in thick curls. Formal and work clothes for men consist of a belt, kilt and codpiece. Formal dress for women includes full-length, flounced skirts with several tiers of cloth; tight bodices opened at the bosom; and jewelry, including finger-rings.

History: Crete has been populated by traders and herdsmen for a long time. Around Year 95, Zeus, in the form of a bull, kidnapped the Phoenician princess Europa, carrying her to Crete. He seduced her there, and (as ever) eventually left her. She married the king, Asterius. When Europa gave birth to Minos, Rhadamanthus, and Sarpedon, Asterius adopted them and made Minos his heir.

Minos I was intelligent and honorable, an enemy of pirates, a great trader. He built Crete into a kingdom of great wealth. His son Lycastus reigned well, but Lycastus' son Minos II was not so great a king. He was greedy and conquest-minded.

Minos II prayed to Poseidon that the god send him a great beast to sacrifice. The god sent him an enormous snow-white bull, but Minos kept the bull and sacrificed another in its place. Poseidon enchanted Pasiphae (Minos II's wife, a daughter of Helios) with a passion for the bull; she had the architect Daedalus build her a cow-shaped mechanical contrivance with which she mated with the bull. She later gave birth to the Minotaur (see Bulls, Giant in Monsters). Minos II forced Daedalus to create a labyrinth underneath his palace and imprisoned the Minotaur there, feeding to it his political enemies.

Years earlier, Hephaestus had given Minos I a present, the Bronze Man Talos (see Bronze Men in Monsters), to protect the island. It did so by running around the island thrice daily and sinking enemy ships with thrown stones. In Year 273, Medea killed Talos when it tried to sink the Argo; see Medea under NPCs.

The sons of Minos II were also unlucky. Glaucus was bitten by a snake and died. Androgeus died in an accident in Athens. Deucalion died in war against Athens, as will be related momentarily. The fates of daughters Ariadne and Phaedra are discussed in the text on Theseus under NPCs.

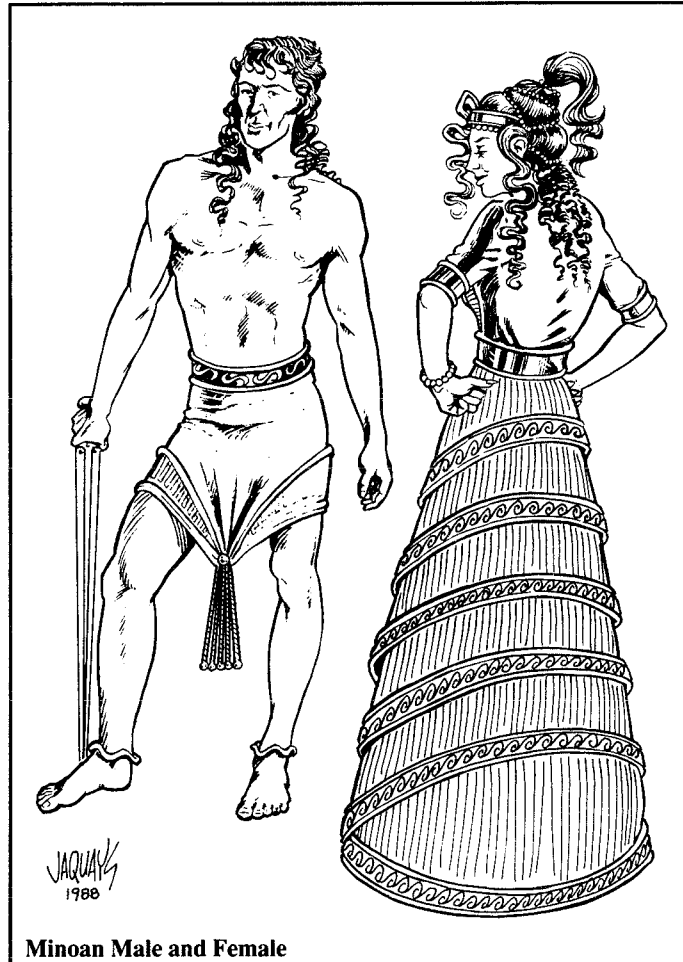
Minos retaliated to Androgeus' death by demanding that King Aegeus of Athens send him seven boys and seven girls every nine years in propitiation. These youths were killed in the great Labyrinth maze beneath the palace, fed to the Minotaur.

However, in the year 278, Aegeus' heir Theseus came to Crete as one of the sacrifices and made Minos II promise to free Athens from the tribute if he could kill the Minotaur with his bare hands. As is related in Theseus' history, the Athenian prince succeeded, and fled (just in case Minos plotted treachery) with Minos' daughter Ariadne.

The architect Daedalus, who had shown Ariadne how to get Theseus through the Labyrinth, feared reprisals from Minos. He built two sets of birdlike wings, one for himself and one for his son Icarus; the two flew across the Aegean in them. Icarus flew too high to Helios' sun-chariot, though; his wings melted, he fell into the sea and drowned. Daedalus made it to Athens, where Theseus sheltered him for a time, then fled on to Sicily.

Minos eventually found out about this. He sent his last son, Deucalion, to destroy Athens while he, Minos, sailed to Sicily to kill Daedalus. See Sicily in The Mediterranean and Euxine for his fate. Deucalion attacked Athens, but Theseus routed and killed him, took the war all the way back to Crete, and conquered the island. He took Deucalion's young son Idomeneus to raise in Athens. Theseus later wed Phaedra, sister of Deucalion and Ariadne, to cement his ties to the island.

Theseus abdicated the throne of Crete in Year 292, when Idomeneus took up the scepter of kingship. Idomeneus and Theseus remain on friendly terms.



Minoan Male and Female

Ruler: King Idomeneus. Idomeneus is a young man (20). Typical Hero, with his skill levels in Spear; an additional +4 5-point skill levels in Spear; speaks Greek with a native Athenian accent (4 points); handsome (PRE 15, COM 18). He was once a suitor to Princess Helen of Sparta. He's outgoing, talkative, and pleasant. In battle armor, he wears the design of a rooster on his shield. He is recently married, to a Cretan lady, Meda, who is 17.

Customs: Crete has many customs distinct from Hellas'. Here are some of them:

The Minoans are a peaceful, hardworking folk, not boastful or aggressive; they prefer trading and sailing to war. Cities on Crete do not fight among themselves. The Cretans, when they do wage war, use long spears and shields for formation fighting; some use double-edged axes in combat. They also use the double-edged axe as a work tool and as a decoration — the axe-shape is of great religious importance to them.

Their chief deity is the goddess Rhea. They have shrines in their palaces and use many natural caves and glades for rites.

Important to Minoan society is a ritual bull-leaping activity where a bull is brought out in a courtyard or pen and dancers (both boys and girls) perform acrobatic leaps over the creature while dodging its rushes.

Cretans speak their own language, Minoan, but (because of Idomeneus' upbringing and the fact that many of his subordinates are Achaeans), Greek is spoken at Knossos. The Minoan alphabet is related to the Greek. Only priests and officials tend to literate in Minoan.

Minoan women are quite emancipated; they mingle freely with men, attending feasts and councils. Marriage is a simple affair; the couple announces as a public declaration that they are wed, and they are. If they wish, the ceremony may be blessed by a priestess of Rhea.

Minoan society is run from the king's palace, and the palace administers the economy with much more control than Achaean kings exert.

Cretans formalize their laws and sit in judgement over evildoers in formal trials.

Notes: Zeus is worshipped here by the name Asterius; the goddess Rhea's other names are Britomartis and Dictynna. The Cretans call themselves Keftiu and are so called by the Egyptians, with whom they trade. Crete colonized many surrounding islands, Kalliste and Cythera among them. There are Harpies on the island, living in a cave on Mt. Dicte, but they do not venture to Knossos.

Future History: King Idomeneus will live to fight beside the Achaeans in the Trojan War; he is to be at least nominally co-leader with Agamemnon. He survives the war and returns home to Knossos.

DELOS (IS.)

Description: Typical Cycladian island. Small city on the west coast. North of its harbor 300 yards is the famous Horn Temple, a magnificent temple to Apollo, built BY Apollo, entirely out of goat's horns, fit intricately together without glue. Still further north some 200 yards is a small sacred lake, one hundred yards across, dedicated to Apollo.

History: Originally a floating island. When the spirit which inhabited it allowed the goddess Leto to give birth to Apollo here, Poseidon honored the island by anchoring it.

Ruler: King Anius, a son and priest of Apollo. Typical King, about age 30. His three daughters have the magical power to create food with their touch (they are young Demigoddesses whose powerful Special Ability is a Summon Effect with variable results — they summon up oxen, sheep, goats, grains, fruits, and even wines and water in quantities great enough to provision an army). They are between 9 and 12 years of age.

Customs: See Theseus under NPCs for mention of the Crane Dance.

Notes: This island is also the favorite residence of the sea-god Glaucus — see The Gods for more about him.

Future History: Anius' daughters will be kidnapped by Agamemnon of Mycenae and used to provision the Greeks during the Trojan War.

DELPHI (ORACLE AT DELPHI)

Description: The oracle (a temple to Apollo) is at the base of Mt. Parnassus, in a rocky gorge. Nearby (east) is a cold spring (the Castalian). Also nearby are a fissure in the ground from which noxious fumes emit, and the sacred stone which Cronus swallowed instead of Zeus (see History of the World). There are evergreens all around. The area is prone to earthquakes and landslides.



Apollo

History: Long ago, the goddess Gaea declared that this spot be an oracle to her, which it was for thousands of years. She guarded the spot with a giant serpent, the Python. Soon Apollo was born, he killed the giant serpent and claimed the site as his own, as an oracle from which to issue Zeus' prophecies and omens. He populated the place with Cretan sailors. Gaea protested, but Zeus supported Apollo, and so the oracle remained in Apollo's care.

Ruler: The priestess of the Oracle is called the Pythoness, or Pythia. Her true name is Xenoclea; she is a Normal, with the Prophecy ability, speaks Minoan and Pelasgian fluently (4 points in each), and Omen-Reading on a 17-. She is about 50.

Customs: Supplicants come here seeking the wisdom of the gods. They pay tithes of sheep or cattle to the priestess and make sacrifices to the gods. The priestess seats herself on a tripod over the fissure; she breathes the fumes emitting from the fissure and begins uttering incoherent words in answer to questions posed by the supplicant. Attending priests interpret the gibberish, which is actually a prophecy or omen, and translate it into Greek for the supplicants. Also, there are great athletic games here every four years — the Pythian Games, held in honor of Apollo's defeat of the Python.

Future History: In Year 298, the Epigoni will sack the city of Thebes (see Thebes in this section). Tiresias' daughter Manto will then become the next Pythoness.

DODONA

Description: Small Achaean City, and associated oracle — the Whispering Oaks of Dodona. The oracle is a large, beautiful grove of oaks; nearby is a temple to Zeus, where priests of that god live.

History: Long ago, Zeus released two eagles from Olympus; one landed here (the other landed in Egypt). Both sites became oracles of Zeus.

Ruler: The name of the ruler of the town of Dodona is not known. The most important person in the vicinity is the priest of Zeus who officiates the oracle-reading: He is a Typical Warrior, with Prophecy on a 14- and Omen-Reading on an 18-.

Customs: The oracles of Zeus from Dodona are read in this way: The priest makes his sacrifice to Zeus, asking the question asked of him. Then he spends an afternoon in the grove of oaks, listening to the rustling of wind through the leaves. From this rustling he makes his divination (his Prophecy roll).

ELEUSIS

Description: Medium Achaean City beholden to Athens. Nearby, two seaside caves lead to a tunnel to Tartarus. Through these caves the goddess Kore returns to the world each spring.

History: At the beginning of the Silver Age, after Hades had kidnapped the goddess Kore (Persephone), Kore's mother Demeter passed through Eleusis. For a kindness done to her, Demeter taught the secrets of agriculture to Triptolemus, the son of the king; she demanded that temples be raised and rites be observed in her honor and in Kore's. These rites are the Eleusinian Mysteries. Recently, King Theseus of Athens honored his friend Heracles by establishing the Lesser Eleusinian Mysteries in his honor. The Greater Mysteries are limited to Athenians and Eleusinians only; the Lesser Mysteries place no such restriction.

Ruler: Not known; this would be a good city for a player-character to come from.

Customs: The Greater Mysteries take place in September. On the first day of the festival, Athenian youths travel to Eleusis and remove mysterious sacred objects (kept in chests by priests, never seen by the faithful) and take them in procession to Athens, placing them in a temple to Demeter. On the second day, the faithful assemble, purify themselves in the sea and with a sacrifice of pigs, and then return the sacred objects to Eleusis. The Lesser Eleusinian Mysteries, in February, are sacrifices and other rituals commemorating the return of Kore from the underworld, a much cheerier occasion than the Greater Mysteries. You can make a fascinating episode if the heroes are on the site during the Lesser Mysteries and actually see Kore emerging from the Tartaran caves.

Notes: Many Centaurs live in this region and participate in the Mysteries.

ELIS

Description: Medium Achaean City with wonderful pasturage, and great flocks and herds of livestock.

History: Around Year 235, King Phorbas' wife was seduced by the god Helios and bore a son, Augeus, who participated in the Argonautic expedition and later became king. He was a rich man, with great stables of horses and herds of oxen, but was a greedy man. He cheated Heracles of a fee and, years later (Year 289) Heracles killed him and all his sons — except for Phyleus, who had sided with Heracles in the original dispute.

Ruler: King Phyleus, the Typical King, scrupulously honest. He is about 40, and is a good friend of Heracles.

Notes: Nearby, at Mt. Menche, is a temple to Hades. Also nearby is a stronghold of bandit Centaurs.

EPHYRA

Description: Small Achaean City with a temple which is an oracle of the Dead. Here, adventurers can consult the dead by making them a sacrifice and letting the dead drink the blood from the sacrifice. Additionally, there is a cave which leads to a trail to Tartarus.

History: This is where the hero Orpheus tried to rescue his dead wife Eurydice; he descended to Tartarus along this path to plead with Hades to return her. As is commonly known, Hades consented, so long as Orpheus could lead Eurydice out without once looking back at her; he failed his test and lost her forever.

GLA

Description: Large Achaean City built on a triangular, flat-topped hill rising from Lake Copais. The city is walled all around with huge, plain, stone walls nearly 20' thick. At the city's north-northeast corner is a gate opening on a ramp of earth which leads to the mainland shore; this is the only land approach to Gla. At the hill's highest point, in the north-northwest corner, is the palace, a huge fortress made of brick.

History: Except for a brief mention in The Iliad, Gla doesn't appear in Greek myth. It seems to have been a historic site but not a mythic one.

Ruler: No ruler is known for Gla, which makes this a good place for player-character nobles to come from.

IOLCOS

Description: Medium Achaean City.

History: A previous king of Iolcos was named Cretheus; his queen was Tyro, and they had one son, Aeson. Poseidon visited Tyro and fathered two sons, Pelias and Nereus, on her. Aeson became king of Iolcos when his father died. His half-brother Neleus left Iolcos and eventually became king of Pylos; his half-brother Pelias stayed. King Aeson married Polymede; they had one son, Diomedes. Then Pelias staged a coup and forced them from the throne. Aeson, to protect Diomedes' life, gave him to the Centaur Chiron to raise. Diomedes was renamed Jason, and his history and the remainder of Iolcos' history are given in the NPCs section. After Pelias' death, his son Acastus, who'd been an Argonaut, took the throne.

Ruler: King Acastus. Typical King, about 45 years of age. No friend to Jason, Medea or anyone who befriends them.

ITHACA (IS.)

Description: Island with Medium Achaean City on it. Island is hilly, poor roads, good for goat pasturage and some tillage. Nice harbor enclosed by two steep headlands. At the head of the harbor is an olive tree and nearby is a beautiful cave sacred to the Naiads. The king's palace houses 150 (100 freemen, 50 slaves); its great hall seats 80.

History: Ithaca doesn't have much of a history until the declining years of the Age of Heroes.

Ruler: King Laertes and Queen Anticlea. Laertes is the Typical Warrior, about 40. Queen Anticlea is a Normal, age about 35. They have a young son, a red-headed, stocky youth named Odysseus. Odysseus, age 17, is a Typical Hero with an INT of 25, KS: Politics on 16-, KS: Military Tactics on 16-.

Notes: Laertes also rules over the islands of Cephallenia and Zacynthus and bits of the opposite mainland.

Future History: Odysseus' history is given in The Iliad and The Odyssey. By the time of the Trojan War, he will be a Demigod and will be King of Ithaca. He will sail to Troy with the Achaean fleet, and once the war is over will have a hard time returning — bad winds and malicious gods will keep him travelling for ten years more.

KALLISTE (IS.) (THERA IS.)

Description: A largish round unfired volcano poking up from the Aegean Sea. The volcano is about a mile high; its lower slopes are green and lush with vines. The island's city, Akrotiri, is on the south coast; it is a Large (ca. 30,000 population) Minoan City with a good harbor.

History: Kalliste was settled by Cretans. The island has not played a very important part in the Age of Heroes so far, however. See Notes, below, to modify this statement.

Rulers: None is listed in the myths, which makes this a good origin place for player-character nobles of Minoan culture.

Customs: Kalliste is of Minoan culture (see Crete in this section). Kalliste is a trading island and conducts considerable trade with Libya.

Notes: In real-world history, Thera erupted ca. 1450 B.C., possibly with four times as much force as Krakatoa. It probably could be heard over most of the Mediterranean and it scattered ash over most of the sea. The ash could easily have been responsible for the ruin of Crete's economy. If you wish, you can have had Kalliste explode about the time Theseus was smashing Deucalion's fleets (see Crete); or you might want to blow it up later, providing an interesting episode in your campaign.

LAPITHAE

Description: Medium Achaean City, very rural.

History: Year 279, King Pirithous married Hippodamia here and had his wedding wrecked by the Centaurs. Year 280, Pirithous and Theseus descended to Tartarus to steal goddess Persephone. Pirithous never came back. (See Theseus under NPCs for more details.)

Ruler: After Pirithous' disappearance, no ruler is known. This makes it a good origin-point for player-character nobles.



Persephone

LAURIUM

See Athens.

LEMNOS

Description: Large island good soil. Gentle hills west and south, rich lands in the northeast. Halves of the island are separated by a narrow (2 1/2 mile) isthmus, where the volcano Mount Mosychlus rises. City of Myrine (Small Achaean City) was built by the Amazons of Hespera during their great conquests.

History: In an early rebellion of the Olympians against Zeus, Hephaestus was hurled off Olympus. He landed injured on Lemnos and was looked after by the Lemnians (also called Sintians). Much later, the Lemnian women, who ignored the worship of Aphrodite, were afflicted by her with an offensive odor, and the men of Lemnos turned to their foreign-born slave women for affections. The Lemnian women killed most of the men in revenge; King Thoas was set adrift by daughter Hypsipyle. (See Tauris in The Mediterranean and Euxine.) When the Argo visited (Year 273), the Argonauts, who weren't as offended by the women's odor, fathered a new generation of children upon them.



Hephaestus

Ruler: Queen Hypsipyle. Typical Warrior, age 42, good-looking. Her son by Jason of the Argonauts is Euneus: Typical King, age 22.

Customs: The odor of the women has much faded with time. To strangers, the Lemnian women claim that their men left for Thrace with their slaves. The island has no male residents over the age of 22. The Lemnians are barbarians, speaking the Sintian tongue.

Notes: Hephaestus keeps one of his great forges in the volcanic crater of Mount Mosychlus.

LERNA

Description: Small Achaean City in swamp country. Nearby is a fissure from which Hades emerged when he kidnapped the goddess Kore.

History: In this swamp the famous Lernean Hydra roamed and was killed by Heracles in Year 272. Of course, it could have spawned some strange and unnatural offspring...

LESBOS

Description: Island with rich soil and crops. Main city Mytilene (Medium City) is on the east coast around a sheltered harbor. Lesbos' great mountain is called Olympus, after the mountain of the gods, and is about 3200' high.

Rulers: King Philomeleides. Big man, about 25, quite honorable. Typical Hero, with +4 skill levels in Wrestling. Wrestling is his passion; he often challenges visitors to wrestling matches.

Customs: The island is settled by Achaeans and so has a proper Achaean culture.

Notes: Ferryman between Lesbos and Chios is Phaon, he is young and beautiful (Typical King, PRE 18, COM 23); he once did a service for Aphrodite, who rewarded him with youth and good looks.

MEGARA

Description: Medium Achaean City.

History: City founded by Nisus, brother of Aegeus of Athens, and originally named Nisa. Year 265, Megara warred with Crete. Nisus had a magical lock of hair which made the city safe from attack. His daughter Scylla fell in love with Minos II of Crete and plucked the hair. Minos sacked the city, killed Nisus, and en route home dragged Scylla through the water until she drowned. Megareus, husband of one of Nisus' other daughters, became king, renaming the city Megara; his successor was his son Alcathous.

Rulers: King Alcathous, Typical King, age about 50. His daughter Periboea is the wife of King Telamon of Salamis.

Future History: King Alcathous, upon his death (Year 310) will be succeeded by Aias (Ajax), son of Telamon and Periboea.

MELOS (IS.)

Description: Small, pretty, volcanic island with Small Minoan City (Phylakopi) on the steep cliffs of the west coast.

History: The island has no mythic history.

Ruler: No ruler known; a good origin place for Minoan heroes.

Customs: The island's population is Minoan of culture.

Notes: Melos is the source of the best obsidian in the Aegean and the island keeps a brisk trade exporting the stone.

MESSENE

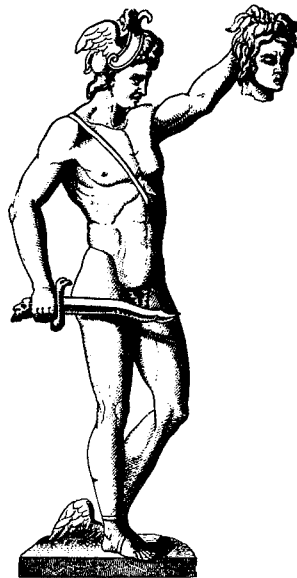
See Castor and Polydeuces under NPCs.

MYCENAE

Description (City): Large Achaean City, very rich, with great houses and many cattle. The city lies southwest of the 900' acropolis.

Description (acropolis): Walls 20' thick run around the acropolis. A secret door on the north wall leads to a secret tunnel running inside the wall; this tunnel leads to the northeast corner of the acropolis, opening onto an underground water cistern the palace can use in times of war. At the northwest corner of the wall is the entrance, the Lion Gate, a huge gate with lions carved into the stone above the portal. A path runs from the gate uphill to the palace, which is in the center of the acropolis; the palace faces west. The palace's throne room has beautiful battle and hunting scenes painted across the walls.

History: The demigod Perseus, who killed Medusa and became king of Tiryns, founded Mycenae Year 215 and ruled it from Tiryns. When he died, he left each of his three sons a different kingdom: Electryon became king of Mycenae, Sthenelus became king of Tiryns, and Alcaeus became king of Troezen but died young. Year 250, Alcaeus' son, Amphitryon, accidentally killed Electryon in an argument. Sthenelus took the throne of Mycenae; Amphitryon and his wife Alcmena (a daughter of Electryon) fled to Thebes. (See Heracles in NPCs for more on this.) Sthenelus installed his friends, brothers Atreus and Thyestes, in the nearby city of Midea. Later (Year 265), Sthenelus died; his son Eurystheus was already king in Tiryns, so the Myceneans chose Atreus as their king. Atreus banished Thyestes to safeguard himself.



Perseus

Atreus and his first wife Aerope had two sons, Agamemnon and Menelaus, and one daughter, Anaxibia. His second wife bore no children. His third wife Pelopia was unfaithful to him — with Thyestes, and bore Thyestes a son, Aegisthus. Eventually, Thyestes was captured by Atreus and imprisoned. He was able to persuade Aegisthus to kill Atreus. Thyestes then took the throne; Atreus' sons Agamemnon and Menelaus escaped to the court of King Oeneus of Calydon. King Tyndareus of Sparta restored their fortunes by deposing Thyestes, who fled. Tyndareus put Agamemnon on the throne.

Two years ago (Year 294), Agamemnon sacked the small city of Pisa and killed its king, Tantalus, in order to marry Tantalus' wife Clytemnestra by force. Clytemnestra is the half-sister of Helen of Sparta and the daughter of Tyndareus of Sparta; but Tyndareus approves of the marriage. Clytemnestra isn't that happy about it. This year (296), Prince Menelaus marries Princess Helen of Sparta and moves to that city.

Rulers: King Agamemnon and Queen Clytemnestra. Agamemnon is a Typical Hero; age 23, and haughty, greedy, and grasping beyond his years. Clytemnestra is a Normal with great beauty (PRE 18, COM 20); she is 28. She has little more power than a serving-girl and is very unhappy about it.

Notes: Mycenae is the richest city in Hellas. Many small cities pay tribute to Agamemnon. Mycenae's court is literate.

Future History: When Paris of Troy steals Menelaus' wife Helen (Year 313), Menelaus will turn to Agamemnon for help. Agamemnon will become the commander-in-chief of the Achaean forces attacking Troy. He will return safe from the war, only to be assassinated in his own bathtub by his wife Clytemnestra and her lover — Aegisthus, son of Thyestes. Still later, Agamemnon's son Orestes will avenge him by killing Clytemnestra and Aegisthus, will suffer exile for many years, and will then become king of Mycenae until the end of the Age of Heroes.

NORTHERN WILDERNESS

Description: This area is a wilderness region inhabited by wild animals and wild men who are mighty in battle. These tribesmen, fierce Greek-speaking warriors called Dorians, have an eye to conquer the more comfortable southern lands. North of the Dorians exist barbarian tribes, ancestors of the modern Serbs, Wallachians, etc.

Future History: After the Trojan War kills most of the Achaean champions, the Dorians will move down further and further into Hellas, conquering it but smothering knowledge and wrecking the Achaean civilization.

OLYMPIA

Description: This is a site — fields and a campsite — which is active only one week out every four years.

History: Year 288, Heracles chose this as the site to hold games in honor of the gods of Olympus. These games — called the Olympic Games — were held here in the Years 288 and 292, and are due to occur again this year (296).

Notes: See the writeup on Sports in The Achaeans and the scenario on the Olympic Games under Scenarios for more on the Games.

OLYMPUS (MT.)

Description (Mountain): Olympus is a huge mountain — more than 9,000 feet tall. It slopes gently on the north side, but is steep and clifflike on the south. On its slopes grow dark woods, and rivers rush in deep beds.

Description (Home of the Gods): At the top of the mountain is the home of the Gods. The mountaintop is always surrounded by thick, impenetrable clouds. Atop the mountain are numerous palaces crafted out of bronze by the god Hephaestus, inlaid and enamelled and engraved with magnificent works of art. The greatest of these is the palace of Zeus and Hera, with its great hall where all the gods dine. The palaces' braziers, tripods, and cauldrons, all made by Hephaestus, move themselves to where they are needed. There is clear sky above the palaces, and are no heavy rains or winds here. Zeus doesn't permit mortals to try to ascend to Olympus under their own power; he generally blasts them with a thunderbolt if they try to be so bold.

Ruler: Zeus.

ORCHOMENUS

Description: Medium Achaeon City.

History: The founder of Orchomenus was Minyas, a king who amassed an incredible fortune. More recently, Year 240, the king was Athamas. His wife was Nephele (see Centaurs in Monsters for more on her); she bore him a son, Phryxus and a daughter, Helle. When she died, Athamas married Ino, who wanted her own sons by Athamas to become king instead of Phryxus. Ino, pretending to receive dreams from the gods, tricked Athamas into believing that Phryxus and Helle must be sacrificed. However, when the sacrifice was to take place, a flying golden ram sent by Zeus rescued Phryxus and Helle. (Helle fell off the ram and drowned in the strait later called the Hellespont; see Colchis in the section on The Mediterranean and Euxine for Phryxus' fate). Athamas went mad; Ino fled; Athamas was banished. His successor was Clymenus. Year 260, a Theban charioteer visiting Orchomenus was insulted by Clymenus and struck him with a sling-stone, unintentionally killing him. Clymenus' son Erginus attacked and defeated Thebes, requiring an annual tribute from that city. This lasted until 269, when the Theban hero Heracles rearmed the Thebans and led them in battle against Orchomenus, defeating this city.

Ruler: King Erginus, a Typical King, age 55. He hasn't tried to repeat his persecution of Thebes.

PELION (MT.)

Description: Pelion is a mile-high, forested wilderness mountain. About one hundred feet from its top is the cave of the Centaur Chiron, abandoned since his death in the Year 282.

History: Many great heroes have grown up or been trained on this mountain — Asclepius (Years 240-255), Heracles (Year 256) and Jason (Years 256-273) among them — as students to Chiron. Other than that, little history has been made on Mt. Pelion.

Notes: There are many Centaurs on the mountain.

Future History: The wedding of King Peleus of Phthia to the Nymph Thetis will take place outside Chiron's cave in the Year 298.

PHAECIA (SCHERIA, CORCYRA, CORFU, DREPANE)

Description (Island): Island with excellent beaches. Its large city has high, strong walls and a fine harbor. There is a grove of Athena (poplars) just outside the city.

Description (Palace): The palace has walls of pure bronze, gold doors with silver doorposts, and other furnishings of similar wealth. The palace is patrolled by a dozen mechanical dogs made of gold and silver (treat them as wolves from *Fantasy Hero* with +8 PD +8 ED Armor). The great hall has seats fixed on the walls to either side, with its tables facing toward the center of the hall and the hearth.

History: The palace's wealth and the magical dogs are all gifts of the gods, who approve of the Phaeacians. The Phaeacians originally lived in Hyperia, a land that appears on no map, but migrated to Phaecia, led by the previous king, Nausithoos. Nausithoos was succeeded by his son Alcinoos and Alcinoos' bride Arete. On the return trip from the Quest for the Golden Fleece (Year 273), the Argo put in at Phaecia, and Jason married Medea here.

Rulers: King Alcinoos and Queen Arete. Both are about 40 but youthful of appearance; they are Normals. They are very hospitable, but note that it is Queen Arete who determines how the court will react to strangers, not Alcinoos.

Customs: The Phaeacians have a culture similar to the Achaeans and speak Greek, but women have influence equal with men and appear at feasts. Arete rules fully with her husband. The Phaeacians are great seamen and are not very warlike. Normal Achaeon sports and dancing are popular among the Phaeacians.

Notes: No mortal man may visit Phaecia except those the gods allow (Poseidon or the winds will drive unwanted ships away). In an unmarked grave near the palace is buried the sickle that the god Cronus used to defeat his father Uranus.

Future History: Odysseus is due to visit Phaecia on the last leg of his return voyage from Troy (Year 332).

PHALERUM

See Athens.

PHERAE

Description: Medium Achaeon City, very rural.

History: Pherae's king, Admetus, is a great friend of the hero Heracles and participated in the Calydonian Boar Hunt. Year 279, Admetus was stricken with a disease and doomed to die, but could be saved if another were willing to die in his place. His wife, Alcestis, offered herself to Thanatos (Death) and he took her. Heracles fought with Thanatos and won, and so both Admetus and Alcestis survived.

Rulers: Admetus and Alcestis. Admetus is a Typical King, age 40; Alcestis is a Normal, also 40; their son Eumelos is a Typical Warrior, age 16.

Future History: Eumelos will fight in the Trojan War.

PHTHIA

Description: Medium Achaeon City.

History: Just before the Flood, Deucalion was king here, and Pyrrha was his queen. Year 277, the king was named Actor; his adopted son Eurytion purified Peleus from the murder of Phocus (see Aegina in this section). Actor's daughter Polymela married Peleus. During the Calydonian Boar Hunt, Peleus accidentally killed Eurytion. Actor banished Peleus. Peleus recruited some Myrmidons from Aegina and sacked Phthia, killing Actor, and became its king. Recently, Polymela, who bore Peleus no children, died.

Ruler: King Peleus. He is a friend and occasional companion of Heracles, and was an Argonaut. He is a Typical Hero, about 40 but looks younger.

Notes: Most of the Myrmidons now live in Phthia (see the Myrmidon Package Deal in Character Creation).

Future History: Year 298, Peleus will be given the goddess Thetis in marriage. Peleus' son by Thetis, Achilles, is to be the greatest hero of the war against Troy, and will die there.

PIRAEUS

See Athens.

PISA

See Mycenae in this section, esp. History.

PYLOS

Description: Medium Achaean City, well-governed and well-organized. The city is on a good bay, and the king's palace is on a hill which overlooks the bay. The palace is unfortified. Flax-gathering and linen production are important to trade here.

History: The previous king, Neleus, son of Queen Tyro of Iolcos, was killed by Heracles in the Year 289; he'd aided King Aegeus during Heracles' wars on Elis in the Year 288. Heracles put Neleus' best and youngest son, Nestor, on the throne.

Rulers: King Nestor and Queen Eurydice. Nestor, now 36, was an Argonaut and attended the Calydonian Boar Hunt and the Lapiths vs. Centaur fight. He is a Typical Hero, with Animal Trainer on a 13-, Charioteering on a 15-, and Knowledge Skill: Horses on a 13- (he's keen on horses), and Chariot & Infantry Tactics on a 14-. He talks too much but is noble and honest. His wife, Eurydice, 35, is a Normal. They have several sons, the oldest among them being Antilochos and Thrasymedes, both Typical Kings around age 18.

Notes: Nestor's court is literate.

Future History: Nestor will go to Troy and will return safe.

SALAMIS (IS.)

Description: Rocky island with little arable land. Medium Achaean City.

History: The last king was Cychreus. When Telamon fled Aegina for the slaying of Phocus (see Aegina), Cychreus befriended and purified him. Cychreus' daughter Glaucé married Telamon. Cychreus died not long after, and Telamon became king. Glaucé also died some time later, and Telamon married Periboea, a princess of Megara raised in Athens. She bore him a son, Aias (Ajax, the Greater). Telamon helped Heracles sack Troy; see Heracles in NPCs for more details) and was awarded Hesione as his slave; she bore him a son, Teucer.

Rulers: King Telamon and Queen Periboea. Telamon is a Typical Hero, age about 40. Queen Periboea and the slave Hesione are both Normals, with great beauty (PRE 18, COM 18), both about 27. Telamon's son Aias is already a Typical King; he is 9. Son Teucer is already a Typical Warrior at age 8.

Notes: Telamon is on good terms with Theseus of Athens. The Phoenicians have a permanent trading post in the city of Salamis.

Future History: Aias will eventually become king of Megara but will die by his own hand during the Trojan War.

SAMOS

Description: Densely populated island, with numerous hills and water, lush forests and vineyards. The city on the east coast is Deictirion. On the south coast of the island, a great temple to Hera was built by the Argonauts on their voyage.

History: Hera was born on Samos, and it is one of her favorite places.

Rulers: Not known. This makes it a good place for player-characters to come from.

Customs: Samos is one of two seats of the worship of Hera; Argos, in Hellas, is the other.



Hera

SAMOTHRACE

Description: Rocky island with few harbors, thinly settled, very secluded, very pretty.

History: This island is the home of the goddess Electra, a daughter of Atlas. It was colonized by an Achaean hero named Saon, a son of the god Hermes and the Nymph Phene.

Ruler: Not know. Samothrace is a good place of origin for player-characters of Achaean and/or Thracian background.

Customs: The mixture of Achaean and Thracian settlers means the Samothracians are very fearsome in battle.

Notes: Electra lives in the inaccessible deeper woods. Her son by Zeus, Dardanus, was a founder of cities here and in the region of Troy.

SCYROS (IS.)

Description: A bare island, fertile only in the northern valleys. Pleasant beaches, numerous bays.

Rulers: King Lycomedes, a Typical Warrior, age about 30.

Future History: In the Year 303, Lycomedes will assassinate King Theseus of Athens (possibly so he can seize Scyros properties owned by Theseus). Year 313, the Nymph Thetis will give Lycomedes her son Achilles to hide from the Achaeans. Odysseus will visit the island and trick Achilles into revealing himself.

SERIPHOS (IS.)

Description: Small Achaean City, formerly Medium (around the turn of the last century). Fishing community, not very interesting. The palace overlooking the city has one unusual feature — in the old, unused Great Hall (a new Great Hall has been built for use) are many realistic statues of men with weapons, some charging, some wounded, all staring in the same direction.

History: About a hundred years ago, a fisherman of Seriphos found a woman and her baby floating in a chest. She was Danae, a princess of Argos, and her son Perseus, who'd been set adrift by Acrisius of Argos. (See Argos in this section for more on this.) King Polydectes accepted them into his household. Years later, his amorous pursuit of Danae offended her and Perseus; Polydectes promised to marry another woman if Perseus would go and kill Medusa for him (see Gorgons in the Monsters section). Perseus did so and returned with the Gorgon's head. Polydectes and retainers attacked Perseus to kill him, so he turned them to stone and left Seriphos with his mother. That's the last we hear of Seriphos.

Rulers: None known after Polydectes' brother Dictys. This makes it a good place for player-character nobles to come from.

SPARTA

Description: Large Achaean City, very powerful.

History: Tyndareus (son of Gorgophone, a daughter of Perseus) has been king since the voyage of the Argo. Year 285, he was overthrown by the Spartan nobleman Hippocoon. Heracles restored him to the throne in Year 290.

Rulers: King Tyndareus and Queen Leda. Both are 65. Tyndareus is a Typical Warrior, and Leda is a Normal. They are the parents of Castor and Clytemnestra, and Leda is mother (by Zeus) of Polydeuces and Helen. Castor and Polydeus are 48; see them in NPCs. Clytemnestra is 28; see her in the Mycenae writeup in this section. Helen uses the Typical King sheet, with the Great

Beauty package, and PRE and COM of 40 each; she has Hunting on 11- and the Wrestling combat skill; she is literate. She is very gracious and generous, enjoys hunting and wrestling. She is 28, but due to her divine parentage appears much younger. She will this year (296) marry Prince Menelaus of Mycenae, who will move to Sparta. Menelaus is red-headed, and has extraordinary manners and a generous heart; he is a Typical King, age 19.

Customs: The strong-willed Helen actually attends court and feasts; more traditional kings and princes visiting Sparta do not appreciate this.

Notes: The city's totem is the swan. One other person of note in Sparta is Aethra, mother of King Theseus of Athens; she has been Helen's nurse for sixteen years. She is 50, still stately and attractive, a Normal with INT and PRE 15 and several teaching and medicine-oriented skills.

Future History: Year 298, Tyndareus' niece Penelope (daughter of his brother Icarius) will be given to Prince Odysseus of Ithaca in marriage. Year 313, Aphrodite will cause Helen to fall madly in love with Prince Paris of Troy for reasons given in the History of the World and Timeline. Helen will be taken to Troy by Paris. Soon thereafter, Castor will die after a cattle-raid and Polydeuces will also die (see them in NPCs for details). Tyndareus will step down from the throne and Menelaus will become king. When Menelaus leaves for Troy to retrieve Helen, Tyndareus acts as regent, and holds the kingdom until Menelaus' return 18 years later. Menelaus and Helen take the throne again then. Eventually, Menelaus and Helen will go to Elysium together.

THEBES

Description: Large Achaean City, dreary and humid, very strong fortress on the acropolis. The city lies south of the acropolis, and has a strong wall with seven gates.

History: Thebes has a long and mostly unhappy history. Prince Cadmus of Phoenicia left home in the Year 95 to find his missing sister Europa (see Crete in this section for more on her); about Year 100, the Oracle at Delphi advised him give up his quest and found a city. He founded Cadmea, which later took the name of Thebes. Cadmus married Harmonia, the daughter of the gods Ares and Aphrodite, and eventually went to Elysium with her.

A later ruler, Queen Niobe, boasted that she had more children than the goddess Leto; the goddess' children shot hers to death.

More recently (Year 240), King Laius heard an oracle that his own son would kill him. Laius took his infant son from his wife Jocasta, pierced his feet, and left him to die. A shepherd found the baby and gave him to Periboea of Corinth, who reared him.

In the Year 250, the exiled King Amphitryon of Troezen and his wife, Alcmene, moved to Thebes, and in 251 the hero Heracles and his half-brother Iphicles were born.

In the Year 260, Orchomenus waged war on Thebes, defeating the city and demanding a tribute of King Laius. (See Orchomenus in this section for the reason.)

In Year 263, King Laius' now-grown son, Oedipus, heard an oracle that he would slay his father and marry his mother; wishing no such fate on Periboea and Polybus, he left Corinth, travelled to Thebes, killed a boor who tried to kill him on the road (King Laius), defeated an aggressive sphinx in a riddle-contest, and married the queen of Thebes (his mother Jocasta).

In 269, Heracles, returning from the slaying of the Lion of Cithaeron, was insulted by the Orchomenan heralds arriving for the yearly tribute; he maimed them, sent them back home, re-armed Thebes and squashed Orchomenus during the inevitable retaliation. Unfortunately, Heracles' foster-father Amphitryon was killed in the fighting. That year, Heracles married Megara, daughter of Queen Jocasta's brother Creon. Three years later (Year 272), Heracles was driven mad (see NPCs for the reason why) and left Thebes forever.

In 278, King Jason of Corinth divorced his wife, Medea, and bid for the hand of Creon's second daughter, Glauce; Medea killed Glauce.

In Year 283, the truth of the matter of King Oedipus' parentage was revealed; Jocasta committed suicide. Oedipus blinded himself and went into exile with his daughter Antigone, leaving the throne to his sons Eteocles and Polyneices to rule on alternate years. Predictably, the next year (284), Eteocles refused to give Polyneices the throne. Polyneices, with the aid of King Adrastus of Argos and five other heroes, launched the Seven Against Thebes expedition which resulted in the deaths of both Eteocles and Polyneices. (Heracles' half-brother Iphicles also died in this event.) Creon, brother of the deceased Jocasta, became king. (See Argos in this section, and the Timeline, for more details on the Seven Against Thebes.)

In Year 287, Heracles divorced Megara, and she accompanied his nephew Iolaus to Sardinia (see under The Mediterranean and Euxine), leaving Creon without any heirs living in Hellas.

Ruler: King Creon. Typical Warrior, age about 65. He's a very sad old man, whose sister Jocasta died tragically, whose daughter Glauce was murdered by Medea, and whose daughter Megara was abandoned by Heracles and left Hellas forever.

Notes: The symbol of Thebes is the lion. The court of King Creon is literate. Other than Creon, there are three important personalities still living in Thebes. The first is Tiresias (age 208, Normal, Prophecy on 13-, Understands the Speech of Animals, Blind) who has been for most of his life the prophet of Thebes. Tiresias has had a long and checkered career, including several years when he was a woman (having been turned into one when he killed a female snake, and returning to male form when he later killed a male snake). The second is Tiresias' daughter Manto (age about 30, Prophecy on 11-), helpmate to her father. The third is Alcmene, Heracles' mother (age about 65, Normal possessing INT and PRE 18), who maintains a large household in Thebes; she is a very noble and gracious lady whose estate acts as sort of a way-house and mail-stop for the many sons of her son Heracles.

Future History: In two years (Year 298), King Adrastus of Argos and several sons of the original Seven Against Thebes, supported by Athenian troops, will attack and sack Thebes. Adrastus and his son will die. King Creon of Thebes will die. Tiresias, who was destined to live only so long as his city does, will flee, but will die of unknown causes during his flight. His daughter Manto will travel to Delphi and replace Xenoclea as the Pythoness. Alcmene will flee to Trachis and set up her household there. Thebes will be sacked, its male population (those that hadn't already fled) put to the sword, the women captured and taken into slavery, the walls broken down and the houses torched.

THESPIAE

Description: Medium Achaean City situated at the south foot of Mt. Helicon, overlooking the plain to the south.

History: Thespieae was founded fifty years ago by Thespius, a member of the Erechthonian family from Athens. He fathered fifty daughters on his wife and household slaves. In the Year 269, cattle and cowherds in the area were being killed by the Lion of Cithaeron, and the Theban hero Alcides (Heracles) voyaged from Thebes to help. Heracles slept with Thespius' 50 daughters (fathering 50 children in the process) and killed the Lion before departing the area. Much later (Year 287) many of these sons went off to Sardinia with Heracles' nephew Iolaus.

Ruler: King Thespius, a Typical Warrior, age 70 but appears younger. He is a merry, hedonistic king, loving wine and feasting and lovemaking. His wife Megamede is also about 70; she is a Normal. Most of the 50 daughters are married now, some still in Thespieae, some elsewhere.

Customs: Thespieae's patron god is Eros, god of love.

THORICUS

See Athens.

TIRYNS

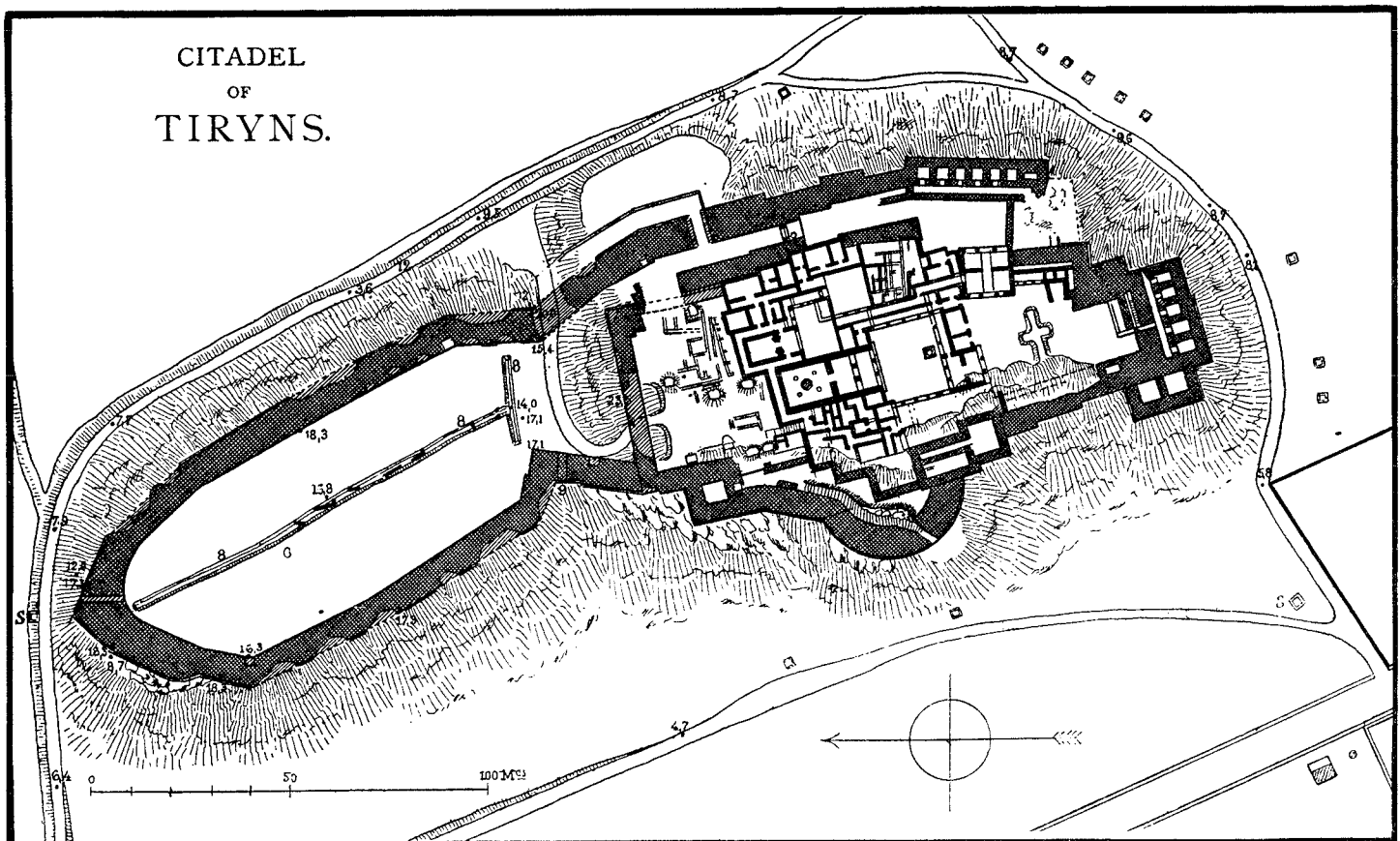
Description: Large Achaean City, very rich, with massive cyclopean walls and a strong fortress on the acropolis. The city is north of the acropolis.

History: Around Year 185, Proetus, a brother of King Acrisius of Argos, fled his brother and came to Tiryns. He was liked by the gods and so the Cyclopes fortified his citadel. Later (Year 210), when Perseus accidentally killed Acrisius of Argos and became King there, Perseus decided he didn't want to rule Argos. He traded kingdoms with Megapenthes, the son of Proetus. King Perseus and Queen Andromeda had three sons, Electryon, Alcaeus, and Sthenelus, and a daughter, Gorgophone. When Perseus died, Electryon became king of Mycenae, Alcaeus king of Troezen and Sthenelus king of Tiryns. (Years later, Gorgophone's son Tyndareus became king of Sparta.) When Alcaeus' son and successor Amphitryon accidentally killed Electryon, Sthenelus took the wealthier throne of Mycenae and left a regent in his place in Tiryns. When Sthenelus' son Eurystheus was born (Year 251), Sthenelus had him sent to Tiryns to be King. In the Year 272, Heracles became Eurystheus bondsman, as related with Heracles' character sheet in the NPCs section.

Ruler: King Eurystheus, a Typical Warrior, age 45. He has bad Psychological Limitations: Nasty/Vengeful (very common, irrational) and Extreme Cowardice (very common, irrational). His one child, Princess Admete, is about 30, very good-looking, not bad of heart but very vain, and still unmarried (Eurystheus doesn't wish to have any contenders for the throne about).

Notes: Eurystheus' court is literate. Nearby, at Mt. Pindus, live many Centaurs.

Future History: Year 316, Eurystheus will lead his army against Heracles' sons at Tricorynthus. Heracles' son Hyllus will kill him.



TRACHIS

See Heracles under NPCs.

TRICORYNTHUS

See Athens and Tiryns.

TROEZEN

Description: Medium Achaean City.

History: Around Year 240, Perseus' son Alcaeus was king. His son and successor was Amphitryon. In Year 250, in an argument, Amphitryon accidentally killed King Electryon of Mycenae. Electryon's brother and successor, Sthenelus, banished Amphitryon. An aged nobleman, Pittheus, a descendent of the hero Pelops, took the throne. Some years later (Year 261), Pittheus' friend King Augeus of Athens seduced Pittheus' daughter Aethra and she bore the child Theseus. In the Year 278, Theseus left Troezen for Athens, and became its king later that same year; Aethra eventually left to live there, ultimately moving to Sparta to be nurse for Princess Helen. Pittheus had no other children. Theseus sent his first-born son Hippolytus, his son by Antiope, to be the heir, and Pittheus named him as heir; young King Hippolytus died recently (see Athens in this section and Theseus in NPCs).

Ruler: King Pittheus. Pittheus is a Normal, age about 75.

Notes: Troezen is equally dedicated to the gods Poseidon and Athena. In the wilds surrounding Troezen, a nearby chasm opens onto a path to Tartarus.

Future History: King Hippolytus is due to be raised from the dead by the hero Asclepius (see Asclepius under NPCs). He will return to the throne, will eventually wed a Latin princess named Aricia, and have a son named Virbius.



Athena

TROY (ILIUM)

Description: Large City. The city sits on a hill overlooking a bay a mile or so away. The city walls are 16' thick, with many towers at strategic intervals and the great Scaian Gate facing the bay. The royal palace is 50 yards wide with a huge main hall and stone walls a yard thick; it can house more than 100. The city's streets are broad, its houses fine and large throughout. The surrounding land is soft, rolling plain, with spruce and oak growing all over, excellent land for horse-breeding. The water and air are sweet, and the wind is constant and gusty.

History: The city was founded several generations ago by Ilus, a brother of King Erechthonius of Athens. Ilus acquired followers in Phrygia by winning fifty Phrygian youths and fifty maidens in a sporting contest, and built a city he named Ilium (Troy). He prayed for guidance from the gods, and the next day a wooden statue of Athena, called the Palladium, appeared in a nearby field. Ilus' son, Laodemon, was the next king. For rebelling against Zeus, the gods Poseidon and Apollo were sentenced to serve Laodemon for a year. With the aid of King Aeacus of Aegina, they built the walls of Troy ca. Year 260. (Apollo and Poseidon had Aeacus along because of a prophecy that the walls of Troy could never fall if built by gods; they chose for no city to be indestructible and had Aeacus help them, so that there might be a built-in weakness in the walls.) Year 280, King Laodemon insulted Heracles, who was returning home from his Ninth Labor. Several years later (Year 287), Heracles returned with an army and several friends (Telamon of Salamis and Neleus of Phthia among them) and sacked Troy, taking slaves and booty and killing Laodemon. Heracles put Laodemon's son Priam on the throne, and there he remains.



Apollo

Rulers: King Priam and Queen Hecabe. Priam is a Typical Warrior, age 35; Hecabe is a Normal, age about 30. They have numerous children, most of whom are very young.

Customs: The Trojans speak Greek. Their culture, influenced by Phrygian culture, does not repress women. The city receives most of its revenue by breeding and trading horses and by charging a toll on trade-ships which wish to enter or leave the Hellespont; Trojan ships stay anchored at the opening to the Hellespont and demand a toll from each ship's cargo. Should a ship refuse, it would be attacked. But Priam is a wise king and the toll charged is not great. Sports and games are popular past-times here, as are hunting and boxing. The Trojans cremate their dead.

Notes: It's said that Troy cannot be destroyed while the Palladium is within its walls. Heracles did sack Troy, but did not destroy it — in fact, he did little harm to the city other than knocking down Aeacus' wall.

Future History: As the History of the World has it, in Year 313, Priam's son Paris, with the aid of Aphrodite, will kidnap Princess Helen from Sparta, prompting the Achaeans to launch a massive fleet against the city. Troy will fight well, but the city is doomed to be sacked and levelled in Year 322. Its male population will be killed, its treasures stolen, its womenfolk taken away as slaves, its walls knocked down, nevermore to hold a population.

RM/MERP NPC STATISTICS FOR HELLAS

City/ Country	Character	Character Type and Modifications	City/ Country	Character	Character Type and Modifications
Argos	Adrastus	Typical King; None.	Ithaca	Odysseus	Typical Hero; CO and ST are only 90, IN and RE are 105 each; add Secondary: Knowledge of Politics rank 6 and Secondary: Military Tactics rank 6; power is Great Cunning.
Argos	Aegialeus	Typical King; None.			
Argos	Diomedes	Typical King; Spear is 12, Dirk is 12, Charioteering is 6, ME is 100, RE is 90, IN is 90.			
Argos	Aegialeia	Normal (stats of 55).	Lemnos	Hypsipyle	Typical Warrior; None.
Athens	Theseus	See "NPCs" section.	Lemnos	Euneus	Typical King; None.
Athens	Menestheus	Typical King; add Secondary: Battle-field Tactics rank 4; RE is 85.	Lesbos	Philomeleides	Typical Hero; Martial Arts (Wrestling) is 10.
Calydon	Oeneus	Normal (stats of 55).	Megara	Alcathous	Typical King; None.
Calydon	Althaea	Normal (stats of 55).	Mycenae	Agamemnon	Typical Hero; None.
Calydon	Gorge	Normal (stats of 55).	Mycenae	Clytemnestra	Normal (stats of 55, except PR and APP of 90).
Calydon	Heracles	See "NPCs" section.			
Calydon	Deianara	See "NPCs" section.	Orchomenus	Erginus	Typical King; None.
Corinth	Argus	Typical King; add Linguistics: Colchian rank 8.	Phaacia	Alcinoos	Normal (stats of 55).
Crete	Idomeneus	Typical Hero; Spear is 21, Thrown Spear is 18, Battle axe (Two Handed) is 15, add Linguistics: Greek rank 8, PR is 75.	Phaacia	Arete	Normal (stats of 55).
Crete	Meda	Normal (stats of 55).	Pherae	Admetus	Typical King; None.
Delos	Anius	Typical King; None.	Pherae	Alcestis	Normal (stats of 55).
Delos	Daughters	Use sheet for Aglaia from "RM/MERP Character Creation" section; Profession is Animist; priestesses of Dionysus; know spell lists "Creations," "Plant Mastery," and "Animal Mastery;" will not achieve full magical ability until time of Trojan War (17 years from now).	Pherae	Eumelos	Typical Warrior; None.
			Phthia	Peleus	Typical Hero; None.
			Pylos	Nestor	Typical Hero; add Secondary: Animal Trainer rank 5, Secondary: Knowledge of Horses rank 5, Secondary: Chariot and Infantry Tactics rank 5; Charioteering is rank 6.
Delphi	Xenoclea	Use sheet for Aglaia from "RM/MERP Character Creation" section; Profession is Astrologer, level 10; priestess of Apollo; knows spell lists "Time's Bridge," "Way of the Voice," "Holy Vision," "Far Voice," "Starlights," and "Starsence" to 10th level; add Linguistics: Minoan and Linguistics: Pelasgian rank 8, and Secondary: Omen Reading rank 7.	Pylos	Eurydice	Normal (stats of 55)
			Pylos	Antilocho	Typical King; None.
			Pylos	Thrasymedes	Typical King; None.
			Salamis	Telamon	Typical Hero; None.
			Salamis	Periboea	Normal (stats of 55, except PR and APP of 90).
			Salamis	Hesione	Normal (stats of 55, except PR and APP of 90).
			Salamis	Aias	Typical King; None.
			Salamis	Teucer	Typical Warrior; None.
			Scyros	Lycomedes	Typical Warrior; None.
			Sparta	Tyndareus	Typical Warrior; None.
			Sparta	Leda	Normal (stats of 55)
			Sparta	Castor	See "NPCs" section.
			Sparta	Polydeuces	See "NPCs" section.
			Sparta	Helen	Typical King, but Greater Heroine; Great Beauty package; PR is 110, EM is 104, APP is 107; add Foraging rank 3; add Martial Arts (Wrestling) rank 3.
Dodona	Priest	Use sheet for Aglaia from "RM/MERP Character Creation" section; Profession is Astrologer, level 10; priest of Zeus; knows spell lists "Time's Bridge" and "Holy Vision" to 10th level.	Sparta	Menelaus	Typical King; None.
Elis	Phyleus	Typical King; None.	Thebes	Creon	Typical Warrior; None.
Iolcos	Acastus	Typical King; None.			
Ithaca	Laertes	Typical Warrior; None.			
Ithaca	Anticlea	Normal (stats of 55).			

City/ Country	Character	Type and Modifications	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Thebes	Tiresias	Use sheet for Aglaia from "RM/MERP Character Creation" section; Profession is Astrologer, level 10; priest of Zeus; knows spell lists "Time's Bridge" and "Holy Vision" to 10th level.	Typical Hero	10	100	16	30	Y	130sp 55sp
Thebes	Manto	Use sheet for Aglaia from "RM/MERP Character Creation" section; Profession is Astrologer, level 5; priestess of Apollo; knows spell lists "Time's Bridge," "Way of the Voice," "Holy Vision," "Far Voice," "Starlights," and "Starsence" to 5th level.	NOTES: Fighter, Human. Greater Hero. Watcher: Varies. Hunter: Varies. Special Powers: Great Vitality. Skills: Moving in Soft Leather 10, Moving in Rigid Leather 10, Moving in Chain 21, Spear 15, Thrown Spear 10, Dirk 10, Longbow 10, Club 10, Climbing 5, Swimming 5, Charioteering 5, Perception 2, Martial Arts (Wrestling) 5, Navigation 1, Rowing 1, Sailing 1; about 100 Development Points left for individualization. Stats: Co110, Ag75, SD65, Me55, Re55, St105, Qu75, Pr75, Em65, In65.						
Thebes	Alcmene	Typical King, Greater Heroine; Great Beauty package; PR is 110, EM is 104.	Typical King	5	60	16	30	Y	80sp 30sp
Thespieae	Thespius	Typical Warrior; None.	NOTES: Fighter, Human. Lesser Hero. Skills: Moving in Soft Leather 10, Moving in Rigid Leather 10, Moving in Chain 21, Spear 10, Thrown Spear 5, Dirk 2, Longbow 2, Swimming 2, Charioteering 2, Sailing 1. Stats: Co90, Ag60, SD65, Me55, Re55, St90, Qu60, Pr65, Em65, In65.						
Thespieae	Megamede	Normal (stats of 55).							
Tiryns	Eurystheus	Typical Warrior; None.							
Tiryns	Admete	Normal (stats of 55, except APP 90).							
Troezen	Pittheus	Normal (stats of 55).							
Troezen	Hippolytus	Typical Hero (when ressurected); None.	Typical Warrior	1	20	9	30	Y	28sp 18sp
Troy	Priam	Typical Warrior; None.	NOTES: Fighter, Human. Lesser Hero. Skills: Moving in Soft Leather 7, Moving in Rigid Leather 9, Spear 4, Thrown Spear 3, Dirk 2, Climbing 1, Swimming 2, Rowing 2. Stats: Co75, Ag60, SD55, Me55, Re55, St75, Qu60, Pr55, Em55, In55.						
Troy	Hecabe	Normal (stats of 55).							



11.0

THE MEDITERRANEAN AND EUXINE

AEAEA

Description: Lovely island with an excellent harbor. Near the island's center is a well-built house; there lives Circe, a daughter of Helios. Around the house are numerous wolves, swine and lions which frolic and do not attack one another. Few people know of the island; those who do include all those who travelled on the Argo (Year 273), King Aeetes of Colchis, and the gods.

Ruler: Circe, a daughter of the god Helios and the Nymph Perse. Her character sheet is in the NPCs section.

Notes: See moly in the Treasures section. Successful Watched or Luck rolls on the part of a hero might prompt his patron god to give him a moly if he is on Aeaea. The animals around Circe's home are sailors and other unfortunates who have landed on the island and been changed by Circe.

Future History: Odysseus will visit here after the Trojan War. Circe will have a son by him, Telegonus, who will grow up, accidentally kill Odysseus, and marry Odysseus' wife Penelope. Odysseus' son Telemachus will eventually marry Circe.

AEOLIA

Description: Medium-sized volcanic island surrounded by cliffs topped by giant walls built by the Cyclopes. One harbor fit for ships, in a bay on the southeast coast; there is a town there as well. South of the harbor, on a high cliffside, is the palace of Aeolus. There are many holes and caves in the central 2000-foot mountain, from which the winds can issue when Aeolus lets them.

History: Aeolus, an Achaean adventurer, was fathered by Poseidon on a princess of Thessaly named Arne. Aeolus married Gyare, the daughter of King Liparus of this island. His fidelity to the gods prompted them to make him immortal and to give him governorship over the Winds (the gods felt that the Winds might tear the world up if left to their own devices.)

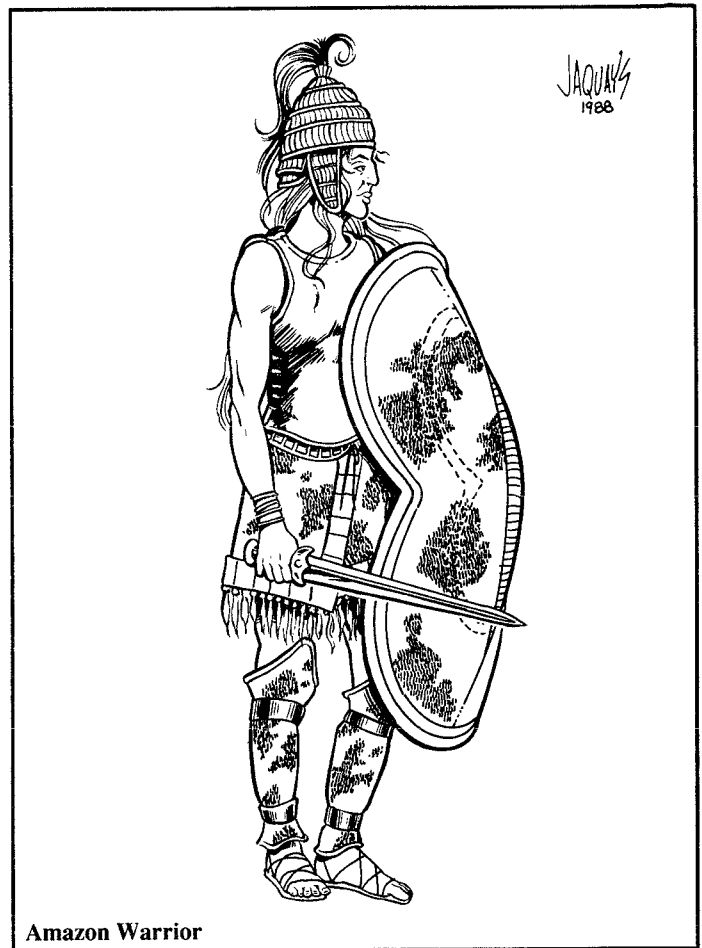
Ruler: King Aeolus, a Typical Hero with the Immortality power, appears to be 40. Aeolus is a gracious and friendly host; he may help visitors who impress him by lending them (for a week or two) a Wind to sail them wherever they wish to go.

Notes: Aeolia is a floating island; while it is often at the site indicated on the map, Aeolus frequently gets the wanderlust and lets the island drift around for a while. He is able to control its direction of movement; it travels about 25 miles (one-fourth of a hex on a Continent map, one hex on a Nation map) per week.

Future History: Odysseus will visit here in his travelling after the fall of Troy.

AMAZONIA

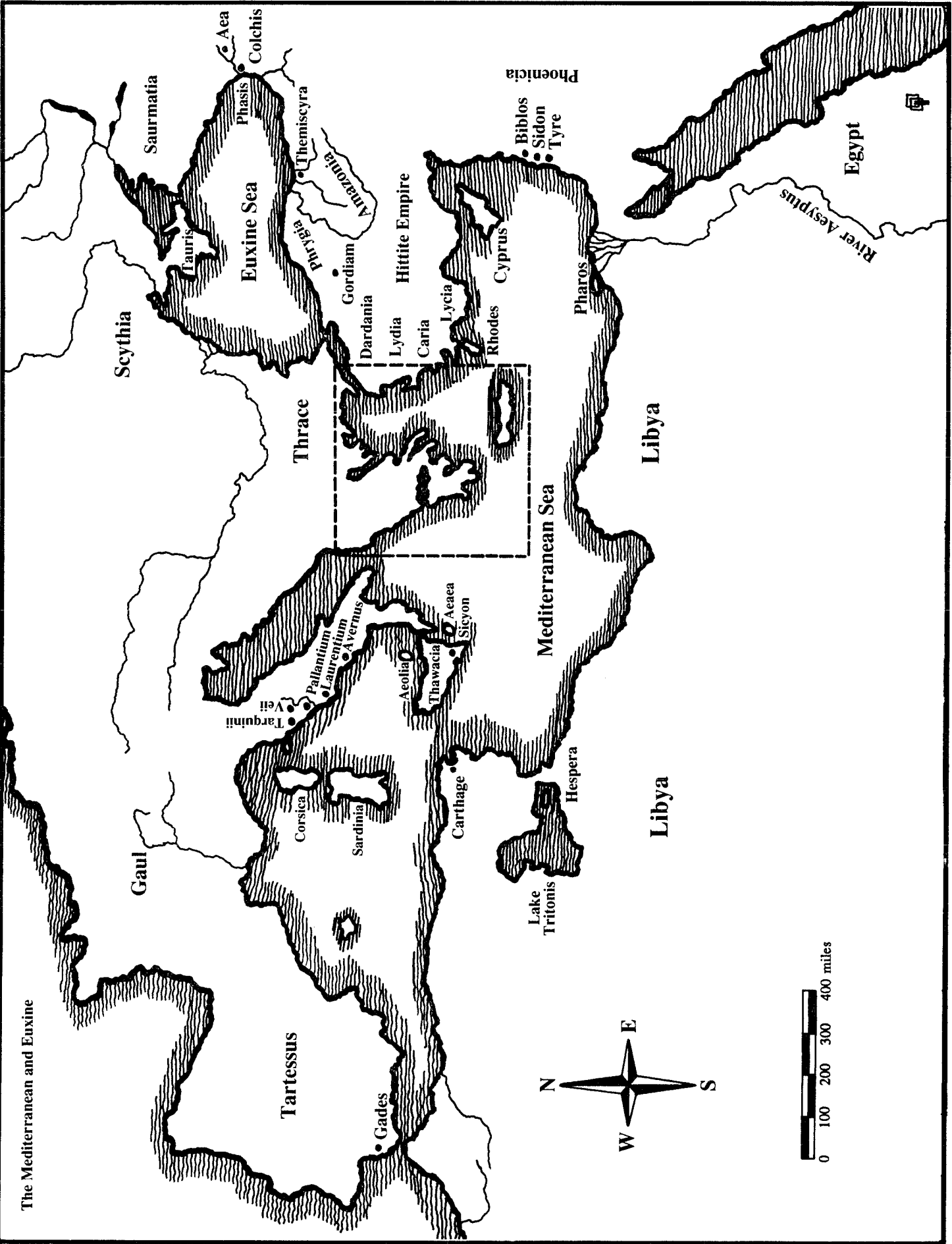
Description: A territory inhabited by the Amazons, tribes of warrior women beloved of the god Ares. A former queen, the Nymph Otrere, was loved by Ares; his children by her are the current queens of Amazonia. Tribal in political structure, the Amazons build mighty cities and have a large and powerful population. Themiscyra, at the mouth of the river Thermodon,



Amazon Warrior

is a powerful city with a decent harbor, defensible stone walls, and a vigorous population. These Amazons are divided into three tribes: The Themiscyrans (ruled by Queen Orithyia), the Lycastians (Queen Nacippe), and the Chadesians (Queen Pentheselia).

History: This was a colony planted by the Amazon Myrine in her conquests (see Hespera in this section). The martial prowess of these Amazons was known to the Argonauts, who kept their distance when they sailed by in Year 273; Otrere was still queen then. In Year 279, Theseus of Athens kidnapped Queen Antiope from the Amazons. Her other sister Orithyia and followers marched overland through Colchis, Scythia, and Thrace, formed a temporary alliance with a Scythian tribe, and continued into Hellas, where they tried to sack Athens. The attack was unsuccessful (see Athens in the Hellas section) and the Amazons returned home. A year later, Heracles, on his ninth Labor, tried peacefully to acquire the girdle of Queen Hippolyta, but the Amazons were tricked by the goddess Hera into believing he was kidnapping Hippolyta. They attacked Heracles; the hero believed himself betrayed, killed Hippolyta and sailed away with her girdle. Though the Amazons are not man-haters, it is because of incidents like these that they distrust any tribe of men they do not know well.



Ruler: These Amazons are divided into three tribes. Themiscyra is ruled by Queen Orithyia; Lycastia is ruled by Queen Nacippe; Chadesia is ruled by Queen Pentheselia. All three are sisters of Hippolyta and Antiope and daughters of Ares and Otrere. All three sisters seem to be about 25; Pentheselia is the most beautiful of the three. None of them ages very fast.

Customs: The Amazons live apart from men. Once a year, in an event lasting two months, they meet in peace with a nearby tribe of men, the Gargarensians. Male children born from that coupling are sent to the men, while females are kept by the Amazons. The Amazons employ horse-back cavalry. They are fine horse-tamers and keep horses in great herds, sacrificing some to the gods as the Achaeans sacrifice oxen. The Amazons carry brass bows, half-moon-shaped shields, and spears. They wear armor, helmets, girdles, and clothes made from the skins of wild beasts. They prefer the axe to the sword. They speak their own language, which is common to them and the Amazons of Hespera.

Notes: The idea that the Amazons cut off their right breasts to ease the draw of the bow is incorrect.

Future History: Pentheselia will lead a force of Amazons to aid Priam of Troy during the Trojan War; she will be killed there by Achilles.

ARES' ISLAND

Description: A hilly and inhospitable isle; upon its highest hill is a temple raised to Ares by his daughter Antiope, a queen of the Amazons.

History: No Humans live on the island. There have always been flocks of Stymphalian Birds (see Monsters) here; the Argonauts (Year 273) found them to be a menace. In the Year 277, Heracles (on his sixth Labor) chased more Birds from the marshes of Stymphalus, and many of them settled here, so the bird population is even more deadly to people.

AVERNUS (CUMAE)

Description: A lake within a gloomy extinct volcano (near Vesuvius). A deep, circular lake half a mile across fills the crater depression; the lake is sterile and no birds fly over it. Nearby is a magnificent temple built to Apollo by Daedalus, the genius architect. The temple is of Achaean style, with magnificent scenes (painted and inlaid) of everyday life in Crete, and of the Cretan adventures of King Theseus of Athens. North of the temple, below a huge hill, is an enormous cave with hundreds of tunnels leading out from it. Very close to that hill is a cave in a hillside; strange, noxious odors and moans issue from that cave (it is an entrance to a tunnel to Tartarus). Nearer to the temple are two sacred groves, one devoted to Hecate, one to Artemis.

Ruler: The only resident is a prophetess, the Cumaean Sibyl. She is a Normal with the Prophecy ability on 13-, Immortality, Distinctive Looks (Incredibly Old), and Age (60+). Seven hundred years ago, she was a beautiful priestess of Apollo. Apollo grew enchanted with her and offered her a gift if she'd sleep with him. She asked for Immortality, received it, and then reneged on her part of the bargain. For this, Apollo did not give her eternal youthfulness. The Sibyl is still a priestess of Apollo.

Customs: A hero travelling to Tartarus by way of Cumae may cross the Acheron river only if he has a golden sprig of mistletoe plucked from one of the trees in Artemis' grove. Charon, ferryman of Tartarus, will allow the bearer of such a sprig to

cross into Tartarus and out again — once. The Sibyl knows this. The Sibyl is not required to carry a golden sprig when she makes the descent.

Future History: Several years after the fall of Troy, the hero Aeneas will come here, descend to Tartarus and visit his dead father Anchises, before going on to forge a nation here in Italy.

THE BOSPHORUS (AND THE CLASHING ROCKS)

Description (Bosphorus): The Bosphorus is a tricky route. Cross-currents keep the boats from making much headway. To determine how fast a boat heads up the area, make the captain's or pilot's Sailing roll; for every one by which it is made, the ship may move 1 mile in the course of a day.

Description (Clashing Rocks): Where the Bosphorus and the Euxine meet, many rocks the size of hills span the Bosphorus; they crash together and spring apart with a noise like the end of the world, kicking up great gouts of spray. It requires a Sailing roll at a -8 to time the passage between the rocks. Alternatively, captains can release a dove toward the rocks; the dove will wend its way through the Clashing Rocks and show sailors how to do it. With the assistance of a dove, the captain may make his roll at a -1. If he makes it, the Rocks will just scrape some wood from the aft part of the boat; if he fails it, they will smash the boat to splinters, doing 10D6 normal damage to each crewman. The bird trick is well-known since the Argo passed this way in Year 273.

CARIA

Description: Trade nation settled by Minoans; very similar to Crete, with many bustling medium-sized ports, much trade, Minoan peaceability, etc.

History: When Minos I became king of Crete, his two brothers Sarpedon and Rhadamanthus left that island; Rhadamanthus came to Caria, settled it and built it up into a strong trade nation. (When he died, he was taken to Tartarus to be a judge of the dead; he now lives on Elysium and travels to Tartarus to perform his duties.)

Ruler: The current ruler is not known; this makes it a good origin-place for characters of Minoan culture.

Customs: The culture is predominantly Minoan, but there are many of Achaean descent here. The Carians are great sailors and traders, very friendly, but they have Achaean practicality in the training of their warriors and the defense of their cities.

CARTHAGE

Description: Small rural trade city with dirt streets and few comforts. The walls are well-made and the harbor piers well-constructed; the large harbor accommodates many ships. The population is mostly Phoenician, some Libyan.

History: Many years ago, Pygmalion, King of Cyprus, assassinated Sychaeus, a rich trader of Tyre, for his estates. Sychaeus' wife, Pygmalion's sister Dido, fled with her household and sailed far away. She eventually decided to build herself a great city. She put to ground on the Libyan coast in the Year 290, and asked the locals only for the amount of land she could enclose in an ox-hide; they agreed. She cut the hide into many thin strips, making a hide rope which enclosed a lot of land; the natives chose not to break their vow. There she built her city, which she named Carthage.

Ruler: Queen Dido. She is a woman of great age, but, as with her brother, she seems to be about 25. She is a Normal with high beauty and intelligence (INT 18, PRE 18, COM 16). She is a passionate woman and lonely to have a king beside her. She is of noble Phoenician birth and has no sympathy for the Achaean attitudes toward women.

Customs: The Carthaginians are absorbed in trade and the betterment of their city. Their language and culture are Phoenician.

Notes: This city is particularly beloved of Hera, and in the city is a huge temple to that goddess.

Future History: After the Trojan War, the hero Aeneas will find his way to Carthage. Dido will fall in love with him and commit suicide when he leaves the city.

CHIOS

Description: An island with a chain of hills up to 1300' high running north-south (higher north); a series of impressive cliffs on the north coast. The city of Chios is on the the east coast and has a fine harbor.

Ruler: King Oenopion, a son of Dionysus and Ariadne. He is a Typical Hero, age 17.

Customs: This island was settled by Achaeans, but its ruler, son of a Cretan princess, is more of the Minoan temperament on topics of trade and women.

Notes: See Notes under Lesbos in this section.

COLCHIS

Description: Rich land north of the Caucasian Mountains. Aea, a Medium City, is inland; visitors must sail up the Phrasis river before reaching the city. Near the city is a grove dedicated to the god Ares, in which was hung the Golden Fleece until Jason took it in the Year 273.

History: This land was settled by Egyptians before the Deucalian Flood; these Egyptians retained very few of the customs of their homeland by the time of the Flood. About the year 230, Aeetes, prince of Corinth and a son of Helios, was banished from Corinth by its king, Glaucus. He fled to Colchis and with his father's blessing forged a kingdom there. When Phryxus (see Orchomenus in the Hellas section) reached Colchis on the back of the flying ram, in gratitude, he sacrificed the ram and hung its Golden Fleece in the grove to Ares. He was permitted to marry Chalciope, a daughter of Aeetes. In the year 273, King Pelias of Iolcos (in Hellas) told the hero Jason that Jason could assume the throne if he'd bring the Fleece from Colchis. When Jason and the Argo arrived in Colchis, Aeetes agreed to let Jason have the Fleece if he would perform certain impossible tasks. The goddess Hera had Aeetes' daughter Medea fall in love with Jason; Medea, a sorceress, was able to help Jason achieve his tasks. Aeetes went back on his word and denied Jason the Fleece; Jason stole it and fled with Medea, her brother Absyrtus, and Phryxus' sons. Aeetes pursued, but Medea stopped him by killing her brother and dropping him piece by piece into the sea. Aeetes, grieving, stopped to recover the body and the Argo escaped.

Ruler: King Aeetes. Once cunning and treacherous, he is now broken in spirit. He is a Normal, age about 80 and showing it. His queen is Eidyia, also a normal age about 80. He is reconciled to Medea, and one of her sons will become king when Aeetes dies. (Aeetes' son Absyrtus is dead; his daughter Chalciope is alive but old (60); her husband Phryxus is dead; their four sons are in Hellas.)



Ares

Customs: The Colchians bury their female dead, but put the male dead, wrapped in oxhides, into willow trees for the birds to eat. The Colchians have their own language.

Notes: There is an oracle to Artemis in Colchis, and a temple to Ares. Eastward, in the mountains, is one of the god Helios' lavish palaces. See Corinth, Iolcos, Orchomenus in Hellas; see Jason and Medea in NPCs.

CUMAE

See Avernus.

CYPRUS

Description: Heavily-wooded island with deep rivers. Arable land broken up by high mountains. Major trade nation.

History: A Phoenician nobleman, Pygmalion, settled Cyprus around the Year 90. Around the Year 100, Pygmalion slew his sister's husband Sychaeus for his estates in Tyre, a city of Phoenicia. (See Carthage in this section.) Several years later (ca. the Year 115) Pygmalion, a noted sculptor, carved a statue of the goddess Aphrodite and fell in love with it. Aphrodite, taking pity on him, granted it life; the statue became his queen, Galatea.

Ruler: King Pygmalion and Queen Galatea. Pygmalion is very long-lived, as is his magical bride. Pygmalion is a Typical King, with Immortality, and Sculpting on an 18-; his earlier Psychological Limitation, Greed, has been bought off. Galatea is a Normal, with Immortality, high beauty (PRE and COM 20), and Distinctive Looks: Eerie perfection of features. Pygmalion and Galatea have two sons, Paphos (for whom an eastern Cyprian city is now named) and Iasus. Paphos and Iasus are Typical Kings.

Customs: Cyprus is of Phoenician culture. It is on good terms with Phoenicia, and many Phoenician nobles maintain villas on Cyprus. Through trade with Hellas, Cyprus has some familiarity with Achaean ways. Cyprus is the world's center of the worship of Aphrodite (in Cyprus they call her Astarte); there is an oracle to Aphrodite at the city of Paphos. The Cyprians are good naval fighters and tacticians.

Notes: Cyprus is the source of much of the copper used in the world, and is consequently a very important nation. Pygmalion's court is literate. Cyprus is known as Alasiya to Egypt and the Hittites.

Future History: Eventually, Pygmalion will step down and appoint Demetor, son of his son Iasus, as king.



Aphrodite

DARDANIA

Description: Rural but civilized land and city on the Phrygian borders.

History: Dardania was named for Dardanus, a son of Zeus and Electra (see Samothrace in Hellas). Dardanus and followers survived the Deucalanian Flood, travelled to Samothrace, and then moved to the Asian shores and settled here. Recently (Year 292), Dardania's King Anchises was a man of great beauty. He was visited by a magnificent Phrygian woman who was attracted to him. After their night together, she revealed herself to be the goddess Aphrodite. In time she gave birth to a son, Aeneas, and presented him to Anchises to raise. Anchises, not a discrete man, bragged about sleeping with Aphrodite; Zeus heard and hurled a thunderbolt at him. Anchises survived, but with his health, looks and legs ruined.

Ruler: King Anchises — a Typical Warrior, with Administration on a 14-, Military Tactics on a 14-, and Physical Limitation: Crippled Legs. Anchises is a good ruler, a wise and compassionate man, an excellent tactician and war-leader, and he has learned discretion. His son Aeneas is now three years of age, a strong boy.

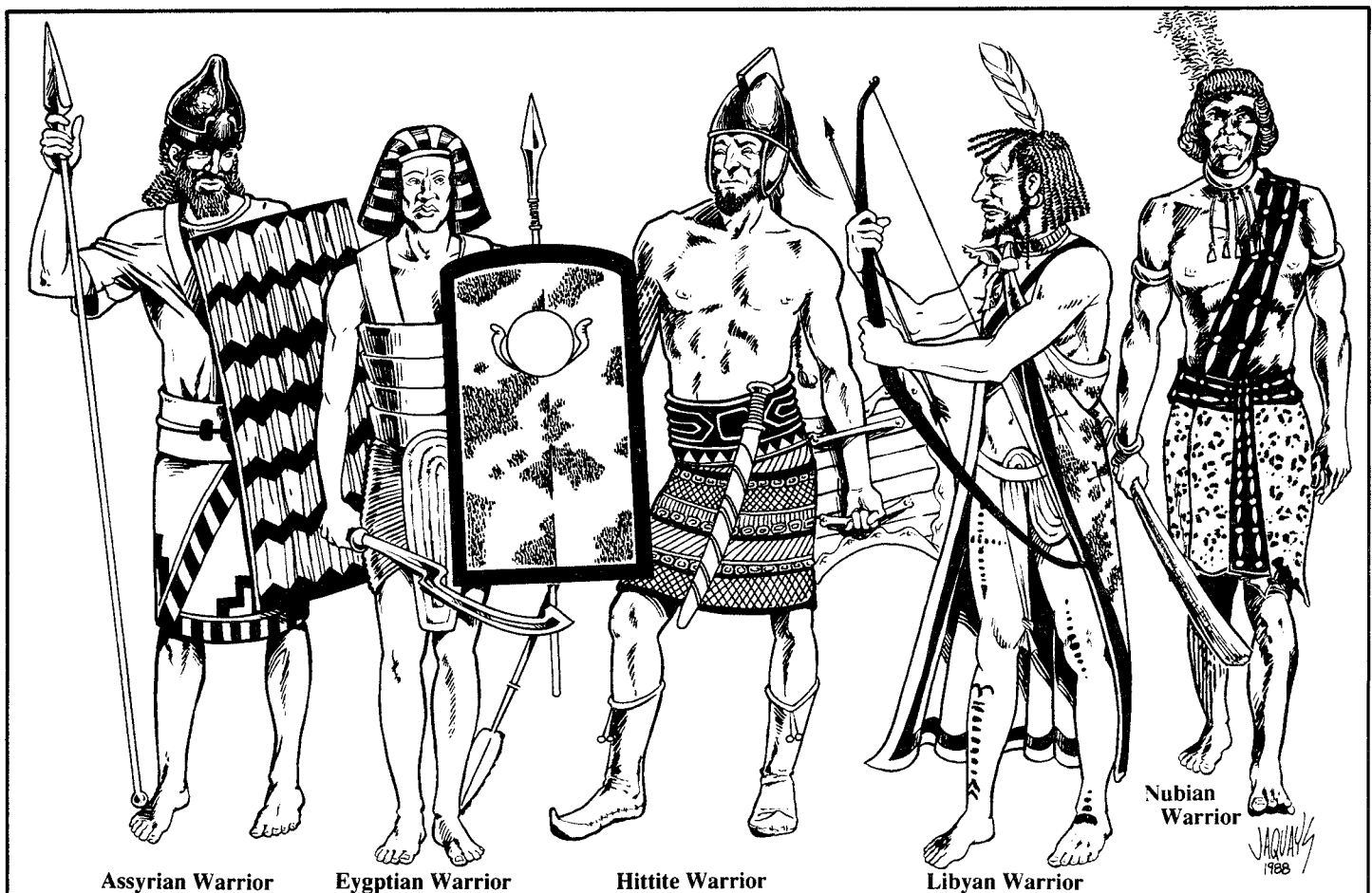
Customs: Dardanians are of Greek and Phrygian extraction. They speak Greek, possess Greek practicality and war-skills and Phrygian tolerance and peaceability. They don't like being called Phrygians because the name implicates effemininity. Anchises is an ally of Priam of Troy.

Future History: Year 313, Anchises and Aeneas will travel to Troy to help Priam against the Achaeans. Aeneas by then will be a Typical Hero of magnificent combat ability and looks, and will be wed to Creusa, a daughter of Priam. When Troy falls, Aeneas and his father will survive (Creusa does not) to lead a band of Trojan and Dardanian to find a new land. Anchises will die during the voyage, but Aeneas will eventually settle in Hesperia; his descendants Romulus and Remus will found Rome.

EGYPT

Description: Egypt is two lands, Upper Egypt (the southern portion), little more than the River Aegyptus and surrounding land, and Lower Egypt (the northern portion), where the River Aegyptus branches. The country has enormous cities and armies of incredible size: the standing army alone numbers 13,000 men. The weather is always summer-like in Egypt.

History: Egypt was settled during the Silver Age. Not long after it was settled, Gaea sent Typhoeus to menace the Olympians. The gods fled Egypt, hiding in the form of animals. Consequently, the Egyptians worship the gods, but, since they knew them for so short a time and under such odd conditions, their faith is very different from the Achaeans. The Deucalanian Flood didn't reach as far as Egypt. In recent times, Aegyptus (a son of Belus of Sidon) settled here; the Achaeans call this land by his name, though the Egyptians call their country Khem. Recently (Year 282), Heracles passed through Egypt; the Pharaoh (by name Busiris), was trying to curb a plague then ravaging the land, and tried to sacrifice the Achaean hero to please the gods. Heracles killed him. Busiris' son took the throne and still holds it.



Assyrian Warrior

Egyptian Warrior

Hittite Warrior

Libyan Warrior

Nubian
Warrior

Ruler: The king of Egypt has a long name which will serve only to confuse Achaean visitors. He is called Pharoah by his people, and Rameses (II) by the Libyans and Hittites. He is a lean, elegant man in his mid-30s, a great ruler and tactician. (Typical King, Military Tactics on 16-). His chief wife, a Hittite princess, is called Mat-neferu-Re by the Egyptians and Naptera by the Hittites; she is daughter of the current Hittite king and is very beautiful (Normal, PRE 23, COM 28, complete command of Egyptian language).

Notes: Due to the complexity of the Egyptian culture and history, if you plan to run an adventure in Egypt you'll need to read up on the nation separately; there are many excellent books on the culture and religion of Egypt available.

Future History: After the Trojan War, the boat carrying King Menelaus and Queen Helen of Sparta will be blown to Egypt, and they will be trapped here by ill winds for eight years. In the Year 330, Rameses' son Meneptah will be Pharoah; slaves, worshippers of a god called Yahveh, will rebel, led by a priest named Mosheh. The priests of the Yahvists will have mightier magic than those of the Egyptians, and the Pharoah will be compelled to let these people go.

GAUL

History: Heracles, passing through this country during his tenth labor, founded the city of Alesia and fathered children on the Celtic Queen Galata.

Rulers: There are numerous tribes here, each with its own ruler; one ruler of note is that selfsame Queen Galata (age about 35, uses the Typical King sheet).

Customs: The Gauls wear skins and are very savage in war. They share a language with the natives of Tartessus and Albion (from The Rest of the World).

Notes: The Gauls call Heracles Ogma Surface.

HESPERA

Description: On Lake Tritonis is a large island, Hespera, which is rich in fruit trees, sheep, and goats; this is the homeland of the Amazons.

History: During the Bronze Age, the Amazons were the oppressed women of a warlike tribe. The women rebelled and subjugated the men. Some 270 years ago, Myrine, greatest of all their queens, led an Amazon invasion of the world. She conquered the east coast of Atlantis, holding it for a brief time before being driven off. She led forces into the Euxine, planting colonies on the south shores of the Euxine and in Scythia. She was killed in Thrace. After the Thracian expedition, the Amazons retreated to Hespera, content to make occasional war with their Libyan neighbors.

Ruler: The current queen is not known, and could conveniently be a player-character.

Customs: The residents of Hespera speak a language which has come to be called Amazonian; they share it in common with the residents of Amazonia. The Hesperan Amazons keep men in their villages, but lame them at birth so they cannot be warriors. They make their armor from the skin of the giant Libyan serpents; they have scaly shields and body armor, sometimes with snake-head helmets. The Hesperans are very good with bows.

HESPERIA (ITALY)

Description: Rugged country; its few fertile areas include the valley of the river Po, the lowlands around Pallantium, and some other areas. There are few good rivers or plains. The land is wild, not heavily colonized. Three sorts of people live here: Etruscans, Greeks and Latins.

Etruria, a civilized, domineering nation, lies across the northern and northwestern regions, with many cities, of which Tarquinii (Large City) and Veii (Medium City) are the greatest. The Greek colony is Pallantium (Medium City), just south of Etruria. The Latins, semi-civilized tribes, live south east from Etruria; their tribes are Latium (south of Pallantium; their capital is Laurentum, a Medium City), Rutulia (east of Latium), Oenotria, Volscia, and others. Additionally, the deep forests have many communities of Centaurs, Satyrs, Nymphs and other demihumans.

History: After he was dethroned, the god Cronus came here and permitted the Golden Age to continue long after it ended elsewhere. He populated the forests with Centaurs, Satyrs, and Nymphs. When Human explorers from Lydia came, he aided them in settling (these were the Etruscans). Eventually, Zeus asked Cronus to go to Elysium, where he could maintain a Golden Age through eternity. Cronus agreed and left. Barbarian tribes (the Latins) from the north settled in the southern parts of the land. Around the Year 260, an Achaean named Evander led followers to the river Abula (Tiber) and built the city Pallantium there. The Etruscans conquered Pallantium and demanded a heavy tribute of the Pallantines; however, in the Year 281, Heracles passed through here, aided the Pallantines and defeated the Etruscan army; since then Etruria and Pallantium have not fought.

Ruler (Etruria): Mezentius, a horrid tyrant and evil man. (Typical King, age about 30, with appropriate psychological limitations.) He is such a poor ruler that the nation of Etruria is one good push from revolt.

Ruler (Pallantium): Evander, an exile from Arcadia (for killing a man), a son of Hermes and the Nymph Carmentis. (Typical Hero, age about 60, appears 40, INT 15, literate.) His followers are Pelasgians from Arcadia. Evander is a friend of Heracles.

Ruler (Laurentum): King Latinus (age 18, a Typical King), a son of Faunus (a local forest-god who was the son of Cronus) and the Nymph Maricia. He is a good organizer but not very strong-willed; subject to the occasional whims of his wife, Amata (a Normal).

Customs (Etruria): Etruscans are warlike but civilized. They speak their own language. They are talented merchants, artists, farmers, fishermen, warriors and builders. The women rule equally with the men, and an Achaean would be surprised at the sexual freedom the women enjoy (which is equal to that of an Achaean male) and the openness with which lovemaking is performed (at feasts, in public, and so forth). The Etruscans are very good-looking peoples, their women considered to be particularly beautiful. They worship the Olympian gods, but under distorted names:

True	Etruscan	True	Etruscan
Name	Name	Name	Name
Zeus	Tinia	Hera	Uni
Athena	Menerva	Hephaestus	Sethlans
Aphrodite	Turan	Ares	Maris
Hermes	Turms	Apollo	Apulu
Artemis	Artumes		

Customs (Latins): These are simple, forest-loving warrior/shepherds for the most part, easily held in thrall by the Etruscans. They have their own language. They worship the Etruscan's perceptions of the Olympians.

Customs (Pallantium): Among these Arcadian settlers, Greek custom is normal. Greek is the common tongue, but Pelasgian is spoken as well. Pallantines do not like Etruscans or Rutulians.

Notes: See Avernus and Thrinacia in this section.

Future History: Aeneas, a hero of the Trojan War, will eventually settle in Hesperia. His son Ascanius will build the city of Alba Longa. Ascanius' grandson Brutus will kill a man, be exiled, and leave with Trojan followers to found a city in Albion (see Albion in *The Rest of the World*). Other descendants of Aeneas and Ascanius, Romulus and Remus, will found the city of Rome on the site of Pallantium, 400 years after the Trojan War.

HITTITE EMPIRE

Description: This is a great nation — powerful, organized, and aggressive. It occasionally wars with Phoenicia and Egypt. The capital, a strong citadel called Hattusa, is built on a rocky, defensible hilltop. The Empire borders Phrygia to the north and Phoenicia and Egypt to the west.

History: The Hatti have traded with Crete since the Silver Age. Many generations ago, King Anitta united the cities of the Hatti into an empire. Recently (Year 290), the Hatti, under King Muwatalli (a great tactician) defeated the army of Egypt in a mighty chariot-battle. Since then, the Hittites and Egyptians have enjoyed a truce. Recently, Muwatalli died and his brother Hattusili came to the throne.

Ruler: King Hattusili (Typical King), a strong leader with an eye to conquest. His daughter Naptera is now wed to the Egyptian Pharaoh.

Customs: The Hatti people have dark hair, a high domed forehead, and a strong nose. They call their nation Hatti-land. They speak their own language as well as the Akkadian tongue. They are literate, using Akkadian cuneiform for correspondence and a secret Hittite hieroglyph for religious practices. They have forgotten the true names of the gods: Their legends say that Kumarbi (Cronos) tried to kill the weather-god Taru (Zeus). Rhea is called Wurusemu; Demeter is Telepinu; Aphrodite is Ishtar. The Hatti make war in three-man chariots and are good at it. They brew beer and have coins which they call shekels. They know of the Achaeans, whom they call Ahhiyawa.

Notes: The Empire, though strong, is a dying giant. If a king leaves the capital for any length of time, or becomes ill, some cousin tries to take the throne; if there is a political wobble, vassal nations rebel. The land is drained by wars, and the empire is slowly unravelling.

Future History: Around Year 310, the Trojan prince Paris will be an ambassador to Hatti-land for a time; the Hatti will call him Aleksandush (a form of his Greek name, Alexandros). Just after the Trojan War (Year 325), the Empire will finally crumble. Assaults by wandering marauders and the Phrygians will crack the Empire and scatter its people.

ITALY

See Hesperia in this section (don't confuse it with Hespera).

LIBYA (CYRENE)

Description: A large, thinly settled land, its inhabitants are nomadic cattle-herders. They are of the same race as those in Egypt but their culture is different. Libya becomes desert further south, and in the sandier regions live huge snakes, both constrictors and vipers.

History: The land was first settled in the Silver Age by simple herdsmen. Later, the Nymph Cyrene, loved by the god Apollo, was transported here, and the land was called by her name. Still later (around Year 55), the Nymph Libya, loved by the god Poseidon, was transported here, and the land was called by *her* name. (Libya's sons were Agenor, who became King of Phoenicia, and Belus, whose son Pygmalion became King of Cyprus.) More recently (Year 282), Heracles, returning from his ninth Labor, was challenged by the Libyan king Antaeus, a mighty wrestler (and son of the gods Poseidon and Gaea). Heracles killed him, dallied briefly with his widow Tinga, and then returned to Hellas.

Ruler: King Sophax (Typical King, age 14; when he is 16, he'll be a Typical Hero), son of Heracles and Tinga. Tinga, now 32, is a Typical Warrior.

Customs: The Libyans speak their own language called Libu. They are nomadic herdsmen and are fierce in times of war. They perform peaceful trade with the merchants of Kalliste, who trade goods for Libyan skins, slaves and the like. The Libyans dress in g-strings, cloaks, and tattoos. They war with spears, bows, and occasionally swords in combat. They use neither horses nor chariots.

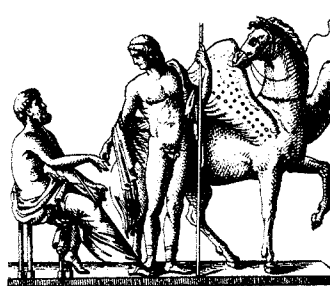
Notes: Libya is theoretically the domain of the god Triton, for whom Lake Tritonis is named.

Future History: Sophax' son Iarbus will become king after his father's death; Iarbus will be courting Queen Dido of Carthage after the Trojan War.

LYCIA

Description: A thriving Minoan trade-nation.

History: The country was settled long ago by Minoans and was named Cilicia. In Year 261, Prince Bellerophon of Corinth accidentally killed a man; exiled, he travelled to Tiryns, whose queen accused him of trying to seduce her. The



Pegasus



Chimera

king of Tiryns gave Bellerophon a letter and told him to take it to King Iobates of Lycia. The letter asked Iobates to kill

Bellerophon; he tried to do so by sending him to perform all sorts of impossible tasks, such as killing the monster *Chimera* (a lion/serpent/goat-headed beast) and defeating Amazons. Bellerophon, with the help of the goddess Athena, who gave him the bridle of the flying horse *Pegasus*, accomplished the tasks. Iobates, an honorable man, gave Bellerophon his daughter Philonoe in marriage and made him king of

completing the tasks. Iobates, an honorable man, gave Bellerophon his daughter Philonoe in marriage and made him king of

half of Cilicia. Later, Bellerophon tried to ascend Olympus upon Pegasus. Pegasus threw and crippled him. When Iobates died, the merchants of Cilicia asked the ancient Cretan hero Sarpedon, a Cilician resident, to become king. He renamed the nation Lycia, after his son Lycus.

Ruler: Sarpedon (Typical Hero, Immortal, 3 pts. of Greek language). He is more than 200 years old but appears to be 30; he is tall, powerful and handsome. His son, Lycus, is a Typical King, age about 20.

Customs: Lycia's culture is now a mix of Minoan and Achaean. Their language, derived from that of native inhabitants, is Luwian. The Lycians are called Lukka by the other Asian countries, and Kizzuwatna by the Hittites.

Notes: Mount Chimera, where Bellerophon's combat with the Chimera took place, is an active volcano.

Future History: Sarpedon will aid the Trojans in the war against the Achaeans. He will die before Troy.

LYDIA

History: This land was settled in the Golden Age by sons of Pelasgus. Their language eventually changed from pure Pelasgian to the modern Lydian tongue. Lydian explorers colonized Hesperia during the Silver Age. More recently, the last king (Tmolus) died after offending Artemis. His widow, Queen Omphale, became ruler. In the Year 284, Heracles killed a man in his home and was sentenced to serve three years as an anonymous slave. He was bought by Omphale, and spent his three years in Lydia, ridding the nation of monsters and brigands and acting as Omphale's servant and lover.

Ruler: Queen Omphale (a Typical Warrior, age about 40). She has four sons: Theoclymenus (age 15, her son by Tmolus, a Typical Warrior), and three others, twins aged 13 and a child aged 12, her sons by Heracles.

Customs: Here, Dionysus is revered over the other gods.

Notes: The Lydians make a famous, beautiful purple shellfish dye. The Lydians are called Teresh by the other Asian countries.

PHAROS

Description: An independent trading nation off the coast of Egypt. It has a huge harbor (150 acres) with a giant sea-wall and jetties made of huge stones. Seals beloved of Poseidon breed here in great profusion.

Ruler: Pharos is ruled by a Proteus, the shapeshifting sea-god, and his daughter Eidothea. Proteus has typical Olympian statistics, and his daughter has the statistics and abilities of a powerful Nymph. Most of the duties of rulership fall to Human priests; the two gods spend most of their time watching over the seals.

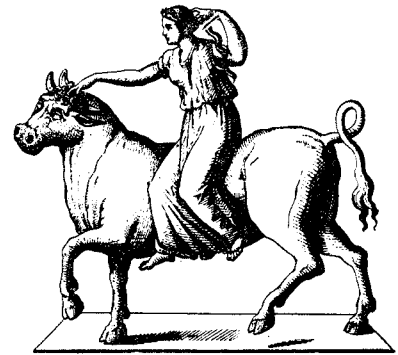
Customs: Pharos has a mixed population: Phoenicians, Libyans, Minoans and Achaeans, and even sailors from barbarous tribes. The Pharosians are very good at naval warfare.

PHOENICIA (SIDON)

Description: A nation of seafarers and traders, with many cities, including Tyre (the greatest), Byblus (the oldest), and Sidon. Phoenicia has sea-port towns, cultivated valleys, and hilly regions; much cedar and scrub-brush grows in the country.

History: The god Cronus founded the city of Byblus during the Golden Age. More recently, its king was Agenor, a son of the god Poseidon and the Nymph Libya; he became king around Year 75. Agenor helped build Phoenicia into a great trading

nation. His daughter Europa was kidnapped to Crete by Zeus around the Year 90. His son Cadmus, searching for her, was instructed by the Oracle at Delphi to give up the quest and found a city; he founded Cadmea (Thebes) and never returned home. His other son Phoenix did return home, and Agenor renamed the nation for him.



Zeus in Bull Form Kidnapping Europa

Ruler: King Phaidimos (a Typical King, about 30, with no skill levels in combat.)

Customs: The Phoenicians are wonderful sailors; they sail from one end of the world to another to trade cloth, metal, jewelry, and slaves. The Phoenician charioteers are fine and cunning fighters. Phoenicians drink their wine straight (not mixed with water). They have peculiar names for the gods — Cronus they call El, and Zeus Ba'al; Hades is called Mouth and Athena Astarte; Athena they call Onga, and the hero Heracles they call Melkarth.

Notes: See also Cyprus and Carthage in this section, and Albion in The Rest of the World.

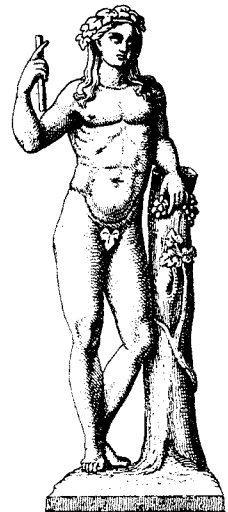
PHRYGIA

Description: A large, peaceable nation. Its capital Gordium, a rich and powerful city. The palace of King Midas, in its center, is famous for extraordinary rose gardens.

History: The city of Gordium was founded by a traveller of the same name. An oracle told the Phrygian people he would be their next king, and said that the intricate knot he used to tie his horses to his chariot could only be cut by the man fated to rule all Asia (this was the Gordian Knot). The current king, his son Midas, once befriended the god Silenus when that god was drunk; for that, the god Dionysus granted him a wish. Midas asked to be able to turn things to gold with but a touch. He later found he could do nothing **but** turn things to gold and asked for the power to be removed, which it was. Later, the luckless king was chosen to judge a music contest between the god Apollo and a Phrygian Silenus. He awarded in favor of the Silenus, and Apollo turned Midas' ears to asses' ears.

Rulers: King Midas (Typical Warrior, age 65). He was greedy and foolish in his youth, but has always been kindly man and hospitable. He always wears a cap upon his head, and the deformity of his ears is not commonly known.

Customs: The Phrygians have their own language. They are called Mushka by the other Asians. They are culturally similar to the Hittites, but not as warlike. To Achaeans and even Minoans, the term Phrygian is an insult implying effemininity.



Dionysus

Notes: Here, again, the natives have strange names for the gods. Zeus is called Attis; Rhea is called Cybele. Dionysus is devoutly worshipped under his own name. There are many Sileni in this country. At the capital Gordium is the Gordian Knot.

NOTE: *Should a player character try to anticipate Alexander the Great and cut the Knot, make it invulnerable to harm.)*

RHODES

Description: A heavily wooded island with numerous rivers, rich land along the coasts, and a wealthy population. Its capital and largest port is Lindos.

Ruler: King Tlelopelemus (Typical Hero), a son of Heracles and a princess of Thespieae, age 26. He married the daughter of the last king. Tlelopelemus is a rash but fair king.

Notes: Rhodes is dedicated to the sun-god Helios; one of Helios' palaces is on an inaccessible mountaintop here.

Future History: The Colossus of Rhodes, a statue of Helios, comes long after the Age of Heroes.

SARDINIA

Description: A spiny island with more gentle hills to the west. The only sizeable plain is in the southwest; there the Heraclid community lives.

History: In Year 287, Heracles divorced his wife Megara and married her to his nephew Iolaus. Reading an omen in a dream, Heracles insisted that Iolaus lead forty of Heracles' sons (fathered on Thespian princesses, among others), and their wives and children, to Sardinia and settle it. Iolaus did so.

Rulers: King Iolaus and Queen Megara. Iolaus is a Typical King, age about 30. Megara is a Normal, age about 45, and struggling hard to hold onto her looks. Iolaus is held in great respect by his followers because he actually adventured with Heracles on the second Labor and the sack of Troy.

SAURMATIA

Description: This wild and overgrown land was once considered part of Scythia but is now populated by a strange tribe, the Saurmatians.

History: During the conquests of Queen Myrine (see Hespera), an Amazon colony was planted near here. These Amazons eventually merged with a Scythian tribe. In this Saurmatian tribe, men and women warriors live as equals. Since all adults of the Saurmatians are warriors, combining battlefield tactics of the Hesperans and Scythians, they are a terrible tribe to war against. The Saurmatians have waged many wars with neighboring Colchis.

Rulers: The names of the current king and queen of the Saurmatians are not known.

Customs: The Saurmatians are nomads like the Scythians, but are not so unwashed or bloody as that race. One strange custom left from the early days of the tribes' merging is this: Saurmatian women of marriageable age must kill a man in battle before they may marry. The Saurmatians speak a dialect of the Scythian tongue with many Amazon words added.

Notes: Women coming from the Saurmatian tribe should take the Amazon package deal. The Paranoia of Men applies mainly to men of civilizations the Saurmatian does not know; she would have no problem with Scythians, Saurmatians, or Colchians. See Scythia, Hespera, Amazonia and Colchis in this section.

SCYTHIA

Description: This wild land is the domain of the Scythians, fierce warrior tribes.

Rulers: The Scythians have many tribes and consequently many tribal rulers; none of these is known in Hellas.

Customs: The Scythians are nomadic herdsman and terrifying warriors. They know how to ride horses (any Scythian character should buy Riding). They fight on horseback, screaming like maniacs, and prefer archery skirmishes to stand-up fights. They behead enemies, sometimes skin them whole, and often fashion skulls into drinking vessels or Human skins into coats, capes, and other clothing. They take scalps and hang them from their reins. They enjoy strong wine and eat a ground substance (hashish) which has some interesting effects on those who consume it. They are polygamous, men taking numerous wives. The Scythians are good at military strategy and excellent goldsmiths. Physically, they have wild eyes, long and filthy hair, and tough, leathery skin.

SICILY

See Thrinacia.

TARTESSUS

Description: This open land is populated by Celtic barbarians — barbarians who share a culture with the denizens of Gaul and Albion. On the southwest coast of the land is a small Phoenician port city called Gades.

History: It was in this territory that King Geryon was killed by the hero Heracles in the Year 281.

Ruler: No current ruler is listed, for Tartessus or the city Gades.

Notes: Gades is a Phoenician outpost for the trip to Albion. Here is a temple to Cronus and another to Heracles. In this region is wonderful pasturage, and the god Hades keeps his cattle in Tartessus.



TAURIS

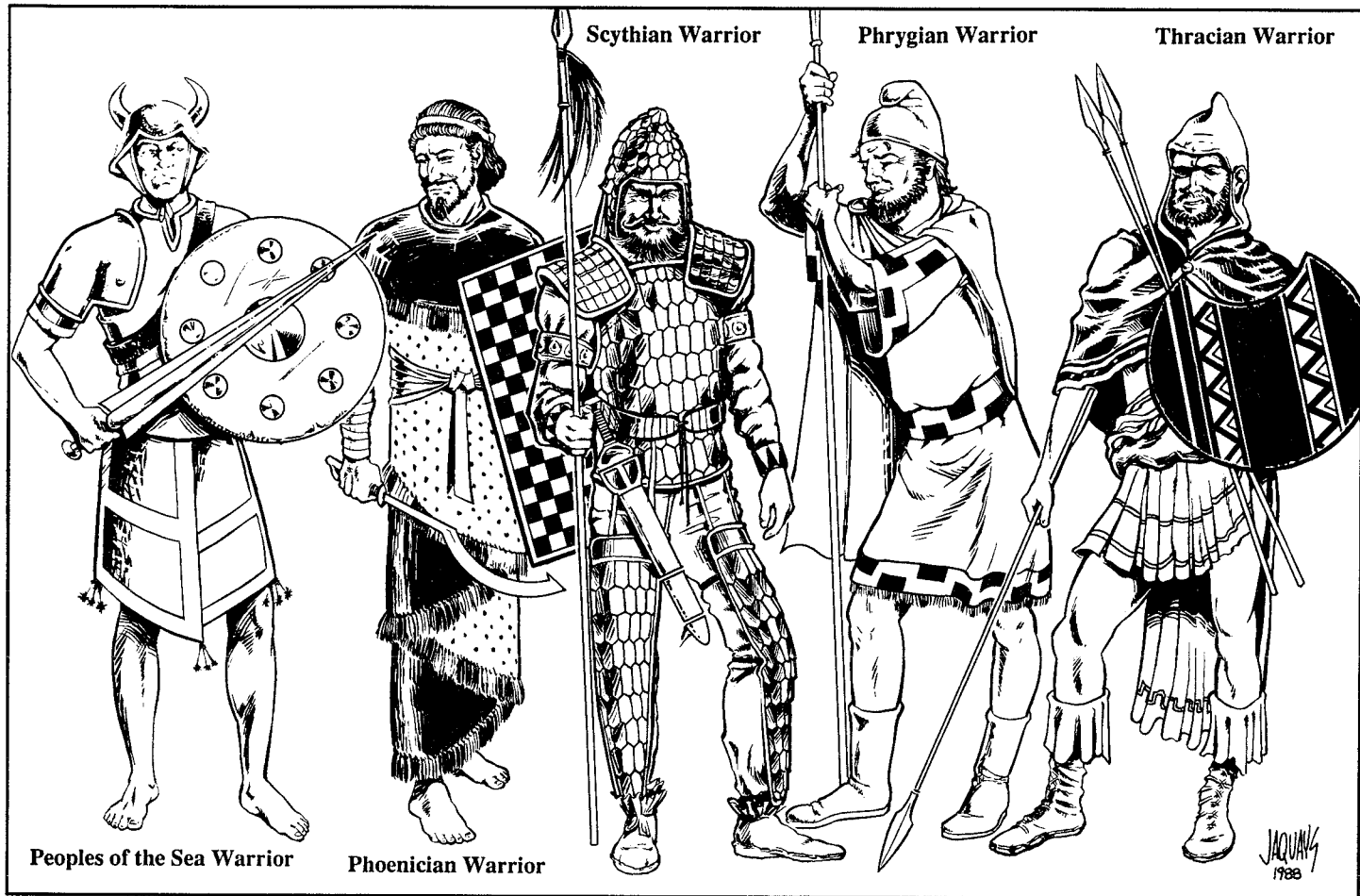
Description: This is a Scythian region (see Scythia).

History: King Thoas of Lemnos, set adrift by his daughter Hypsipyle, floated to this region, which was populated by a Scythian tribe. By use of cunning, he managed not to be killed, and eventually became king and high priest of Artemis, whose worship he introduced here.

Ruler: King Thoas (Typical King, age 65). Thoas is now an old man, but is still vigorous. He has freely adopted the Scythian manners and now is little more civilized than they.

Customs: The Taurians live in cities and worship in temples (Artemis especially), but are still bloodthirsty Scythians in their hearts.

Future History: Thoas is due to live to a great old age and be killed by Orestes, son of Agamemnon.



THRACE

Description: This uncivilized region is populated by many different warlike tribes.

Rulers: These people are tribal and do not have any one king. The names of no current kings are known to the Hellenes.

Customs: This land is especially well-loved by Ares and Boreas, but the gods most worshipped here are Rhea (under the name Cybele) and Dionysus. The Thracians perform a bullfighting ceremony.

THRINACIA (SICILY)

Description: Mountainous island with fertile coastal plains; the interior of the island is adequate for wheat farming and sheep and goat pasturage. Mt. Aetna, 3300' high, is a huge volcano. The Thrinacians' capital is the city Sicyon.

History: In the war with the Titans, the Olympians buried the monsters Enceladus and Typhoeus under Mount Aetna. Later, around the Year 279, Minos II of Crete followed Daedalus to Sicyon (see Athens and Crete under Hellas) and demanded of the king that Daedalus be turned over to him. King Cocalas promised to have him hospitably entertained while he considered the matter. While Minos relaxed in a bath, Cocalas' daughters, at their father's orders, poured boiling water over him and killed him.

Customs: Greek is spoken here.

Ruler: King Cocalas (Typical Hero, age about 65, looks 45), a son of Apollo. Cocalas can be friendly and trustworthy, but reacts with sudden violence or treachery to threats or attacks. He has many daughters of marriageable age, but is not close to stepping down from the throne.

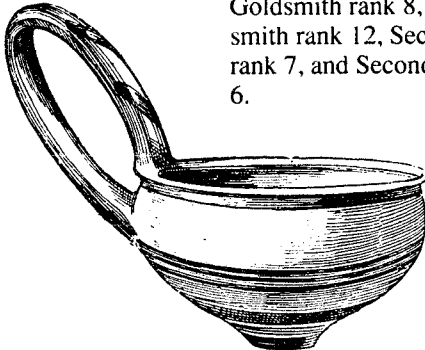
Notes: Daedalus, formerly of Athens and Knossos, is chief architect and engineer here; this fact is well-known in Crete and Athens. (He is a Typical Hero, age about 55, Sorcerer Package Deal (priest of Apollo), Goldsmith on a 16-, Blacksmith on a 20-, Architecture on a 15-, and Engineering on a 14-.) He makes works of art, machines and toys for Cocalas and his daughters. His goods are highly prized and hotly traded for; he is often consulted on matters of craftsmanship and engineering.

In uninhabited regions of the island are pastures grazed by the cattle of the god Helios. He doesn't appreciate adventurers killing them, and is likely to cause the bones and skin to thrash and moo as if alive, in order to frighten the perpetrators before he kills them.

There are Centaurs on this island.

The Strait of Messina, between Thrinacia and Hesperia, is a very dangerous crossing. On the Thrinacia side is a whirlpool which activates on a 14- roll, and will automatically drag a ship down to the depths of the sea. On the Hesperia side lives a sea-breathing monster, Scylla, a beautiful woman from the waist up and a horrible sea-creature from the waist down. She grabs five or six sailors from any ship that passes her side of the channel (for Scylla, use the Giant sheet from the Monsters section, with +20 PD and +10 ED Armor and an Adapt skill to breathe water). Any ship passing through the Strait must pass close to either Scylla or Charybdis.

RM/MERP NPC STATISTICS FOR MED. & EUXINE

City/ Country	Character	Character Type and Modifications	City/ Country	Character	Character Type and Modifications
Aeaea	Circe	See "NPCs" section.	Phoenicia	Phaidimos	Typical King; weapon skills are all rank 1.
Aeolia	Aeolus	Typical Hero; None.	Phrygia	Midas	Typical Warrior; None.
Amazonia	Orithyia	See "NPCs" section.	Rhodes	Tlelopelemus	Typical Hero; None.
Amazonia	Nacippe	Use sheet for Orithyia.	Sardinia	Iolaus	Typical King; None.
Amazonia	Pentheselia	Use sheet for Orithyia.	Sardinia	Megara	Normal (stats of 55).
Avermus	Sibyl	Use sheet for Aglaia from "RM/MERP Character Creation" section; Profession is Astrologer, level 10; priestess of Apollo; knows spell lists "Time's Bridge" and "Holy Vision" to 10th level; Appearance is 20.	Tauris	Thoas	Typical King; None.
Carthage	Dido	Normal (stats of 55, except Reasoning, Presence and Appearance of 90).	Thrinacia	Cocalas	Typical Hero; None.
Chios	Oenopion	Typical Hero; None.	Thrinacia	Daedalus	Typical Hero; add Secondary: Goldsmith rank 8, Secondary: Blacksmith rank 12, Secondary: Architect rank 7, and Secondary: Engineer rank 6.
Colchis	Aeetes	Normal (stats of 55).			
Colchis	Eidyia	Normal (stats of 55).			
Colchis	Chalciope	Normal (stats of 55).			
Cyprus	Pygmalion	Typical King; add Secondary: Sculpting rank 10.			
Cyprus	Galatea	Normal (stats of 55, except Presence and Appearance of 100).			
Cyprus	Paphos	Typical King; None.			
Cyprus	Iasus	Typical King; None.			
Dardania	Anchises	Typical Warrior; add Secondary: Administration rank 6, Secondary: Military Tactics rank 6; crippled.			
Egypt	Ramses	Typical King; add Secondary: Military Tactics rank 8.			
Egypt	Naptera	Normal (stats of 55 except Presence of 103 and Appearance of 107).			
Gaul	Galata	Typical King; None.			
Hesperia	Mezentius	Typical King; None.			
Hesperia	Evander	Typical Hero; Memory and Reasoning are 75.			
Hesperia	Latinus	Typical King; None.			
Hittite	Empire	Hattusili Typical King; None.			
Libya	Sophax	Typical King; None.			
Libya	Tinga	Typical Warrior; None.			
Lycia	Sarpedon	Typical Hero; add Linguistics: Greek rank 6.			
Lycia	Lycus	Typical King; None.			
Lydia	Omphale	Typical Warrior; None.			
Lydia	Theoclymenus	Typical Warrior; None.			
Lydia	Sons	Normals (stats of 55).			
Pharos	Proteus	See "The Gods" section.			
Pharos	Eidothea	Typical Hero, but Special Power is water breathing, Strength and Constitution are 75, Presence, Intuition, and Appearance are 90, Swimming is Rank 10.			

	Lvl	Hits	AT	DB	Shld	Melee	Missile
						OB	OB
Typical Hero	10	100	16	30	Y	130sp	55sp

NOTES: Fighter, Human. Greater Hero.

Watcher: Varies. **Hunter:** Varies.

Special Powers: Great Vitality.

Skills: Moving in Soft Leather 10, Moving in Rigid Leather 10, Moving in Chain 21, Spear 15, Thrown Spear 10, Dirk 10, Longbow 10, Club 10, Climbing 5, Swimming 5, Charioteering 5, Perception 2, Martial Arts (Wrestling) 5, Navigation 1, Rowing 1, Sailing 1; about 100 Development Points left for individualization.

Stats: Co110, Ag75, SD65, Me55, Re55, St105, Qu75, Pr75, Em65, In65.

Typical King	5	60	16	30	Y	80sp	30sp
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NOTES: Fighter, Human. Lesser Hero.

Skills: Moving in Soft Leather 10, Moving in Rigid Leather 10, Moving in Chain 21, Spear 10, Thrown Spear 5, Dirk 2, Longbow 2, Swimming 2, Charioteering 2, Sailing 1.

Stats: Co90, Ag60, SD65, Me55, Re55, St90, Qu60, Pr65, Em65, In65.

Typical Warrior	1	20	9	30	Y	28sp	18sp
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NOTES: Fighter, Human. Lesser Hero.

Skills: Moving in Soft Leather 7, Moving in Rigid Leather 9, Spear 4, Thrown Spear 3, Dirk 2, Climbing 1, Swimming 2, Rowing 2.

Stats: Co75, Ag60, SD55, Me55, Re55, St75, Qu60, Pr55, Em55, In55.

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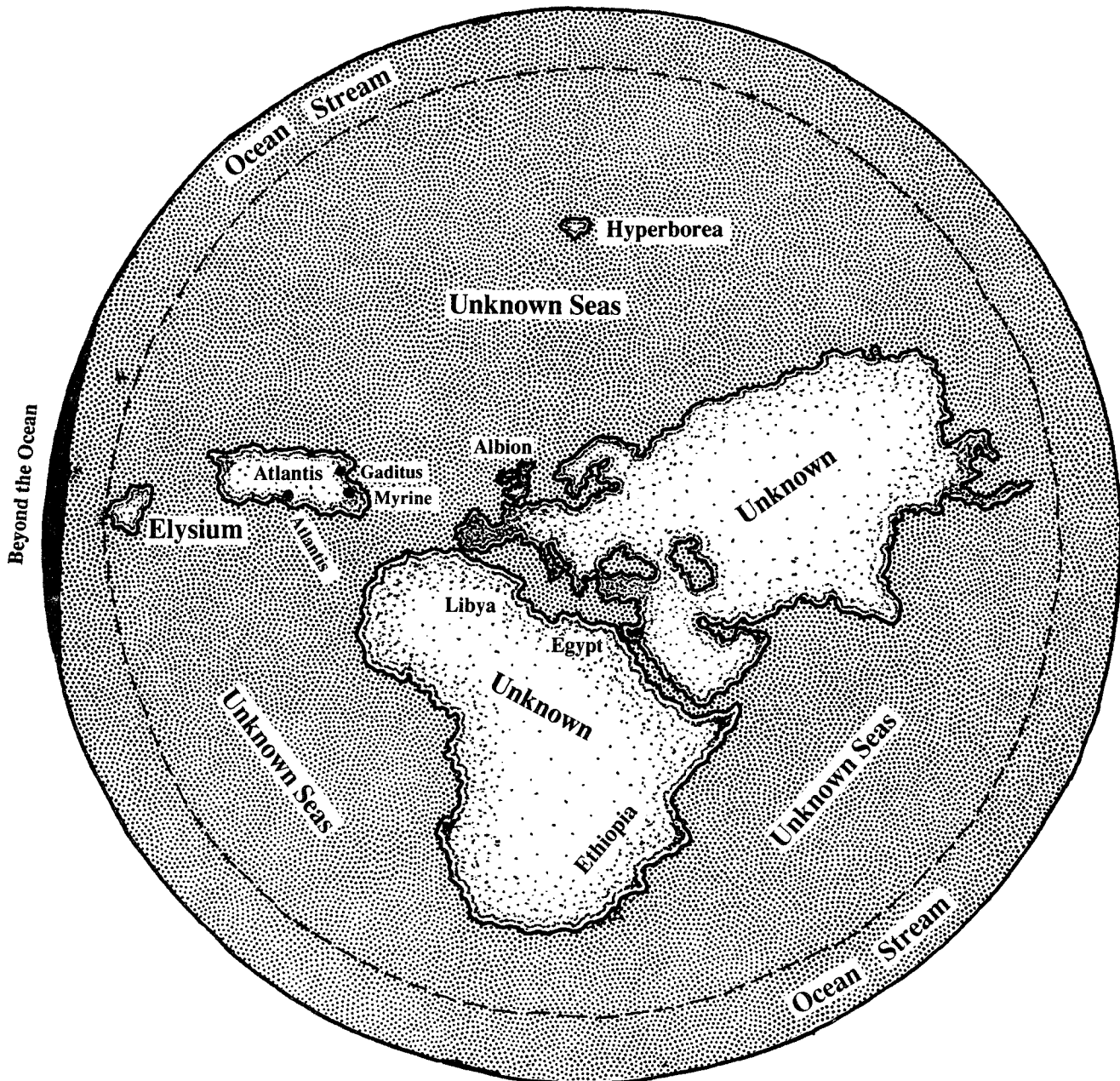
THE REST OF THE WORLD

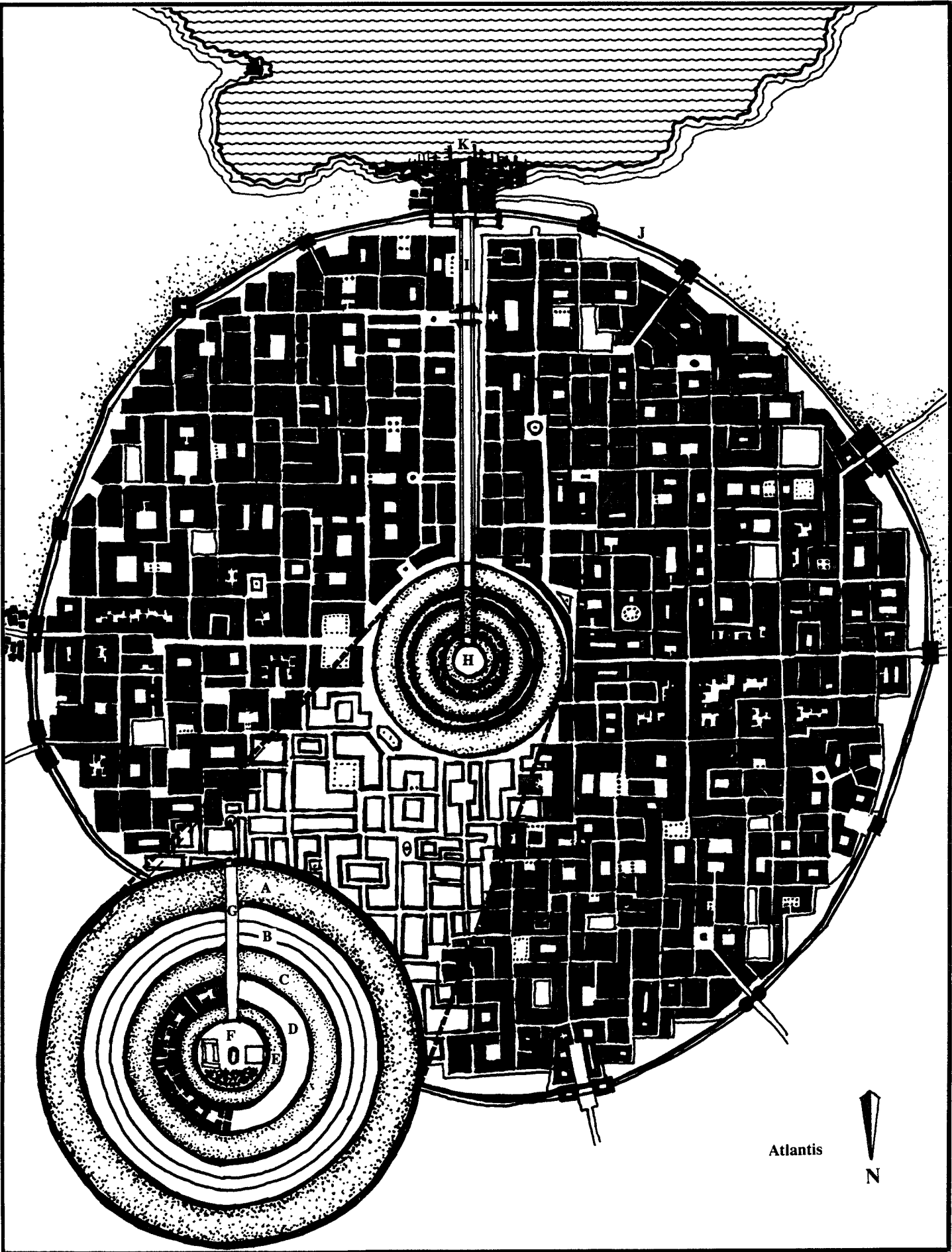
The world, as any Achaean knows, is a flat disk. Hanging over the disk is the dome of the Sky, held up by the Titan, Atlas, from his mountaintop Beyond the Ocean. Mount Olympus, the home of the gods, is in the exact center of the dish of the earth.

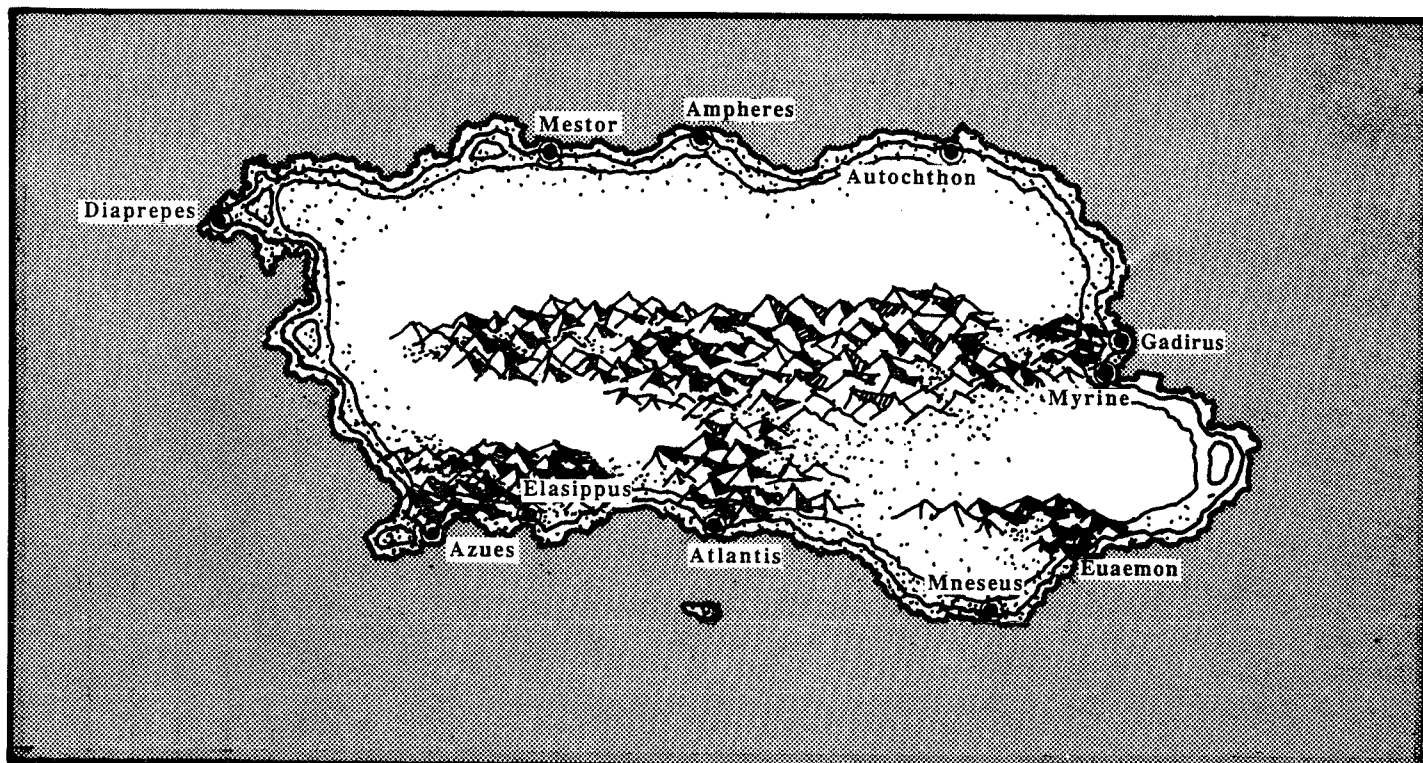
Around the world, at its borders, flows the Ocean Stream — the River Oceanus. These fresh waters do not mingle with the sea-waters of the seas. The Stream flows very fast, clockwise around the world.

The further from Hellas one travels, the more mysterious the world is. At the furthest borders of the world, beyond the Ocean, travellers find themselves wandering through misty, alien realms and eventually find themselves in the Underworld — Tartarus. This section gives you some detail of those faraway regions.

Map of the World







MAP KEY: ATLANTIS MAPS

(Royal City and City Overview)

The continent of Atlantis has as its capital the huge city of Atlantis, and the center of the city is the Royal City, a two concentric rings of land and a central circular island, each surrounded by a circular canal of water. This citadel was built by Atlantis to guard Cleito and has been the home of the wealthiest Atlanteans ever since.

These are the important places on the map:

A: Outermost Channel. This is the outermost and broadest channel of water. It is thickly lined with docks and piers on both sides.

B: Outermost Island Ring. This island is thickly built with the homes of some of Atlantis' richest families and also houses the barracks of the royal guard. Around the island runs a continuous racetrack, so the best estates have their walls right up against the racetrack. The island is protected by a wall of mottled black, white, and yellow stone which has a thin layer of bronze beaten down over it.

C: Middle Channel. This is the second channel of water.

D: Middle Island Ring. This ring is built up with the homes of Atlantis' wealthy elite the king's most trusted courtiers. The island is protected by a similar stone wall which has a thin layer of tin beaten down over it.

E: Inner Channel. This is the final channel of water and defense against attack.

F: Inner Island. This is the royal residence of the Kings of Atlantis throughout history. It is protected by a similar stone wall which has a thin layer of orichalc, the glowing gold-like metal, beaten down over it. In the exact center of the island is a temple to Poseidon. It is some six hundred feet long, three hundred feet wide and high, covered with hammered silver (and, in place, gold); it features a 300' statue of Poseidon standing in a chariot

drawn by six winged horses while a hundred Nereids (sea nymphs) frolic about while riding dolphins, all these statues covered with gold leaf. West of the temple is the king's palace, which rivals the palace at Knossos in Crete in size and excels it in wealth. East of the temple are the two springs which bubble up from the ground, one hot and one cold; they are surrounded by a cluster of buildings, particularly baths, and run a little westward into the Grove of Poseidon. The Grove lies due north of the temple and features plants and trees of unusual size and health.

G: Channel and Bridge. A waterway channel connects the three water rings (A, C, and E) and is capped with a broad bridge which allows access from the main part of the city to the Royal City.

H: Royal City Reprise. This is another view of the Royal City, also showing the surrounding city terrain.

I: Channel and Bridge Reprise. This is the continuation of the Channel and Bridge at G. It runs straight as an arrow south to the harbor, and is navigable by the largest boats.

J: Exterior City Walls.

K: The Harbor. The harbor is extensively built up with piers, warehouses, and shipbuilders, and the noise which arises from it and continues throughout the day and into the night is amazing.

The city lies on the south edge of a flat, fertile plain, some 230 miles north-south and 340 miles east-west. It has been made absolutely rectangular by engineers, who have cut a great irrigation channel at its boundaries (into which the waters from the surrounding mountains flow) and let the lands surrounding it grow wild. The plain is criss-crossed with irrigation channels 600 feet across and 100 feet deep at intervals of about 11 miles.

ALBION

Description: A series of islands, wooded and very fair, inhabited by barbarians like those in Gaul; they share a language with the Gallic warriors. Known to the Phoenicians but not to other civilized nations, Albion is the world's greatest source of tin, the metal melted with copper to make bronze.

History: Albion was settled by sons of Pelasgus early in the Golden Age. Much later, at the close of the Silver Age, the Phoenicians rediscovered it and began trading for tin. The Phoenicians keep the secret of the origin of this tin very quiet: The monopoly on the tin of Albion is very profitable.

Rulers: There are numerous tribes in Albion, and no one king over them all. The king most likely to be met is named Albion; he is a brutal, immortal son of Poseidon (Typical Hero, with Immortality). He is the king of the tribe nearest the Phoenician port.

Notes: The natives of Albion worship the gods of Olympus, but time has corrupted their legends. These natives venerate Hades, whom they call Dis and hold higher than Zeus. The men of Albion have heard of Hercules, but (unable to pronounce proper Greek names) call him Ercwlf.

ATLANTIS

Description: A long, narrow island, with rich forests and plains, many mountains, and some marshes and swamps. Along with more normal animals, the Elephant is found here. There are many cities here, including the original city of Atlantis on the south coast, and the cities of Gadirus (called Cerne by the Amazons) and Myrine on the east coast. The mountains are thick with the villas of wealthy nobles.

History: Atlantis was allotted to Poseidon when he, Zeus and Hades were dividing the world among the gods. The first mortals here were Evenor, a son of Pelasgus, and his wife Leucippe, who settled on Atlantis' fruitful plain. They had one child, a daughter, Cleito. When Evenor and Leucippe died, she was left alone. Poseidon noticed her and seduced her, treating her kindly. He dug three deep, circular channels around the hill where she lived, and filled them with water, so she had her own little island, and fortified the island to protect her.

Over the years, Poseidon and Cleito became parents of five pairs of twin boys, by name Atlas and Gadirus, Ampheres and Euaemon, Mneseus and Autochthon, Elasippus and Mestor, Azaes and Diaprepes. Poseidon divided the island into ten kingdoms, the richest of which was the area settled by Cleito, and each of his sons became a king of a territory. Atlas became the king of Cleito's city and the surrounding territory; the city and island took their name from him, and then the island did. The king of this territory is the senior king over the entire island. In subsequent centuries, with Poseidon's grace, Atlantis has become the most powerful seafaring nation in the world, but has until recently contented itself with domination of the Atlantic ocean.

Much more recently (ca. Year 25), the Amazons (see Hespera in The Mediterranean and Euxine) discovered Atlantis — more specifically, the city of Gadirus, which they called Cerne. They sacked the city, putting all the men to the sword, and occupied the town. They built another city nearby, named Myrine after their queen. Before too long, Atlantian troops from a nearby kingdom arrived and drove the Amazons back into the sea.

Ruler: King Atlas (Typical Hero, grasping and unpleasant). This isn't the original Atlas; the kings of the city of Atlantis take Atlas' name as their own.

Customs: Greek is the official language and Pelasgian the household language. Atlanteans trade with and steal from Africa and Tartessus, but deal with ports not plied by the Carthaginian sailors. The Atlantean kings are absolute monarchs backed by an enormous standing army. The standard of living on Atlantis is high, bought at the expense of the slave class, and the Atlanteans are in the middle of a long decline: The nobles are deriving more profit from the slave class, and increasing the population of that class; the upper crust of Atlantean society is spending more time seeking pleasure and perversion, and less on the management of their estates and businessmen; the rule of the kings is becoming more harsh and tyrannical. Trouble is brewing. The Atlanteans make war in the traditional manner, with spear-carrying infantry and chariots; but they do have some war-elephants.

Notes: Scholars have heard of the island, as have the three great races of Amazons (in Amazonia, Saurmatia and Hespera). But only the Amazons of Hespera and the gods have knowledge of where the island is. There is a metal mined on Atlantis and nowhere else, a metal called Orichalc — it's a precious substance which looks rather like gold but glows with an inner fire. Orichalc is worth ten times its weight in gold.

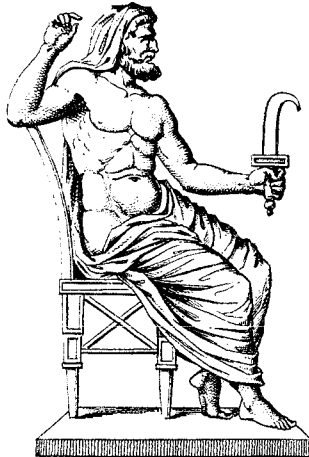


BEYOND THE OCEAN

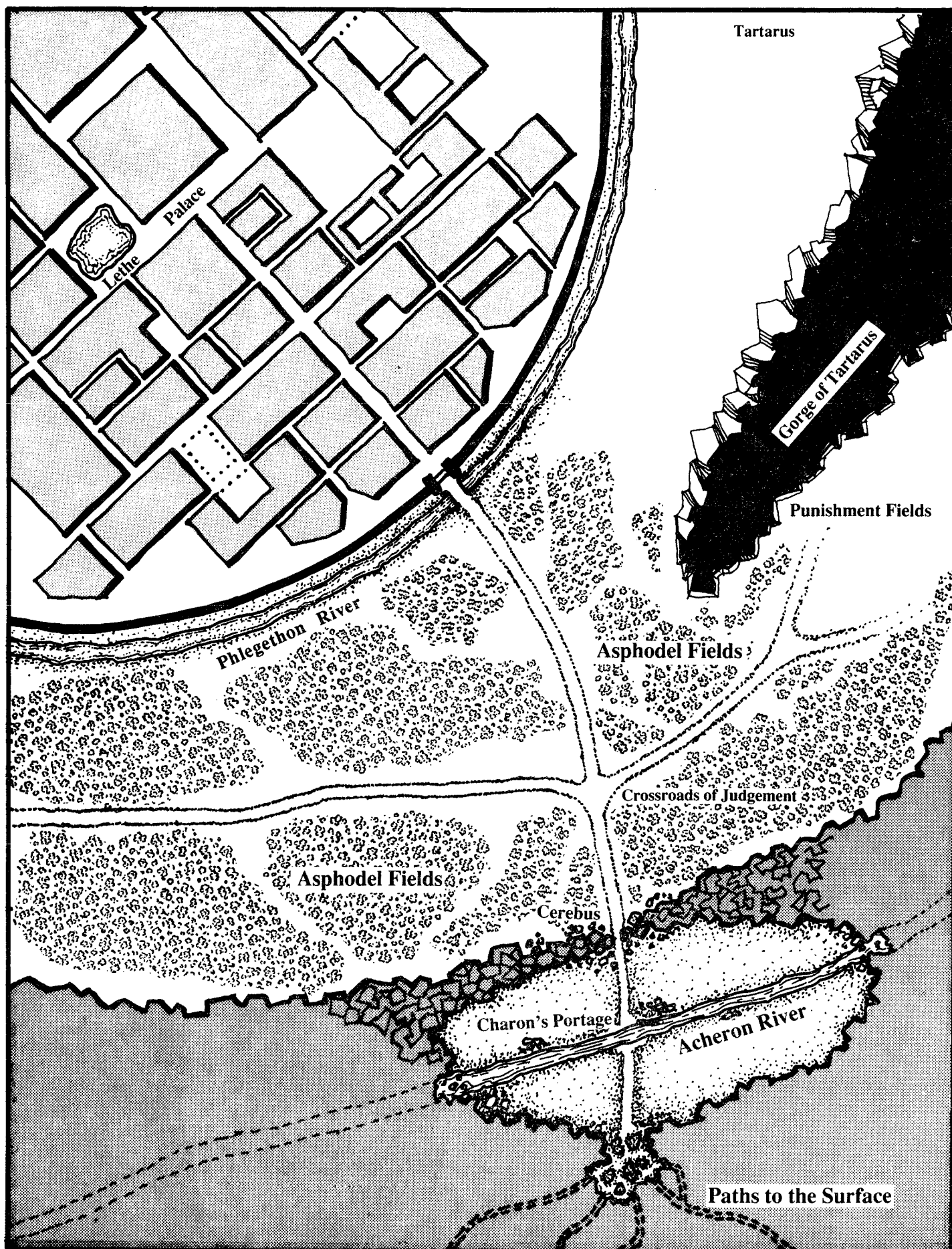
Description: A very unsettling land; not many mortals visit. At seaside is a sterile and gloomy beach. The further inland one goes (there is a well-traveled road here) the sky becomes darker, and murkier, and foggier, and eventually the unwitting visitor will find himself in Tartarus. On this road, the dead who are judged to be very worthy are sent up from Tartarus to Beyond the Ocean, and are then brought by ship from there to Elysium, where they may spend the rest of their days in contentment.

Near the coast live many peculiar beings. On a mountaintop is the Titan, Atlas, who is cursed to hold up the great dome of the sky. Nearby is a grove sacred to Hera; in it, three daughters of Atlas (Hespera, Aegle, Erytheis), the Hesperides, guard a tree which bears golden fruit, the tree owned by Hera. In a cave live Stheno and Euryale, the two Gorgons sisters of Medusa. In another cave live the Graiai, three women with no eyes and no teeth, who all have Prophecy on an 18- and a Knowledge Skill: Magical Places on a 14-. They will not help anyone with their skills unless the suppliant is willing to go to Lake Tritonis and somehow find their eye and their tooth. They share the eye and tooth and pass them from one to another; the eye and tooth were dropped in the lake by Perseus around the Year 210. Should someone perform this task, they will gladly answer him three questions (one from each) to the best of their abilities.

HYPERBOREA



RM/MERP NPC STATISTICS FOR THE REST OF THE WORLD								
City/ Country	Character	Character Type and Modifications						
Albion	Albion	Typical Hero; None.						
Atlantis	Atlas	Typcial Hero; None.						
Beyond the Ocean	Gorgons	See "Monsters" section.						
Beyond the Ocean	Graiai	Use sheet for Aglaia from "RM/MERP Character Creation" section; Profession is Astrologer, level 10; priestesses of unknown gods; know spell lists "Time's Bridge" and "Holy Vision" to 10th level; Appearance is 5; add Secondary: Knowledge of Magical Sites rank 6.						
Ethiopia	Memnon	Typical Hero; Presence is 90, Ap- pearance is 110; add Secondary: Military Tactics rank 8.						
		Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Typical Hero		10	100	16	30	Y	130sp	55sp
NOTES: Fighter, Human. Greater Hero. Watcher: Varies. Hunter: Varies. Special Powers: Great Vitality. Skills: Moving in Soft Leather 10, Moving in Rigid Leather 10, Moving in Chain 21, Spear 15, Thrown Spear 10, Dirk 10, Longbow 10, Club 10, Climbing 5, Swimming 5, Charioteering 5, Perception 2, Martial Arts (Wrestling) 5, Navigation 1, Rowing 1, Sailing 1; about 100 Development Points left for individualization. Stats: Co110, Ag75, SD65, Me55, Re55, St105, Qu75, Pr75, Em65, In65.								
Typical King		5	60	16	30	Y	80sp	30sp
NOTES: Fighter, Human. Lesser Hero. Skills: Moving in Soft Leather 10, Moving in Rigid Leather 10, Moving in Chain 21, Spear 10, Thrown Spear 5, Dirk 2, Longbow 2, Swimming 2, Charioteering 2, Sailing 1. Stats: Co90, Ag60, SD65, Me55, Re55, St90, Qu60, Pr65, Em65, In65.								
Typical Warrior		1	20	9	30	Y	28sp	18sp
NOTES: Fighter, Human. Lesser Hero. Skills: Moving in Soft Leather 7, Moving in Rigid Leather 9, Spear 4, Thrown Spear 3, Dirk 2, Climbing 1, Swimming 2, Rowing 2. Stats: Co75, Ag60, SD55, Me55, Re55, St75, Qu60, Pr55, Em55, In55.								



TARTARUS

Tartarus is the Underworld, the abode of the Dead.

Rulers: Hades and Persephone. See The Gods.

Description (Getting to Tartarus): Many roads lead to Tartarus.

They are usually foul-smelling caves or gorges which lead to natural tunnels. The tunnels forge ahead great distances; there are such roads at Eleusis, Ephyra, Lerna, and Troezen (in Hellas) and Beyond the Ocean (in this section).

The trip to Tartarus seems endless to the traveller. To someone waiting in the upper world, no matter which entrance the hero uses, the traveller always takes about a day to descend and another to emerge.

Description (The Outer Cavern): Visitors to Tartarus emerge into a lesser cavern, across which flows the River Acheron. The River Acheron magically prevents people from crossing it (in *Fantasy Hero*, it's a STR 90 Psychokinesis; in *RM/MERP*, it's the *Telekinesis* (10#/L) spell from the open Essence spell list "Essence Hand", cast as if by a 30th level spell user." It can only be crossed by a god. The god *Charon* (see under The Gods) and his boat act as ferry across the Acheron. The dead whose bodies have been buried or otherwise properly prepared cross when they arrive; the dead whose bodies go unburied must wait on the far bank from Tartarus for 100 years before crossing. Thousands of these souls wait on the near bank of the Acheron, wailing and waiting for their terms to be up. They will not seek to hinder a traveller — but a ghost who recognizes a mortal might speak with him. Mortals may cross the Acheron if:

- 1) they have a sprig of golden mistletoe, as found in Avernus (in The Mediterranean and Euxine); or
- 2) if Hades or another Underworld-god has invited them; or
- 3) if they can sweet-talk or otherwise move Charon to pity; or
- 4) if they can bully the ferry-god into giving them free passage.

Description (The Inner Caverns): Once across the Acheron, mortals must pass through the cave mouth guarded by the three-headed dog-creature Cerberus. Any of the four reasons above is reason enough for Cerberus to allow passage.

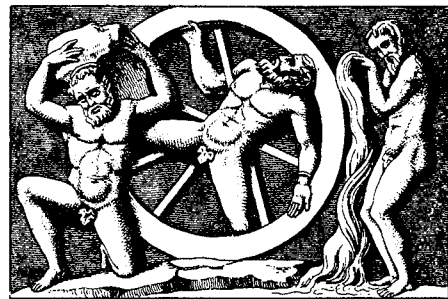
Once past Cerberus, visitors emerge into the unimaginably huge cavern of Tartarus. Only part of the cavern is shown on the accompanying map. Looking up from the cavern floor, the visitor sees a plane of water suspended above (the bottom of the oceans) or rocky surfaces from which long roots project (the bottoms of the continents). The whole cavern is humid, chilled, dim, and mournful.

A path runs on into the cavern of Tartarus. It leads first into the Asphodel Fields, a gigantic meadow where asphodel flowers and pomegranate trees grow; the fields are populated by grieving ghosts with no memories left to them. The road leads on to a three-way cross-roads, at which the judges Minos I, Rhadamanthus, and Aeacus sit to pronounce judgement on the arriving ghost (they will talk to but not judge a living hero).

In the Asphodel Fields and all parts of the Cavern of Tartarus emerge short rivers and bubbling pools. They are the ends and extremes of three above-world rivers, but here in Tartarus they have magical powers. The rivers are the Cocytus, Lethe and Styx, and the powers of their waters are given in the section on Treasures (17.0).

The left branch of the road leads west, to the Beyond the Ocean and the Elysian Fields (see The Rest of the World). The right branch leads to the Punishment Fields, where individuals particularly hated by the gods are punished. The center branch leads on to Erebus, the city of Tartarus.

Description (The Punishment Fields): On this flat and somber plain, visitors might see Ixion, once King of Lapithae, chained to a burning wheel which spins around forever and ever; Sisyphus, once King of Corinth, doomed to roll a rock to the top of a hill only to have it roll back down again, time after time, forever; Tantalus, once beloved of the gods, now standing neck-deep in a pool that retreats before his mouth, just under a fruit-tree whose branches dance away from his hands; and the Danaids, forty-nine daughters of King Danaus of Argos, who stabbed their husbands to death on their wedding night and now carry water in sieves through eternity.



Sisyphus, Ixion, and Tantalus

Description (Erebus): This city is circled by the Phlegethon river — while they run in their channels, the waters do fire damage to those who cross one 5D6 Killing Blast per phase to *FH* characters, or as a *Firestorm* spell (Magician Base Spell List "Fire Law") per round for *RM/MERP* characters." The city is surrounded by walls of solid bronze, built by the Hecatoncheires, who live of their own will in Tartarus. The main gate is guarded by Tisiphone, one of the Erinnyes (see Monsters) and leads inside the grand but not very populous city.

The greatest building in Erebus is a magnificent, dark palace inhabited by the gods Hades and Persephone and their servants. The halls of the palace are huge and echoing, and visitors brave enough to dare Tartarus will be hospitably (if mockingly) entertained by Hades, who will offer them food and drink (which should be refused). If Hades is insulted, or just wants to help some other god who does not like the character, he may contrive to have the character sit on a Chair of Forgetfulness. The Chair, in *FH*, acts as a 20D6 Dominate (Amnesia) and STR 60 Psychokinesis on those who sit on it. The Chair, in *RM/MERP*, acts as a *Confusion* spell (closed Essence spell list "Spirit Mastery," but no Resistance Roll permitted, and effect lasts as long as the victim sits on the Chair) and a *Telekinesis* (10*/L) spell from the open Essence spell list "Essence Hand" as if cast by a 30th level spell user. In short, the Chair holds people tight and strips them of their memories. Pirithous, former king of the Lapiths and aspiring kidnapper of Persephone, is on one such chair, still in the hall, an entertaining reminder to Hades. Theseus, King of Athens, once sat on the seat beside Pirithous.

Immediately left of the palace is the Pool of Lethe, which is where the river of forgetfulness finally rises and ends. (Again, the powers of the Lethe are given in Treasures.) Other houses and palaces in Tartarus belong to Nyx (Night), Somnus (Sleep), Thanatos (Death), Styx, and Hecate.

Finally, the great gorge of Tartarus starts near the city of Erebus. Here are chained and imprisoned the rebellious Titans, as mentioned in The History of the World.

Notes: Most heroes know that to eat or drink of anything while in Tartarus is to have Hades consider you a permanent resident. And beings do not stop being hungry or thirsty in Tartarus, not even the ghosts. This is one reason the ghosts are mostly amnesiac; eventually, some thirsty ghost will run across a river spring, it will be the Lethe, and the ghost will lose all memory.

13.0

TIMELINE OF THE AGE OF HEROES

13.1

THE YEARS 0 TO 295

The following timeline is reconstructed from the myths of Greece. Since nowhere in the Greek myths is there an indication as to from what point the Achaeans dated their years, this Timeline is dated beginning with the Deucalian Flood.

Year 0: The Deucalian Flood ends the Age of Bronze.

ca.25: Myrine, the Amazon queen of Hespera, begins a series of conquests.

ca.30: Myrine dies in Thrace; Amazon expansion ends.

ca.55: Agenor (King of Sidon aka Phoenicia) and his brother Belus (father of Pygmalion and Dido) are born to Poseidon and the Nymph Libya.

ca.75: Danaus, the father of Abas, is born, as are Pygmalion, Dido, and Aegyptus to Belus, and Europa, Phoenix, and Cadmus to Agenor.

ca.85: Tiresias, later to be the blind prophet of Thebes, is born.

ca.95: Zeus, in the form of a bull, carries off the beautiful Europa from Sidon to Crete. There, she gives birth to Minos I (later a king of Crete and still later a judge of Hades), Rhadamanthus (later a judge of Hades) and Sarpedon (oldest hero of the Trojan War).

ca.100: Cadmus founds the city of Cadmea (later Thebes). Pygmalion, King of Cyprus, kills the husband of his sister Dido. Dido flees.



Zeus

ca.115: Abas, father of King Acrisius of Argos, is born. Pygmalion, King of Cyprus, sculpts a statue of Aphrodite which the goddess brings to life; the statue is named Galatea and becomes Pygmalion's queen.

ca.135: Acrisius, later to be King of Argos and father of Danae, is born.

ca.155: Danae, daughter of Acrisius, is born.

ca.190: Zeus visits Danae as a shower of gold, and lies with her; she gives birth to Perseus, the Destroyer, first of the great Achaean heroes. Minos II, grandson of Minos I of Crete, is born.

ca.210: Aeetes and Circe, children of the god Helios and the Nymph Perse, are born, given to Helios' priests in Corinth to rear; Helios indicates that Aeetes is to be king of Corinth. Perseus leaves Seriphos, travels to Beyond the Ocean, kills Medusa, rescues Andromeda, and becomes King of Tiryns. Alcaeus, father of Amphitryon, and Electryon, father of Alcmena, are born.

ca.215: Perseus founds the city of Mycenae.

ca.230: Dionysus, the god of wine, is born to Zeus and Semele, and given to Queen Ino of Orchomenus to rear. King Glaucus of Corinth exiles Aeetes, who flees to Colchis with Circe and becomes king of the Colchians.

ca.240: Phryxus and Helle, children of the King of Orchomenus, flee that city on the back of the ram of the Golden Fleece. Helle dies, Phryxus reaches Colchis. Bellerophon, son of Glaucus of Corinth, is born; Aethra, daughter of King Pittheus of Troezen, is born; Oedipus, son of King Laius and Queen Jocasta of Thebes, is born, exposed on a hillside, and found by Queen Periboea of Corinth; Asclepius, son of Apollo and Coronis, is born.

248: Castor and Polydeuces are born; Castor is the son of King Tyndareus and Queen Leda of Sparta, Polydeuces of Zeus and Queen Leda. Dionysus begins his wanderings and invents wine.

250: King Amphitryon of Troezen, acting as regent of Mycenae, accidentally kills King Electryon of Mycenae. Sthenelus takes the throne and banishes Amphitryon, then brings his friends Atreus and Thyestes to nearby Midea. Amphitryon and wife Alcmena are taken in by Creon, brother of Queen Jocasta of Thebes.

251: Alcides, later called Heracles, son of Alcmena and Zeus, and Iphicles, his twin half-brother, son of Alcmena and Amphitryon, are born. So is Eurystheus, son of King Sthenelus and Queen Nacippe of Mycenae.

252: Alcides (Heracles) and Iphicles are menaced by giant serpents sent by Hera; Heracles kills them.

255: Jason, son of Aeson, king of Iolcos, is born, and entrusted to the Centaur Chiron. Pelias takes Aeson's throne. Medea, princess of Colchis, is born.

260: Priam, the son of King Laomedon of Troy, is born. Nestor, the (last) son of King Neleus of Pylos, is born.

262: Theseus, son of Princess Aethra of Troezen and King Aegeus of Athens (or the god Poseidon) is born in Troezen. Atalanta, daughter of the nobleman Iasus of Calydon and the Nymph Clymene, is born.

263: Oedipus leaves Corinth, goes to Thebes, kills King Laius, and unwittingly marries his mother Jocasta.

264: Iphicles' son Iolaus, who is to be a companion of Heracles and later King of Sardinia, is born.

265: Atreus becomes King of Mycenae. Minos II sacks the city of Nisa (which is later renamed Megara).

268: Helen and Clytemnestra, daughters of Queen Leda of Sparta, are hatched from an egg. Although Zeus has not lain with Leda since the Year 247, his seed is still within Leda, and when she becomes pregnant with Clytemnestra by Tyndareus, she also conceives Helen by Zeus.

269: Alcides (Heracles), age 18, kills the Lion of Cithaeran, and wears its skin, which he will later shed for that of the Nemean Lion. Returning from that mission, he falls in with Orchomenian heralds who are travelling to Thebes to collect the yearly tribute Thebes owes Orchomenus. Heracles maims the heralds and sends them away, arms the Thebans, trains them in war, and repels the Orchomenian reprisal. His foster-father Amphitryon dies in the fighting. Heracles marries Megara, a daughter of Creon of Thebes, also age 18. He visits Troezen and meets the 7-year-old Theseus.

- 272:** The goddess Hera drives Alcides (Heracles) mad, and he kills his sons and two of his half-twin Iphicles' sons. The priestess of the Oracle at Delphi renames him Heracles, and at her instigation he performs tasks for Eurystheus, who is now King of Tiryns. These tasks are later to be called his Twelve Labors. He accomplishes the first, that of killing the Nemean Lion, and the second, that of killing the Lernean Hydra. Meanwhile, the women of the island of Lemnos kill their husbands (see Lemnos). King Polybus of Corinth dies and Corinthus takes the throne.
- 273:** Heracles ends his third labor by capturing the Ceryneian Stag, and captures the Erymanthian Boar for his fourth. In the course of this labor, Chiron the Centaur, teacher of heroes, is accidentally shot with one of Heracles' poisoned arrows; immortal, he cannot die. Jason, at Corinth, announces the mission of the Argonauts, and Heracles abandons the Boar to join him. The Argo sails to Colchis, from whence Jason retrieves the Golden Fleece and his new wife, the sorceress Medea. The Argo returns to Iolcos, and Jason and Medea become rulers of Corinth. Agamemnon is born to Atreus of Mycenae.
- 276:** Heracles, in his fifth labor, cleans the Stables of Augeus.
- 277:** Heracles, in his sixth labor, drives off the Stymphalain Birds. While he is doing this, Calydon is menaced by a giant boar, and the Calydonian Boar Hunt occurs. Menelaus is born to Atreus of Mycenae.
- 278:** Early in the year, Jason deserts his wife Medea for Glauce, a daughter of Creon of Thebes. Medea kills her, then flees to Athens and marries Aegeus. By year's end she has borne him a son, Medis. Theseus, age 16, leaves Troezen, kills many bandits on his way to Athens. Heracles accomplishes his seventh labor, bringing the Cretan bull from Crete to Tiryns; it runs off to the Plain of Marathon. Theseus kills the bull there, and later in the year kills the Minotaur at Crete, breaking the power of Crete over Athens and all of Hellas. With Aegeus' death, Theseus becomes King of Athens.
- 279:** Theseus meets Pirithous, king of the Lapiths, who becomes his friend. They sail to Amazonia and capture the queen, Antiope, who falls in love with Theseus. Heracles' eighth labor, capturing the Mares of Diomedes, is accomplished. Pirithous marries Hippodamia, but Centaurs go mad at his wedding; they are driven off by Theseus, Pirithous, and Heracles, but Hippodamia is killed.
- 280:** Theseus' son Hippolytus, son of Antiope, is born. Heracles' ninth labor, capturing the girdle of Hippolyta, sister of Antiope, is accomplished; Heracles kills Hippolyta in an error. Returning from Amazonia, he rescues the Trojan princess Hesione, who was being sacrificed to placate a sea-monster sent by Poseidon. Heracles kills the creature, but King Laomedon of Troy refuses him payment and sends him on his way. Theseus and Pirithous kidnap the young princess Helen from Sparta, to marry one of them; Theseus wins the draw, but decides to wait until she is old enough. He appoints his mother Aethra to be Helen's nurse. Pirithous persuades Theseus to help him kidnap Persephone, goddess of Tartarus, for his bride; they descend to Tartarus and are trapped on the Chair of Forgetfulness. Diomedes, son of the Calydonian exile Tydeus, who is living in Argos, is born.
- 281:** Heracles' tenth labor, that of capturing the Cattle of Geryon, is accomplished. On the cattle-drive home, he fathers many children on a barbarian tribe, the Celts.
- 282:** Heracles' eleventh labor, gathering the Apples of the Hesperides, is accomplished. He kills Antaeus, a giant, the King of Libya. He frees Prometheus, who now warns Zeus that any son born to the Nymph Thetis will be greater than its father. Zeus had been considering seducing her and was thus saved in the nick of time from possible dethronement. Prometheus accepts Chiron's immortality and Chiron is allowed to die. Castor and Polydeuces, the Discouri, march on Athens and retrieve Helen; they become friends with Theseus' regent Menestheus and do not sack the city.
- 283:** Heracles' twelfth labor, that of capturing Cerberus, the three-headed dog of Tartarus, is accomplished; Heracles frees Theseus from the Chair of Forgetfulness, but cannot free Pirithous. Heracles is now free from obligation to Eurystheus. The secret of Oedipus, king of Thebes, is discovered. His wife/mother Jocasta kills herself; he blinds himself, is exiled by Creon, and begins wandering the world with his daughter Antigone. His son Eteocles becomes King of Thebes, is supposed to reign for one year, alternating at a yearly interval with his brother Polyneices.
- 284:** In a rage, Heracles kills a guest, and is sentenced to be sold as an anonymous slave for a period of three years. He is bought by Omphale, queen of Lydia. In Thebes, Eteocles refuses to turn the throne over to Polyneices and banishes him. Polyneices, with numerous friends, including Adrastus, King of Argos, and Tydeus, a prince of Calydon, try to regain the throne in a battle now called the Seven Against Thebes; Tydeus, Eteocles and Polyneices all die, and Creon becomes King of Thebes. Heracles' half-brother Iphicles dies in the fighting.
- 285:** Hippocoon, a nobleman of Sparta, seizes the throne by force. King Tyndareus, his wife and daughters flee. As usual, the Spartan princes Castor and Polydeuces are no where about.
- 287:** Heracles, free of his servitude to Omphale, decides to sack Troy for the insult done him by King Laomedon during the 9th Labor. Among the heroes he recruits is Telamon of Salamis, whose son Aias (the Greater) is born during his visit to Salamis. Heracles swaddles the infant in the hide of the Nemean Lion, which makes the child's flesh impenetrable except at neck and armpit. In the raid at Troy, Heracles kills King Laomedon, and Priam becomes king. Also, at Phlegra, the Giants attack the Olympians, and Heracles helps the gods against the giants.
- 288:** Heracles founds the Olympian Games. He wages war on Elis, whose King, Augeus, cheated him during the Fifth Labor, but is driven off with losses.
- 289:** In renewed campaigning against Elis, Heracles kills King Augeus. Later that year, he also takes the city of Pylos because its king, Neleus, had sided with Elis. Heracles puts his friend Nestor, Neleus' youngest son, on the throne. Heracles is exiled from the Argolis by Eurystheus and moves to the city of Pheneus.
- 290:** Heracles and a friend, Oeneus (not the King of Calydon) are attacked in Sparta by the sons of King Hippocoon. Oeneus is killed, Heracles driven off, and sufficiently wounded that Asclepius must heal him. In return, he kills Hippocoon and restores Tyndareus to the throne. Antiope, lover of King Theseus of Athens, dies, and Theseus marries Phaedra, sister of Ariadne of Crete.
- 291:** Demophoon is born to King Theseus and Queen Phaedra of Athens.
- 292:** The Second Olympic Games take place.

- 293:** King Tyndareus of Sparta restores Agamemnon to the throne of Mycenae. Alcamas is born to King Theseus and Queen Phaedra of Athens.
- 294:** Heracles moves to Calydon. He marries Deianara, sister of Meleager of Calydon. King Agamemnon of Mycenae makes war with Tantalus, King of Pisa, kills him, and marries his widow, Clytemnestra, sister of Helen. King Tyndareus of Sparta, Clytemnestra's father, decides that he doesn't mind.
- 295:** Queen Phaedra of Athens falls in love with King Theseus' son Hippolytus, who is now king of Troezen. Unable to secure his love, she accuses him of raping her and commits suicide. Theseus curses him, and Poseidon kills Hippolytus before Theseus discovers that it was a lie.

13.2

RECOMMENDED CAMPAIGN START: YEAR 296

- 296:** The third Olympics take place. Tyndareus, king of Sparta, decides that it's high time *his* daughter Helen was married; she is courted by all the eligible Achaean and Minoan princes, and Menelaus, brother of King Agamemnon of Mycenae, wins her.
- 297:** Heracles, his wife Deianara, and their son Hyllus move to Trachis. As they reach the river Evenus, the Centaur Nessus pretends to offer to ferry Deianara across the river but instead tries to ravish her. Heracles shoots him. Nessus convinces Deianara that his blood is a love potion, when in fact it is now as poisonous as the arrow which killed him. Odysseus, son of Laertes, king of Ithaca, is born.
- 298:** Early in the year, the Nymph Thetis is wed to Peleus, King of Phthia; Zeus has so ordained, to keep the dangerous Thetis away from him. Eris, goddess of discord, not invited to the wedding, throws a golden apple inscribed *For the Fairest* between the goddesses attending; Hera, Athena, and Aphrodite all claim it. Zeus debates how to resolve this issue. Late in the year, Achilles is born to Peleus and Thetis. The Epigoni, sons of the Seven Against Thebes, with the help of an Athenian force supplied by Theseus, sacks and razes Thebes. King Creon and the seer Tiresias die. Alcmena and her Heraclid grandsons escape. Aegialius, one of the Epigoni and son of King Adrastus of Argos, dies; Adrastus dies from grief; Diomedes, son of Tydeus of Calydon, becomes king of Argos.
- 300:** Heracles, who was supposed to have won a young woman, Iole, in an archery contest, and had been denied, now steals her by force from her father. Deianara, trying to keep his affections, soaks his tunic in Nessus' blood, and Heracles is burned alive. Unable to die because of his immortal parentage, he builds a funeral pyre on Mt. Aetna near Trachis, and is incinerated, and is made into a god of Olympus. Philoctetes, who lit his pyre, is given his bow. Theseus settles Heracles' sons, the Heraclids, who are being persecuted by King Eurystheus of Tiryns, at Tricorynthus. The Fourth Olympics take place.
- 303:** Theseus is assassinated by King Lycomedes of Scyros, whom he is visiting.
- 304:** Hermione, daughter to Menelaus and Helen of Sparta, is born. The Fifth Olympics take place.
- 308:** The Sixth Olympics take place.
- 312:** The Seventh Olympics take place. Zeus finally decides how to award the golden apple of Eris (see Year 298): He declares that Paris, a son of Priam and Hecabe of Troy, will decide which of the three goddesses is most deserving of the apple. Paris decides for Aphrodite. Hera and Athena, irritated, plot to destroy Troy.
- 313:** Paris, with the aid of Aphrodite, finally steals Helen from Sparta. Menelaus decides to retrieve her, and his brother Agamemnon, in charge of the expedition, assembles the Achaean fleet at Aulis. Agamemnon's son Orestes is born. In a cattle-raid in Arcadia, in a brawl with the sons of King Aphareus of Messene, Castor, half-brother of Helen, dies. Polydeuces decides to accompany him in death, sharing his immortality between them, so that they both spend one day in Olympus and one in Tartarus, alternating. After their death, Tyndareus of Sparta steps down as King and elevates Menelaus. But when Menelaus leaves to sail to Troy, Tyndareus acts as regent.
- 314:** After being required by Artemis to sacrifice his daughter Iphigenia, Agamemnon and the Achaeans at Aulis sail for Troy. (In actuality, Artemis substituted a shapechanged deer for Iphigenia and transported the girl to faraway Tauris, but the Achaeans thought the sacrifice was genuine.)
- 316:** The Eighth Olympics take place, and are not especially notable because all the Achaean heroes are at Troy. Eurystheus at Tiryns finally decides to exterminate the sons of Heracles and marches on them and Athens. Hyllus, son of Heracles, kills Eurystheus.
- 320:** The Ninth Olympics take place, suffering from the same problems as the last ones.
- 322:** The Trojan War ends. King Agamemnon of Mycenae is assassinated by his wife Clytemnestra and her lover Aegisthus.
- 324:** The Tenth Olympics take place.
- 328:** The Eleventh Olympics take place.
- 330:** Orestes, son of King Agamemnon, kills Aegisthus and Clytemnestra. Guilty of matricide, a much-despised crime, he begins his wanderings. Menelaus and Helen end theirs — blown every which way by the winds after the Trojan War, they finally reach Sparta again, where Tyndareus has held the kingdom firmly for Menelaus.
- 331:** Orestes' year of exile ends, but the Erinnyes still pursue him.
- 332:** Odysseus returns home to Ithaca after ten years of wandering. The Twelfth Olympics take place. Orestes finally shakes the Erinnyes. Returning home from his travels, he passes through Tauris, rescues his sister Iphigenia, and kills King Thoas. He returns to Mycenae and becomes its king.
- 342:** Odysseus, King of Ithaca, is accidentally killed by Telegonus, his son by Circe. Telegonus marries Odysseus' wife Penelope. Telemachus, Odysseus' son by Penelope, marries Circe.
- ca.350:** The Peoples of the Sea and other sea-raiders begin a series of assaults on Achaean lands after wreaking mayhem in Phoenicia and Egypt. The great cities are attacked one after another, their defenses gradually worn down, their walls breached, their palaces sacked and burned.
- ca.360:** King Nestor, last of the heroes from the Age of Heroes, dies peacefully. Pylos, the last great city left untouched by the Peoples of the Sea and other sea-raiders, is sacked. The Age of Heroes ends.

13.3

HEROES PARTICIPATING IN THE GREAT ADVENTURES

In case you need to know who participated in which of the adventures noted above, here are some of the cast lists:

YEAR 273: VOYAGE OF THE ARGO (only a partial list)

Acastus Prince of Iolcos (son of Pelias)
 Admetus Prince of Pherae
 Amphiarus Seer of Argos
 Argus of Colchis son of Phryxus
 Argus of Thespieae Builder of the Argo
 Augeus Prince of Elis
 Caeneus of Lapithae
 Calais son of Boreas (brother of Zetes)
 Castor Prince of Sparta
 Euryalus of Thebes
 Heracles
 Hylas squire of Heacles
 Idas Prince of Messene (brother of Lynceus)
 Iphicles brother of Heracles
 Iphitus brother of Eurystheus of Tiryns
 Jason Prince of Iolcos (son of Aeson)
 Laertes Prince of Ithaca
 Lynceus Prince of Messene (brother of Idas)
 Medea Princess of Colchis
 Orpheus of Thrace
 Peleus of Aegina Is. (Later Phthia)
 Polydeuces Prince of Sparta
 Telamon of Aegina Is. (Later Salamis)
 Zetes son of Boreas (brother of Calais)

YEAR 277: CALYDONIAN BOAR HUNT

Admetus King of Pherae
 Amphiarus Seer of Argos
 Atalanta huntress of Calydon
 Caeneus of Lapithae
 Castor Prince of Sparta (brother of Polydeuces)
 Eurytion Prince of Phthia (dies)
 Idas Prince of Messene (brother of Lynceus)
 Iphicles of Thebes (Heracles' brother)
 Jason King of Colchis
 Lynceus Prince of Messene (brother of Idas)
 Meleager Prince of Calydon (dies soon after)
 Nestor Prince of Pylos
 Peleus of Phthia
 Pirithous King of Lapithae
 Polydeuces Prince of Sparta (brother of Castor)
 Telamon of Salamis Is.

YEAR 279: THE LAPITH-CENTAUR FIGHT

Caeneus of Lapithae (disappears)
 Centaurs led by one Eurytus
 Heracles
 Hippodamia Queen of Lapithae (dies)
 Nestor Prince of Pylos
 Pirithous King of Lapithae
 Theseus King of Athens

YEAR 284: THE SEVEN AGAINST THEBES

For Argos:

Adrastus King of Argos
 Amphiarus Seer of Argos (dies)
 Campanus of Argos (dies)
 Hippomedon of Argos (dies)
 Parthenopaeus (not the Calydonian) (dies)
 Polyneices of Thebes (dies)
 Tydeus of Calydon (dies)

For Thebes:

Eteocles King of Thebes (dies)
 Iphicles of Thebes (dies)

YEAR 287: HERACLES' SACK OF TROY

Heracles
 Iolaus of Thebes (Heracles' nephew)
 Peleus of Phthia
 Telamon of Salamis Is.

YEAR 298: THE EPIGONI (SACK OF THEBES)

The Epigoni:

Adrastus King of Argos (dies)
 Aegialeus son of Adrastus (dies)
 Alcamaon son of Amphiarus, Seer of Argos
 Amphilochus son of Amphiarus, Seer of Argos
 Diomedes son of Tydeus
 Euryalus son of Polyneices
 Thersander son of Polyneices

In Thebes:

Creon King of Thebes (dies)
 Tiresias Seer of Thebes (dies)

YEARS 313-322: THE TROJAN WAR

(This list is only partial.)

For the Achaeans:

Achilles Prince of Phthia (dies)
 Agamemnon King of Mycenae (dies soon after)
 Aias King of Megara (dies)
 Alcarnas Prince of Athens
 Demophoon Prince of Athens
 Diomedes King of Argos
 Idomeneus King of Crete
 Menelaus King of Sparta
 Menestheus King of Athens (dies)
 Nestor King of Pylos
 Odysseus King of Ithaca
 Patroclus of Phthia (dies)

For the Trojans:

Aeneas Prince of Dardania
 Hector Prince of Troy (dies)
 Princess Helen of Sparta and Troy
 Memnon King of Ethiopia (dies)
 Paris (Alexandros) Prince of Troy (dies)
 Penthesilia Queen of the Amazons (dies)
 Priam King of Troy (dies)
 Sarpedon King of Lycia (dies)

GAME STATISTICS

14.0 NPCS

In this section, we'll present character statistics for some of the heroes from Hellas and elsewhere.

ASCLEPIUS (DEMIGOD/SORCERER)

HISTORY

Asclepius is the son of the god Apollo and the nymph Coronis; he was born in the Year 240. Coronis was unfaithful to Apollo before Asclepius was born, and was burned to death for her infidelity, but Apollo saved the unborn child. Asclepius was given to Chiron the Centaur to rear. Chiron and Apollo both taught the boy medicine, which was the child's only interest. Asclepius became the greatest healer of this or any other age, eventually even learning even how to bring the dead back to life. He is married to Epione, a princess of Lapithae, and has six children (all of whom are learning the arts of healing): Son Machaon (age 17), daughter Hygieia (16), son Podaleirius (14), daughter Iaso (12), daughter Panacea (9), and daughter Aegle (9). Asclepius spends his life travelling from city to city (alone or with one or more of his three elder children), healing the ill and learning more about medicine. He is already worshipped as a hero; there are temples set up to him in several cities. At these temples, visitors can come and speak of their ailments to the temple priests; the visitors fast for a time, remaining in the temple, and eventually Asclepius appears to them in dreams and suggests treatments. (How this is done will be revealed momentarily.)

PERSONALITY

Asclepius is even-tempered, very gentle, with no affection for warfare. His one great interest is the study of the arts of medicine. It's to be noted that he's not usually willing to raise the dead, because of the insult that offers to the god Hades; he has to be ordered by a god or moved by pity and a very eloquent plea.

APPEARANCE

Asclepius is a very normal Achaean man, with brown hair and intelligent brown eyes. He has the hardy physique and constitution that are inevitable consequences of being the son of a god. He does carry weapons — spear and sword — and knows how to use them. (Even healers must protect themselves from animals, bandits, etc.)

FH ABILITIES AND DISADVANTAGES

The most remarkable of Asclepius' abilities are his spells. They include:

Raise the Dead. *Summon Effect*, 300-point creature. No Roll, Variable Result. END Reserve requiring purchase of New END (18 END per use), One Day Preparation, Materials (Obvious, Accessible: Corpse of the Deceased) **Real Cost: 11.**

Basically, what he's doing is recreating the dead person, summoning him from the underworld of Tartarus. To perform the spell, he spends a day concentrating on the person to be raised, spends the END — which will cost him 9 Character Points to replace — and Summons the dead person from

ASCLEPIUS — FH STATISTICS

Characteristics

STR: 13	DEX: 12	CON: 13	BODY: 13	INT: 18
EGO: 15	PRE: 18	COM: 16	PD: 5	ED: 4
SPD: 3	REC: 8	END: 50	STUN: 27	Cost: 77

Pts Skills & Spells

15 Luck
 5 Magic Skill 13- (Magic is his Special Power)
 5 Magic Research 13-
 11 Spell: Raise Dead (Stats below)
 13 Spell: Heal (Stats below)
 13 Spell: Restore (Stats below)
 39 Spell: Communicate With Temples (Stats below)
 2 PS: Priest (of Apollo) 11-
 4 Familiar: Common melee and missile weapons
 5 Stealth
 5 Hunting 12-
 4 Teaching 13-
 1 Literate
 13 Medical 18-
 9 Science: Pharmacology 18-
 4 Science: Forest-creature biology 13-
 1 Swimming
 149 Skills Cost

Pts Disadvantages (Base: 100)

15 Unluck
 9 Hunted, minions of Hades, 11-
 4 Watched, Apollo, 11-
 4 Package Bonus (Demigod)
 3 Package Bonus (Sorcerer)
 5 Distinctive Looks (Memorable features, godly mien)
 11 Dedicated to Healing (very common, irrational)
 10 Restriction on Magic: Healing or other absolutely non-violent
 65 Experience Spent
 126 Total Disadvantages

226 Total Points

Tartarus. The Variable Result advantage allows for the raised dead to have individualized stats and skills resembling those he had formerly. In other words, should Asclepius raise a dead character, his player may recreate him at his normal point and experience level, or 175 points (total starting points, Disadvantages and experience), whichever is LESS. A dead hero restored to life may still attack the caster; many spirits in Tartarus drink from the pool of Lethe (Forgetfulness). When they appear they are likely to be amnesiac and violent, and will continue to be so until they are given some blood to cancel the loss of memory (Magic Skill or PS: Alchemy-type rolls to know to do this). Asclepius has not yet used this power; the first recipient is to be Hippolytus, son of King Theseus of Athens. As noted in Character Creation, to use a Raise the Dead spell is to become Hunted by minions of Hades, God of the Dead.

Communicate with Temples. This is two Effects. Clairvoyance Effect, Double Range (12 applications, to 163,840" distance), No Roll; Reduced END (to 1 END), costs Long-Term END, can see Temples to Asclepius Only (+2), Concentration, requires 10 minutes preparation time; cost 24 points. Telepathy Effect, 8D6, No Roll, Invisible, Reduced END to 1 END; Long-Term END, Temples to Asclepius Only, Concentrate, 10 Minutes' Preparation, Linked with Clairvoyance; cost 15 points;

..... **Total Real Cost:** 39 points.

What this means is that Asclepius sinks into a meditative state (requires 10 minutes), projects his Clairvoyance to one of his temples. When he sees his priest there, he communicates with the man telepathically to review the day's caseload. Having read about the patient's symptoms and complaint, he telepathically contacts the sleeping patient and suggests treatment. This is a very tiring spell; even at the minimum cost of 2 END to see the temple and perform Telepathy on the priest, and then 2 END to repeat the process for each patient there, it's easy to rack up a lot of Long-Term END fast, so he generally only contacts one or two temples per night.

Heal. *Heal effect*, 5D6, No Roll; healing takes place at a rate of 1/10 minutes (see Healing under Character Creation for more on this), costs Long-Term END to use (12 END), requires Concentration. **Real Cost:** 13.

Restore. *Restore effect*, 5D6, same as *Heal* spell.

Other Abilities. Asclepius has high rolls in basic medicine and in the use of herbs, plants, and poisons in treatment. He has numerous weapon and survival skills dating back to his life on Mt. Pelion with Chiron the Centaur.

Disadvantages. Hades doesn't care for this saving-the-nearly-dead business, and will be even angrier when Asclepius starts

ASCLEPIUS — RM/MERP STATISTICS

	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Asclepius	20	150	9	0	N	50sp	5sp

NOTES: Cleric, Human, Demigod.

Watcher/Patron: Apollo. **Hunter:** Hades.

Special Powers: Mind Disease Cures (Purification list to 10th level, separate Power Point reserve).

Skills: Moving in Soft Leather 7, Moving in Rigid Leather 19, Dirk 1, Thrown Spear 1, Spear 5, Climbing 5, Swimming 10, Charioteering 5, Stalk & Hide 5, Perception 2, First Aid 15, Foraging 12, Priest (Apollo) 20, Rowing 1, Sailing 1, Forest Creature Biology 10, Pharmacology 15.

Spell Lists: Life Mastery/20, Lore/10, Blood Law/10, Bone Law/10, Organ Law/10, Muscle Law/10, Nerve Law/10. (The **RM/MERP** version of Asclepius does not have the Telepathy temple communion ability mentioned in the text.)

Stats: Co70, Ag65, SD80, Me90, Re90, St70, Qu65, Pr90, Em80, In100.

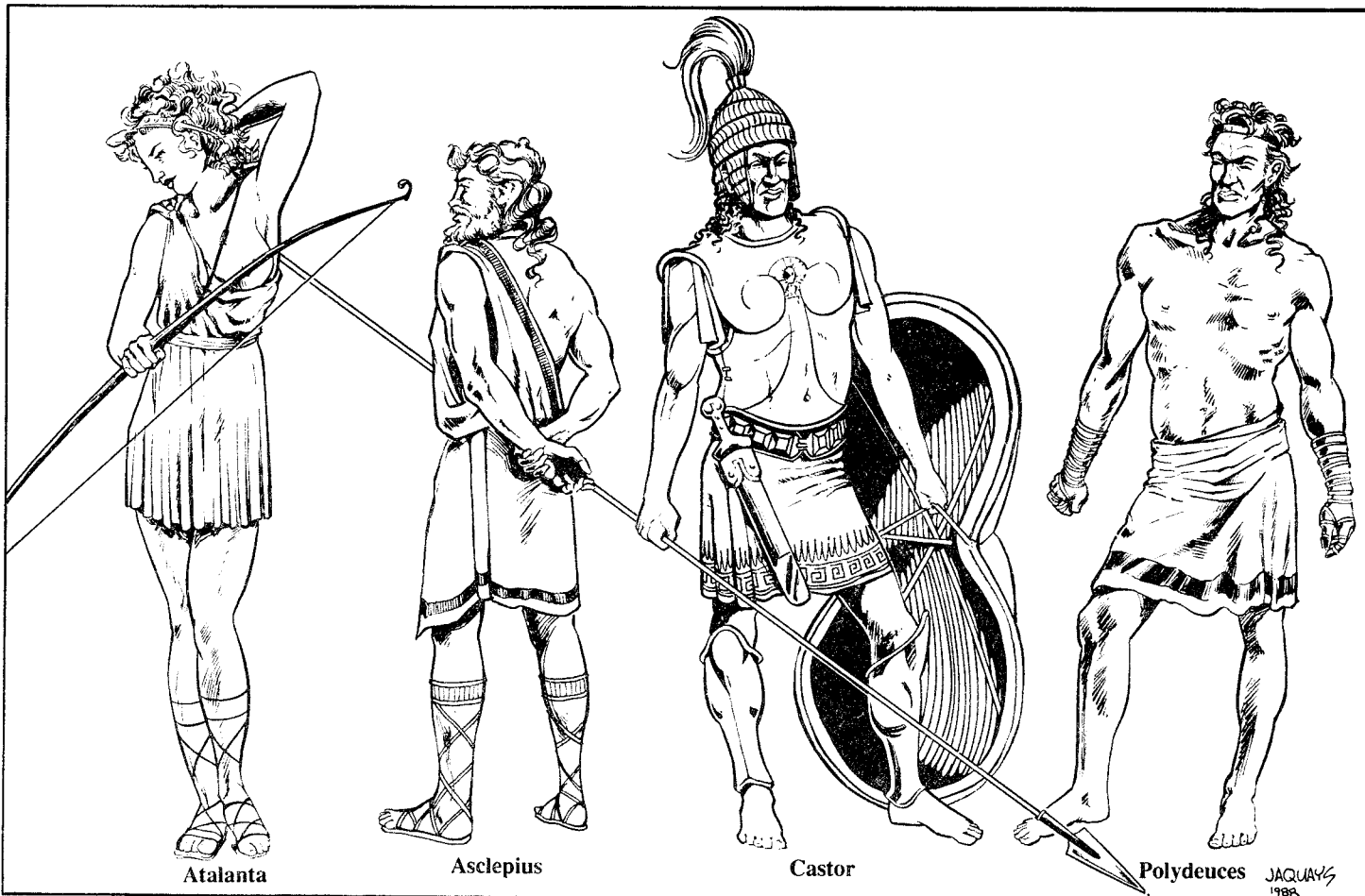
raising the dead; so Asclepius' Hunters are minions of Hades. Apollo is his Watcher. His other disadvantages are self-evident.

NOTES

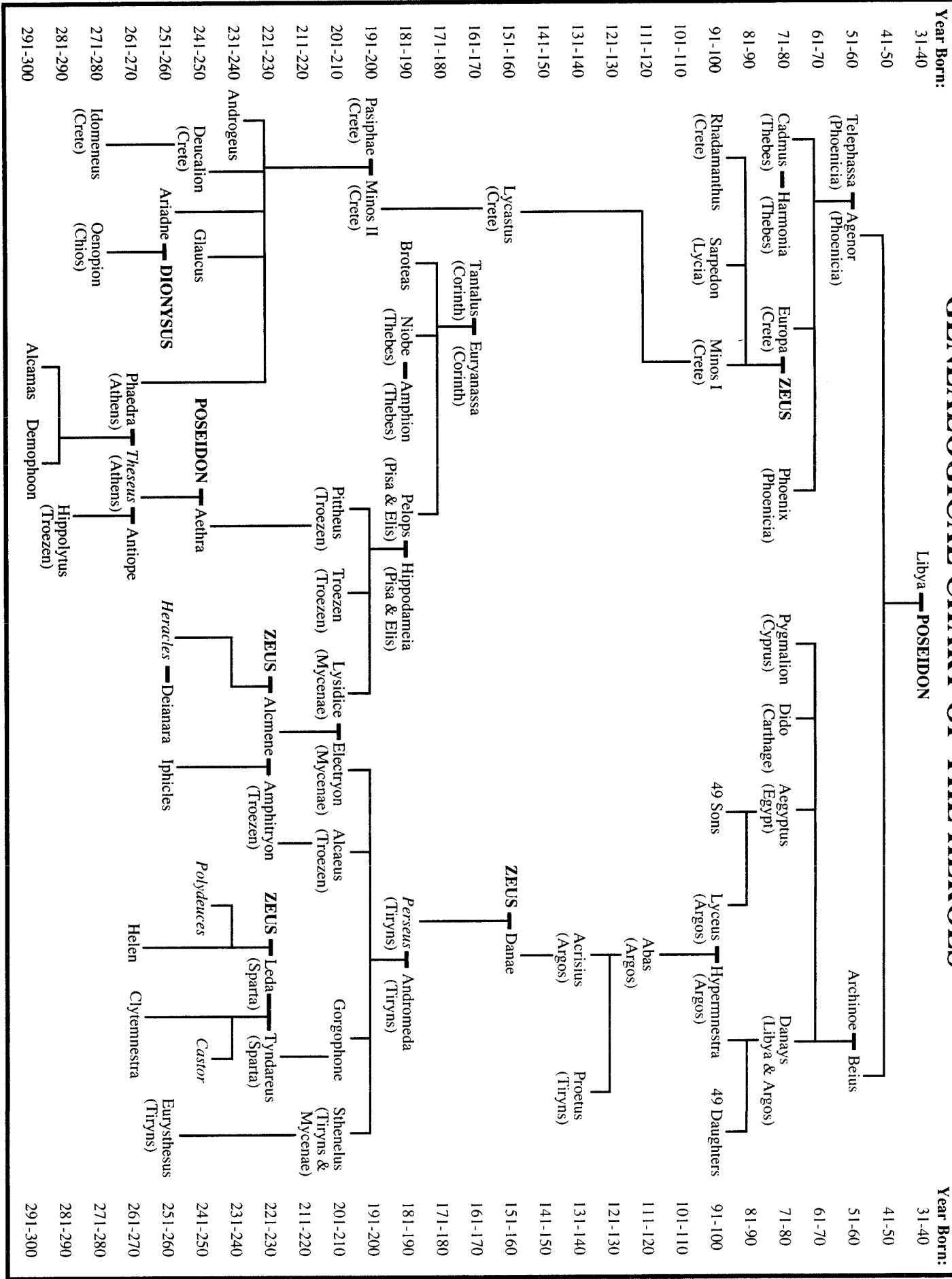
Asclepius will live to a great age. He will occasionally revive dead persons to life, starting with Hippolytus, son of King Theseus of Athens; at Artemis' request, he will bring Hippolytus back to life. Eventually, when Tyndareus of Sparta dies, Asclepius will bring him back to life, angering Hades beyond the point of control; at Hades' insistence, Zeus will kill Asclepius with a thunderbolt.

EQUIPMENT

Asclepius generally carries no armor, but typically has a short spear, a sword, and a pack containing medicines and herbs.



GENEALOGICAL CHART OF THE HEROES



CASTOR AND POLYDEUCES (LESSER AND GREATER HEROES)

HISTORY

In the Year 247, Zeus seduced Leda, the beautiful young queen of Sparta, on the same night that she lay with her husband Tyndareus. The result was the birth of twins, Castor and Polydeuces — Castor the son of Tyndareus, and Polydeuces the son of Zeus. The twins, who were identical in appearance, grew up inseparable. Castor became a great soldier and horse-tamer, while Polydeuces became a fine boxer. Both participated in numerous adventures, including the Calydonian Boar Hunt and the voyage of the Argo. Additionally, Castor tutored the young Heracles in the arts of war.

PERSONALITY

Both brothers are typical Achaean heroes, loving war and the honor of hard-won treasure. Their strongest trait is their intense devotion to one another. They spend little time in Sparta (their father is still very vigorous, and their sister Helen has just married the very responsible Prince Menelaus); they prefer to wander all over Hellas getting into trouble. They steal cattle, kill bandits, visit friends, join other peoples' quests, and otherwise tend to be very restless. Their closest friends are Idas and Lynceus, sons of Amphareus, the king of Messene.

APPEARANCE

The brothers are identical twins (in spite of their different fathers), differing in that Polydeuces' face bears the scars of years of boxing. Both brothers are dark-haired and dark-complexioned, well-built, vigorous, and active.

CASTOR & POLYDEUCES — RM/MERP STATISTICS

	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Castor	12	125	16	30	Y	116sp	71lb

NOTES: Fighter, Human. Lesser Hero.

Skills: Moving in Soft Leather 7, Moving in Rigid Leather 19, Moving in Chain 21, Dirk 10, Club 10, Longbow 10, Thrown Spear 10, Spear 15, Climbing 5, Swimming 5, Charioteering 6, Martial Arts (Boxing) 5, Teaching 10, Gambling 10, Animal Trainer 5, Military Tactics 5, Animal Husbandry 3, Navigation 2, Rowing 2, Sailing 2, Seduction 3.

Stats: Co90, Ag80, SD80, Me60, Re60, St99, Qu80, Pr80, Em75, In75.

	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Polydeuces	18	180	16	30	Y	158sp	91sp

NOTES: Fighter, Human. Greater Hero.

Special Powers: Great Vitality Stat Package.

Skills: Moving in Soft Leather 7, Moving in Rigid Leather 19, Moving in Chain 21, Dirk 10, Club 10, Longbow 10, Thrown Spear 10, Spear 15, Climbing 5, Swimming 5, Charioteering 1, Perception 5, Linguistics: Minoan 6, Martial Arts (Boxing) 10, Teaching 5, Gambling 10, Navigation 2, Rowing 2, Sailing 2, Seduction 3.

Stats: Co120, Ag80, SD80, Me60, Re60, St110, Qu80, Pr80, Em75, In75.

ABILITIES AND DISADVANTAGES

The two brothers' abilities and disadvantages are pretty self-evident. Most of their abilities are adventurous, though Castor loves raising and training horses, and Polydeuces is probably the man most responsible for importing the art of civilized boxing to Hellas. Polydeuces, because of his divine heritage, is immortal, and is hunted by minions of Hera because Zeus is his father.

NOTES

In the future (Year 313), Castor, Polydeuces, Idas and Lynceus are due to participate in a cattle-raid in Arcadia. They will argue over the spoils, leading to a fight; Idas will kill Castor, and Polydeuces will kill both the other brothers. Unwilling to live without Castor, Polydeuces will convince the gods to let him share his immortality with Castor, so that both brothers spend one day in Tartarus and the next day in Olympus. Eventually they will become the patrons of shipwrecked sailors.

EQUIPMENT

When adventuring, the brothers tend to travel in a fine chariot drawn by strong horses, and each is usually equipped with full Achaean armor, tower shield, two long spears, sword, and dagger.

CASTOR AND POLYDEUCES — FH STATISTICS

Characteristics (Both Brothers)

STR: 20	DEX: 15	CON: 20	BODY: 12	INT: 10
EGO: 15	PRE: 15	COM: 16	PD: 8	ED: 4
SPD: 4	REC: 8	END: 40	STUN: 32	Cost: 86

Pts Skills & Spells (Both Brothers)

- 1 Swimming
- 4 Familiar: Common melee and missile weapons
- 3 Sailing 12-
- 10 +2 skill levels, Spear & Shield
- 2 AK: Hellas, 11-
- 4 +2" Running

Pts Skills & Spells (Castor)

- 4 Military Tactics 13-
- 7 Animal Trainer 13-
- 5 Charioteer 13-
- 2 PS: Animal Husbandry 11-
- 5 PS: Teaching 14-

Pts Skills & Spells (Polydeuces)

- 10 Luck
- 40 Special Power: Immortality (given in Character Creation)
- 5 Boxing
- 3 Minoan Language, Complete Command with Accent
- 3 PS: Teaching 12-
- 6 +2 skill levels with Boxing Punch

Pts Disadvantages (Castor; Base: 50)

- 11 Devotion to Polydeuces (very common, irrational)
- 5 Unluck
- 67 EXP Spent

Pts Disadvantages (Polydeuces; Base: 75)

- 10 Unluck
- 6 Hunted, Minions of Hera, 8-
- 1 Watched, Zeus, 8-
- 4 Package Bonus (Greater Hero)
- 3 Distinctive Looks (Facial scars)
- 11 Devotion to Castor (very common, irrational)
- 65 EXP Spent

133 Total Points (Castor)

175 Total Points (Polydeuces)

ATALANTA (GREATER HEROINE)

ATALANTA — RM/MERP STATISTICS							
	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Atalanta	10	110	5	20	N	90sp	110lb
NOTES: Fighter, Human. Greater Heroine. Watcher: Artemis. Hunter: Aphrodite. Special Power: Understands speech of bears (Animal Tongues spell from Druid base spell list Animal Mastery; ordinarily permitted only to adherents of Fertility gods, permitted here because she was nursed by a bear). Skills: Moving in Soft Leather 7, Moving in Rigid Leather 19, Dirk 7, Longbow 15, Thrown Spear 10, Spear 10, Climbing 10, Swimming 10, Stalk & Hide 10, Perception 10, Ambush 10, Foraging 10, Athletics/Racing 10. Stats: Co90, Ag99, SD55, Me55, Re55, St90, Qu99, Pr70, Em60, In60.							

ATALANTA — FH STATISTICS				
Characteristics				
STR: 15	DEX: 18	CON: 16	BODY: 12	INT: 10
EGO: 10	PRE: 13	COM: 18	PD: 6	ED: 3
SPD: 4	REC: 6	END: 32	STUN: 28	Cost: 67
Pts Skills & Spells				
10	Luck			
10	Special Power: Understand the Speech of Bears			
16	Running +6" (12" total)			
4	Familiar: Common melee missile weapons			
15	+5 skill levels with bow			
7	Hunting 13-			
3	Area Knowledge: Calydonian wilderness 12-			
1	Swimming			
5	Stealth 13-			
71	Skills Cost			
Pts Disadvantages (Base: 75)				
5	Loner (common)			
10	Unluck			
6	Hunted, Minions of Aphrodite, 8-			
1	Watched, Artemis, 8-			
4	Package Bonus (Greater Heroine)			
3	Distinctive Looks (Fair hair, athletic physique)			
34	EXP Spent			
138 Total Points				

HISTORY

Atalanta was born in the Year 262, daughter of a Calydonian nobleman named Iasus and the nymph Clymene. Iasus desperately wanted a son, so when Clymene presented him with the result of their liaison, he exposed the child Atalanta on a Calydonian hillside. Artemis took pity on her and sent a she-bear to nurse her, until some hunters found her and raised her as their own. In the Year 277, when Meleager of Calydon sent out a call for help when the great Boar was ravaging Calydon, she responded and joined the other heroes of the Calydonian Boar Hunt. See the description of the Hunt under Calydon in the Hellas section.

PERSONALITY

Atalanta prefers her own company to that of the domineering Achaean males and submissive Achaean females. She has a great love of the outdoors and of the hunt. She has been in love once, with the Calydonian prince Meleager; but he died soon after the Boar Hunt, and since then she's chosen no partner. Currently she lives in the wilds around Calydon, hunting game and keeping to herself.

APPEARANCE

Atalanta is a beautiful woman, fair-haired, very graceful, athletic and fleet-footed. She tends to wear the normal Achaean running garment and sandals, with a quiver over her shoulder and a bow in hand. Her divine heritage keeps her youthful, and today, at 34, she looks little different from the way she appeared during the Boar Hunt.

ABILITIES AND DISADVANTAGES

Most of her abilities are physical ones; she is a sprinter of incredible speed, a good hunter, a fine archer. She understands the bears, a result of having been reared by one (the stats for this Special Power are given in the writeup on special powers in the Character Creation section). Most of her disadvantages are self-evident, except the Hunted; Aphrodite, meddlesome as always, cannot stand to see a human spurning love, and so has occasionally made life troublesome for Atalanta. (No such association occurs in the myths, but it's a logical one.)

NOTES

This Atalanta is not to be confused with the Atalanta of the Golden Apples, who ran a footrace against suitors for her hand and had the losers slain; that unfortunate woman was the daughter of Schoeneus, a king of Onchestus in Boeotia.

EQUIPMENT

Atalanta typically carries a short spear, a heavy bow, and a dagger.

CIRCE (DEMIGODDESS/SORCERESS)

HISTORY

Circe was born around the year 210 to the sun-god Helios and the nymph Perse. Her brother was Aeetes, later the king of Colchis. Aeetes and Circe were reared in Corinth; when Aeetes was banished from that city, Circe, with the aid of her father, found the island of Aeaea and made it her home, a home befitting a goddess (which she is, although she's a goddess of limited power.) She has been visited in recent years (Year 273) by her niece Medea and Medea's husband-to-be Jason (see both Jason and Medea later in this section). Additionally, sailors often find their way to the island — more on them momentarily.

PERSONALITY

Circe is a gracious and friendly hostess, always willing to feed and shelter sailors who find themselves on Aeaea. Unfortunately, she has one mental quirk: She has very little use for common men and inevitably turns them into swine at dinner, then leads them out to the pens behind her home. She also turns visitors into lions and other unusual beasts. If someone should prove impossible to so enchant, she would not continue her hostilities against him, but would instead curry favor with him. Her Transformation spell is her one defense — and physically she is no match for even the commonest warrior — so if outwitted she will throw in the towel and use her abilities to aid the ones who have escaped her enchantment.

APPEARANCE

Circe is a beautiful, cultured woman with ivory skin, golden-blond hair and gold-brown eyes that literally seem to flash light (the last is a trait common to the descendants of the god Helios). She typically wears graceful Achaean dress and carries no weapons.

FH ABILITIES AND DISADVANTAGES

Circe, like most sorceresses, is a priestess of Hecate, and so Hecate is her Watcher. She's a sorceress of very limited ability; she has only one spell, although it's a strong one. However, her magical research ability is decent and she is very knowledgeable about the ways of magic. She is immortal, and is counted by the Olympians as a goddess, though she's not on a par with the average god. Since, in the course of exercising her Transformation spell, she Transforms some heroes beloved of various other goddesses, she tends to incur their wrath on an occasional basis.

Circe's Transformation Spell. *Transform*, 10D6. Variable Result, No Roll, Area Effect, 4x Area (4 hexes), Invisible. 1/4 END (21 END). Requires Concentration, costs Long-Term END, requires 1 hour preparation, victim must be doped (must have chemicals introduced into their bodies via food, +1), requires inobvious inaccessible foci (chemicals).

..... **Total Cost: 95.**

CIRCE — RM/MERP STATISTICS

	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Circe	n/a	10	1	0	N	40da	—

NOTES: Goddess (Very Minor). Special Power: Mass Change (closed Essence spell list "Living Change," as if 20th level); separate Power Point reserve (as if 20th level).
Skills: Swimming 2, Perception 10, Linguistics: Colchian 6, Linguistics: Minoan 6, Linguistics: Scythian 6, Herbology 20, Magical Sites of the World 4, Priestess (Hecate) 20.
Stats: Co55, Ag55, SD99, Me100, Re100, St40, Qu55, Pr99, Em99, In99.

CIRCE — FH STATISTICS**Characteristics**

STR: 8	DEX: 10	CON: 10	BODY: 13	INT: 20
EGO: 20	PRE: 20	COM: 20	PD: 2	ED: 2
SPD: 2	REC: 4	END: 50	STUN: 22	Cost: 64

Pts Skills & Spells

- 15 Luck
- 2 PS: Priestess (of Hecate), 11-
- 3 Colchian Language, Complete, with Accent
- 3 Minoan Language, Complete, with Accent
- 3 Saurmatian (Scythian) Language, Complete, with Accent
- 2 Literate: Greek/Minoan, Colchian
- 17 Magic Skill 19-
- 7 Magic Research 14-
- 95 Spell: Transforming Men to Creatures (given below)
- 40 Special Power: Immortality (from Character Creation)
- 10 PS: Alchemy, 19-
- 3 Area Knowledge: Magical Sites of the World, 12-
- 1 Swimming

201 Skills Cost**Pts Disadvantages (Base: 100)**

- 1 Watched, Hecate, 8-
- 4 Watched, Helios, 8-
- 15 Unluck
- 9 Hunted, minions of various goddesses, 8-
- 4 Package Bonus (Demigoddess)
- 3 Package Bonus (Sorceress)
- 5 Distinctive Looks, Not Concealable (Flashing Eyes)
- 5 Likes Turning Men into Beasts (Common)
- 119 EXP Spent

265 Total Points

In short, she prepares her spell as she prepares a meal for her visitors, and introduces magical substances into the meal. When she speaks a word of command at the meal's end, those who've partaken of the meal and who are seated in the four-hex area are transformed to swine.

NOTES

Odysseus is due to visit here in the Year 332, as is recounted in *The Odyssey*.

EQUIPMENT

Circe does not carry any equipment.

DEIANARA (LESSER HEROINE)**DEIANARA — RM/MERP STATISTICS**

	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Deianara	5	60	6	5	N	85br	75sb

NOTES: Fighter, Human. Lesser Heroine.

Skills: Moving in Soft Leather 7, Moving in Rigid Leather 19, Dirk 5, Short Bow 5, Javelin 5, Boar Spear 10, Climbing 5, Swimming 5, Perception 5, Martial Arts (Wrestling) 6, Calydon Knowledge 5, Foraging 9.

Stats: Co90, Ag75, SD55, Me70, Re70, St65, Qu75, Pr65, Em55, In55.

HISTORY

In the course of his many journeys, the god Dionysus passed through the city of Calydon and there seduced its queen, Althaea. The result of this was a daughter, Deianara, in the Year 271; Althaea's husband, King Oeneus, is unaware that Deianara is not his child. The events of the Calydonian Boar Hunt are given in the writeup on Calydon in the Hellas section; Deianara was too young to play a part in it. But, years later, when Heracles was on his 12th Labor, he encountered the ghost of Meleager in Tartarus. Meleager recommended that Heracles marry Deianara, his sister. Some years after that, when Heracles travelled to Calydon, he grew enchanted with Deianara and did marry her. They have one child, Hyllus, who is a year old.

PERSONALITY

Inheriting character traits from the god Dionysus, Deianara is a free-thinking, unpretentious woman. Like her husband, she's at home with either kings or commoners. She enjoys dining and drinking. In spite of the normal Achaean dislike of women who do much of anything, she hunts and wrestles for entertainment. She is not terribly jealous of her husband's illicit romances, though one of her few pangs of envy, years from now, is due to result in tragedy: See Heracles, next in this section. There is no real cunning in Deianara, and she tends to take people at face value — in short, she's a trifle gullible.

APPEARANCE

Deianara is a very attractive woman of earthy beauty. She is tall and slender, athletic of build. She is brunette, with brown eyes; her features are regular and her expression open. She typically wears the Achaean robe, usually tucked up for running.

ABILITIES AND DISADVANTAGES

These are all self-evident.

EQUIPMENT

When travelling with her husband, Deianara carries a short spear and a sword.

DEIANARA — FH STATISTICS				
Characteristics				
STR: 13	DEX: 14	CON: 13	BODY: 10	INT: 13
EGO: 10	PRE: 12	COM: 16	PD: 6	ED: 3
SPD: 3	REC: 6	END: 26	STUN: 24	Cost: 38
Pts Skills & Spells				
10 Wrestling				
4 Familiar: Common melee and missile weapons				
3 Swimming, +1" (3" total)				
3 AK: Calydon 12-				
2 +1" Running (7" total)				
3 Hunting 11-				
5 Luck				
30 Skills Cost				
Pts Disadvantages (Base: 50)				
5 Unluck				
10 Friend, Incompetent, 11- (son Hyllus)				
3 Gullible (uncommon)				
68 Total Cost				

HERACLES (DEMIGOD)

HISTORY

Amphitryon, a grandson of Perseus, was the king of Troezen ca. Year 250. When his uncle Electryon, king of Mycenae, went off to war, Amphitryon was his regent as well. Amphitryon bought some cattle that had been stolen from Electryon, and hoped that Electryon would repay him for the courtesy. Electryon chose not to. An argument ensued between them, and Amphitryon, who was angrily tossing things around, accidentally killed Electryon with a thrown club. Amphitryon fled the Argolis with Electryon's daughter, Alceme, and he was purified of the murder by Creon of Thebes. While Amphitryon was returning to Thebes from one of the city's wars, Zeus took Amphitryon's face and likeness, told Helios to take the day off (making one night the length of three) and seduced Alceme. Amphitryon returned the following day. In due time (Year 251) Alceme had twins: Alcides, the son of Zeus, and Iphicles, the son of Amphitryon. Hera, jealous as usual of Zeus' infidelities, sent a snake to strangle the children in their crib, but the youthful Alcides strangled the snake instead.

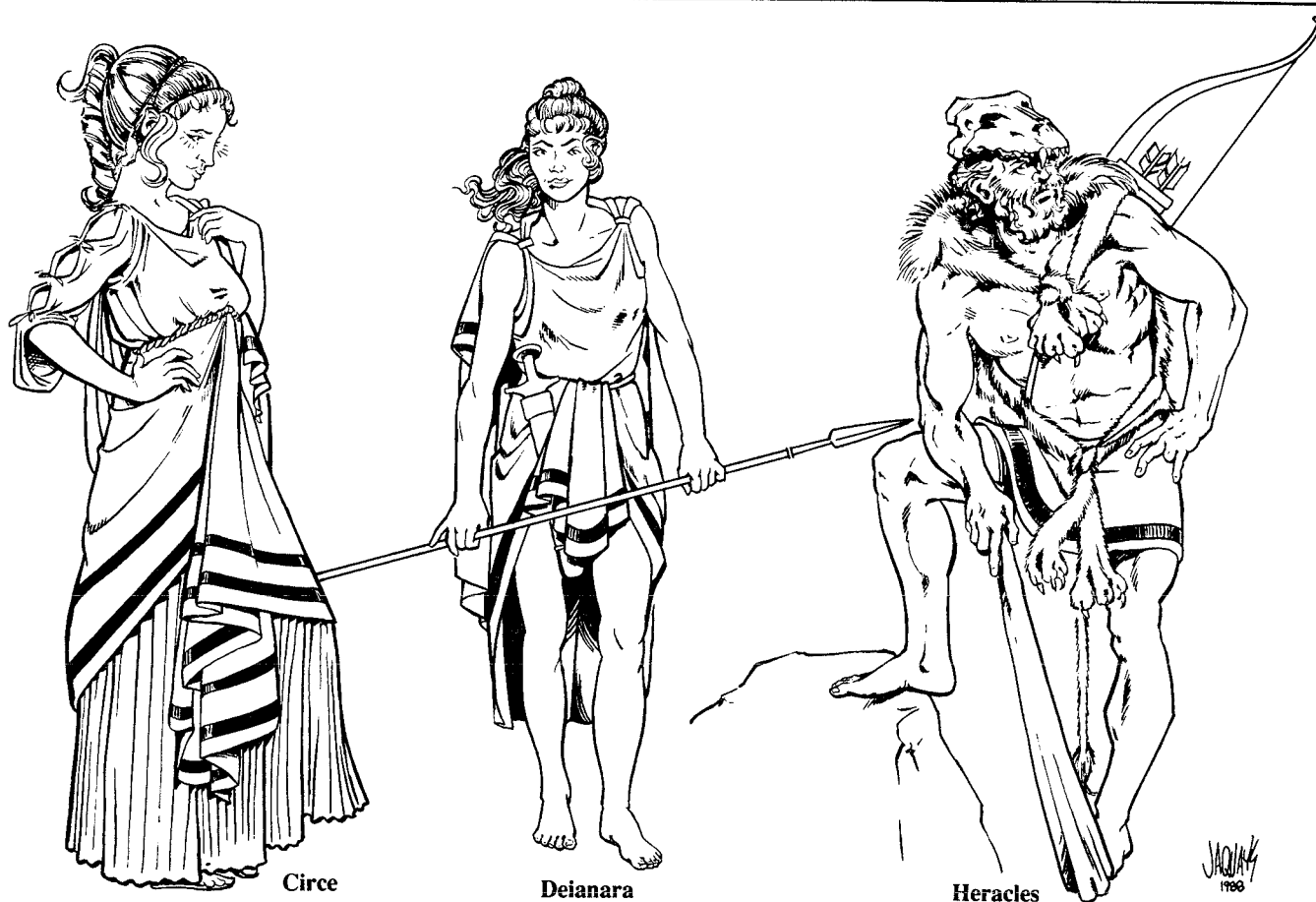
Amphitryon had Alcides trained in the arts and in warfare. Alcides learned the use of weaponry and sports from Chiron the Centaur, and the brilliant young Castor of Sparta taught him military strategy. When he was 15, Alcides accidentally killed a hated music-teacher, and Amphitryon sent him off to herd Amphitryon's cattle during his period of exile. In 269, Alcides journeyed to the city of Thespieae, killed the Lion of Cithaeron which was menacing the city, and slept with King Thespius' 50 daughters, eventually producing 51 sons. He also married Megara, daughter of Creon of Thebes. In 272, Hera drove Alcides temporarily mad, and he killed his own children and some of his brother Iphicles'. Seeking to expurgate the guilt, he went to the Oracle at Delphi, which told him to take the name Heracles and to become the servant of King Eurystheus of Tiryns and perform ten labors for him. (The ten labors turned into twelve because Eurystheus dis-counted two of them.)

The first of these labors, in Year 272, was the killing of the Nemean Lion. Heracles trapped the lion in its cave. Weapons being useless against it, he had to strangle it with his bare hands. The ring finger of his left hand was bitten off by the Lion in the course of this.

HERACLES — FH STATISTICS				
Characteristics				
STR: 40	DEX: 15	CON: 20	BODY: 15	INT: 13
EGO: 13	PRE: 18	COM: 10	PD: 17	ED: 8
SPD: 4	REC: 15	END: 50	STUN: 50	Cost: 142
Pts Skills & Spells				
15 Luck				
10 Special Power: Great Strength Power				
4 Familiar: Common melee and missile weapons				
5 Boxing				
27 +9 skill levels with Bow				
48 +6 skill levels with Combat				
3 Climbing 17-				
5 Hunting 12-				
2 Knowledge: Field Tactics & Strategy 11-				
1 Familiar: Singing 8-				
1 Familiar: Lyre 8-				
2 Literate, Greek & Lydian				
2 PS: Law 11-				
2 Science: Astronomy 11-				
4 PS: Waterway Engineering, 13-				
1 Familiar: Philosophy 8-				
5 Charioteering 13-				
3 Sailing 12-				
3 Swimming (3")				
5 Area: Mediterranean, 14-				
3 Linguist				
1 Celtic Language (fluent)				
1 Lydian Language (fluent)				
1 Thracian Language (fluent)				
1 Libyan Language (fluent)				
1 Familiar: Sewing 8-				
1 Familiar: Weaving 8-				
1 Familiar: Cooking 8-				
158 Skills Cost				
Pts Disadvantages (Base: 100)				
15 Unluck				
9 Hunted, Minions of Hera, 11-				
4 Monitored, Zeus, 11-				
5 Distinctive Looks, Not Concealable (Size/bulk, flaming red hair, striking features)				
11 Compulsive and Short-Tempered (very common, irrational)				
4 Package Bonus				
152 Experience Spent				
300 Total Cost				

Heracles cut the skin off the lion with one of its own claws and wore it as armor ever since. The second labor, also in Year 272, was the killing of the Lernian Hydra, a many-headed snake inhabiting the swamp of Lerna. With Iphicles' young son Iolaus, Heracles managed this task, and very cleverly dipped his arrows in the obscenely deadly blood of the Hydra; ever since he has had a supply of deadly arrows. However, King Eurystheus would not count this as a fairly-accomplished labor, because Iolaus had helped Heracles by burning the stumps of the Hydra's necks as Heracles cut the heads off.

The third labor, begun in 272, was the capture of the Cerynean Stag, a stag which was sacred to Artemis; Heracles therefore didn't dare hurt it. He had to hunt it for a year to capture it, but did so, and let it go as soon as his achievement was recognized. The fourth labor, in 273, was the capture of the Erymanthian Boar, yet another monster ravaging the countryside. Heracles captured it, but left almost as soon as it was accomplished to go on the quest for the Golden Fleece with Jason and the Argonauts.



Circe

Deianara

Heracles

JACQUA
1990

The next, fifth, labor was a couple of years later, in 276. Heracles was told to clean the huge and impossibly filthy stables of King Augeus of Elis in a single day. He secretly approached Augeus, telling him that he'd perform the task for pay, not mentioning that he was under orders to do so anyway. Augeus agreed. Heracles diverted a river through the stables, and they were cleaned. Augeus denied that he'd offered any pay and sent Heracles away. King Eurystheus, learning of Heracles' sneakiness, decided that this didn't count as one of his ten labors because he did it for pay. The sixth labor, in 277, was to clear the marsh of Stymphalus of the horrid Stymphalian Birds (see them under Monsters to see why they are such nuisances). By making an incredible racket with clashing weapons and rattles, he drove them off.

In 278, Eurystheus sent Heracles to Crete for his seventh labor; Heracles had to capture the Bull of Crete (see the history of Crete for the story of the bull), which was running amok on that island. Heracles did so, releasing the bull in Hellas. In his eighth labor, in 279, Heracles was sent to Thrace to capture the mares of King Diomedes, a Thracian madman who raised flesh-eating horses. Heracles fed him to his own horses.

For his ninth labor (280), Heracles was sent to Amazonia to acquire the Girdle of Ares, a piece of jewelry/armor worn by Queen Hippolyta of the Amazons; Eurystheus' daughter Admete wanted the bauble. Heracles was on the point of acquiring the girdle peacefully — Hippolyta was willing to trade it for a night with the hero — but the goddess Hera, spread the rumor among the Amazons that Heracles was kidnapping Hippolyta. They attacked him. In the fighting, Hippolyta was killed, but Heracles did acquire the girdle. Returning from Amazonia, he passed close to Troy, and spotted King Laomedon's daughter Hesione chained to rocks on

the shore; it turned out that Poseidon, angry because Laomedon had refused him a payment for building part of the walls of Troy, was sending a sea-monster to punish him. The sea-monster could either be killed with a tremendous loss of men or propitiated with Laomedon's daughter. Heracles freed Hesione and offered to kill the monster in return for a couple of magical horses in Laomedon's possession. Laomedon agreed; Heracles killed the beast; and, like King Augeus, Laomedon reneged on the promise and sent Heracles away.

In his tenth labor (281), Heracles was sent far to the west, to steal the cattle of King Geryon of Tartessus, a monster. Heracles did so, and returned across the north of the Mediterranean, dallying with the Celts, befriendng King Evander of Pallantium (in Hesperia), and eventually returning.

In his eleventh labor (282), he was told to steal the apples of the Hesperides, magical apples in a grove sacred to Hera, Beyond the Ocean. With the aid of the Titan Atlas, he secured the apples; Heracles held up the vault of the sky while Atlas acquired them. Atlas refused to take up the weight of the sky again, but Heracles persuaded him that he needed to wad the cloak of the Nemean Lion into a pad for his shoulders, and Atlas obligingly held up the sky while Heracles did so. Heracles, of course, grabbed the apples and left. He returned to Hellas along the north coast of Africa and killed King Antaeus of Libya in the process.

In his twelfth and last labor (283), he descended into Tartarus and, with Hades' amused permission, dragged the dog-monster Cerberus up to Tiryns. In the process, he was also permitted to free Theseus, who was trapped on the Chair of Forgetfulness in Tartarus.

Once free of his obligation, Heracles, in 284, got himself in trouble again. Falsely accused of stealing some cattle, he flew into a rage and killed his accuser, who was a guest in his own home. The King of Thebes condemned him to three years' exile as a slave. Sold under another name, he was bought by Queen Omphale of Lydia, a rather strange woman who enjoyed dressing him in her clothes (and vice versa) and teaching him women's work. While Heracles was in Lydia, the Seven Against Thebes expedition occurred, and Heracles' half-brother Iphicles was killed in the fighting there.

Again free of obligation in 287, he began launching campaigns to avenge himself on all those who'd insulted him during his labors. In 287, with the help of Telamon of Salamis and others, he sacked Troy, killed King Laomedon, and gave Hesione to Telamon as his slave. In 288 and 289, he launched two campaigns against King Augeus of Elis; the first one was turned back, but on his second try he killed Augeus and put the man's only honest son on the throne. At about this time he divorced his wife Megara, who'd borne him no more sons, and gave her in marriage to his nephew Iolaus.

In 290, while he was visiting Sparta with his friend Oeneus, Oeneus was set upon and killed by the sons of King Hippocoon for the crime of throwing a rock at a dog. Heracles was wounded and forced to flee. Healed by Asclepius, he raised an army, killed Hippocoon, and restored Tyndareus to the throne of Sparta.

In 294, two years ago, he married Deianara, a princess of Calydon. When Heracles was in Tartarus on his 12th labor, the ghost of his old friend Meleager asked him to wed her. Obliging, he did so, and moved to Calydon.

Currently, Heracles is living in Calydon, married to Deianara. He has had one son, Hyllus, by her (in 295). He has other sons of varying ages all over the known world.

HERACLES — RM/MERP STATISTICS

	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Heracles	20	220	20	10	N	190cl	145lb

NOTES: Fighter, Human, Demigod.

Watcher: Zeus. **Hunter:** Hera. Special Power(s): Great Strength stat package, Unpain spell power (5th level spell from open Mentalist spell list "Damage Resistance;" no Power Points, but usable once per day).

Skills: Moving in Soft Leather 7, Moving in Rigid Leather 19, Moving in Chain 21, Dirk (Short Sword) 20, Club 30, Longbow 30, Thrown Spear 20, Spear 20, Climbing 15, Swimming 10, Charioteering 4, Perception 10, Linguistics: Celtic 2,

Linguistics: Lydian 2, Linguistics: Thracian 2, Linguistics: Libyan 2, Martial Arts: Boxing 10, First Aid 1, Foraging 4, Military Tactics 2, Navigation 2, Rowing 2, Sailing 2, Seduction 4, Singing 1, Lyre 1, Law 2, Philosophy 1, Waterway Engineering 3, Knowledge of Mediterranean 6, Sewing 1, Weaving 1, Cooking 1.

Stats: Co110, Ag75, SD70, Me70, Re70, St120, Qu90, Pr90, Em70, In70.

Equipment: Armor is special lion skin which acts as AT 20, but has no maneuver penalty, quickness penalty, or missile fire penalty; if a critical is rolled, it is resolved as if against AT 9. Heracles possesses four arrows carrying the equivalent of Ulacaana (ID#921) poison.

PERSONALITY

Actually, Heracles is a simple, agreeable man most of the time. He likes drink, women, travel, and adventure. He's personable, never haughty; he has commoners' manners and is well-liked by nobles and commoners alike. He likes to teach, and introduces letters to all the illiterate tribes he comes across. He's not a stupid man and has a solid grounding in many of the civilized skills of the Achaeans. He's gradually developed an interest in benefitting cities through the management of waters — by draining swamps, rechanelling rivers, and so forth — and does a lot of that sort of activity. On the other hand, he's not perfect. He's an easy drunk, and a mean one. He's capable of flying into tremendous rages when offended. He's so strong that he's been known to kill people by accident with a simple cuff. Heracles' good friends include King Nestor of Pylos, King Phyleus of Elis, Medea, King Theseus of Athens, King Telamon of Salamis, and King Neleus of Phthia.

APPEARANCE

Heracles is a massively-built man of average height. He isn't a figure of godlike grace; he's actually a bit thick-bodied and short-legged, with muscles good for smashing and toting but not much good for attracting admiring gazes. His face is broad and common, neither ugly nor handsome; his shaggy hair and beard are red; his eyes are deep-set, intelligent, and arresting. When in civilized company, he wears a normal tunic and accoutrements, but when adventuring he wears only the pelt of the Nemean Lion. He also carries a long bow and quiver of arrows, some of which are poisoned, and a perfectly ordinary olive-wood great club. He is missing the ring finger of his left hand, and bears numerous scars.

ABILITIES AND DISADVANTAGES

The greatest of his abilities, of course, is his enormous strength. He is an amazing archer, the best in the civilized world, and a fearsome fighter. He also has a myriad of skills picked up in the course of his adventures, and some of these turn out to be surprisingly useful at odd times. The bulk of his abilities and disadvantages are self-evident. Note that his enemies tend to underestimate his intelligence, but GMs shouldn't.

NOTES

In the myths, at least, Heracles will soon (next year) accidentally kill a waterbearer who splashes him, and will be exiled from Calydon. He'll move to Trachis. En route, he'll find it difficult to cross the river Evenus, until the centaur ferryman Nessus offers to carry Deianara. Nessus will instead try to ravish Deianara, and be shot by Heracles. Dying, he'll convince her that his blood is a love-potion, just in case Heracles' affections stray. Three years later, Heracles will go to retrieve Iole, a beautiful young woman who attracted him, and Deianara will soak his tunic with the love philtre. When he puts it on, it will commence to burn him to death. He will build a pyre on Mt. Oetna near Trachis, which will be lit by one Philoctetes (to whom he'll give his bow and arrows). His mortal half will die and descend to Tartarus. His immortal half will ascend to Olympus to become porter of the gods, and will marry Hebe, goddess of youth. Theseus will set up his sons in a town called Tricorynthus, near Athens. King Eurystheus of Tiryns, anxious to revenge himself at last, will war on Athens and Tricorynthus, and be killed by one of the sons of Heracles.

EQUIPMENT

Heracles' usual gear includes his olive-wood club (a normal Great Club), a normal heavy bow, numerous normal arrows, and the following:

FH: The Coat of the Nemean Lion. *Shield Effect*, 20 PD and 10 ED. Easy, Immediate, No Magic Roll, Persistent. 0 END. Covers Areas 3-14 on a 14- Activation (reduces utility somewhat, +1/2), Independent. **Real Value:** 170.

FH: Poison of the Lernean Hydra. *Killing Blast Effect*, 4D6. Easy, Immediate. Must bypass Armor to work (i.e., victim must be scratched by arrow penetrating armor, victim must ingest poison, etc); END Reserve, never can buy new END (doses), originally had original 21 END + 840 END (+ 420 points), now has 105 END remaining. Independent. **Real Value:** 14 (for one shot), originally with 420 points' worth of END, now with 42 points' of END remaining.

JASON (GREATER HERO)

JASON — FH STATISTICS				
Characteristics				
STR: 28	DEX: 17	CON: 18	BODY: 14	INT: 13
EGO: 10	PRE: 13	COM: 20	PD: 10	ED: 5
SPD: 4	REC: 10	END: 36	STUN: 35	Cost: 92
Pts Skills & Spells				
10	Luck			
10	Special Power: Great Vitality Power			
3	Sailing 12-			
2	Colchian language, fluent			
2	Area Knowledge: Iolcos 11-			
2	Area Knowledge: Corinth 11-			
2	Area Knowledge: Euxine Sea 11-			
4	Familiar: Common melee and missile weapons			
35	Skills Cost			
Pts Disadvantages (Base: 75)				
10	Unluck			
6	Hunted, minions of Helios, 8-			
1	Watched: Hera, 8-			
4	Package Bonus (Greater Hero)			
3	Distinctive Looks			
5	Unsure of Self (common)			
23	EXP Spent			
127 Total Points				

HISTORY

Jason was born around the Year 255, only child of King Aeson and Queen Polymele of Iolcos. Aeson was dethroned not long after by his half-brother Pelias. To protect Jason, Aeson put him in the care of Chiron, the famous centaur of Mt. Pelion. In early 273, Jason returned to Iolcos; he did a service for an old woman he met on the road, and the old woman, actually the goddess Hera, decided to aid him. Jason confronted Pelias and demanded the throne, which Pelias promised to give him if only he'd retrieve the Golden Fleece from Colchis. (See Colchis under The Mediterranean and Euxine and Iolcos and Corinth under Hellas.) Jason agreed, and set out the call to adventure. With a crew of adventurers including Heracles and many others, Jason sailed to Colchis. There, Hera had the king's daughter Medea fall in love with Jason. Medea helped

JASON — RM/MERP STATISTICS							
	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Jason	10	100	16	30	Y	130sp	65sp
NOTES: Fighter, Human. Greater Hero. Watcher: Hera. Hunter: Helios. Special Powers: Great Vitality. Skills: Moving in Soft Leather 10, Moving in Rigid Leather 10, Moving in Chain 21, Spear 15, Thrown Spear 15, Dirk 10, Longbow 10, Club 10, Climbing 5, Swimming 10, Charioteering 5, Linguistics: Colchian 4, Navigation 5, Rowing 1, Sailing 5; Knowledge of Iolcos 2, Knowledge of Corinth 2, Knowledge of Euxine Area 2, Stats: Col10, Ag85, SD65, Me55, Re55, St106, Qu85, Pr75, Em65, In65.							

Jason capture the Fleece and fled with him. He married her on the return trip, in Phaecia. In Iolcos, Medea restored Aeson to youth but tricked Pelias' daughters into killing Pelias, and so she and Jason had to flee. They came to Corinth at about the same time the king, Corinthus, died; Medea took the throne, since her father was Aeetes, once a prince of Corinth. Some years later, Jason decided to divorce Medea and marry Glauce, daughter of Creon of Thebes. This was contrary to a promise he'd made before all the gods when he'd married Medea in Phaecia. Medea killed Glauce and fled, taking her own children with her, naming another man as her successor. Jason realized too late that the throne was hers, not his, to give and take. Left without a kingdom, a bride, or even the sympathy of the gods, he began wandering friendless through Hellas.

PERSONALITY

In the days of the Argonautic expedition, Jason was a rather hesitant hero, unsure of himself. After success had been dumped in his lap, he became rather kingly in the Achaean manner, greedy and altogether too sure of himself, and cost himself all the good things in his life, as was related above. Today, he is just a broken man, haunted by his failures, living life alone, returning year after year to sleep within the rotting timbers of the Argo, which is still beached near Corinth.

APPEARANCE

Jason in his youth was a very handsome man, blonde as a god and very fine to look on. Today, sotted with drink and self-pity, he is not quite the picture he once was — although a haircut, some time away from wine, and an interesting challenge might bring back the old Jason to the fore.

ABILITIES AND DISADVANTAGES

These are mostly self-evident. Jason has not yet used his Great Vitality package to cost efficiency, primarily since he hasn't truly adventured in 23 years and hasn't had the experience to spend on it. His Hunted is because the god Helios chooses to avenge the insult done his granddaughter Medea.

NOTES

In a few years, Jason will be killed when the rotted keel of the Argo breaks and comes crashing down on his head.

EQUIPMENT

It's a rare event when Jason has anything of note, other than a grimy tunic. Occasionally he'll have a pointed stick which serves as a short spear, and even more occasionally he'll have a dagger.

MEDEA (DEMIGODDESS/SORCERESS)

HISTORY

Medea was born in 255, daughter of King Aeetes of Colchis. She grew up as a priestess of Hecate, and also as a sorceress. When the Argo came to steal the Golden Fleece, the love-god Eros, at the request of the goddess Hera, caused Medea to fall in love with Jason. She betrayed her father for him, and under the influence of that Arrow of Love went so far as to kill her brother Absyrtus and cast the body, piece by piece, over the rail of the Argo so that her pursuing father would collect them up and lose sight of the Argo. Jason married her in Phaeacia. In Iolcos, she restored old Aeson, Jason's father, to youth; when King Pelias' daughters demanded to know how, she told them a ritual to perform on Pelias, which involved cutting him up in a cauldron and boiling him. The result, of course, was the death of Pelias; Jason and Medea were forced to flee Iolcos.

They fled to Corinth, where the King, Corinthus, was dying; Medea and Jason assumed the throne when Corinthus died — Medea's father was once a prince of Corinth. Medea bore two sons to Jason: Eriopus, born 274, and Polyxenus, born 276. In 278, Jason decided to divorce her and marry Glauce, a daughter of Creon of Thebes — a very good political match. In a rage, Medea sent a bridal dress to Glauce, which horribly burned the girl to death when she put it on. In a chariot pulled by dragons, a loan from her grandfather Helios, Medea and her sons fled Corinth. She passed through Tiryns, where Heracles sheltered her for a time, then moved on to Athens, where King Aegeus married her. She bore

him a son, Medus, late that year. Also late that year, Theseus, Aegeus' other son, arrived. Medea, intuitively feeling that he would be responsible for her expulsion from Athens, convinced Aegeus that he should be poisoned, but Aegeus recognized his son before the poison was drunk, and so Theseus was saved. For the fourth time, Medea fled a city.

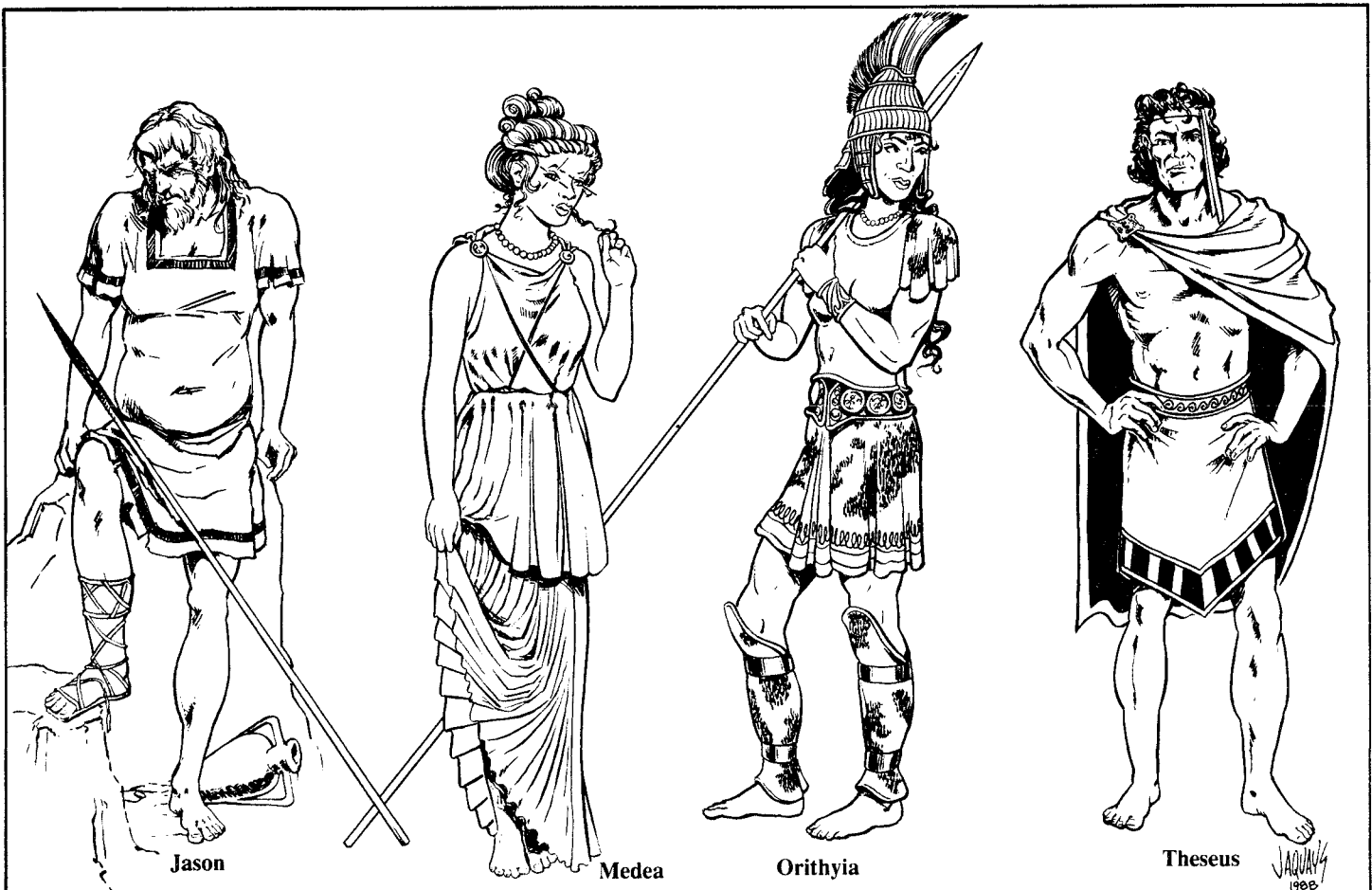
In the years since, she's travelled as she pleased, living in Asia for a time, returning to Colchis for a time, ending up in Hellene lands again. It is known that she eventually reconciled with King Aeetes and overcame more of the psychotic effects of the Arrow of Love. She never paid for the crimes of killing Absyrtus and Glauce because Zeus became enchanted with her, admiring her spirit, even when she refused his advances. And because she did refuse his advances, the goddess Hera now admires her.

PERSONALITY

Medea is a very strong-willed person. She makes few friends, but those are very strong friendships. She is capable of great affection and phenomenal hatred. She goes where she pleases, and is such a helpful ally or harmful enemy that no one is inclined to do her harm. She bears no ill-will to Theseus, has only contempt for Jason. Her friends include Heracles, King Argus of Corinth, Circe, and Queen Admete of Phaeacia.

APPEARANCE

Medea is a beautiful woman, blonde, with almond-shaped gold-brown eyes that seem to flash, the common sign of descent from Helios. She is not immortal, but, like many men and women of heroic descent, she does not show her age. She tends to go barefoot.



FH ABILITIES AND DISADVANTAGES:

Her most obvious ability is her sorcery, which is her Special Power. Her spells include:

Sleep-Potion. *Blast Effect*, 12D6 (STUN only — does no BODY damage). Delayed Effect, Easy, Invisible, No Roll. Costs Long-Term END (24 END), Victim Must Eat Substance (+2), Preparation of 1 Day + Magic Roll, IAF powder. ...**Real Cost:** 25.

Essentially, she concocts a drug which knocks people out when eaten. Each dose costs her 24 Long-Term END to use. When the powder is concocted, anyone can use it.

Grant Youth. *Restore Effect*, 8D6. Delayed Effect. Preparation of 1 Day + Magic Roll, END Reserve (must buy new END each time: 20 END), OAF (cauldron & herbs), Gestures and Incantations Throughout).**Real Cost:** 13 points.

Since she's burning END on a permanent basis, this Restore spell tends to restore its recipients to youth. (If she's Restoring an NPC, consider that the 10 Character Points she spends removes the recipient's Age disadvantage and associated physical or psychological limitations, up to 10 points' worth.) To use this spell, Medea must boil the recipient in a cauldron filled with magical herbs; the process takes a day, and does not hurt the recipient. She has used the spell once, and so the original 20 END are gone; she'd have to buy some more before using the spell again.

Robe of Death. *Killing Blast Effect*, 6D6. Delayed, Easy, Invisible, No Roll. Long-Term End (36 END), Condition (victim must put IAF garment on), Preparation Time of 1 Day + Roll, IAF robe, tunic, or other garment.**Real Cost:** 38.

With this spell, she creates a garment saturated with odd substances. When put on, it bursts into flames, doing 6D6 Killing Blast damage to the wearer. She has only used this spell once; she's not a casual assassin.

Gaze of Death. *Killing Blast Effect*, 5D6. No Roll, Invisible. Concentration, Long Term END (44 END), +1 Turn Preparation, x2 END.**Real Cost:** 22 points.

Basically, she looks at someone for a turn, and something awful happens to him. It may be a heart attack, sun-stroke, a minor wound erupting in blood, or any other effect. Note that if she uses it more than once in the course of a day, it would cost 88 END, or 38 more than she has; she'd take 19 dice of STUN damage from overexerting herself (no BODY, but she'd certainly pass out for a day or two).

Oil of Defense. *Shield Effect*, 20 PD. Delayed, Easy, Invisible, No Roll, Affects Others. 1/4 END. Costs Long-Term END (6), Must Concentrate when Casting, 1 Day Preparation, Gestures and Incantations, works for 5 Phases Only (+1), Requires IIF oil, and Difficult-to-Find Substance (ichor from an immortal).**Real Cost:** 25.

With oil and the ichor of any immortal being, she creates an oily substance which is spread over the person it is intended to protect. When that person speaks a magic word, the oil becomes a 20-PD Shield for 5 of the character's phases.

Additionally, her powers of persuasion (Oratory) are so great that they are commonly mistaken for some sort of magic at work.

Her Hunted by Hera is now over, but if she begins adventuring again she doubtless will acquire another godly Hunted. She has a bad Reputation among the common folk and in palaces where she is not known; the murders of Absyrtus and Glaucus saw to that. In general, this bad sentiment does not exist among the heroes who sailed on the Argo.

MEDEA — FH STATISTICS**Characteristics**

STR: 10	DEX: 13	CON: 12	BODY: 12	INT: 18
EGO: 18	PRE: 20	COM: 20	PD: 3	ED: 2
SPD: 3	REC: 10	END: 50	STUN: 23	Cost: 90

Pts Skills & Spells

15	Luck
5	Medical 14-
3	Profession: Surgeon 12-
11	Oratory 17-
5	PS: Poisons 14-
3	PS: Priestess (of Hecate) 12-
1	Literacy
4	Colchian Language (Native)
3	Scythian/Saurmatian Language (Complete)
2	Area Knowledge: Colchis 11-
2	Area Knowledge: Euxine 11-
15	Magic Skill 18- (her Special Power)
5	Magic Research 13-
25	Spell: Sleep-Potion (detailed below)
13	Spell: Grant Youth (detailed below)
38	Spell: Robe of Death (detailed below)
33	Spell: Gaze of Death (detailed below)
25	Spell: Oil of Defense (detailed below)
1	Swimming
1	Familiar: Knife
210	Skills Cost

Pts Disadvantages (Base: 100)

15	Unluck
9	Hunted, originally minions of Hera 11-, now unknown
4	Monitored, Hecate, 11-
5	Distinctive Looks, Not Concealable (Flashing Eyes)
8	Vengeful (common, irrational)
4	Strong Emotional Ties (common, irrational, x1/2)
4	Package Bonus (Demigoddess)
3	Package Bonus (Sorceress)
6	Reputation, 11-, Bad
142	Experience Spent

300 Total Points

A lot of EXP is listed for her; this can be accounted for by her extensive travelling after leaving Athens, but in any case must be there to account for all the abilities she evidences in the myths.

NOTES

When she dies, some time long after the Trojan War, she will be taken to the Elysian Fields, where she is supposed to wed Achilles, the great hero of the Trojan War.

EQUIPMENT

Medea doesn't carry around much in the way of equipment. She'll have a dose of Sleep Potion and a dose of Oil of Defense. She is usually in the keeping of doughty warriors or kings who are her friends, and relies on their fighting ability to protect her in case of trouble.

THESEUS (DEMIGOD)**THESEUS — FH STATISTICS****Characteristics**

STR: 30 DEX: 14 CON: 20 BODY: 15 INT: 13
 EGO: 18 PRE: 15 COM: 18 PD: 12 ED: 6
 SPD: 4 REC: 10 END: 40 STUN: 40 Cost: 114

Pts Skills & Spells

10 Wrestling
 4 Familiar: Common melee and missile weapons
 24 +3, Combat
 10 +2, Melee Combat
 6 +2, Club
 10 Special Power: Great Vitality Power
 15 Luck
 3 PS: Law, 12-
 3 PS: Dancing, 12-
 3 PS: Lyre, 12-
 5 Swimming +2" (4" total)
 3 Sailing, 12-
 3 Minoan Language (Complete)
 1 Amazonian Language (basic conversation)
 4 AK: Hellas, 13-
 1 Literate, Greek and Minoan
 105 **Skills Cost**

Pts Disadvantages (Base: 100)

15 Unluck
 9 Hunted, minions of Poseidon, 11-
 4 Watched, Poseidon, 11-
 5 Distinctive Looks, NC (great height, elegance)
 4 Package Bonus
 11 Peculiar (very common, evidently irrational)
 71 Experience Spent

219 Total Points**HISTORY**

King Aegeus of Athens, visiting his friend King Pittheus of Troezen, got very drunk and ended up in the bed of Pittheus' daughter Aethra. Poseidon chose the same night to lie with Aethra, though Aegeus was not aware of it. The next morning, Aegeus buried his sword under a huge stone and told Aethra that if she bore him a son, she should instruct the son to move the rock. If he could, and could recover the sword, she should tell him to go to Athens to find his father. Aethra did bear a son (to Poseidon, though Aegeus is the recognized sire). When this son, Theseus, was sixteen, he was able to move the rock, recover the sword, and go to Athens. He chose the land route, and killed numerous bandits who infested the road.

In Athens, Aegeus did not recognize him at first. Medea, Aegeus' queen, sensed that he was a menace to her and said that Theseus should be poisoned, to which Aegeus agreed. Theseus was invited to feast, and poison was placed in his wine. But when he pulled out his sword to carve some meat, Aegeus recognized the sword as his own, and knocked the poisoned wine away. Medea fled Athens, and Aegeus recognized Theseus as his heir.

Theseus' first action in Athens was to stop the Bull of Crete, a monster brought back by Heracles from Crete. This giant bull, made by Poseidon by magic, was trampling the Plain of Marathon and killing folk. Theseus captured it, dragged it forcibly back to Athens, and sacrificed it there. Also at that time, Athens' tribute to Crete came due. Eighteen years before, a son of Minos II of Crete had died by accident while in Athens, and Minos had demanded a sacrifice — seven youths and seven maidens — to be sent to

Knossos every nine years, to be sacrificed to the Minotaur, a monster which dwelt under the palace. Theseus decided to break this pattern of tribute. He insisted that he be one of the fourteen youths. He arranged a signal with Aegeus: If the Athenian boat returning from Crete flew its customary black sails, it meant that Theseus was dead, but if it flew white it meant that Theseus lived. (One of the sacrificial maidens of the voyage, Periboea, later became Queen of Salamis, incidentally.)

Sailing to Knossos, Theseus impressed Minos with his bearing, and Minos agreed to Theseus' bet that if the Athenian could kill the Minotaur with his bare hands then the tribute from Athens would cease. Fortunately for Theseus, Minos' daughter Ariadne fell in love with him, and supplied him with a magic string which would allow him to descend into the labyrinth under the palace and find his way back. Theseus did so, killing the Minotaur, finding his way back to the surface, and fleeing with his comrades — because he didn't trust Minos — and Ariadne.

The god Dionysus fell in love with Ariadne and muddled Theseus' memory, so that when he put in at Naxos Island he involuntarily deserted her when the Athenian ship left. By the time he returned, of course, Dionysus had spirited her off. On Delos, inspired by what he'd seen and done at Knossos, he invented the Crane Dance, a twisting dance composed of intricate steps simulating the journey through the Labyrinth.

Returning to Athens, Theseus and his friends forgot to hoist the white sail. King Aegeus saw the customary black from his perch atop the Acropolis and, mad with grief, jumped from its walls to his death. Theseus returned both as savior and as king.

Not long after, Daedalus, architect of Knossos, fled Minos and made his way to Athens. Theseus sheltered him for a time, then the architect continued his flight to Thrinacia. Minos, who discovered this, and who wanted Daedalus dead (see Crete under Hellas), followed Daedalus to Thrinacia (and died there), and sent his son Deucalion to wage war on the Athenians. Athens, with Theseus' example before them, crushed the Cretan fleet, took the war back to Crete, and conquered Knossos as well. Theseus took Deucalion's son Idomeneus to rear in Athens. Theseus himself ruled Knossos from afar.

In 279, Theseus made the friendship of King Pirithous of Lapithae, and the two embarked on many strange and foolish adventures together. First, the two sailed to Amazonia, where Theseus kidnapped Queen Antiope and took her back home as his prisoner. (Luckily, she fell in love with him.) The Amazons, led by Antiope's sister Orithyia, recruited some Scythian mercenaries

THESEUS — RM/MERP STATISTICS

	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Theseus	20	160	16	60	Y	202cl	130sp

NOTES: Human, Rogue, Demigod.**Watcher:** Poseidon. **Hunter:** Poseidon.**Special Powers:** Great Prowess Stat Power, Swimming Spell Power (3rd level Swimming spell from Animist Base List "Nature's Movement," unlimited duration, no power points).**Skills:** Moving in Soft Leather 7, Moving in Rigid Leather 19, Moving in Chain 21, Dirk (Shortsword) 15, Dagger 15, Club 30, Minoan Battle Axe 10, Longbow 5, Spear 20, Thrown Spear 15, Climbing 10, Swimming 30, Charioteering 10, Stalk & Hide 10, Perception 20, Linguistics: Minoan 6, Linguistics: Amazonian 2, Martial Arts (Wrestling) 15, Navigation 4, Rowing 4, Sailing 4, Lyre Playing 4, Dancing 4, Law 4.**Stats:** Co99, Ag90, SD90, Me75, Re75, St110, Qu120, Pr75, Em90, In90. Carries bronze bound Club +20.

and marched on Athens, attacking the city, trying to retrieve Antiope, but Antiope fought against them at Theseus' side. The Amazons, unable to conquer the city and realizing they'd walked a long way for nothing, returned home empty-handed. Also that year, Pirithous married Hippodamia, and the Centaurs invited to the wedding got drunk and went berserk; Theseus, Pirithous, Heracles, and other guests were forced to kill them and chase them off, but Hippodamia was killed.

In 280, Theseus and Pirithous kidnapped the youthful Princess Helen of Sparta, and drew lots to see which one of them would marry her when she matured; Theseus won. Pirithous now insisted that they kidnap him a bride, and chose the goddess Persephone. Bound by his oath, Theseus followed Pirithous into Tartarus, and Hades trapped them both on his Chair of Forgetfulness. While Theseus was in Tartarus, Castor and Polydeuces of Sparta rescued Helen.

In 283, Heracles, on his 12th labor, rescued Theseus, but could not rescue Pirithous. Theseus returned to Athens, which had been well-ruled in his absence by his regent Menestheus. Antiope had borne Theseus a son, Hippolytus, in his absence. In 290, Antiope died; Theseus allowed King Pittheus of Troezen to make Hippolytus heir to Troezen, and Theseus married Phaedra, a princess of Crete, sister to Ariadne and Deucalion. Phaedra bore him sons Demophoon in 291 and Alcarnas in 293.

Some four years ago, in 292, Idomeneus left Athens to take up the throne of Knossos. Crete became completely independent of Athens, but ties of friendship remain between Idomeneus and Theseus.

Last year, in 295, Queen Phaedra fell in love with Hippolytus. When he would not have her, she accused him of rape and hanged herself. Theseus, enraged, incautiously wished that Hippolytus would die, and Poseidon heard him and granted his request, frightening Hippolytus' horses into carrying his chariot off a cliff.

PERSONALITY

Theseus is a very peculiar king. He allows women at feasts — a function of his having had an Amazon as his lady-love for so many years. He has begun minting coins, as described in the writeup on Athens under Hellas. He likes as many intellectual pursuits as warlike pursuits. He dances. He writes treatises on wrestling (a sport he has helped formalize and popularize). He encourages his citizens to rule themselves as much as possible, and to try and adjudge law breakers instead of adhering to old blood-price laws. He shelters hated fugitives (such as Oedipus and Daedalus). He does not wage wars of aggression, the two wars he has fought (against Crete, and against the Amazons and Scythians) were both defensive ones; it is to be noted, though, that he performed raids for booty in his early days. His friends include Heracles, King Telamon of Salamis, Menestheus (his regent in Athens), old King Pittheus of Troezen, and King Idomeneus of Crete.

APPEARANCE

Theseus is a very tall man, stronger even than he looks. He is very elegant of appearance, wearing rich tunics and cloaks or Cretan-style kilts. He has brown hair, deep blue eyes, and a graceful, athletic build. In spite of his civilized manner and elegant appearance, his favorite weapon to carry about is an ungainly bronze-bound club, taken from a bandit eighteen years ago.

NOTES

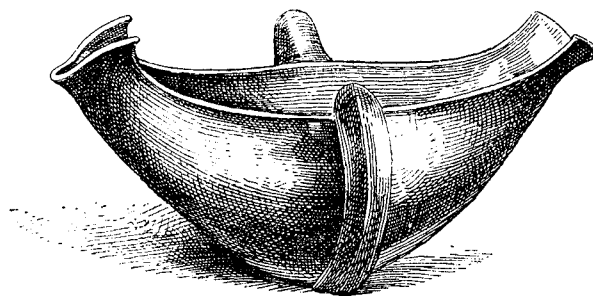
Theseus is due to go on as a good ruler for Athens. In the Year 303, a king he is visiting, one Lycomedes of Scyros, will assassinate him by kicking him off a cliff.

ABILITIES AND DISADVANTAGES

Theseus' Special Power is his great strength. He has a very strange disadvantage: He is Watched by Poseidon, but his Hunters are minions of Poseidon. Poseidon is indeed his father, and watches over him occasionally. However, as the story of Hippolytus shows, Poseidon is prone to take any angry words of Theseus' literally, and great harm can come of that. Additionally, Theseus keeps running into his half-brothers and killing them; two of the bandits he killed on the road from Troezen to Athens were sons of Poseidon. This occasionally angers the god, resulting in the sinking of Athenian ships, inconvenient storms, etc. Theseus' Peculiarity of personality is a disadvantage because he seldom follows Achaean patterns of behavior — this leads to disputes with other kings, confusion on adventures, and so forth.

EQUIPMENT

Around Athens, where he spends most of his time, Theseus carries nothing but a sword. On short trips, he'll carry his favorite club, which is an ordinary Great Club. When adventuring, of course, he'll wear full Achaean armor.



TYPICAL WARRIOR (NORMAL)

RM/MERP STATISTICS							
	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Typical Warrior	1	20	9	30	Y	28sp	18sp
NOTES: Fighter, Human. Lesser Hero. Skills: Moving in Soft Leather 7, Moving in Rigid Leather 9, Spear 4, Thrown Spear 3, Dirk 2, Climbing 1, Swimming 2, Rowing 2. Stats: Co75, Ag60, SD55, Me55, Re55, St75, Qu60, Pr55, Em55, In55.							

FH STATISTICS				
Characteristics				
STR: 13	DEX: 12	CON: 13	BODY: 10	INT: 10
EGO: 10	PRE: 10	COM: 10	PD: 5	ED: 3
SPD: 2	REC: 6	END: 26	STUN: 24	Cost: 15
Pts	Skills & Spells			
4	Familiar: Common melee and missile weapons			
1	Familiarity: Skill of Choice			
5	Skills Cost			
Pts	Disadvantages (Base: 0)			
11	Obedience to Ruler/Lord (very common, irrational)			
5	Unluck			
4	Experience Spent			
20 Total Points				

This fellow is the typical warrior that makes up the bulk of armies, palace guards, and so forth.

TYPICAL KING (LESSER HERO)

RM/MERP STATISTICS

	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Typical King	5	60	16	30	Y	80sp	30sp

NOTES: Fighter, Human. Lesser Hero.

Skills: Moving in Soft Leather 10, Moving in Rigid Leather 10, Moving in Chain 21, Spear 10, Thrown Spear 5, Dirk 2, Longbow 2, Swimming 2, Charioteering 2, Sailing 1.

Stats: Co90, Ag60, SD65, Me55, Re55, St90, Qu60, Pr65, Em65, In65.

FH STATISTICS

Characteristics

STR: 15	DEX: 12	CON: 13	BODY: 12	INT: 10
EGO: 13	PRE: 13	COM: 12	PD: 5	ED: 3
SPD: 3	REC: 6	END: 26	STUN: 26	Cost: 40

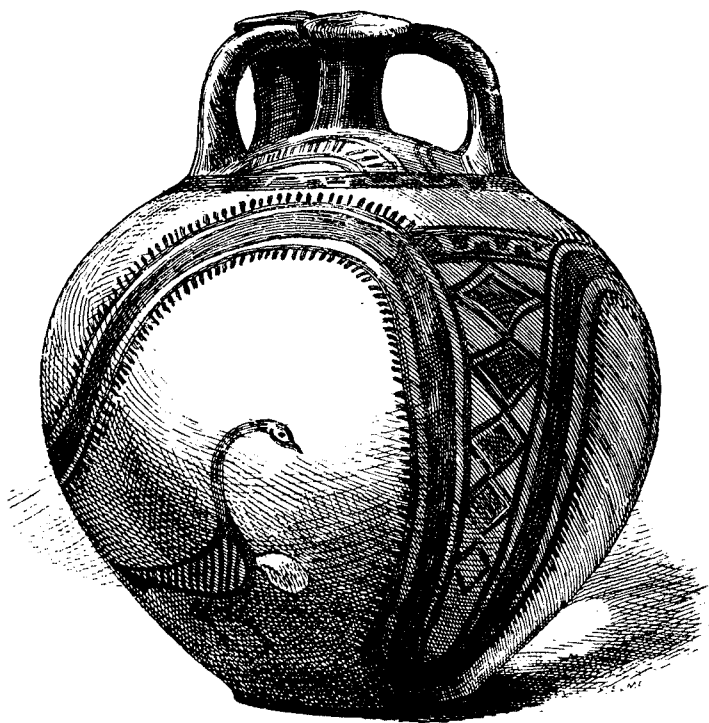
Pts Skills & Spells

- 4 Familiar: Common melee and missile weapons
- 3 +1 with favorite weapon
- 3 Skill of Choice
- 10 Skills Cost

Pts Disadvantages (Base: 50)

50 Total Points

This is a good character sheet for the usual king to be found in medium or smaller cities, and for most nobles who have some combat ability.



TYPICAL HERO (GREATER HERO)

RM/MERP STATISTICS

	Lvl	Hits	AT	DB	Shld	Melee OB	Missile OB
Typical Hero	10	100	16	30	Y	130sp	55sp

NOTES: Fighter, Human. Greater Hero.

Watcher: Varies. **Hunter:** Varies.

Special Powers: Great Vitality.

Skills: Moving in Soft Leather 10, Moving in Rigid Leather 10, Moving in Chain 21, Spear 15, Thrown Spear 10, Dirk 10, Longbow 10, Club 10, Climbing 5, Swimming 5, Charioteering 5, Perception 2, Martial Arts (Wrestling) 5, Navigation 1, Rowing 1, Sailing 1; about 100 Development Points left for individualization.

Stats: Co110, Ag75, SD65, Me55, Re55, St105, Qu75, Pr75, Em65, In65.

FH STATISTICS

Characteristics

STR: 25	DEX: 15	CON: 18	BODY: 13	INT: 10
EGO: 13	PRE: 15	COM: 14	PD: 8	ED: 4
SPD: 3	REC: 10	END: 38	STUN: 37	Cost: 75

Pts Skills & Spells

- 3 Charioteering 12-
- 2 Running +1" (7" total)
- 1 Swimming
- 3 Brawling
- 4 Familiar: Common melee and missile weapons
- 6 +2 with Favorite Weapon
- 5 +1 in Melee Combat
- 10 Luck
- 10 Special Power: Great Vitality Power
- 44 Skills Cost

Pts Disadvantages (Base: 75)

- 3 Distinctive Looks (choice)
- 5 Psychological Limitation (choice)
- 10 Unluck
- 6 Hunted, enemy god, 11-
- 1 Watched, friendly god, 8-
- 4 Package Bonus
- 15 Experience Spent

119 Total Points

You can use this character sheet for the usual heroes to be found in the course of routine adventures; some are kings, some are heroes just beginning their adventures. This character sheet is for a hero who definitely has a divine ancestor.

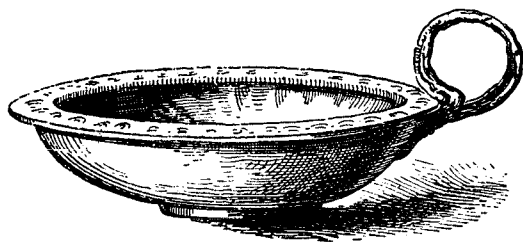
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THE GODS

We've already talked about how you should use the gods in the course of an *Age Of Heroes* campaign. Now we should talk about their physical nature and the range of their abilities.

Gods are not NPCs risen to great power through experience. They are not human — though some of them were once.

Instead of blood, the gods' veins are filled with ichor, a clear, pure liquid. Ichor doesn't make their skin any tougher (a normal weapon can cut a god), but it heals the gods' injuries and keeps them young forever.



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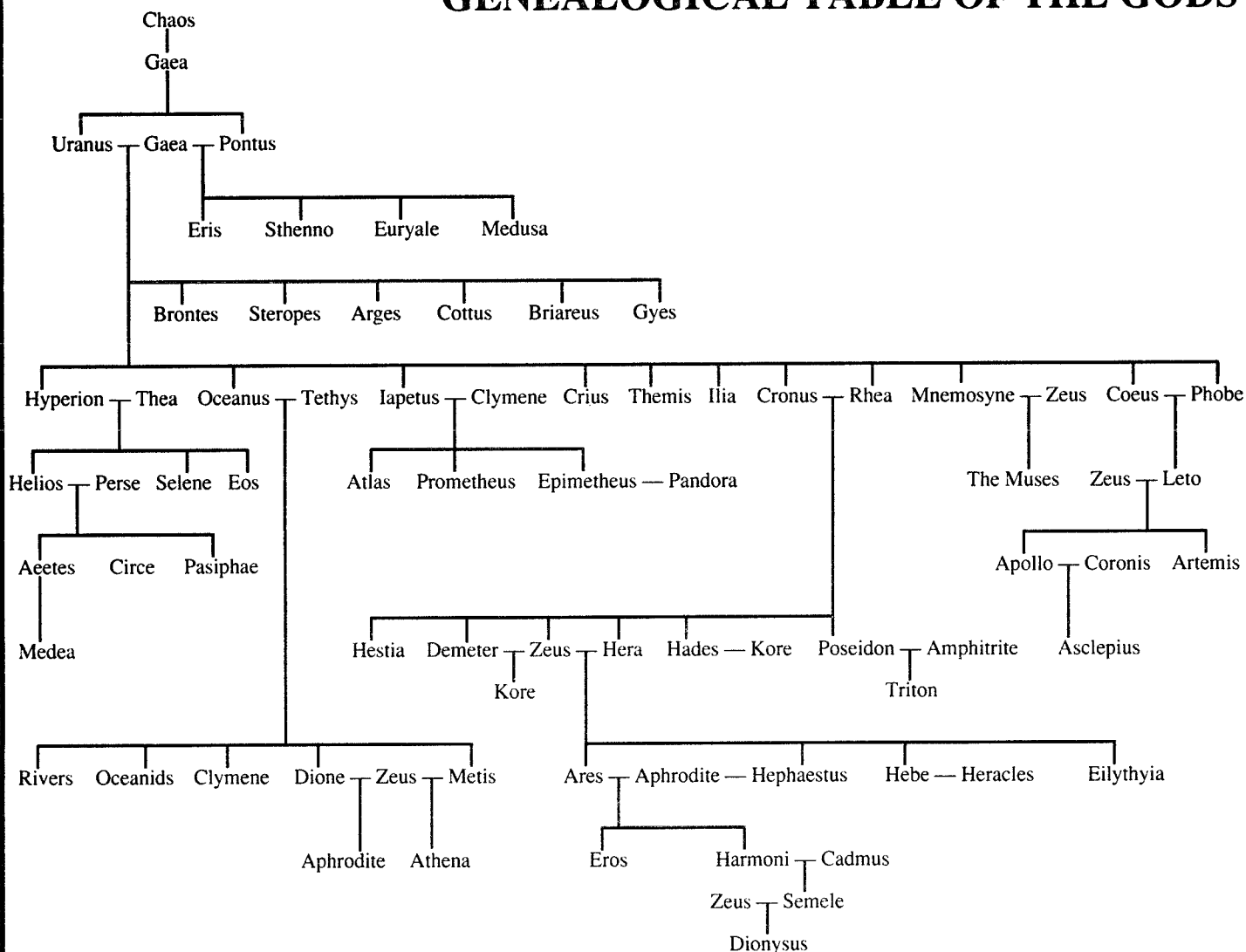
CHARACTER STATISTICS OF THE BASIC GOD

Following is a character sheet for the average god. Most gods will have all the abilities listed below. Lesser immortals such as greater nymphs, for instance, will have fewer abilities.

When you're game mastering these gods, if you don't like some ability here given to the gods, or you want a god to have some ability not listed, change things to suit yourself. It's your campaign.

The character statistics of the gods are given in both *Fantasy Hero* and *RM/MERP* terms below. Modifications for individual gods in *Fantasy Hero* campaigns are given in the text for those specific gods; modifications for individual gods in *RM/MERP* are given in chart form within this section.

GENEALOGICAL TABLE OF THE GODS



FANTASY HERO "BASIC GOD" (15.1.1)**Characteristics**

STR: 25 DEX: 20 CON: 30 BODY: 20 INT: 15
 EGO: 20 PRE: 30 COM: 20 PD: 15 ED: 15
 SPD: 4 REC: 15 END: 60 STUN: 58 **Cost: 303***

* Modifiers for Size Increase already added.

Pts Skills & Spells

- 41 Magic Skill 30-
- 200 Teleport: Transport Effect, 10". Affects Others, Area Effect, Double Distance 14 levels (163,840" or ca. 200 miles), usable at range. (36 END.) 20 Memorized Locations (Olympus, Tartarus, cities beloved of the god, etc.). Magic Roll: 12-. Special Effects: Whirlwind, or simple disappearance/reappearance.
- 281 Guide the Hands of Friends: Accuracy Effect, +10. Immediate, Invisible, No Magic Roll, Variable Result (i.e., weapon can vary). 1/2 END (22 END).
- 281 Deflect the Hands of Enemies: Protect Effect, +10 DCV, same advantages and disadvantages as Accuracy, above.
- 56 Heal at a Distance: 8D6 Heal. Invisible, Useable at Range. Heals 1 BODY/10 minutes (+1 1/2). Magic Roll: 16-.
- 450 Conceal Things in Darkness: Cloak Effect, -10 to Perception Rolls. Affects Others, Area Effect, Usable at Range, No Magic Roll, Fast. 0 END.
- 180 Shapechange. 40 points variation, Human Forms bonus (+1/2), Persistent, Variable Result. Magic Roll: 12-. 16 END.
- 385 Immortality. Heal Effect, 20D6. Invisible, Persistent, No Magic Roll. 0 END. Heals 1 BODY/10 Minutes (+1 1/2).
- 187 Transformation. 15D6 Transform. Variable Result (any material or living thing). 1/2 END (28 END). Doesn't function when God has taken BODY damage.
- 60 Defense Effect: 30 pts. value. Invisible, No Magic Roll, Persistent. 0 END. Only acts as 15 pts. value vs. magic of the gods (+1/2)
- 31 Grow: Size Increase, One Level, Variable Result. (The Variable Result advantage, as mentioned before, allows the god to keep all the advantages of the Size Increase and the 800 kg weight even when in normal size. He can grow very tall or return to human size or be anywhere in between.)
- 135 Dominate: 20D6. No Magic Roll, Invisible. Reduced END to 1 END/Phase. Only for enhancing emotions — no commands may be given (+1/2); does not work when god has taken BODY damage.
- 20 Endow Immortality: Create Effect; creates mortal "Immortality" Special Power from Character Creation. Cost 40 Character Points with each endowment of power.
- 80 Breathe Water. Adapt Effect, Immediate, Invisible, Persistent. 0 END. Magic Roll: 22-.
- 300 Create Creatures and Plants. Summon Effect. 1000-point creatures, Variable Result, No Magic Roll.
- 270 Clairaudience. Double Range 19 levels (approximately 21,000,000" or 25,000 miles). No Magic Roll. 0 END.
- 270 Clairvoyance: Same stats as Clairaudience.
- 270 Clairsentience: Same stats as Clairaudience.

3,497 Skills Cost**Pts Disadvantages**

- 3 Distinctive Looks: Godly Mien (Concealable by Shapeshift)
- 11 Jealous of Prerogatives: Very Common, Irrational
- 8 Physical Limitation: Magic Roll no longer functions when god has taken BODY damage (until healed) (infrequent, fully)

3,800 Total Points**ROLEMASTER/MERP "BASIC GOD" (15.1.1)**

	Lvl	Hits	AT	DB	Shld	Melee	Missile
						OB	OB
Basic God	n/a	500	4	25	N	175sp	160lb

NOTE: God. Fights as Fighter, 15th level. Casts magic as pure spell user appropriate to spell list, 50th level, with 200 Power Points available.

Special Powers: Recover Power Points at 10x human rate. Can grant one special power (statistic power or up to 10th level spell list power) to a mortal per day. Cannot die (all results of death ignored). Heals at 10x mortal rate. Immortal (does not age). Can grant partial immortality (i.e., agelessness) to mortals.

Skills: Moving in Soft Leather 9, Moving in Rigid Leather 19, Moving in Chain 21 (largely obviated by magical armor that has no minuses anyway), Spear 15, Thrown Spear 15, Longbow 15, Dirk (Short Sword) 15, Swimming 20, Charioteering 20, Stalk & Hide 10, Perception 5, Linguistics: All Other Human Languages 10, Gambling 5, Seduction 10, Singing 10, General Bardcraft 10, Knowledge of Human Affairs 10.

Spell Lists: (Channelling) Spell Defense/50, Detection Mastery/30, Light's Way/6, Concussion's Ways/30 (by use of ambrosia), Nature's Law/7, Blood Law/50 (by use of ambrosia), Bone Law/50 (ditto), Organ Law (ditto), Muscle Law (ditto), Nerve Law (ditto), Creations/50, Channels/15, Summons/30, Life Mastery/50, Protections/20 (blesses only), Surface Ways/50, Nature's Movement/10, Nature's Protection/50, Disease/15, Curses/20, Way of the Voice/10, Holy Vision/50 (except god is giving, not receiving, answers); (Essence) Essence's Perceptions/25, Physical Enhancement/15 (does not cost the god Power Points), Invisible Ways/10, Living Change/20, Spirit Mastery/6, Lofty Bridge/13 (no Fly spells), Spell Enhancement/50, Shield Mastery/15, Guises/14, Enchanting Ways/10, Essence Imbedding/10, Mentalism Chan. Imbedding/10, Physical Erosion/10, Mind Destruction/10; (Mentalism) Future Visions/25 (except god is granting, not receiving, visions and dreams), Controlling Songs/10, Mind Death/9, Mind Disease/6, Confusing Ways/6; (**RMCI**) Entity Mastery/25, Shapechanging Ways/50, Animal Mastery/10.

IMPORTANT NOTE: A god's spells do not work (he cannot cast them) if he is hurt if he has taken 10 or more Concussion Hits or any critical strike which results in real damaged ("stunned" does not count); he cannot cast again until he is healed; this does not apply to those spells indicated as costing no Power Points.

Stats: Co110, Ag100, SD100, Me75, Re75, St105, Qu100, Pr110, Em100, In100. Appearance 100.

Equipment: Can have any weapon with +30 bonus (already counted into Offensive Bonuses, above) and any armor type listed in **RM/MERP**, but having no Maneuver Penalties, Missile Attack Penalties, or Quickness Penalties.

Looking at these statistics, you might come to the conclusion that the gods have an immense number of very useful magical abilities — but don't even quite match up to a really mighty hero in their physical attributes.

Well, you're right. On more than one occasion, mortal heroes have beaten gods in fair fights. For instance, Heracles has pounded Pan, wrestled Thanatos, shot Hera, and forced Poseidon into retreat at one time or another. Many gods just aren't a match for incredible humans.

However, they just can't be killed. They'll always be around to Hunt a hero whom they don't like. Always.

Note that when a god has sustained BODY damage, half his magic shuts down. They're not wounded very often, but when it happens it has that drastic effect on them.

MODIFICATIONS TO THE "BASIC GOD" STATISTICS — BY THE INDIVIDUAL GODS

God	Speciality	Modifications to Statistics	God	Speciality	Modifications to Statistics
Amphitrite	Sea	None.	Heralds	*	None.
Aphrodite	Love, Fertility	Presence and Appearance are 120. Strength is 75. No weapon or maneuvering in armor skills.	Hermes	Messenger, Underworld	None.
Apollo	Enlighten.	Longbow skill is rank 30. Add Spell List: Time's Bridge/50.	Hera	*	Strength, Presence, and Appearance are 120. Add Spell List: Midwifery/20. No weapon or moving in armor skills.
Ares	War	Strength is 110, Agility is 110, Quickness is 110.	Hestia	*	No weapon or maneuvering in armor skills.
Artemis	Enlighten.	Longbow skill is rank 25. Add Spell List: Midwifery/15.	Iris	Enlighten., Messenger	None.
Athena	Craft, War	Strength, Presence, and Appearance are 120. Weapon skills are all rank 20. Add Spell Lists: All Alchemist Base Spell Lists/30, Item Lore/25.	Kore	Underworld, Earth, Fertility	None.
Atlas	*	Strength is incalculable (bonus of at least +90).	Leto	Underworld	No weapon or maneuvering in armor skills.
Bad Dreams ...	*	None.	Morae	*	None.
Boreas	Sky	None.	Mnemosyne ...	Enlighten.	None.
Charon	Underworld	None.	Muses	Enlighten.	None.
Cronus	Earth, Fertility	None.	Nemesis	Underworld	None.
Deimos	War	None.	Nereus	Sea	Add Skill: Knowledge of the Places of the World rank 6.
Demeter	Earth, Fertility	No weapon or maneuvering in armor skills.	Notus	Sky	None.
Dionysus	Earth, Fertility	None.	Nyx	Underworld	None.
Eilithia	*	Add Spell List: Midwifery/50. No weapon or maneuvering in armor skills.	Oceanus	Sea	None.
Eos	Enlighten.	Appearance is 114. No maneuvering in armor skills.	Pan	Fertility	Add Spell List: Controlling Songs/12 (likes Panic Song best).
Eris	War	None.	Persephone	See Kore	See Kore
Eros	Love	None.	Phobos	War	None.
Eurus	Sky	None.	Pontus	Sea	Memory and Reasoning are 5.
Fates	*	None.	Poseidon	Sea, Earth	Strength is incalculable (minimum +60 bonus). Add Spell Lists: Wind Law/30 (only Level 30 spell "Storm Call"), Water Law/50.
Gaea	Earth	None.	Prometheus	Enlighten., Craft	Memory and Reasoning are 110. Add Spell Lists: All Alchemist Base Spell Lists/30. Item Lore/25.
Ganymede	*	Appearance is 116.	Proteus	Sea	None.
Glaucus	Enlighten., Sea	None.	Rhea	Earth, Fertility	None.
Graces	Love	None.	Selene	Enlighten.	Appearance is 106.
Hades	Underworld	Add Spell Lists: Necromancy/50, Invisible Ways/50, Darkness/50.	Somnus	Underworld	None.
Hebe	*	None.	Styx	Underworld, War	None.
Hecate	Enlighten., Underworld ..	Add Spell Lists: Delving Ways/20, Spell Reins/50, Lore/50.	Thanatos	Underworld	None.
Helios	Enlighten.	Add Spell Lists: Essence's Perceptions/50, Fluid Destruction/20.	Themis	*	None.
Hephaestus	Craft	Strength is 120. Add Secondary Skills: Smith 30, Metallurgist 20, Artist 25. Add Spell Lists: All Alchemist Base Spell Lists/50, Delving/8, Item Lore/50.	Thyone	Fertility	No weapon or maneuvering in armor skills.
			Triton	Sea	None.
			Zephyrus	Sky	None.
			Zeus	Sky	Strength is incalculable (minimum +90 bonus). Intuition is 115. Add Spell Lists: Weather Ways/50, Animal Mastery/50, Time's Bridge/30, Light Molding/30 (only the spell "Lightning Bolt").

MODIFICATIONS TO THE "BASIC GOD" SHEET — BY THE GOD'S MAGICAL SPECIALITY			
Speciality	Add These Spells	Speciality	Add These Spells
Craft	Enchanting Ways/20.	Sea	Barrier Law/10, only water related spells. Animal Mastery/50 (sea creatures only). Water Law/30. Fluid Destruction/20.
Earth	Barrier Law/10, only earth related spells. Nature's Law/15, only stone related. Earth Mastery/50. Stone Mastery/50.	Sky	Barrier Law/10, only wind related spells. Weather Ways/20. Animal Mastery/50 (birds only). Wind Law/15.
Enlightening	Light's Way/20. Herb Mastery/50. Time's Bridge/30. Delving Ways/11. Light Law/10. Delving/50.	War	Attack Avoidance/25. Guardian Ways/15. Underworld Sound's Way/30. Necromancy/50. Invisible Ways/20. Darkness/25.
Fertility	Nature's Law/50. Plant Mastery/50. Animal Mastery/50.	*	None.
Love	None.		
Messenger	None.		

15.2 THE OLYMPIAN TWELVE

ZEUS

Cloudgatherer, Stormbringer, Cronion, Cronides, Asterius (Crete)

HISTORY

Related in A Look at the World.

PERSONALITY

Zeus is a very wise ruler, but subject to rages. He is randy and careless in romantic adventures. He is compassionate but stern, and intolerant of disobedience.

APPEARANCE

Large, mature, majestic Achaean-looking god. Thick, dark, curly hair and beard; high forehead. Carries scepter of kingship in his left hand, a thunderbolt in his right, and wears a crown of oak leaves. Wears an Achaean-style tunic or Cretan kilt.



FAMILY

Last-born son of Cronus and Rhea. Once married to Metis (see Athena in this section), now married to Hera. Children include (by Hera) Ares, Hebe, Eilithya, and Hephaestus, (by Maia) Hermes, (by Leto) Apollo, Artemis, (by Metis)

Athena, (by mortal Selene) Dionysus, (by Demeter) Kore, (by Mnemosyne) the Muses, (by mortal Alcmene) Heracles, (by Aegina) Acacus of Aegina Island, (by mortal Leda) Polydeuces and Helen of Sparta, and many others. He loves Hera and all his children except Ares, whom he loathes.

SPECIALTIES

King of the Gods, god of the sky, of atmospheric phenomena, rain, thunder, and lightning, and protector of fugitives. Special Powers: STR 90, and the ability to throw thunderbolts (15D6 Blast

attacks at 15 END). He has Metis, goddess of wisdom, within him and so has an EXTRA INT 20 separate from his own, which can make its own perception rolls and give him counsel.

NOTES

Born on Crete. Particularly respectful to Hecate, Styx, and his mother Rhea. Athena is his special agent.

USE AS WATCHER

A player-character must have Zeus as his father to have him as his Watcher. As a Watcher, he does not physically intervene; he will occasionally command a Hunter to desist or will ask another god or hero to help his child. He now Watches Heracles and Polydeuces (see NPCs).

USE AS HUNTER

Zeus does not Hunt heroes.

HERA

HISTORY

Born on Samos and immediately swallowed by Cronus. After being vomited up by Cronus, Hera grew up on Euboea. Zeus fell in love with her, flew down her in the form of a cuckoo, and in that form seduced her. He married her soon after. Since then, she has devoted much of her time to punishing his infidelities.

PERSONALITY

Very queenly, proud, and dignified. She remains completely faithful to Zeus. She is a jealous goddess and can be vindictive.

APPEARANCE

Youthful-looking but fully mature, with fair skin, reddish-blond hair, and dignified beauty (COM and PRE 40). Wears a long Achaean robe and veil, earrings and bracelets, and carries a scepter with a cuckoo on top.

FAMILY

Daughter of Cronus and Rhea. Married to Zeus, and mother by him of Ares, Hebe, Hephaestus, and Eilithya.

SPECIALTIES

Queen of the Gods, goddess of marriage, maternity, and all aspects of female existence. Strength 40.



NOTES

Samos, Euboea and Argos are centers of her worship.

USE AS WATCHER

Hera occasionally Watches a mortal who has impressed her with courtesy and nobility. She will be able to arrange for the character to be helped by other gods, forces of nature, luck, non-player characters, etc. She does not herself appear in these situations. She is currently Watching Jason (see NPCs).

HUNTER

Hera hunts (a) Zeus' lovers and (b) Zeus' children by other lovers. She is cunning and very vindictive. She is especially fond of driving heroes temporarily mad when they're among family and friends, of breaking heroes' weapons at bad times, and of trading favors with other gods to see that her Hunted is continually harassed. She Hunts Heracles (see NPCs).

POSEIDON

Earth-Shaker, Earth-Holder

HISTORY

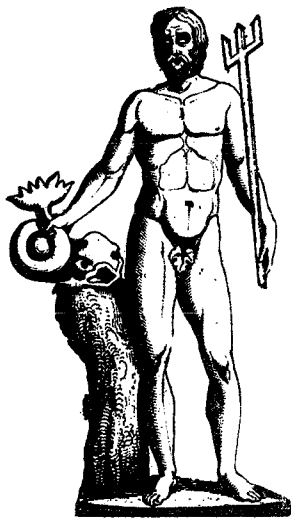
After being vomited up by Cronus, Poseidon grew to adulthood on the island of Rhodes. Not originally a god of the seas, but after he won the rule of the seas he took to it whole-heartedly.

PERSONALITY

An aggressive, greedy god who considers himself Zeus' equal. Has numerous affairs with mortals and immortals. Occasionally prone to fly into furious rages.

APPEARANCE

Majestic-looking mature god with thick hair and beard. He is always in motion, his hair disorderly. He tends to wear golden armor and carry a trident (equivalent to a Great Spear, but unbreakable).

**FAMILY**

Son of Cronus and Rhea. Married to Amphitrite. Father by her of Triton and the nymphs Rhode and Benthescyme. Most of his mortal children are monsters; one of his few noble children is (by Aethra) Theseus, King of Athens.

SPECIALTIES

Poseidon is the king of the seas and is worshipped primarily by seafarers. Special Powers: Great STR (60), the ability to calm seas or whip them into frenzy (STR 50 Psychokinesis, Area Effect, Double Area to 1024 hexes, No Roll, 7 END, Oceans Only), and the ability to cause earthquakes (same power, but 31 END, Land Only, Earthquakes Only). His chariot is drawn by horses which can run across the top of the water.

NOTES

Troezen and the Isthmus of Corinth are dedicated to him. He was the creator and is the patron of horses. In his retinue are intelligent talking dolphins who act as his messengers and ambassadors. He has a palace opposite from Aegae in the Gulf of Euboea.

USE AS WATCHER

When Watching a hero, Poseidon usually performs Hunter activities against his follower's enemies.

USE AS HUNTER

Poseidon causes ocean storms to delay his enemies and kill their followers. and will send sea-dragons and sea-monsters to harass them.

HEPHAESTUS**HISTORY**

Hephaestus was born lame. He sided with his mother Hera when she and other gods tried to overthrow Zeus on one occasion. For his troubles he was thrown off Olympus; he landed hard on Lemnos, which lamed him further. The Lemnians nursed him back to health, and he set up his workshop there. He spent his next few years on the island, making friends of the ocean-nymphs by crafting them wonderful jewels, until Hera summoned him back up to Olympus to make such things for her.

PERSONALITY

Hephaestus talks rather like a garrulous old man. He is absorbed in his work of forging clever things. He does take vengeance for insults done him. He's a brilliant smith, goldsmith, metal-worker, mechanic, and metalwork artist.

APPEARANCE

A homely god: Heavy beard, thick chest and neck, very hairy. He wears a sleeveless tunic or a Cretan kilt. Both his legs are twisted, and he usually carries a heavy cane; he's often accompanied by two golden *women* (actually animated statues or robots made entirely of gold) who support him when he walks.

FAMILY

Son of Zeus and Hera. Married to the goddess Aphrodite but has no children by her. He has numerous children by mortals, many of them great smiths, some monsters.

SPECIALTIES

The god of smiths and metalwork, beneficial fire and craftsmanship. He makes beautiful things for the other gods and for favored



mortals. He is STR 40; his skills include PS: Smith (30-) PS: Metallurgy (20-), and PS: Artist (goldwork, gold sculpture, enameling) (25-). He and his Cyclopes forge Zeus' thunderbolts. He has three forges: At Lemnos, at Mt. Aetna in Sicily, and on Olympus.

NOTES

Hephaestus is particularly worshipped on Lemnos.

USE AS WATCHER

Hephaestus tends to aide those he favors by making equipment for them on short notice and depositing it where they'll find it. It's not necessarily magical equipment, but it will be of great quality and provided when most needed.

USE AS HUNTER

Hephaestus may send mechanical creatures monsters, or traps to harm those he dislikes. He doesn't kill outright, but may trap someone he dislikes into a disastrous situation. He's clever and not very forgiving.

HERMES**HISTORY**

When only a few hours old, he stole some cattle of Apollo's, then killed a tortoise and made the first lyre from its shell. Apollo forgave him for the theft when Hermes gifted him the lyre. Zeus ultimately made Hermes his messenger.

PERSONALITY

Hermes is charming, mischievous and inventive (he invented the Minoan/Achaean writing style, the lyre, and many other things). He is a prankster and appreciates a good joke (not on him) and cleverness.

APPEARANCE

An athletic, youthful-looking god, with short hair, and friendly features. Wears a cloak, a round winged hat, winged sandals, and a winged staff.

FAMILY

A son of Zeus by the nymph Maia. He has many sons, including Pan, and (by Aphrodite) Hermaphroditus.

SPECIALTIES

God of flocks, travellers, profit, gambling, eloquence, thieves and traders. He conducts souls to Tartarus (a task he shares with Thanatos) and acts as a messenger of Zeus (a task he shares with Iris).

NOTES

Particularly worshipped by Arcadians and athletes. Hera likes him, though he's a son of one of Zeus' affairs.

USE AS WATCHER

Hermes provides those he likes with information and with magical items (lent, not given).

USE AS HUNTER

Hermes doesn't Hunt.

ARES**HISTORY**

Son of Zeus and Hera. Quickly found his true calling in berserk warfare. When Aphrodite arrived on Olympus and was married to Hephaestus, he wasted no time in beginning an affair with her. Most of his deeds involve meddling in the wars of men, simply because he so enjoys combat.

PERSONALITY

Loves only warfare and women. He's obstinate, fickle, and brutal.

APPEARANCE

Ares is an enormously handsome and agile god. He typically wears armor and carries his weapons about.

FAMILY

Son of Zeus and Hera. Father of numerous mortal children.

SPECIALTIES

God of War, especially the furious and berserk aspects of war. He has a 30 STR.

NOTES

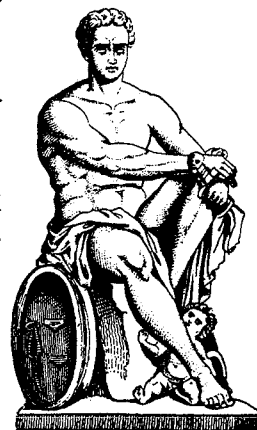
Especially worshipped in Thrace, by the Sarmatians, and in Amazonia; he's the patron of the Amazon tribes. His retinue of servant-gods includes Deimos (Fear), Phobos (Fright), and Eris (Discord). He hates his rival Athena, but she would beat him in a fair fight, so he leaves her alone.

USE AS WATCHER

Ares will often shapechange into the form of a mortal warrior and fight right beside the heroes he loves. (When wounded, though, he tends to rush back to Olympus.)

USE AS HUNTER

As a Hunter, Ares uses his powers to guide the blows of the enemies of the one he Hunts, and to deflect the blows of the one he Hunts. This can be disastrous in a battle situation.

**APOLLO**

Phoebus, Shootafar

HISTORY

Zeus' affair with the goddess Leto resulted in Hera threatening vengeance on that goddess. Even inanimate objects were afraid of incurring Hera's wrath by helping Leto. No land would allow Leto to stay long enough to give birth. The floating island of Delos eventually allowed her to stay, and Artemis and Apollo were born there.

PERSONALITY

A strange, austere god. He loves beauty and excellence, music and the hunt. He is a healer and a prophet. But he is also a ruthless god. He's self-centered but occasionally very generous, as randy as most Olympians but demonstrating more style than other Olympian males.

APPEARANCE

A beardless youthful-looking god of great beauty, with delicate features and thick blonde hair. Goes nude or wears a cloak; he usually has his bow, quiver, and lyre with him, and wears a crown of laurel leaves.



FAMILY

Son of Zeus and Leto, and full brother of Artemis. Has many children by nymphs and mortal women; best known is Asclepius (see the NPCs section).

SPECIALTIES

He is the god of the sun — not the actual sun, but its rays, its benefits, its purity and light. He is also god of archers, of healers, shepherds and musicians. His special abilities include Prophecy on a 22-, and +20 skill levels with the bow. He carries a Heavy Bow.

NOTES

The Oracle at Delphi is dedicated to him. The island of Delos is also sacred to him, and he built a magnificent temple there entirely of goats' horns.

USE AS WATCHER

Apollo Watches his loved ones by guiding their hands and deflecting the blows of their enemies, by healing his loved ones and spiriting them away out of danger.

USE AS HUNTER

Apollo shoots his enemies stone cold dead. Don't use him as a Hunter.

ATHENA

Pallas, Bright-Eyes

HISTORY

Athena is the daughter of Zeus and Metis, born from Zeus' forehead after he swallowed Metis.

PERSONALITY

Athena enjoys making war, watching feats of valor and cunning. She also enjoys crafts — weaving, pottery, etc. She is a benevolent deity. She is chaste.

APPEARANCE

A youthful-looking goddess, of great but severe beauty (PRE and COM 40). She has intelligent, flashing eyes. She wears an Achaean robe and war-helmet, carrying in one hand Zeus' shield (the Aegis) and in the other a spear.

**FAMILY**

Daughter of Zeus and Metis. She is a virgin goddess and so has no paramours, husbands or children.

SPECIALTIES

Patroness of wisdom, cunning, intelligent warfare, and many crafts. Very strong (STR 45) and has +5 general combat skill levels. Zeus' shield, the Aegis, is an indestructible round shield, upon which is mounted the head of the gorgon Medusa, usually covered by a leather bag. See Gorgons in the Monsters section for the powers of Medusa's head when uncovered.

NOTES

She is Zeus' aide. She dislikes Ares. She is a rival of Hephaestus in many crafts, but is not his enemy. She is particularly venerated in Athens.

USE AS WATCHER

Athena only Watches valiant, clever heroes. She heals them during combats, uses her Accuracy and Protect abilities to change the way combats occur; she shape-shifts into people her follower knows and gives good advice in that form.

USE AS HUNTER

Athena does not Hunt heroes.

ARTEMIS**HISTORY**

See the history of Apollo, above.

PERSONALITY

Artemis has the personality of a spoiled and pampered little girl. She loves the hunt. She finds the idea of love repellant, demands that the priests, priestesses and nymphs in her service remain chaste as well. She is the only Olympian who doesn't mind having humans sacrificed to her.

APPEARANCE

Youthful and girlish, very slender and graceful, with even features, and fair hair worn knotted. She wears a running dress and laced boots, carries a bow and quiver.

FAMILY

Daughter of Zeus and Leto. Her brother is Apollo. She has no lovers, husbands, or children.

SPECIALTIES

Goddess of the hunt, forests, she-bears, and the moon — rather, the light of the moon (she does not drive the moon-chariot). She is also a goddess of childbirth (when minutes old, she helped her mother give birth to Apollo). She has +15 skill levels with the bow, and has a chariot with winged horses which carries her to and from the hunt.

**NOTES**

She is particularly worshipped in Arcadia.

USE AS WATCHER

She only Watches her own priests and priestesses, and great hunters and huntresses. When Watching someone, she uses her Accuracy and Protection abilities to help him in battle, sometimes shoots down his enemies, sends animals to aide him, etc.

USE AS HUNTER

Artemis kills those she hunts and so should not be taken as a Hunter.



DIONYSUS

Twice-Born, Zagreus (Crete), Sabazius (Phrygia), Bassaneus (Lydia)

HISTORY

See Thyome, later in this section. After Dionysus was born from Zeus' thigh (Year 230), he was given to Queen Ino of Orchomenus (Semele's sister) to raise. When old enough, Dionysus began a series of travels all over the earth, visiting distant lands and promoting his own worship. Within human memory (Year 248), he invented wine. In Year 278, he saw the Cretan princess Ariadne, fell in love with her, and married her (see Theseus in NPCs and Crete in Hellas). More recently, Hestia, goddess of the hearth, stepped down from the Olympian Twelve and Zeus elevated Dionysus to that post.

PERSONALITY

A joyous and fun-loving god who sometimes acts insane and frightening. He likes to travel through distant lands and convert their people to his worship. He was raised among mortals and has more sympathy for them than most other gods. He is not pretentious but deals savagely with people who do not give him his due worship.

APPEARANCE

Dionysus looks like a beardless youth, usually wearing nothing but a panther-skin in the style of a Cretan kilt; he's normally crowned with vine leaves or grapes.



FAMILY

His father was Zeus; his mother was Semele, a daughter of King Cadmus and Queen Harmonia of Thebes. His wife is Ariadne, and he has several sons (including Oenopion, the King of Chios) by her; by Queen Althaea of Calydon, he has a daughter, Deianara, the wife of Heracles. Dionysus retrieved his mother Semele from Tartarus; she was granted immortality, and renamed Thyone and now lives on Olympus.

SPECIALTIES

Dionysus is god of wine, a god of vegetation and all varieties of pleasures.

NOTES

Especially worshipped in Thrace. Naxos, where he found Ariadne, belongs to him. His retinue consists of satyrs, sileni, centaurs, nymphs, and maenads (human female followers), and his worship is particularly unrestrained and orgiastic. The maenads have been known to tear men to pieces in their frenzy.

USE AS WATCHER

Dionysus, as a Watcher, will send some of his followers to help for brief periods.

USE AS HUNTER

As a Hunter, he can send his forest-creature and maenad followers after a victim; he enjoys driving men mad, especially when they're partaking of the grape; he might seduce and subvert their women, make their crops fail, or do any number of things.

APHRODITE

Cytheraea, Cytheran, Cyprian

HISTORY

Aphrodite is the daughter of Zeus and the goddess Dione. Zeus married her to Hephaestus in reward for his services and for the bride-price Hephaestus could offer. Since then, she has conducted numerous affairs, borne many children (none to Hephaestus), and taken Love as her speciality.

PERSONALITY

Aphrodite is a rather simple and straightforward goddess, cunning only when dealing in the field of love. She is generous and usually sweet-tempered; she is vain about her great beauty, and notoriously lusty. She doesn't participate in wars.

APPEARANCE

She is one of the three most beautiful goddesses (with Hera and Athena). She is ivory-skinned, golden-haired, and perfectly formed, very sensual and earthy (PRE and COM 40). She wears an Achaean robe decorated with an girdle, upon which are embroidered various magical symbols.

FAMILY

She is married to Hephaestus. She has many children resulting from her affairs, including (by Ares) Harmonia, an early Queen of Thebes, Eros, the god of love, (by Hermes) Hermaphroditus, (by King Anchises of Dardania) Aeneas.

SPECIALTIES

Aphrodite is the goddess of love, in all its aspects. Her girdle, described above, has the power of causing viewers to fall in love with its wearer (i.e., her); it acts as a 10D6 Dominate, invisible, no magic roll, 0 END, persistent, but only for creating the emotion of love. Her STR is below par, only 15.

NOTES

Her centers of worship are in Paphos (on Cyprus) and the island of Cythera, but she is worshipped everywhere. The Graces (described later) are her bodyservants.

USE AS WATCHER

Aphrodite will Watch a hero who is her child or who devotes him/herself to advancing the causes of Love. She helps by healing those she loves, by getting them out of fatal situations, and by having helpful people fall in love with them.

USE AS HUNTER

She Hunts by intrigue; she might arrange for a hero's loved one to despise him, or by having someone fall in love with him in a bad situation. (This can be worse than merely having Ares come down to try to whomp you.)



DEMETER

HISTORY

See A Look at the World.

PERSONALITY

Affectionate, motherly, and gentle, but she becomes depressed when her daughter Kore is in the underworld, during winter.

APPEARANCE

Demeter is a beautiful goddess of maternal expression and gorgeous grain-yellow hair. She wears the typical Achaean robe and veil, and a crown of small ears of corn or ribbons.



FAMILY

Daughter of Cronus and Rhea. She has children fathered by various gods; among them is Kore, her daughter by Zeus.

SPECIALTIES

Demeter is the goddess of fertility, and growing things. Her special power is that she can stop all plants from reproducing. For small-scale use of this power, she has a Killing Blast, 3D6, No Roll, Area Effect, Double Area until 1024 Hexes (38 END), plantlife only (+2); and a Summon spell of

comparable power and size of effect, plantlife only.

NOTES

See Eleusis in Hellas and Kore in this section.

USE AS WATCHER

Demeter doesn't Watch mortals.

USE AS HUNTER

Demeter doesn't Hunt mortals.

15.3

LESSER GODS OF OLYMPUS

HELIOS

HISTORY

Helios, a second-generation of Titans, fought for the Olympians during the war with the Titans. He has driven the sun-chariot every day for hundreds or thousands of years.

PERSONALITY

Helios is a true workhorse of a god who drives the sun-chariot each day and will continue to do so forever. He's reasonable and intelligent, and does not participate in intrigue. He is fond of lavish palaces. Like most gods, he is fond of mortal woman.

APPEARANCE

A handsome, radiant god with flashing eyes. He wears shining golden armor and helmet, and a tunic of a glowing gauzy material.



FAMILY

Son of Hyperion and Thea. His sisters are Selene and Eos. His children include (by the Oceanid Perse) son Aeetes, the King of Colchis, daughter Perses, daughter Circe (see NPCs), daughter Pasiphae (a Queen of Crete); and (by Queen Clymene of Ethiopia) son Phaeton. His usual love is the nymph Rhode, a daughter of Poseidon and Amphitrite.

SPECIALTY

Helios is the god of the sun; he drives the shining chariot which is the actual sun. The chariot is golden, exquisite work by Hephaestus, and drawn by eight golden winged horses. (Helios drove a chariot made by Prometheus and drawn by two dragons before the Olympians took over. He lent it to his granddaughter Medea on one occasion.) Helios can see wherever the sun-rays of his chariot shine. In game terms, this is the Clairvoyance effect, with Double Range advantage equal to the diameter of the world, at No Magic Roll and 0 END — with the disadvantage that it only works in the daylight. His likelihood of having *seen* something interesting depends on how much the GM wants him to have seen it.

NOTES

Helios flies from his palace in Colchis in the morning; at the end of the day, he lands in the Ocean stream near Elysium, on a floating golden cup he uses as a transport. This cup follows the Ocean stream around back to Colchis, arriving in time for the following morning. Helios is not restricted to floating along with the cup; he uses his time to visit his palaces, look over his herds, seducing mortals and nymphs, etc. Helios is particularly worshipped at Rhodes and the acropolis of Corinth. He has palaces in Olympus, Elysium, Colchis, Rhodes, Thrinacia, and elsewhere.

USE AS WATCHER

Helios can help his followers by giving them some information and by harassing their enemies (as he would harass one he was Hunting). How much he can tell someone depends on a Luck roll: One level of Luck means Helios saw something of interest to the characters; two levels means he watched the scene of interest for a while, and knows several facts; three levels means he can tell the character a lot. Helios might help a hero escape certain death by lending him the old sun-chariot. Helios can teleport down out of his chariot for brief periods of time, but any sort of protracted discussion with him would have to take place at night, when he's off duty.

USE AS HUNTER

Helios doesn't Hunt people in a violent manner. He shines very brightly on them, especially when they're trapped out on the ocean, so they suffer from exposure. He inspires madness in them. He can animate roasting oxen and other dead things (a function of the Summon spell gods have); this is a sure way to terrify normal warriors and even spook heroes.

SELENE

HISTORY

Selene stayed out of the war with the Titans and consequently remained free.

PERSONALITY

Selene is a hard-working Titan. She's good-natured and conducts numerous affairs.

APPEARANCE

A beautiful goddess (COM 26), very pale, with black hair. She wears robes of splendid color and material.

FAMILY

Daughter of Hyperion and Thea, sister of Helios and Eos. She has three daughters by Zeus, fifty daughters by Endymion (a handsome Carian prince who lies in enchanted sleep in a cave in Mt. Latmus), and numerous other children by various fathers.

SPECIALTIES

Selene is the goddess of the moon-chariot, and is Helios' counterpart. Unlike her brother, she pays very little attention to what goes on at ground level as she passes over.

USE AS WATCHER

Selene will Watch a hero in the usual manner, by healing him, spiriting him from danger, etc.

USE AS HUNTER

Selene's methods are much like her brother's.

EOS**HISTORY**

Like her brother and sister, Helios and Selene, Eos was a second-generation Titaness. She did not participate in the war with the Titans.

PERSONALITY

Eos is a sweet-natured, if somewhat erratic, goddess. She conducts numerous love-affairs with mortals.

APPEARANCE

She appears as a young and lovely woman of great, sweet beauty (COM 34). She dresses in Achaean robes of rosy dawn colors.

FAMILY

Daughter of Hyperion and Thea, sister of Selene and Helios. Her husband is Tithonos, a brother of King Priam of Troy; he's a 40ish Typical King, made immortal at her request. (Unfortunately, they forgot to make him forever young; this is going to be very distressing to her in another few years). She has sons by Zeus, the four Winds: Boreas, Zephyrus, Eurus, and Notus. She has many more children by mortal and divine lovers.

SPECIALTIES

Eos' job is to rise before Helios and fly before his chariot to announce the coming of day. It's a nice enough occupation, lasting only a short time each day, and gives her plenty of time to pursue her interests.

USE AS WATCHER

Like her sister Selene, above.

USE AS HUNTER

Like her sister Selene, above.

EROS**PERSONALITY**

This god is childlike and mischievous of personality. He is rebellious toward Aphrodite, often charming, often cruel.

APPEARANCE

In form, Eros is a youthful-looking god (teenaged), with wings, usually carrying a bow and arrows.

FAMILY

Eros is the son of Ares and Aphrodite. He does have a wife Psyche, formerly a mortal princess, now an immortal of insignificant power on Olympus.

SPECIALTIES:

Like his mother, Eros is a deity of love, but primarily of capricious loves. His quivers are stocked with the three sorts of magic arrows to be found in the Treasures section.

USE AS WATCHER

Eros acts as a Watcher much as his mother.

USE AS HUNTER

Eros acts as a Hunter much as his mother.

OTHER GODS ON OLYMPUS**EILYTHYIA**

Eilythia, a daughter of Zeus and Hera, is a goddess of childbirth, her special power being that she can either aid or hinder childbirth. She is not much good as Watcher or Hunter.

GANYMEDE

Ganymede, son of the Dardanian-area king Tros and the goddess Callirrhoe, was so appealing that Zeus brought him to Olympus, made him immortal, and made him cupbearer of the gods after Hebe had disgraced herself. He is of boyish appearance, wears Phrygian clothes, and is extraordinarily beautiful (COM 36). He is of not much use as Watcher or Hunter.



Ganymede and Hebe

HEBE

Hebe, daughter of Zeus and Hera, is the goddess of youth. She was cupbearer of the gods until she embarrassed herself and the gods in a spectacular serving accident. Replaced by Ganymede, she now she acts as maid to the gods and girds the gods for war. She is youthful, maidenly and beautiful, very tolerant of nature. The Athenians have special affection for her. In the Year 300, she is to marry Heracles after his apotheosis.

HESTIA

Hestia, the quietest child of Cronus and Rhea, is goddess of the hearth — which is the heart of the home, and therefore the cornerstone of civilization. She is shy and reserved. She does not participate in family quarrelling or intrigues, which she hates. She chose to remain a virgin because she couldn't stand having noisy and aggressive gods vying for her favors. In appearance, Hestia is a serene, beautiful goddess, wearing Achaean robes, girdle and veil. Dignified and solemn, she is universally venerated, and the first and last libations of a feast are always dedicated to her.



Hestia



Iris

IRIS

Iris is a messenger of the gods, like Hermes, and also patroness of the rainbow. She is a good-natured goddess, youthful of appearance; she has golden wings on her back, usually wears her hair bound, and dresses in a long tunic and winged sandals. She is Hera's personal servant and devoted to that goddess. She is fond of the island of Delos.

LETO

Leto, a goddess of darkness and nature, was mother to Apollo and Artemis by Zeus. In spite of Hera's dislike, she lives on Olympus.



Leto

MNEMOSYNE

Mnemosyne is a first-generation Titaness, goddess of memory. By Zeus, she is mother of the Muses (see Collectives on Olympus, below).

NEMESIS

Nemesis is goddess of the Revenge of the Gods. Zeus appoints her to inflict punishment when he thinks a wrong should be avenged. She is a silent, se-

vere goddess, especially good for a Hunter, since she's often chosen to bring harm to mortals who have offended the gods or somehow elicited their jealousy.

PROMETHEUS

Prometheus, a second-generation Titan, is a craftsman-god — especially in pottery. He is also the creator of Man. He has a high INT (30) and Prophecy on 16-. He is stubborn and patient, and has a high pain threshold.



Nemesis

THEMIS

Themis is the goddess of order, ceremony, assembly, civilization, and justice. She is a wise, restrained, just goddess who doesn't interact with humans often. She has serious features; she typically carries a pair of scales as her badge of office. She is a first-generation Titaness, daughter of Uranus and Gaea, but sided with the Olympians. She neither Watches nor Hunts humans.

THYONE

Thyone was born a mortal, with the name Semele. Zeus had a lengthy affair with her. When she was six months' pregnant, she begged a favor of Zeus, and he agreed; she demanded that he appear to her in all his Olympian glory. He couldn't talk her out of it, and eventually acquiesced, and his glory burned her to death. Years later, her son by Zeus, Dionysus (whom Zeus had to carry sewn up in his thigh until he was ready to be born) descended to Tartarus and begged Hades that she might return to Olympus with him. Hades agreed. Thyone, now immortal, now lives on Olympus and like Leto endures Hera's jealousy and dislike.

COLLECTIVES ON OLYMPUS**BAD DREAMS**

These minor gods have high-powered Illusion and Image effects, and appear to mortals in their dreams to give mortals false information, generally to cause them harm, usually at Zeus' instigation.

FATES

See Morae, below.

GRACES

These three goddesses (by name Aglaia, Euphrosyne, and Thalia) are daughters of Zeus and the Oceanid Eurynome. They are attendants on Aphrodite, and occasionally Apollo. They wear robes and crowns and spend most of their time dancing, spreading cheer to gods and men.

HERALDS

These minor gods are identical to the Bad Dreams except that they appear to mortals with the truth. They may be the same gods, in fact, but described differently when their mission is different.

HORAE

These goddesses, by name Eunomia, Dike, and Irene, are goddesses of the change of seasons, the order of nature, and so forth. They also guard the gates of Olympus — i.e., the massive banks of clouds that blanket the mountain. They are daughters of Zeus and Themis, and are particularly fond of children and the dance.

MORAE

These goddesses, also called the Fates, are goddesses of man's destiny. There are three: Clotho, who is young and comely, and who weaves the thread representing man's life; Lachesis, who is matronly, and who shapes the thread; and Atropos, who is ancient, who cuts the thread and signifies the end of the individual's life. These goddesses almost never directly interact with man.

MUSES

These nine goddesses are patrons of the arts. They are daughters of Zeus and Mnemosyne. Their names and specialties are Clio (History), Euterpe (Flute), Thalia (Comedy), Melpomene (Tragedy), Terpsichore (Lyric Poetry and Dance), Erato (Love Poetry), Polyhymnia (Mime and Heroic Hymns), Urania (Astronomy), and Calliope (Epic Poetry and Eloquence). They are smiling, cheerful, youthful-looking goddesses. They are worshipped most heavily in the regions of Mt. Helicon, but are beloved everywhere. They live most of the time on Mt. Helicon and are part of Apollo's retinue.



Erato



Euterpe



Polyhymnia



Urania



Thalia



Clio



Calliope

15.4 THE GODS OF TARTARUS

HADES

HISTORY

Hades' history is given in A Look at the World.

PERSONALITY

Gloomy and glum. He is mostly faithful and kind to Persephone. To mortals, however, he tends to be mocking, fearsome and unkind.

APPEARANCE

Majestic of appearance, but darker and more elegant than his brothers. He has very stern features, and wears black garments.

FAMILY

Son of Cronus and Rhea; brother of Hestia, Demeter, Hera, Poseidon, and Zeus. His wife is Persephone. He has no children.

SPECIALTIES

Hades is the ruler of Tartarus, the Underworld. He is the prison-warden for the dead. His most prized possession is a helmet which renders him invisible: Cloak effect, -20 to others' Perception rolls.

USE AS WATCHER

Hades doesn't Watch heroes.

USE AS HUNTER

Hades sends up ghosts to bedevil heroes at bad times (such as screaming when they're trying to be stealthy, frightening their horses into bolting, etc.). A particularly tough hero might warrant a visit from the ghost of a mighty hero (such as Perseus) or even a visit from Cerebus.



PERSEPHONE (KORE)

See Kore under Gods of the Earth in this section.

HECATE

PERSONALITY

Hecate is a dark and mysterious goddess, not evil but not necessarily friendly either. She is a good friend of Persephone, and her great hobby is the understanding of the workings of magic.

APPEARANCE

Hecate is a beautiful, if somewhat foreboding goddess, with dark hair and skin white like moonlight. She wears dark robes.

FAMILY

Daughter of Perses and Asteria, second-generation Titans. She has children by various godly fathers; some of these children are the Empusae (see under Monsters).

SPECIALTIES

Hecate is a patroness of magic, a goddess of the magic of the moon, and of the underworld.

**NOTES**

Hecate is honored by Zeus and Hades. Persephone prefers her company to Hades'.

USE AS WATCHER

As a Watcher, Hecate will act as a source of knowledge, seldom giving direct aid but often giving information to those who worship her.

USE AS HUNTER

As a Hunter, Hecate will send beasts and creatures to bedevil those she hates. These will either be the

eerier or grislier creatures under Monsters or perhaps creatures of her own devising, never anything normal.

LESSER GODS OF TARTARUS**CHARON**

Charon is the ferryman of Tartarus. He ferries the dead across the river Acheron (see the map for Tartarus). He looks very muscular, but also very old and dissipated.

**NYX (NIGHT)**

This is the goddess of nighttime — and old goddess of uncertain parentage.

SOMNUS (SLEEP)

This dark god is not a menacing or evil deity; he is just the god who brings sleep to mortals.

STYX

This River-Titaness fought fiercely beside the Olympians against her cousins and uncles. Zeus rewarded her by enchanting the underground waters of her river so that no one may falsely swear while drinking them: Someone who drinks the waters of the Styx and then lies or breaks an oath sworn on the waters suffers the effects listed in the Treasures section.

THANATOS (DEATH)

This god is a large, grim winged being who usually wears a black tunic and carries a sword. He is the bringer of Death. For obvious reasons, it would not be good to be Hunted by Thanatos.

COLLECTIVES IN TARTARUS**THE GHOSTS**

See under Monsters.

THE HECATONCHEIRES

These are the hundred-handed brothers of the Titans. They aided the Olympians in the war against the Titans; their names are Cottus, Briareus, and Gyes. Briareus has at various times served as Zeus' bodyguard. The Hecatoncheires are the craftsmen of Tartarus, and built the walls around the city Erebus.

THE JUDGES

See Tartarus in the map sections.

THE TITANS

The imprisoned Titans, those who fought against the Olympians (including Coeus, Crius, Hyperion, Iapetus, Ilia, Phoebe, and numerous others) are chained in Tartarus at the bottom of a great ravine. It would naturally be impossible to be Hunted or Watched by them.

15.5**THE GODS OF THE EARTH****DEMETER**

See under The Olympian Twelve, earlier in this section.

KORE

Persephone.

HISTORY

The history of Kore's kidnapping is given in A Look at the World.

PERSONALITY

When in the world above, Kore is cheerful, youthful, alert and happy. In the underworld, she is more of the temperament of her husband Hades.

APPEARANCE

Kore looks like a younger Demeter.

FAMILY

Kore is the daughter of Zeus and Demeter. Her husband is Hades, but she has no children.

SPECIALTIES

Kore is a goddess of nature and of the turn of the seasons. Her special abilities are like her mother's, but at a reduced level of power.

USE AS WATCHER

Kore doesn't Watch mortals.

USE AS HUNTER

As a Hunter, Kore will generally ask Hades or Hecate to act for her — so individual incidents will resemble Hades' and Hecate's methods.

**DIONYSUS**

See under The Olympian Twelve, above.

PAN

PERSONALITY

Pan is a joyous, lusty, mischievous god. He loves his noontday naps and is especially unhappy when awakened from them. He's a pastoral god, preferring woods and fields to cities, and herd-animals to civilized men.

APPEARANCE

Pan is a god from the waist up and a goat from the waist down, in the manner of the satyrs who are his descendants.

FAMILY

Pan is the son of the god Hermes and the nymph Dryope. He has had numerous lovers and many children by them.

SPECIALTIES

Pan is a god of shepherds, of woods and pastures, of herds and flocks.

NOTES

He is especially worshipped in Arcadia. Pan is of not much use as a Hunter or Watcher — he doesn't have that much interest in mortals (except mortal women) — but makes a good occasional encounter.



RHEA

Cybele (Asia and Eastern Europe), Dictynna, Britomartis (Crete)

HISTORY

The history of Rhea is given in the A Look at the World.



PERSONALITY

Rhea is a very maternal goddess, generally kind, but capable of conspiracy and forcefulness, as her history shows.

APPEARANCE

Rhea is a mature Titaness, maternal and strong; she normally dresses in Cretan-style clothing and wears a turreted crown.

FAMILY

Her husband was Cronus, and her children by him (her only children) are Zeus, Poseidon, Hades, Hestia, Demeter, and Hera.

SPECIALTIES

Rhea is a goddess of the earth, like Demeter only not so much devoted to vegetation.

NOTES

Rhea is a subtle, but powerful goddess, and is actually worshipped, under her various names, in more areas than her Olympian descendants. Luckily for Zeus, she does not plot against him. Her servants include numerous wild beasts and the Corybantes, her Cretan warrior-priests.

USE AS WATCHER

Rhea doesn't Watch mortals.

USE AS HUNTER

Rhea doesn't Hunt Mortals.

GAEA

HISTORY

Gaea's history is given in the A Look at the World.

PERSONALITY

Gaea is a very stern goddess, the goddess of Earth in all its aspects, beneficial and dangerous.

APPEARANCE

Gaea appears as a very large goddess (she has an extra level of Size Increase and almost always appears full-size). She is less maternal than her daughter Rhea.

SPECIALTIES

Gaea is very powerful. She can cause Earthquakes as Poseidon can, and she brings forth monsters effortlessly — not the weak 1,000-point creatures that the Olympians can muster: Her Summon Effect brings creatures worth up to 6,000 points.

NOTES

Gaea is particularly worshipped at Aegae, at Delphi, and at Olympia.

USE AS WATCHER AND HUNTER

Gaea almost always interacts with humans the same way — by creating creatures for them. If she likes a human, the creature will help. If she doesn't, it will attack. These creatures are *not* of the 6,000-point level; she scarcely ever sends anything over a 400 or 500-point creature to bedevil or aid humans.

15.6

THE GODS OF THE SEAS

POSEIDON

See under The Olympian Twelve, above.

AMPHITRITE

HISTORY

Amphitrite is an Oceanid who attracted Poseidon's eye when she was dancing with her sea-nymph sisters. Poseidon courted her, initially unsuccessfully, but his emissary (an intelligent dolphin of remarkable eloquence) eventually persuaded her to marry Poseidon.

PERSONALITY

Amphitrite is very independent; she maintains her own palace, apart from Poseidon, and is not very concerned about her husband's infidelities.

APPEARANCE

Amphitrite is equal to an Olympian in stateliness, beauty and power. She generally wears Achaeian-style clothing and, like her husband, carries a trident.

FAMILY

Daughter of Oceanus and Tethys. Her husband is Poseidon, and her children by him are son Triton and daughters Rhode and Benthesicyme.

SPECIALTIES

Amphitrite is a sea-goddess but has no other specialties.

USE AS WATCHER AND HUNTER

Amphitrite operates much as her husband does when Watching or Hunting a hero.

TRITON**PERSONALITY**

Triton is a benevolent and helpful god, even to mortals, but he is not very talkative and his brooding silence is likely to frighten mortals who meet him.

APPEARANCE

Triton is godlike only from the waist up; from the waist down, he has a fish-tail, forked so high that the ends look like serpent-tails.

FAMILY

Triton's father is Poseidon, and his mother is Amphitrite.

SPECIALTIES

Triton is a sea-god. Like his father, he can raise or quiet waves, but he also has the Prophecy skill on a 14-.

NOTES

Libya is sacred to Triton.

USE AS WATCHER AND HUNTER

Triton behaves like his father when Hunting/Watching heroes.

**LESSER GODS OF THE SEAS****GLAUCUS**

Glaucus is that rarity, a mortal who became a god — in his case, by eating herbs which he observed fish eating. He is a sad, dour and prophetic god with a thin body usually draped with seaweed and shells like a drowning victim. He lives on the island of Delos, but travels a good deal, appearing to mortals only to make prophecies of doom and gloom (his Prophecy skill is on a 13-).

NEREUS

Nereus is an old sea-god, one who is especially liked by mortals because he often comes to the assistance of sailors on foundering ships. He has a vast Area Knowledge (on 13-) of the entire world, but will only share his information if a mortal can attack him unarmed and hold him for two full turns — while Nereus Shape-shifts to try to escape. He is an old god, looking like a vigorous gray-bearded old man.

OCEANUS

Oceanus is the god of the Ocean stream, the clear-water, fast-moving stream that girdles the world. He did not participate in the war with the Titans, preferring to retire out to his distant realms and stay peaceful. He looks like a vigorous, strong, middle-aged man.

PONTUS

Pontus is the sea — the actual sea, and the collective spirit that inhabits it. Pontus does not interact with humans or even other gods on any sort of intellectual basis.

PROTEUS

Proteus is similar to Nereus in abilities and appearance, but is less helpful to mortals. He is assigned the duty of guarding Poseidon's great herd of seals on the island of Pharos. To the mortals there, he is known as the king of Pharos. Unlike Nereus, his knowledge is not an Area Knowledge of the world, but rather Prophecy on a 16-. Like Nereus, he will only share his information when wrestled into compliance.

15.7 UNUSUAL GODS

ATLAS

See Beyond the Ocean in The Rest of the World. Atlas has amazing strength (90).

CRONUS

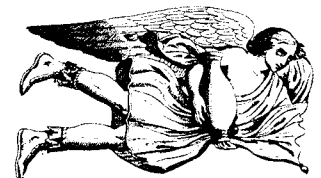
See Elysium in The Rest of the World.

DEIMOS, ERIS, AND PHOBOS

These three gods (Deimos and Phobos male, Eris female) are deities of terror and mayhem, and are the personal guard of Ares, who is the only god who will put up with them.

THE WINDS

There are four great wind-gods (Boreas, North; Zephyrus, West; Eurus, East; and Notus, South) who control the movement of the airs, and a multitude of lesser wind-gods. The four greater wind-gods live where they choose, but all the lesser winds are subjects of King Aeolus (see Aeolia in The Mediterranean and Euxine).



16.0

MONSTERS

Monsters of the *Age of Heroes* tend to be normal creatures expanded to enormous size, or animals with body components swapped with other animals. For example, make a bull walk on two legs, and you have a minotaur. Give a human face to a bird, and you have a siren or harpy. Half-human, half-animal crosses (satyrs, centaurs, sileni) are also common.

But, while it's easy to recognize a monster for what it is (after all, a centaur looks like a centaur), a hero can't be certain he knows what a particular creature can do. The thing he's facing may be a centaur ... but it may instead be a god, or a centaur who uses magic. When using creatures in encounters, feel free to give the creatures extra abilities to keep characters alert.

Fantasy Hero character sheets accompany the text on each monster; **RM/MERP** statistics for these monsters are found in chart form within this section.

16.1

ANIMALS

Several of the animals from *Fantasy Hero* are common here: the Bear, Horse, Lion, Pony, Wolf, Dragon, and Gryphon.

Bears are numerous in woods and mountains. They usually don't bother with humans unless they're hungry, annoyed, or injured; then, they are very fearsome aggressors.

The Horses in Hellas don't get very big, so don't use the draft-horse writeup for Hellene horses. These horses are usually not broken to the saddle (used for chariots), so presume they're not saddle-trained unless the horse is from a place where Riding is practiced.

Lions in Hellas are the European lion, now extinct; it's larger than its African counterpart. Give it +5 STR, with the pertinent secondary characteristics, and an extra +1 PD Armor. The type of lion sent by the gods to harass a community typically has a very tough hide: A Shield Effect worth 10 or 20 PD. Such beasts are very fierce.

Wolves are common to the forest, but like the bears do not bother men unless threatened. Wolves occasionally help heroes who are beloved of earth-gods and hunt-gods.

Dragons aren't called dragons, they're usually referred to as great serpents. They are usually wingless and have only 5D6 Blast flames.

Gryphons are in evidence, but tend to confine themselves to mountaintops, some in Hellas but especially in Africa.

Many useful mundane animals appear in Hero Games' *The Bestiary* animal-book supplement, and in ICE's *Creatures & Treasures*.

16.2

AGE OF HEROES MONSTERS

BOARS, GIANT

This is the variety of giant boar that typically terrorizes a community that has offended some god or goddess. It's fierce, unpredictable, and vicious.

Characteristics

STR: 25 DEX: 15 CON: 25 BODY: 20 INT: 5
 EGO: 5 PRE: 20 COM: 6 PD: 10 ED: 8
 SPD: 4 REC: 10 END: 50 STUN: 46 **Cost: 196***

* Modifiers for Size Increase already added.

Pts Skills & Spells

2 One Level Size Increase
 33 2x1 1/2D6 Bite
 9 +3D6 to PRE Attacks
 28 Running 14"
 15 +3 with Bite and Charge
 60 Armor, 8 Physical + 8 Energy

110 Skills Cost

Pts Disadvantages

15 No Manipulation
 15 Nonsentient

366 **Total Points**

BRONZE MEN

Characteristics

STR: 35 DEX: 12 CON: 20 BODY: 20 INT: 10
 EGO: 10 PRE: 20 COM: 10 PD: 10 ED: 10
 SPD: 3 REC: 11 END: 60 STUN: 47 **Cost: 198***

* Modifiers for Size Increase already added.

Pts Skills & Spells

25 One Level Size Increase
 16 8" Running
 4 Familiar: Melee Weapons, Shield
 112 Armor Skin: 10 PD Shield Effect
 11 Sword: 2D6K, usual advantages & disadvantages, 3 1/2D6K at 7 END
 168 **Skills Cost**

Pts Disadvantages

11 Devoted to Master (as chosen by Hephaestus) (VC, IA)
 8 Physical Limitation (Optional): One Heel Unprotected by Armored Skin
 8 Physical Limitation (Optional): Bleeds — if wounded, will lose 1 BODY/Phase even if wound not mortal)

366 **Total Points**

These are not men of the Age of Bronze, but rather great mechanical men created by Hephaestus. He usually uses them to assist him around the forges; he may lend or give them to great kings to defend their realms. He may also use them to harass, injure, capture or kill the peoples he Hunts. They are made of bronze, unjointed and smooth, and filled with a superheated liquid that serves as blood. Hephaestus has two such creatures, fashioned of gold and in the shape of women (sans swords) to help him walk.

ROLEMASTER MONSTER STATISTICS

Name	Adult							Primary Attack				Secondary Attack				Tertiary Attack				Special
	SZ	Hits	AT	DB	MS	AQ	Lvl	TY	Max	Add	Prob	TY	Max	Add	Prob	TY	Max	Add	Prob	
Bear (Grappling)	L	170	SL/8	10	MF	MF	5	G	L	70	100	C	L	60	<	B	M	20	<	#1
(Charging)												Ba	L	60	100	—	—	—	—	—
Boar, Giant	L	170	No/4	20	F	M	10	H	H	50	100	Ba	L	40	<	TS	L	30	<	#2
Bronze Man	L	250	Pl/18	10	MF	M	12	W	L	80	100	—	—	—	—	—	—	—	—	—
Bull, Giant	L	250	No/4	0	MF	MF	10	H	L	60	80	Ba	L	50	20	TS	L	30	<	—
Centaur	L	80	No/1	30	VF	VF	5	W	—	50	80	Ba	L	50	20	TS	L	40	<	#3
Cerberus	L	200	Ch/13	30	VF	VF	10	B	H	80	100	B	H	80	<	B	H	80	<	#4
Cyclops	L	200	No/4	0	S	S	8	Ba	L	65	100	K	H	90	<	W	—	80	opt	#5
Empusa	M	100	No/1	20	MF	MF	14	Special	—	80		W	—	75	20	—	—	—	—	#6
Fury	M	100	No/4	30*	M	M	12	Special	—	80		W	—	100	20	—	—	—	—	#7
Giant	H	350	No/4	0	F	MF	15	Ba	H	75	50	W	—	100	50	—	—	—	—	#8
Gorgon	M	100	Pl/20	0	M	M	15	Special	—	80		C	S	20	20	—	—	—	—	#9
Gryphon	L	130	SL/7	30	VF	VF	8	C	L	70	40	B	L	60	40	Both	—	20		—
Harpy	M	50	No/2	10	M	M	6	C	M	30	100	W	—	30	opt	—	—	—	—	—
Horse (charging)	L	150	No/3	20	F	F	3	Ba	L	50	100	TS	L	35	<	—	—	—	—	—
(rearing)								K	M	50	70	TS	L	45	/	B	M	30	30	—
Lion	L	200	No/4	20	F	MF	8	C	L	85	100	B	L	85	<	C	L	120	/	—
Pegasus	L	75	No/3	30	VF	F	6	K	M	35	70	TS	M	35	<	B	M	30	30	—
Satyr	M	60	No/1	20	MF	MF	6	Special	—	60		Ba	M	50	30	W	—	50	10	#10
Serpent, Giant	H	400	Ch/16	30	VF	F	20	B	H	100	60	C	H	90	30	Ba	H	80	10	#11
Silenus	M	60	No/1	20	MF	MF	4	Ba	M	45	80	Ba	M	40	20	—	—	—	—	—
Siren	M	50	No/1	20	S	S	9	Special	—	100		—	—	—	—	—	—	—	—	#12
Stymphalian Bird	M	50	Ch/16	30	VF	VF	10	W	—	60	80	P	M	40	10	C	M	50	10	#13
Water Nymph	M	50	No/1	30	MF	MF	4	W	—	15	100	—	—	—	—	—	—	—	—	—
Wolf	M	110	No/3	30	F	F	3	B	L	65	100	—	—	—	—	—	—	—	—	—
Wood Nymph	M	50	No/1	30	MF	MF	4	W	—	15	100	—	—	—	—	—	—	—	—	—

#1: Attack Mode is based on situation.

#2: Unpredictable, ill tempered.

#3: All *Age of Heroes* centaurs are intelligent and use weapons; they have natural AT 1 but some wear armor.

#4: Cerberus has three heads; secondary and tertiary attacks are for secondary and tertiary heads. Cerberus is Immortal (ignores all results of Death, but can still fall unconscious).

#5: 3x damage with weapons.

#6: Empusae can shapeshift into either dog or human form: They have the Arcane spell list "Shapeshifting Ways" spells "Change to Kind" (Human) and "Animal Form" (Dog). Their favorite attack is to appear as a beautiful human woman, lure a human male into a romantic situation, and kill him with their "Touch of Disruption" special ability (Essence "Flesh Destruction" spell list, no Power Point cost).

#7: Special attack are the spells "Confusion" (Mentalist Mind Erosion spell list) and "Guilt" (Mentalist Mind Disease spell list), no power point cost. Weapon is the whip.

#8: 4x damage with weapons.

#9: Special attack is the spell True Change (Essence list Living Change/13), with the following modifications: Can only turn victim to stone form; unlimited duration. Gorgon has 52 Power Points to spend on this spell.

#10: Special attack is the spell "Fear" (Mentalist base spell list "Mind Control"). Player character satyrs don't get this ability automatically, but can take it if they are also Demigods and use it for their Spell Power.

#11: Also serves as the mythic Greek "dragon." Common variety is wingless; variety trained by the gods has wings. No breath weapons. Some serpents and dragons are venomous.

#12: Special attack is the spell "Emotions" (Mentalist base spell list "Mind Control"), no Power Point expenditure. Can only cause longing and desire. Tactic is to cause sailors to row in close to island and be killed on reefs. #13: "Weapons" attack is bronze arrows flung by the bird; resolve attack as from a short bow.

BULLS, GIANT

Characteristics

STR: 40 DEX: 18 CON: 30 BODY: 25 INT: 5
 EGO: 5 PRE: 20 COM: 8 PD: 18 ED: 12
 SPD: 3 REC: 14 END: 60 STUN: 60 **Cost: 236***

* Modifications for Size Increase already added.

Pts Skills & Spells

25 One Level Size Increase
 33 2x1 1/2D6K Horns
 22 Armor: 3 Physical and 3 Energy
 10 +2 skill levels in hand-to-hand combat
 6 +2D6 to PRE Attacks
 30 Running 15"
 126 **Skills Cost**

Pts Disadvantages

15 Nonsentient
 15 No Manipulation

362 Total Points

This is the sort of creature that the great Bull of Crete was. If you choose to remove the No Manipulatory Abilities and Nonsentient disadvantages, what you have is a Minotaur: half-bull, half-man, mostly stupid and all mean.

Particularly magnificent giant bulls can, of course, have very high COMs.

CENTAURS

Characteristics

STR: 28 DEX: 12 CON: 18 BODY: 18 NT: 10
 EGO: 10 PRE: 15 COM: 10 PD: 8 ED: 4
 SPD: 3 REC: 10 END: 36 STUN: 41 **Cost: 161***

* Modifiers for Size Increase already added.

Pts Skills & Spells

25 Size Increase
 20 10" Running
 2 Area Knowledge, Home Territory 11-
 4 Familiarity: Clubs, Spear, Thrown Spear, Bow
 3 Hunting 11-
 3 Brawling
 57 **Skills Cost**

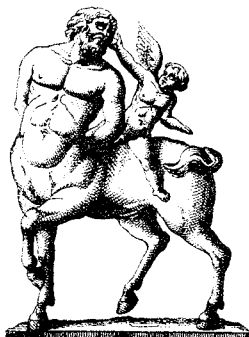
Pts Disadvantages

5 Quick-Drunk
 3 Uncultured
 8 Bad Reputation (Lecherous and Obnoxious) 14-

218 Total Points

Ixion, king of Lapithae, was loved by the gods and dined with them. Zeus didn't trust him alone with Hera, however, and created Nephele, a woman made from a cloud, made in the exact semblance of Hera. Left alone with Nephele, Ixion seduced her. Zeus had Ixion bound to a spinning, flaming wheel, and Ixion is now to be seen in the depths of Tartarus.

The result of that union was a creature which was man from the waist up and most of a horse from the waist down. It was named Centaurus, and released in the region of Thessaly, it soon spawned a whole generation of



uncivilized, powerful, woodsy Centaurs. (Nephele eventually became the bride of King Athamas of Orchomenus.)

The Centaurs can interact peaceably with humans and forest-sentients, but are quick to anger and to intoxication. They carry spears and bows and are fierce in battle. They're often called the Monsters of the Mountain. They're to be found in Thessaly, in Cape Malea of the southern Peloponnese, in Thrinacia and Hesperia, and in many other places.

Centaur are all male, and can mate with nymphs, humans, and mares. Their offspring can be anything: Pure humans, centaurs, satyrs, sileni, wood-nymphs, or whatever.

CERBERUS

Characteristics

STR: 50 DEX: 15 CON: 25 BODY: 30 INT: 8
 EGO: 15 PRE: 30 COM: 0 PD: 10 ED: 10
 SPD: 4 REC: 15 END: 50 STUN: 68 **Cost: 233***

* Modifiers for Size Increase already added.

Pts Skills & Spells

50 Two Levels Size Increase
 40 Immortality (from Character Creation)
 60 Armor, 8 Physical and 8 Energy
 28 14" Running
 20 2x1D6 Bite
 30 +10D6 to PRE Attacks
 228 **Skills Cost**

Pts Disadvantages

15 No Manipulation
 15 Utterly Obedient to Hades

461 Total Points

Cerberus is the three-headed doglike monster that guards the gates of the city of Erebus and keeps the ghosts in line. Find him in Tartarus, and only there, unless he's sent on an errand by the god Hades.

CYCLOPES (see Giants)

EMPUSAE

Characteristics

STR: 20 DEX: 18 CON: 10 BODY: 10 INT: 10
 EGO: 15 PRE: 18 COM: 18 PD: 6 ED: 6
 SPD: 3 REC: 6 END: 20 STUN: 25 **Cost: 174**

Pts Skills & Spells

50 Shapeshifting: Easy, Immediate, No Roll, Persistent, Variable Result (cow, dog, woman forms) (10 END)
 20 Life-Drain: Killing Blast, 1D6, Invisible (4 END)
 5 Magic Skill 11-
 12 Running 6"
 4 PS: Mimic Animal Behavior (cow & dog), 13-
 91 **Skills Cost**

Pts Disadvantages

10 Retreat/Flee When Insulted (Common, Totally)
 8 Physical Limitation: Must Kill One Human per Month (in Empusae form, using life-drain) or Perish

265 Total Points

These creatures are descendents of the goddess Hecate. They are the Achaean-era equivalent of vampires.

In their natural form, they appear to be beautiful women from the waist up, asses from the waist down, with brass slippers over their hooves. But they're shapeshifters, and can appear as dogs, cows, and beautiful maidens. In their maiden forms, they seduce men and then drain out their victims' vital energies (with the Killing Blast attack) until the victims die.

As their Disadvantages note, they can be driven into retreat merely with insulting words. The trouble is, they're seldom discovered to be Empusae until it's too late, and should a hero get in the habit of viciously insulting every woman he meets "just to make sure," he'll end up spitted on the end of some avenging relative's spear.

These creatures are very rare.

ERINNYES (FURIES)

Characteristics

STR: 15 DEX: 20 CON: 20 BODY: 15 INT: 10
EGO: 20 PRE: 25 COM: 0 PD: 10 ED: 10
SPD: 5 REC: 7 END: 40 STUN: 33 Cost: 253

Pts Skills & Spells

72 Invulnerable Skin (from Character Creation)
40 Immortality (from Character Creation)
120 Flight: Levitate 20", Fast, No Roll, 0 END
56 Dominate: 10D6, Easy, Immediate, No Magic Roll, 0 END;
OAF whip; requires to-hit roll as with weapon; causes emotion of Grief/Sorrow

288 Skills Cost

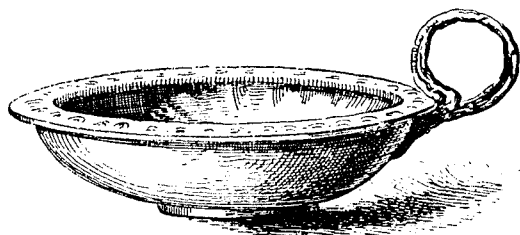
Pts Disadvantages

10 Intolerant of Unpunished/Unrepentant Crimes
5 Single-Minded (x1/2)

541 Total Points

These creatures are righters of wrongs, not subject to the gods' whims. They have birds' bodies, hair like serpents and wings like bats, heads and arms and torsos like mortal women. They carry whips. And when they decide that a mortal deserves punishment for some great crime (such as killing kin and going unpurified, or killing parents, or killing a guest), they launch themselves from their homes in Tartarus and hound their victim, usually until he goes mad or dies (sometimes just until the Erinnyes are convinced he's suffered enough). They're immortal, so defeating them only makes them angrier the next time they return. About the only way to get rid of them is to accept punishment from them for quite a while and hope that your eloquent pleas for mercy, or the pleas of the gods, will convince them to leave off.

There are three Erinnyes known to man, by name Tisiphone, Megara, and Alecto.



GHOSTS

Characteristics

STR: 15 DEX: 12 CON: 13 BODY: 12 INT: 10
EGO: 13 PRE: 13 COM: 12 PD: 5 ED: 3
SPD: 3 REC: 6 END: 26 STUN: 26 Cost: 165

Pts Skills & Spells

50 Noncorporeal
12 Running 6"
18 +6D6 to PRE Attacks (optional)

80 Skills Cost

Pts Disadvantages

13 Amnesiac/Grieving unless has recently tasted blood (very common, total)
8 Still takes STUN from normal & killing attacks (infrequent, fully)
9 Subject to Hades (Hunted, Hades, 14-)

245 Total Points

These beings are the unhappy dead, the dwellers of Tartarus. Some few remain in the world above (see Corinth under Hellas for one example). Most are trapped in Tartarus.

These beings can't really be damaged by mortals, but are still afraid of injury and will still sustain STUN from mortals' attacks (and so can be kept at bay by weapons). Most have drunk from the Lethe and Cocytus rivers (see Tartarus in The Rest of the World) and so are mourning and amnesiac creatures until they get to drink blood.

This is just the average ghost, based on the Typical King from the NPCs section. Naturally, the ghosts of great heroes will have stats more appropriate to those heroes, and the ghosts of commoners will be much less effective.

GIANTS

Characteristics

STR: 40 DEX: 13 CON: 25 BODY: 20 INT: 10
EGO: 10 PRE: 25 COM: 10 PD: 15 ED: 10
SPD: 3 REC: 13 END: 50 STUN: 53 Cost: 203*

* Modifiers for Size Increase already added.

Pts Skills & Spells

50 Two Levels Size Increase
36 Running (Slithering) 18"
12 +4 with Grab Maneuver
98 Skills Cost

301 Total Points

These huge beings, the children of Gaea, seem to be men from the waists up and serpents from the waist down. Most of them perished when the Giants revolted several years ago, but many survive, living on isolated islands or in distant lands. Individual giants can be peaceful or savage, intelligent or brutish, friendly or unhelpful. You can at your option give them craftsmanship skills, familiarity with weapons, and any other skills to individualize them.

Cyclops Option: Give the Giant human legs, but give him the Physical Limitation of One Eye (No Depth Perception, uncommon, slightly impairing): 3 points, and you will have a basic garden-variety Cyclops. The Cyclopes also live away from humans, on islands and in wildernesses. Most of them are brutish and eat humans.

GORGONS

Characteristics

STR: 15 DEX: 18 CON: 16 BODY: 12 INT: 10
 EGO: 10 PRE: 20 COM: 18 PD: 10 ED: 5
 SPD: 3 REC: 6 END: 32 STUN: 28 Cost: 159

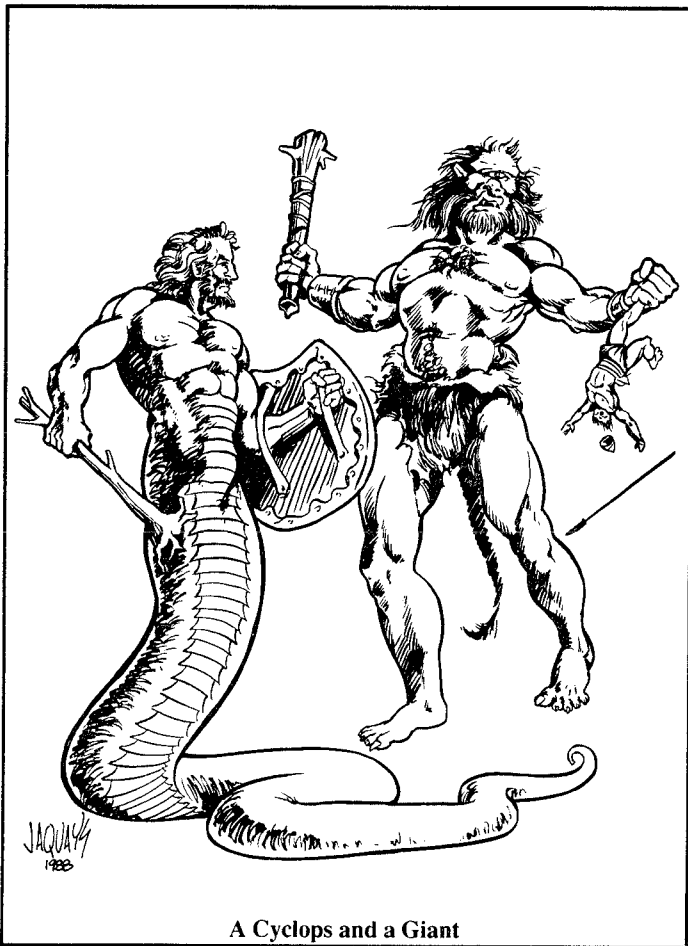
Pts Skills & Spells

40 Immortal (from Character Creation)
 72 Invulnerable (from Character Creation)
 12 Running 6"
 525 Transformation Attack: 10D6, Range, No Magic Roll, 7
 END, victim must be facing toward Gorgon (+1)
 649 Skills Cost

808 Total Points

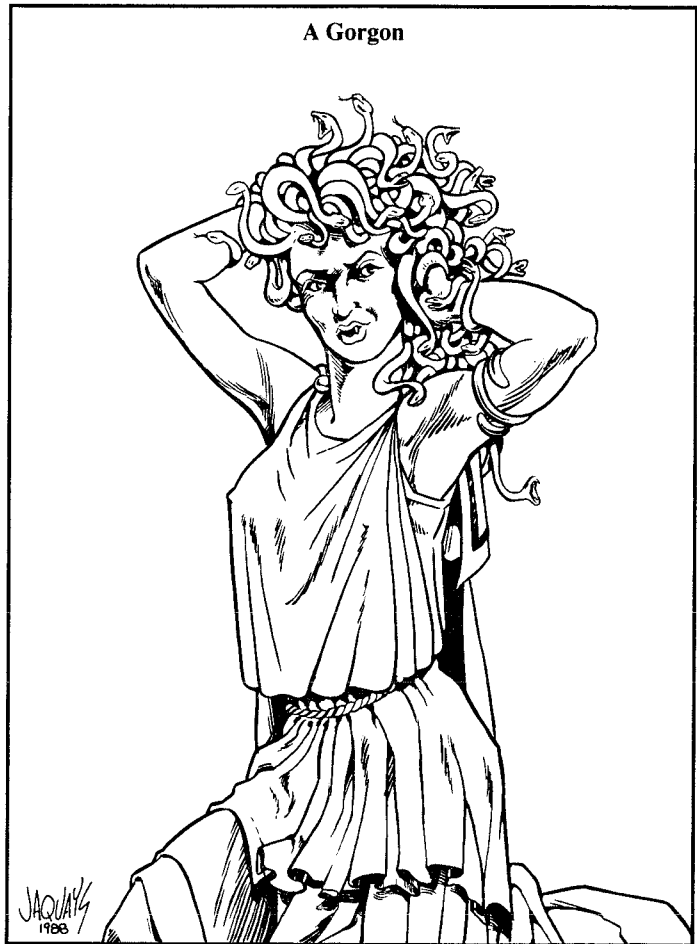
These beings appear as beautiful women with serpents for hair. They are not evil, but they do enjoy turning mortals to stone, and so count as monsters. There are two still living, by name Sthenno and Euryale; they live Beyond the Ocean (in The Rest of the World).

Note: The hero Perseus killed Medusa, who was the weakest, not the greatest, of the Gorgons. Her surviving sisters have impenetrable skin and since Medusa's assassination are even more cautious about mortals.



A Cyclops and a Giant

A Gorgon



HARPIES

Characteristics

STR: 10 DEX: 15 CON: 15 BODY: 12 INT: 10
 EGO: 10 PRE: 15 COM: 0 PD: 8 ED: 4
 SPD: 4 REC: 5 END: 30 STUN: 25 Cost: 176

Pts Skills & Spells

120 Flight: Levitate 20", Fast, No Roll, 0 END
 120 Skills Cost

Pts Disadvantages

13 Horrid Manners (Defecate on Food, etc.)
 4 Cowardly before Heroes (x1/2)
 10 Noisome (Distinctive, NC, causes disgust)

296 Total Points

These creatures have the faces of hags and the bodies of hawks. They exist only to make men unhappy. Their usual method is to pick a victim, keep an eye on him from a goodly distance, and every time he sits down to dinner they will fly in and befoul his food, his clothes, his hair, his house, and his guests. This is a particularly nasty petty revenge for gods to visit on mortals. They can eventually be persuaded to leave someone alone; all you have to do is capture them and threaten to kill them, or just kill them.

SERPENTS, GIANT

Characteristics

STR: 50 DEX: 15 CON: 40 BODY: 40 INT: 3
 EGO: 8 PRE: 40 COM: 10 PD: 20 ED: 15
 SPD: 4 REC: 19 END: 80 STUN: 85 **Cost: 301***

* Modifiers for Size Increase already added.

Pts Skills & Spells

60 Armor, 8 PD and 8 ED
 50 Two Levels Size Increase
 20 10" Running or Swimming
 33 2x1 1/2D6K Bite
 27 12" Flight, No Hover, 0 DCV while flying (optional)

290 Skills Cost

Pts Disadvantages

15 Nonsentient
 15 No Manipulation

491 Total Points

These creatures range in temperament from peaceful to savage. They are usually unintelligent creatures used by the gods to guard treasures and forbidden places. Some gods, such as Helios, use the uncommon winged serpent (i.e., the serpent with the optional Flight, above) for transportation. The running/swimming choice is for land serpents or sea serpents.

PEGASI

Characteristics

STR: 25 DEX: 15 CON: 20 BODY: 16 INT: 8
 EGO: 8 PRE: 15 COM: 18 PD: 8 ED: 4
 SPD: 3 REC: 12 END: 40 STUN: 49 **Cost: 179***

* Modifiers for Size Increase already added.

Pts Skills & Spells

120 Flight: Levitate 20", No Roll, 0 END
 25 One Level Size Increase
 9 +3D6 to Kick Damage (8D6 Total)
 15 +3 Skill Levels with Kick and Bite
 36 18" Running
 13 2x1D6-1 Bite
 218 Skills Cost

Pts Disadvantages

15 Nonsentient
 15 No Manipulation

397 Total Points

Pegasi are winged horses, so named for Pegasus. When the hero Perseus killed Medusa, the winged horse Pegasus and the warrior Chrysaor, sons of Poseidon upon Medusa, sprang from her mutilated body. Pegasus became so famous that in recent years all winged horses are called pegasi.

Poseidon's Horse Option: Poseidon's horses, and various horses which he has given away, do not fly, but can run across water. Give them the same Flight ability, but Only for Running Across Rough Terrain and Water (can gain no altitude) for an additional +1 Disadvantage.

SATYRS AND SILENI

Characteristics

STR: 13 DEX: 18 CON: 15 BODY: 12 INT: 10
 EGO: 10 PRE: 18 COM: 18 PD: 6 ED: 4
 SPD: 4 REC: 12 END: 30 STUN: 27 **Cost: 206**

Pts Skills & Spells

16 8" Running
 20 Special Power: Panic Shout (see the Package Deal in Character Creation)
 5 Stealth 13-
 3 Hunting 11-
 3 Familiar: Melee Weapons
 4 PS: Lyre 13-
 51 Skills Cost

Pts Disadvantages

8 Reputation: Randy and Wild, 14-
 8 Psychological Limitation: Randy and Wild

257 Total Points

Satyrs look like men from the waist up and goats from the waist down; they have pointed ears, and small horns protrude from their hair. They are the descendents of the god Pan, who is similar in appearance but has the statistics of the typical god.

Satyrs, when young, are sensual and graceful creatures, very attractive to human females and nymphs. Many older Satyrs turn to drink and go to pot, becoming gross and noisome — though they change little in other respects.

Sileni are related creatures, descendents of Pan's son Silenus, but appear to be horses from the waist down. They are not as randy as satyrs.

Satyrs are found in the wilds of Hellas and Italy; Sileni are more often found in Phrygia. However, since many satyrs and sileni accompanied the god Dionysus on his travels, groups of both sorts of creatures can be found anywhere from Italy to India.



SILENI

See Satyrs and Sileni.

SIRENS**Characteristics**

STR: 10 DEX: 15 CON: 15 BODY: 12 INT: 10
 EGO: 20 PRE: 15 COM: 20 PD: 8 ED: 4
 SPD: 4 REC: 5 END: 30 STUN: 25 **Cost: 226**

Pts Skills & Spells

120 Flight: Levitate 20", Fast, No Roll, 0 END
 100 Sirens' Song: Dominate, 10D6; Invisible, No Magic Roll, Area Effect, 16 Hexes; Reduced END to 3 END; Emotion: Longing; Victims Must Hear Sirens Singing

220 Skills Cost

446 Total Points

These beings look rather like attractive harpies: They have bird bodies but their faces are those of beautiful women. Sirens live only to lure men to their doom. Typically, they find small islands surrounded by horrible reefs, and whenever a ship bearing humans travels in the vicinity, they sing their alluring song. The usual result is that the ship crashes on the reefs and the sailors drown. Sirens tend to become depressed, even suicidal, when their powers fail to kill their intended victims.

STYMPHALIAN BIRDS**Characteristics**

STR: 5 DEX: 15 CON: 6 BODY: 6 INT: 5
 EGO: 5 PRE: 5 COM: 10 PD: 4 ED: 2
 SPD: 3 REC: 2 END: 12 STUN: 12 **Cost: 108**

Pts Skills & Spells

61 Armor: Shield, 6 PD
 27 Deadly Feathers: Killing Blast, 1D6, Easy, Immediate
 35 Flight: Levitate 10", No Roll, 0 DCV while Flying, 0 END, Can't Hover

15 Beak Attack: Killing Blast, 1D6, Easy, Fast; No Range
 50 Telescopic Vision: Clairvoyance, 40", Easy, Fast, No Roll

188 Skills Cost**Pts Disadvantages**

15 Nonsentient
 15 No Manipulation

296 Total Points

Stymphalian Birds are magical birds of prey the approximate size of cranes; they have plumage that glitters like bronze metal.

Their feathers really are as hard as metal, and these birds can launch them like arrows upon victims. They are savage and enjoy human flesh. They are moved to flight by great and horrible noises that they haven't heard before. (Most Stymphalian Birds have heard shouting, metal weapons clattering on shields, and giant bronze rattles, so these tactics will not work.)

Stymphalian Birds, originally found in the Stymphalian Swamp in Hellas, are now found in the Libyan Desert, the Isle of Ares (both places in the Mediterranean and Euxine section), and other out-of-the-way wilderness places.

WATER-NYMPHS**Characteristics**

STR: 10 DEX: 20 CON: 10 BODY: 10 INT: 10
 EGO: 10 PRE: 15 COM: 18 PD: 4 ED: 4
 SPD: 3 REC: 4 END: 20 STUN: 20 **Cost: 168**

Pts Skills & Spells

52 Special Power: Breathe Water (from package deal in Character Creation)

10 Swimming 5"

2 Familiar, home waters, 11-

12 Running 6"

76 Skills Cost**Pts Disadvantages**

5 Distinctive, NC (nymph features)

3 Watched, 11-, Patron God

5 Unluck

7 Hunted, Random Amorous Pursuers, Magic-Users, 11-

5 Paranoia about Humans (Common)

244 Total Points

These beings are beautiful minor water goddesses. More on them is to be found in the Character Creation section (under Package Deals).

WOOD-NYMPHS**Characteristics**

STR: 13 DEX: 15 CON: 13 BODY: 12 INT: 10
 EGO: 10 PRE: 15 COM: 18 PD: 5 ED: 3
 SPD: 3 REC: 6 END: 26 STUN: 26 **Cost: 169**

Pts Skills & Spells

20 Running 10"

2 Area Knowledge: Home Woods 11- 52 Special Power: Merge with Trees (see Wood-Nymph package deal in Character Creation)

3 Familiar: Spear, Thrown Spear, Axe

5 Stealth, 12-

82 Skills Cost**Pts Disadvantages**

7 Hunted, random amorous pursuers, magic-users, 11-

5 Distinctive, NC (nymph features)

3 Watched, 11-, patron god

5 Unluck

5 Paranoia about Humans

251 Total Points

These beings are beautiful minor forest goddesses. More on them is found in the Character Creation section (under Package Deals) and the section on The Gods.

You can have a Hamadryad by giving a wood-nymph the Physical Limitation: Sickens and Dies when Too Long Gone from Own Tree (uncommon, fully).



17.0

TREASURES

Following are some examples of the sorts of treasures described in the text.

17.1

FANTASY HERO DOMINATION EFFECTS

Many of these magical treasures create long-lasting Dominate effects — i.e., they make the victim feel love, dislike, grief, and so forth on a long-term basis.

To simulate this, you decide that a character affected by such a treasure acquires a Psychological Limitation while the treasure is affecting him. Compare the average Dominate effect of the treasure to the character's EGO and consult the following chart of the type of Psychological Limitation thus acquired:

Dominate Is:	Psychological Limitation Is:
1x Victim's EGO	Moderate and Uncommon
2x Victim's EGO	Moderate
3x Victim's EGO	Strong
4x Victim's EGO	Total

EXAMPLE: *Princess Aethra is hit by an Arrow of Disdain (10D6 Dominate) against the warrior Phaedo. The average roll on 10D6 is 35 (3.5 per die), and her EGO is 13; therefore, the Arrow is generally at 2x (almost 3x) her EGO. While the arrow is in effect, she will have a Psychological Limitation: Dislikes Phaedo (Moderate).*

In instances where the precise Dominate is important, you should roll the dice to see how the Dominate is affecting the victim at that precise moment.

EXAMPLE: *Princess Aethra discovers the sleeping Phaedo. Will she dump a chamberpot on him, or do away with him? The GM rolls the dice for the current state of the Dominate. He rolls 40 on 10 dice. This is 3x Aethra's EGO. Her Psychological Limitation is now Strong. She pulls out her knife. If she doesn't want to kill Phaedo in his sleep, she must make an EGO roll as if struggling with a Strong Psychological Limitation.*

No Dominate effect from one of these treasures is truly permanent. They can be Dispelled, or worn off, as described with each example below.

17.2

MAGICAL ARROWS

These items are usually created by the god Eros, although any god could theoretically create them, as could some sorcerous craftsmen. Each of the following arrows is a one-use magic item — an Independent magical spell.

ARROW OF LOVE

These are magical golden arrows. To use them, the firer must name the person to be loved, then fire the arrow into the person destined to feel the love; the flight of the arrow is invisible. If the arrow misses, it is gone — used up. (Perhaps it'll hit someone else.) If it strikes a victim, the victim will immediately feel an overpowering love for the person named for the arrow.

This is a semi-permanent spell, but can be cancelled by the Dispel effect. Additionally, as with any love, the emotion created by this arrow can be eroded and destroyed by ill-treatment at the hands of the loved one; neglect over a period of time can also dispel it. However, while it is in effect, it is very powerful.

Fantasy Hero: Dominate Effect, 10D6. Invisible, No Magic Roll, Fast, Persistent. 0 END. Must hit victim as with a bowshot (+1), causes love only toward one stated person (+1 1/2), Independent (+1), Ill-treatment and time can extinguish effect (+1/2).
..... **Real Value:** 44 points.

Rolemaster: Acts as Charm Song True/11 (from Bard base spell list "Controlling Songs"). Victim feels love for the person whose name was whispered over the arrow. Effect is permanent, at least until Arrow of Dispelling is used or recipient of love proves himself to be a heel.

ARROW OF DISDAIN

Tenacious affection from the person for whom the disdain is being felt can eventually erode and eliminate the arrow's effect... although this doesn't happen very often, since it's very hard to be continually affectionate toward one who intensely dislikes you.

Fantasy Hero: Exactly as per the Arrow of Love, except the emotion this arrow causes is Disdain for the named party. The Real Value is 44 points, the same as the Arrow of Love.

Rolemaster: Acts as Suspicion spell (from Evil Mentalist base spell list "Mind Subversion"). Victim feels disdain and suspicion for the person whose name was whispered over the arrow. Effect is permanent, at least until Arrow of Dispelling is used or despised character somehow proves himself worthy to the disdaining victim.

ARROW OF DISPELLING

Eros makes these arrows to dispel any bad effects he might be bringing about with his other Arrows, but doesn't use them very often. Other gods could come up with a similar magical item. Naturally, this arrow can dispel any sort of Dominate effect, not just those of the Arrows of Love or Disdain; the user must say aloud what the arrow is for just before he uses it.

Fantasy Hero: Dispel Effect — Dispel Domination, 40D6. Invisible, No Magic Roll. Must hit victim as with bowshot (+1), Independent (+1). **Real Cost:** 60 points.

Rolemaster: Acts as a Dispel True spell (closed Essence spell list "Dispelling Ways") except there is no radius (one target only) and only dispels emotion influencing spells (of any realm).

17.3**DRINKS FROM THE RIVERS OF TARTARUS**

The following magical items constitute quantities of water brought up from various of the rivers of the underworld. Each of the following constitutes one drink's worth — one average gulp. Only gods can acquire and bring such items to the upper world, though gods could give them to mortals there.

All the following drinks look and smell just like water — they have invisible effects.

DRINK OF COCYTUS

In essence, this drink is the ultimate depressant. It will keep its victim a grieving wreck until such time as fresh blood, of any sort, crosses his lips, whereupon it's instantly dispelled.

Fantasy Hero: Dominate Effect, as Arrow of Love above; causes Mourning/Grief. Spell can be dispelled by victim drinking blood (+1). **Real Value:** 44 points.

Rolemaster: As Mind Disease True (from Evil Mentalist base spell list "Mind Disease," causes Guilt True concerning all mistakes) plus Confusion (from Evil Mentalist base spell list "Mind Erosion"), both permanent until blood passes the victim's lips.

DRINK OF LETHE

This drink causes amnesia in the victim. As with the Drink of Cocytus, if fresh blood, of any sort, crosses the victim's lips, the drink's effects are instantly dispelled.

Fantasy Hero: Dominate Effect, as Arrow of Love above; causes Amnesia. Spell can be dispelled by victim drinking blood (+1). **Real Value:** 44 points.

If the 10D6 rolled generally averages 4x the victim's EGO, the victim will have no memories at all of his or her former life. If it averages 3x, the victim will only be able to remember the things most important to him or her. If it averages 2x, the victim will forget numerous minor details of his life. If it averages 1x, only a few details of the person's life will be submerged.

Rolemaster: Acts as the spell "Forgetting Song" (Bard base spell list "Controlling Songs"), but extra powerful: Permanent, and victim cannot remember any of the events of his life. (Used in conjunction with the Drink of Cocytus, the victim grieves for what he cannot remember.) Drink ceases to function if the victim ever drinks blood.

DRINK OF STYX

If someone swears an oath by the waters of Styx and then drinks this, he'd best be telling the truth. If he is, nothing happens. If he isn't, he's overcome with apathy and can do nothing, absolutely nothing, for a year. If a mortal, he must be fed and cared for by others, or he will die.

Additionally, if someone swears by Styx to do something and then does not, the Drink will activate — no matter how much later in his life it is that the oath is forsworn. This is a very powerful tool to have at your disposal when trying to find out if someone is lying — though it's sufficiently rare and hard to come by that it can't be used casually.

Blood does not extinguish the effect of this drink.

Fantasy Hero: Dominate Effect, 20D6. (100). Fast, No Magic Roll, Persistent, Invisible. 0 END. Incantation (User must swear upon Styx), Independent, causes apathy (+1 1/2), wears off after 1 year (+1/4), only activates if victim forswears himself on incantation (+1). **Real Value:** 85 points.

Rolemaster: Does not activate when drunk, but only if specific oath is forsworn; then it will act as a Song of Coma (Bard base spell list "Controlling Songs").

17.4**MISCELLANEOUS MAGICAL ITEMS****CAKE OF AMBROSIA**

This is the sort of normal food-stuff that the gods regularly eat, but when given to mortals it acts as a healing agent — as well as a really excellent meal. Only the gods know where to get ambrosia, and even they have trouble.

Fantasy Hero: Heal effect, 6D6. Easy, Fast, Invisible, No Magic Roll. END Reserve, 1x, never recharges, OAF cake, Rarity (Dangerous to Find). **Real Value:** 16 points.

Rolemaster: Acts as the combination of spells Regeneration III, Shatter Repair, Tendon Regeneration, Mass Nerve Regeneration, Major Vessel Repair III (all from Healer base spell lists; Regeneration III lasts 30 rounds). Any number can be eaten in a day, but only one will have any effect.

MOLY

This is a white flower with black roots, found only in a place known only to the gods. When worn or carried, it acts as 40 points' of Defense vs. magic — one time only. The first time the character is hit by a spell which that Defense works against, the flower crumbles and disappears. But its presence can be a lifesaver to heroes working against cunning sorcerers.

Fantasy Hero: Defense effect, 40 active. Easy, Immediate, No Roll. END Reserve, 1 use, never can buy more END.

..... **Real Value:** 15 points.

Rolemaster: Acts as a "Dispel True" spell (closed Essence spell list "Dispelling Ways") with the following modifications: Dispel the first spell cast upon the carrier of the flower, but the flower disintegrates upon dispelling the attack. Thus it's remarkable protection... from only one spell.

TEETH OF THE SOWN MEN

When dropped in a furrow in a tilled field, this item — a tooth from a giant serpent killed by Cadmus, first king of Thebes — will immediately grow into a fully armed and armored warrior, a Typical Hero from the NPCs section. The Typical Hero is automatically berserk and has a +6 EGO from what is indicated on that sheet. The Sown Man will automatically attack whomever is closest to him. If he survives for 30 seconds (two and a half full turns), the Sown Man will come to his senses and will become the good friend of whomever initiated the spell.

Fantasy Hero: Summon Effect, summons 275-point creature. Easy, Immediate, No Magic Roll. END Reserve, 1 use, never recharges, tooth must be sown. **Real Value:** 15 points.

Rolemaster: Each tooth, when sown, acts as the equivalent of a Demonic Gate II spell (cleric base spell list "Summons") with the following differences: "Demon" is actually Greek warrior (no past or identity); spell does not require concentration (warrior stays regardless of summoner's activities); warrior does not serve caster, but will attack anything within reach for 20 rounds; if warrior survives, will become intelligent and be a friend of the caster (though not necessarily a servant).

17.5

MAGICAL WEAPONS AND ARMOR

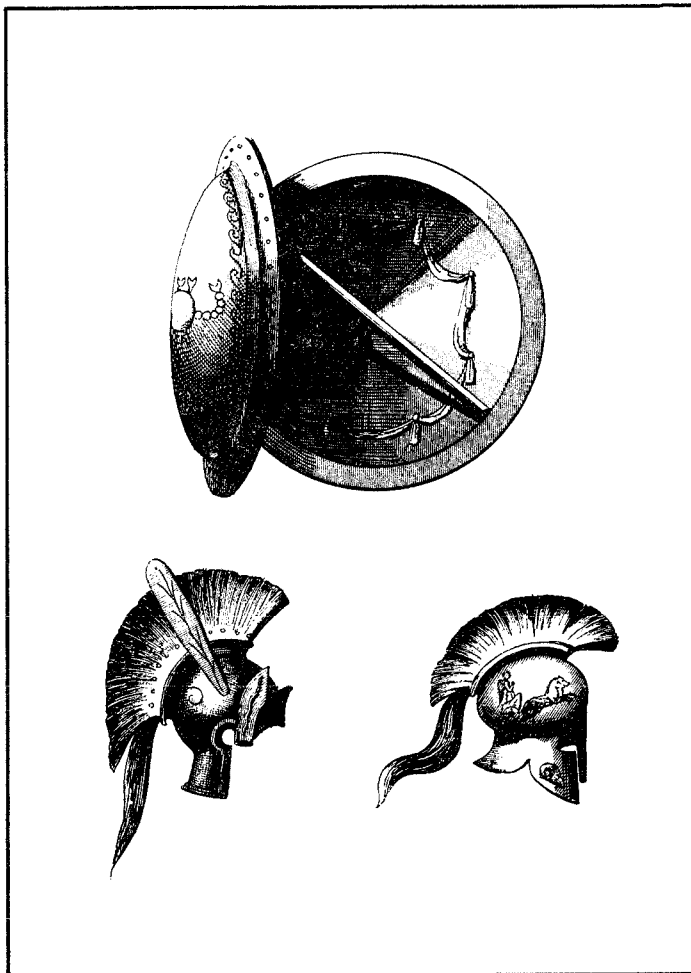
The following magical items come from several sources. Most are made by the craftsman-god Hephaestus, although certain mortal master craftsmen like Daedalus of Thrinacia can also make them. Those made by Hephaestus are typically made of gold, mystically rendered to be incredibly tough and light, or of adamantine, a grayish magical element which is naturally incredibly tough and light.

FANTASY HERO WEAPONS AND ARMOR

The extraordinary lightness is reflected, in weapons, by STR minimums that are very low, and in armor by the fact that it has no effective weight and does not hamper the wearer's DCV or DEX roll.

Some examples of magical weapons and armor:

Pt. Value	Arm or Armor
11 pts ...	Long Spear: 2D6 damage, +0 OCV, STR Minimum 5.
9 pts	Shortsword: 1D6 damage, +1 OCV, STR Minimum 1.
10 pts ...	Minoan Longsword: 1 1/2D6 damage, STR Minimum 3, will not break.
10 pts ...	Heavy Bow: 1 1/2D6 damage, -1/3" range modifier, STR Minimum 3, extra STR can add to damage.
26 pts ...	Helmet: 6 PD and ED, areas 4-5, no weight or DCV mod.
28 pts ...	Coat of Mail: 6 PD and ED, areas 9-14, no weight or DCV mod.
30 pts ...	Shield: +3 DCV vs. all, STR minimum 7.



ROLEMASTER WEAPONS AND ARMOR

Weapon and armor treasures for Rolemaster characters are simply handled.

Magical Weapons can have bonuses of from +5 to +30; +5 +10 weapons are created by expert human craftsmen, +15 +20 by really amazing human craftsmen (like Daedalus) or minor godly craftsmen, +25 by Athena or Prometheus, +30 by Hephaestus.

Magical Armor generally has reduced or missing negative modifiers. Some examples would be:

AT	Actual Armor	Minimum Maneuver Penalty	Maximum Maneuver Penalty	Missile Attack Penalty	QU Penalty
SL/6	Leather Coat	0	10	5	0
SL/6	Leather Coat	0	0	0	0
SL/7	Reinforced Leather Coat	5	25	10	0
SL/7	Reinforced Leather Coat	0	0	0	0
SL/8	Reinforced Full-Length Leather Coat	10	30	10	5
SL/8	Reinforced Full-Length Leather Coat	0	0	0	0
RL/9	Leather Breastplate	5	30	0	0
RL/9	Leather Breastplate	0	0	0	0
Ch/16	Leather Breastplate and Reinforced Leather Coat	15	100	10	10
Ch/16	Leather Breastplate and Reinforced Leather Coat	0	0	0	0

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NON-FICTION AND CLASSICAL WRITING

In the following list, the books given with commentary were of particular help in writing *Age Of Heroes*.

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As a pared-down Recommended Reading list, gamers should probably read the two Robert Graves *THE GREEK MYTHS* volumes, which are a gratifyingly complete chronicle of the myths, and *THE ILIAD* and *THE ODYSSEY*, for classic views of the Achaeans at home and at war.

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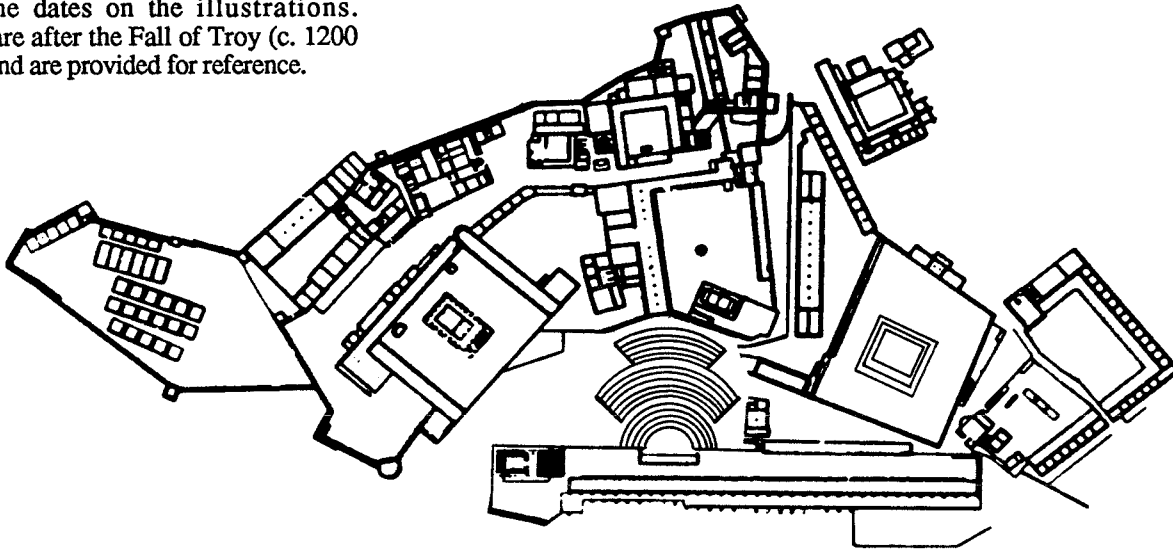
MOVIES

The following movies only comprise a fraction of the Classical Mythology-related movies — mostly Italian sword-and-sandal movies from the 1960s — which have some bearing on the subject matter.

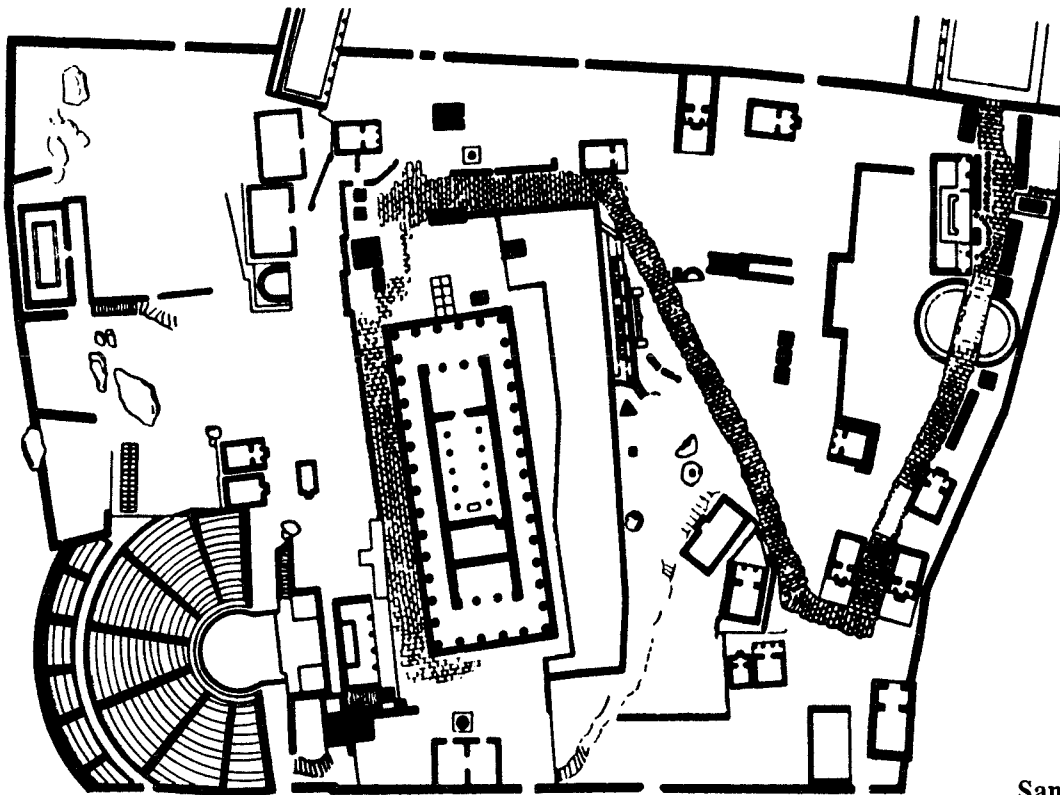
- The Avenger* (1962 Medallion). Dir. Giorgio Rivalta. Steve Reeves again as Aeneas in the sequel to *The Trojan Horse*.
- Clash of the Titans* (1981, MGM/UA). Dir. Desmond Davis. Fantasy adaptation of the Perseus myth (with some Bellerophon myth thrown in). Animation by Ray Harryhausen.
- Duel of the Titans* (1961, Paramount). Dir. Sergio Corbucci. Steve Reeves and Gordon Scott as Romulus and Remus, the founders of Rome.
- The Gorgon* (1964, Hammer). Dir. Terence Fisher. Not remotely a period film; deals with Peter Cushing investigating a gorgon alive in 19th-century England.
- Hercules* (1957, Warner Brothers). Dir. Pietro Francisci. Steve Reeves in his first outing as the demigod. Spawned a decade's worth of Italian sword and sandal movies when imported with sequel *Hercules Unchained*.
- Hercules* (1983). Dir. Lewis Coates. Lou Ferrigno non-acting in the Hercules role.
- Hercules, Ulysses and Samson* (1964, MGM). Kirk Morris as Hercules, co-starring two other legendary heroes.
- Hercules Unchained* (1959, Warner Brothers). Dir. Pietro Francisci. Steve Reeves in the sequel to his original *Hercules*.
- Jason and the Argonauts* (1963, Columbia). Dir. Don Chaffey. Classic fantasy movie based on the Argonaut myth. Animation by Ray Harryhausen.
- Loves of Hercules* (1960). Dir. Carlo Ludovico Bragaglia. Jayne Mansfield in two roles, her husband Mickey Hargitay as Hercules.
- The Minotaur* (1960, United Artists). Dir. Silvio Amadio. Bob Mathias is Theseus in a typically loose adaptation of the Minotaur myth.
- The Trojan Horse* (1961, Colorama). Dir. Giorgio Ferroni. Steve Reeves as Aeneas, during the sack of Troy.
- Ulysses* (1960). Dir. Mario Camerino. Kirk Douglas in an adaptation of *THE ODYSSEY*.

APPENDIX

On the following pages are some examples of Greek architecture. Please note the dates on the illustrations. Some are after the Fall of Troy (c. 1200 B.C.) and are provided for reference.

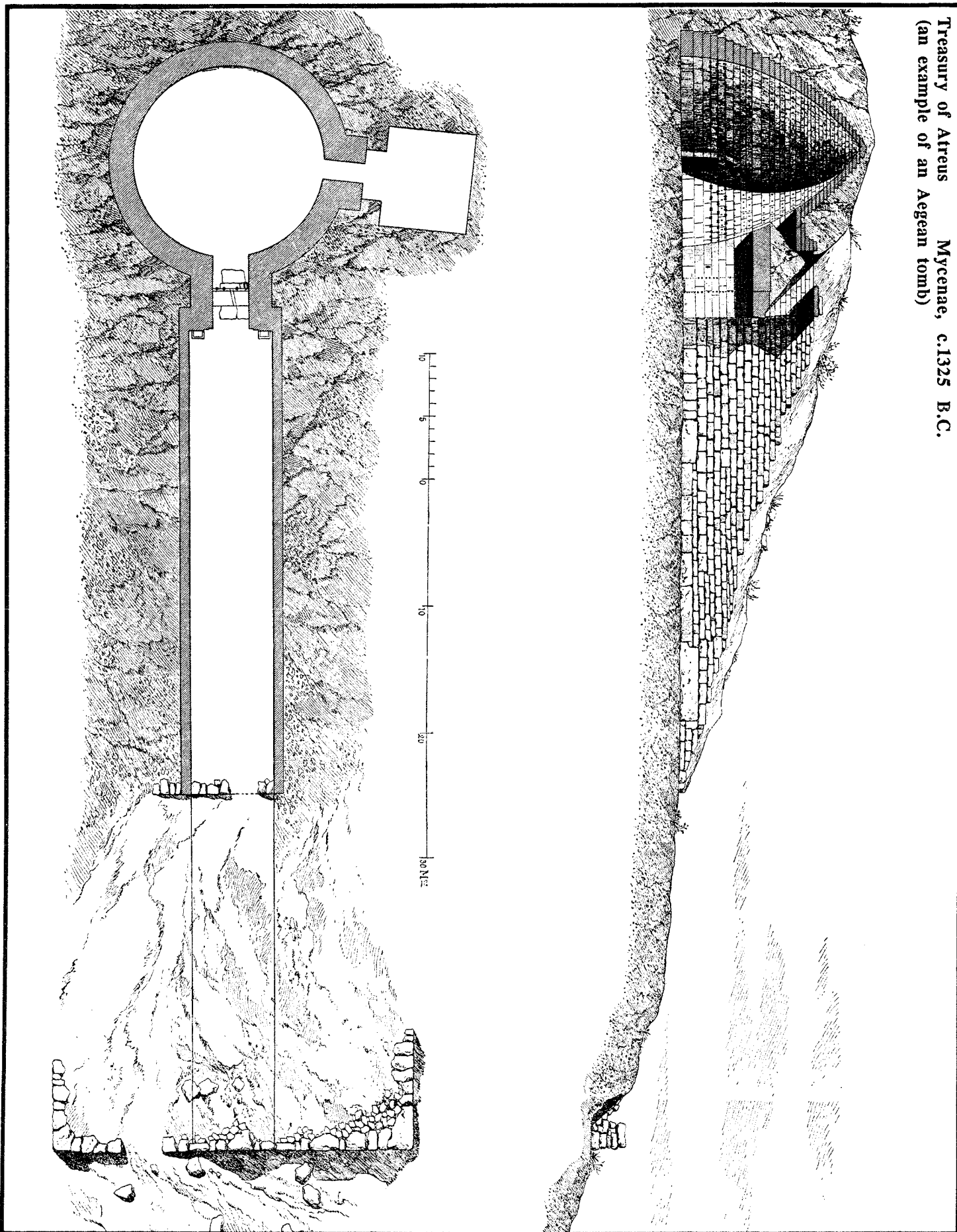


Upper City of Pergamum

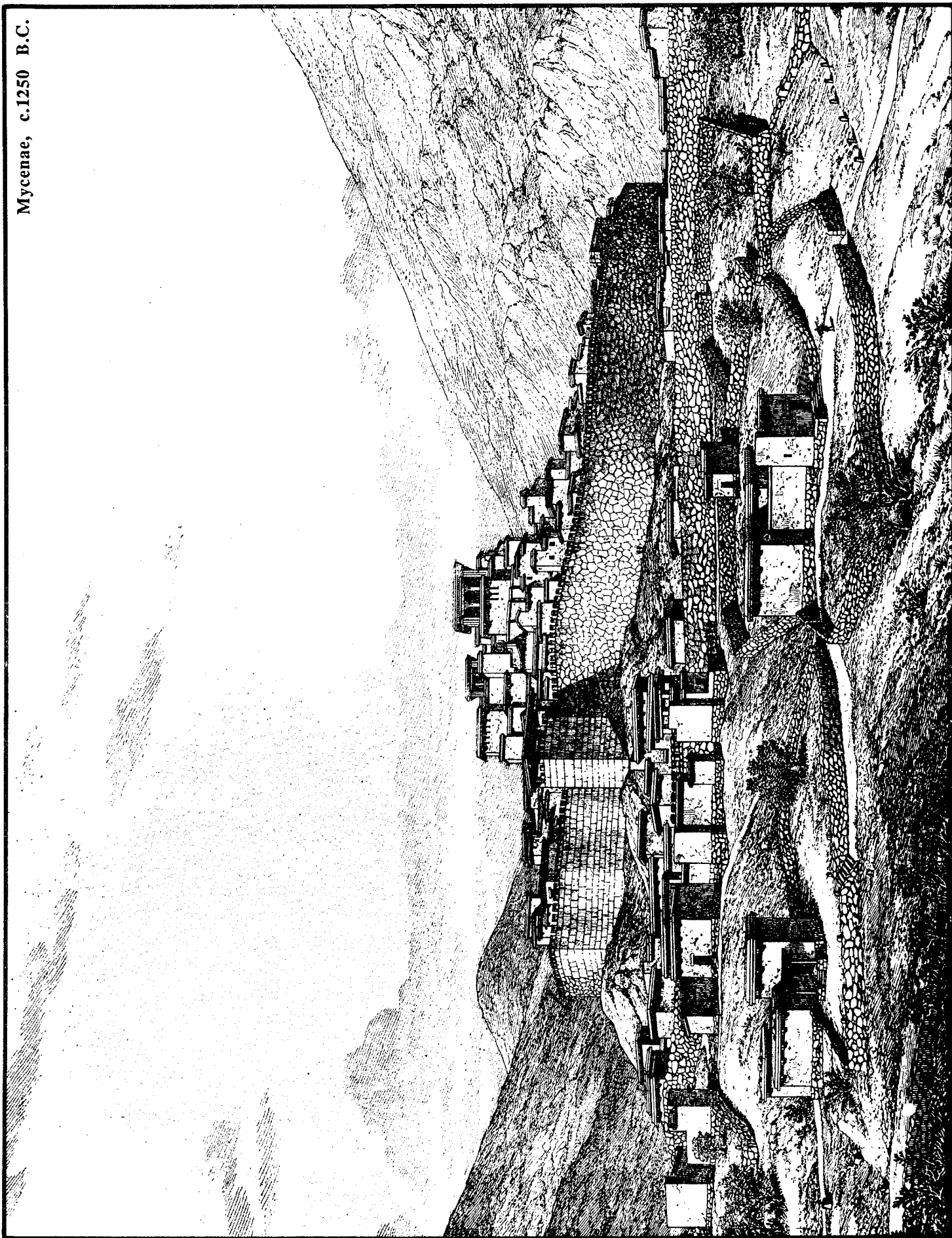


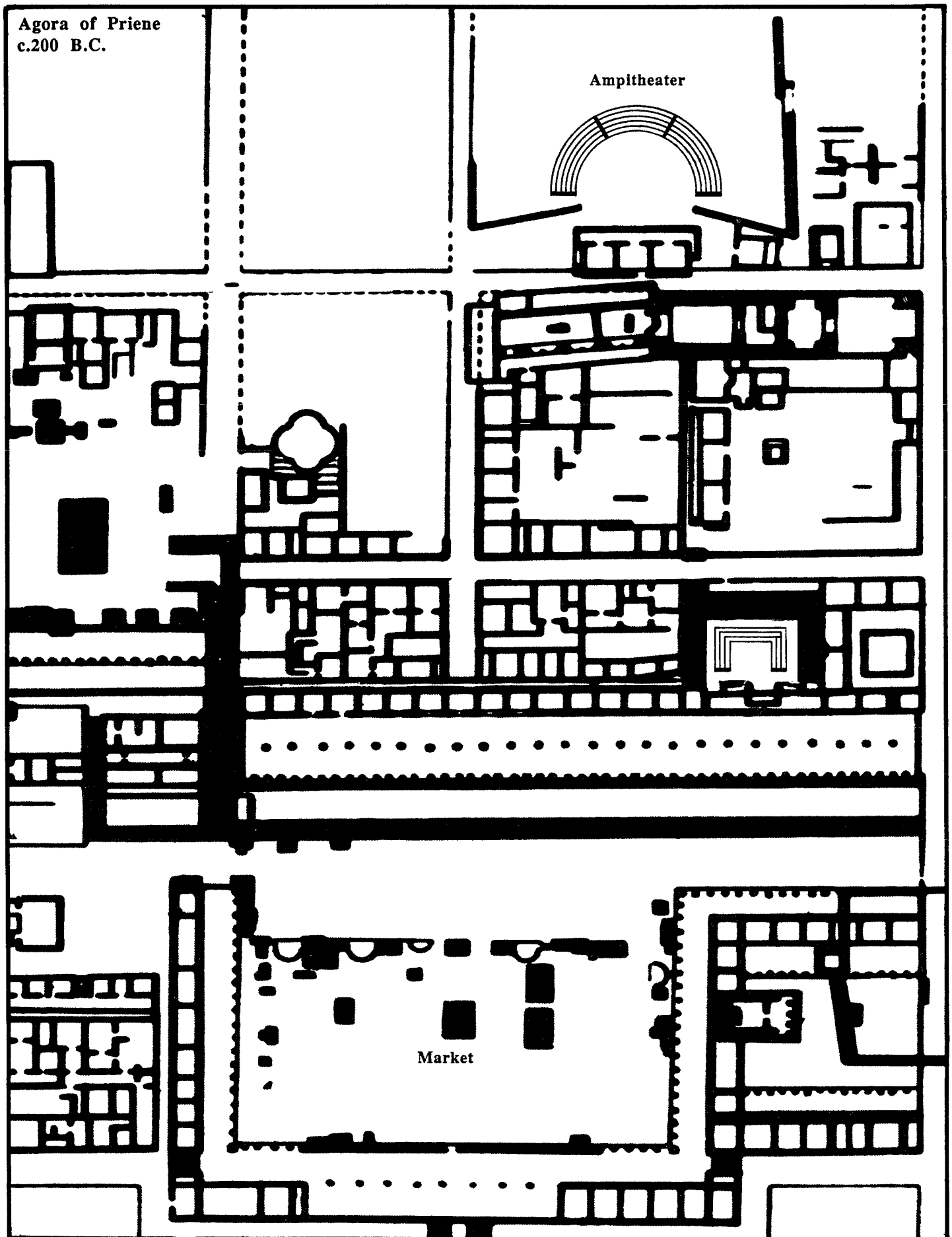
Sanctuary of Apollo
at Delphi (c.150 B.C.)

Treasury of Atreus Mycenae, c.1325 B.C.
(an example of an Aegean tomb)

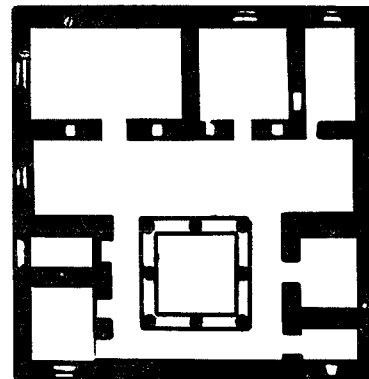
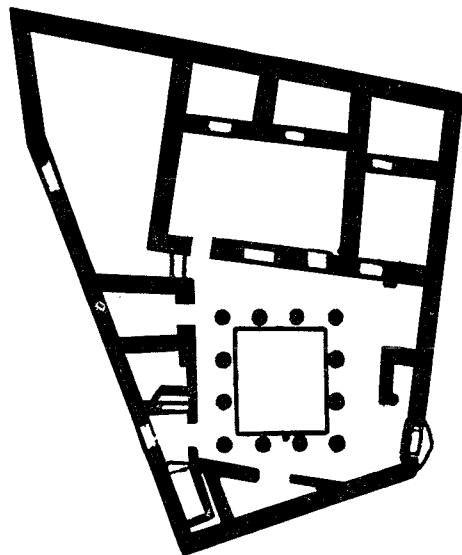
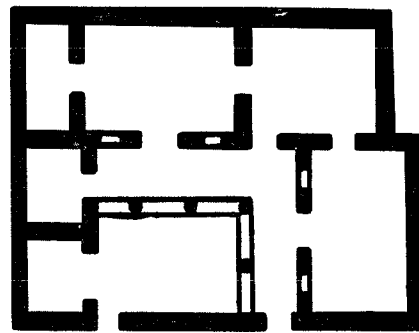
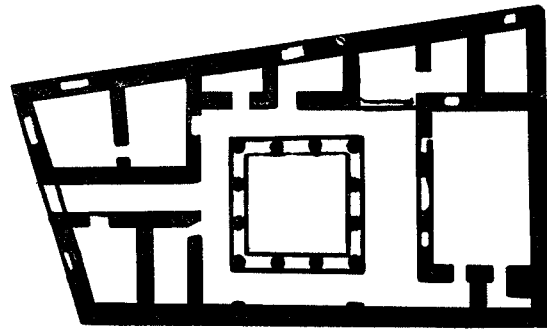
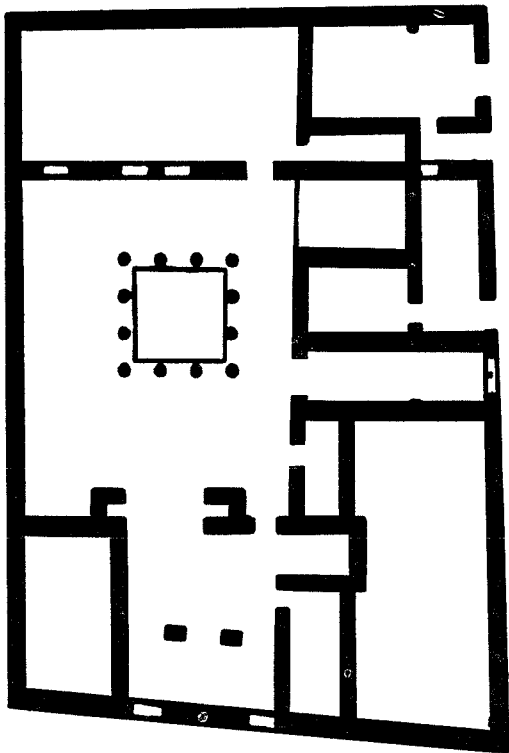


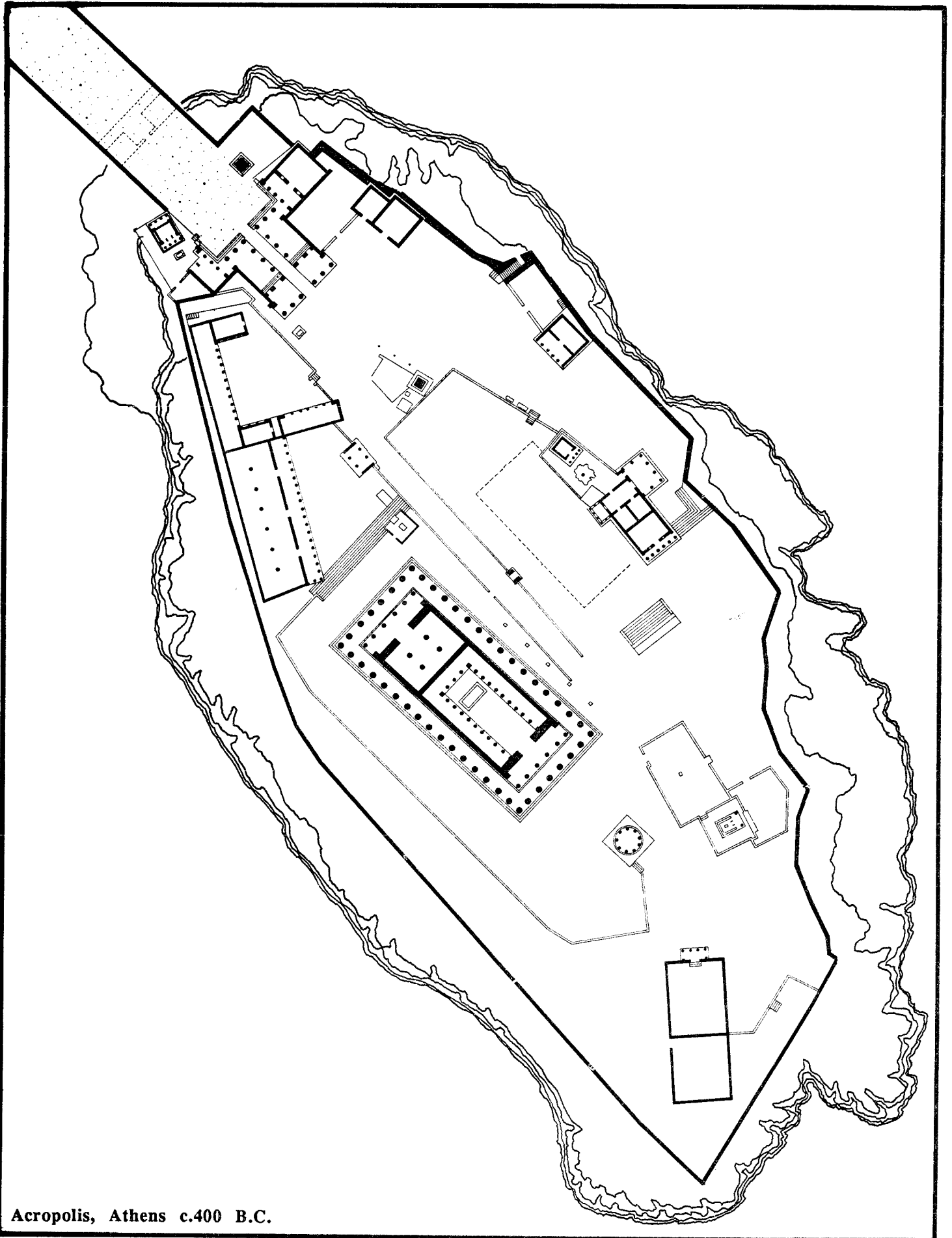
Mycenae, c.1250 B.C.





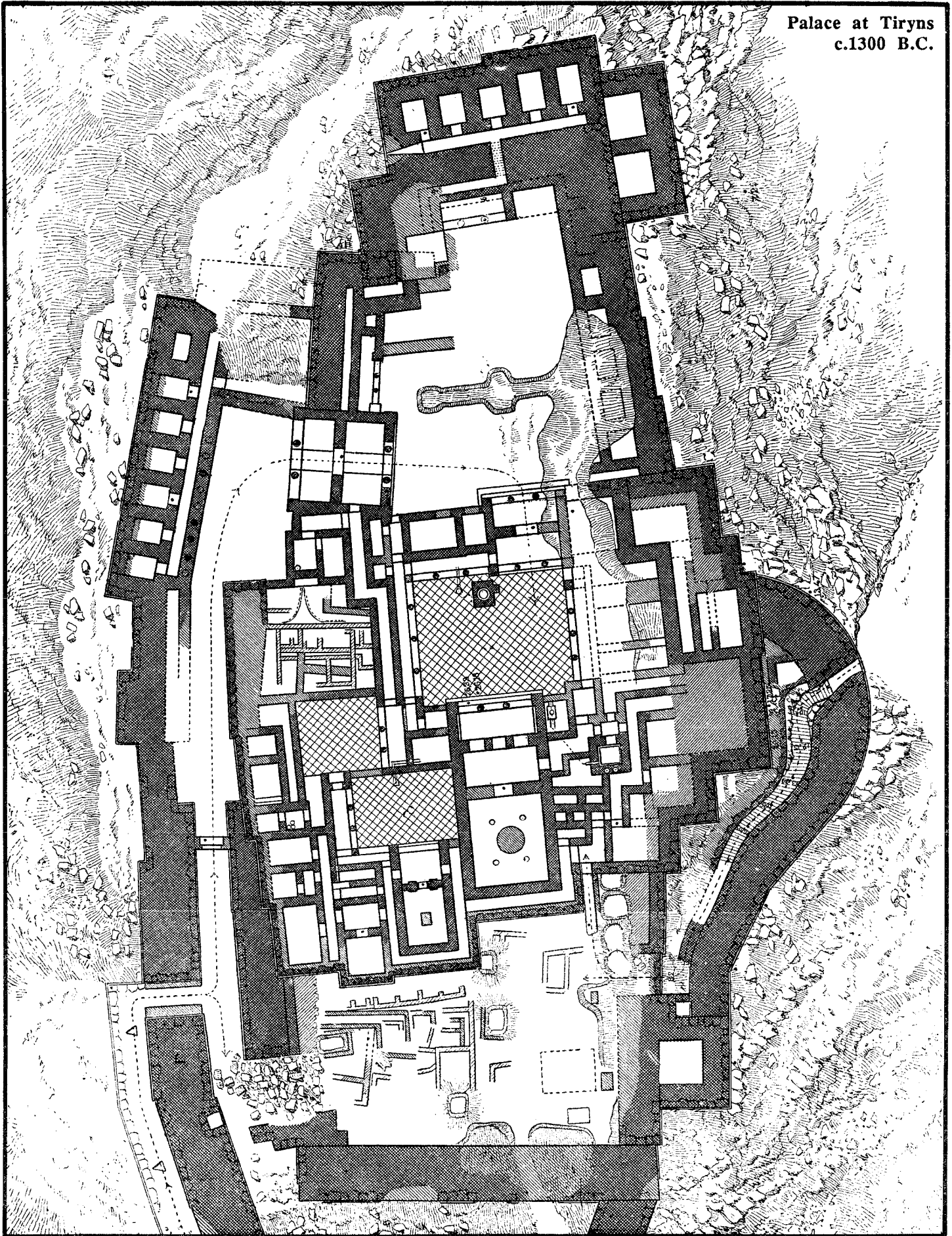
Examples of Greek Houses
(note open atriums in center)



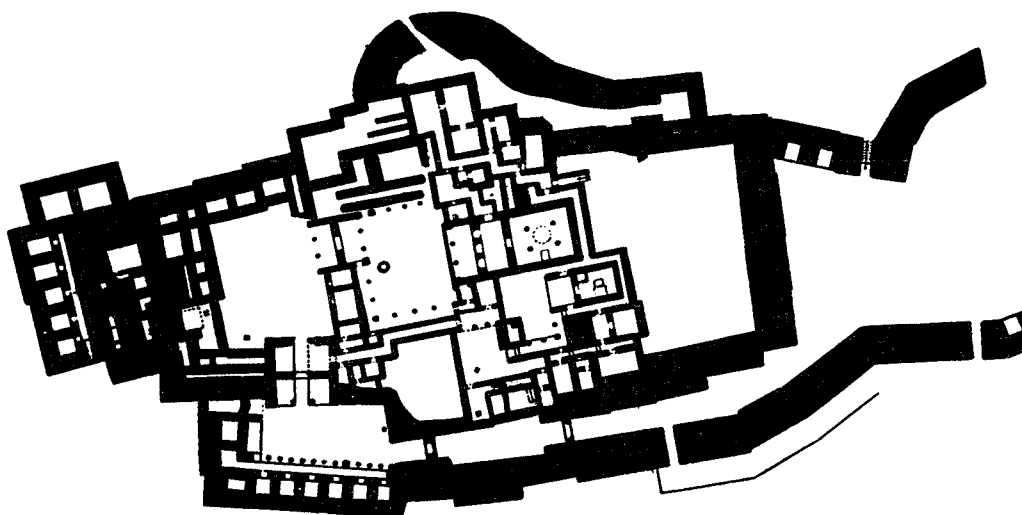
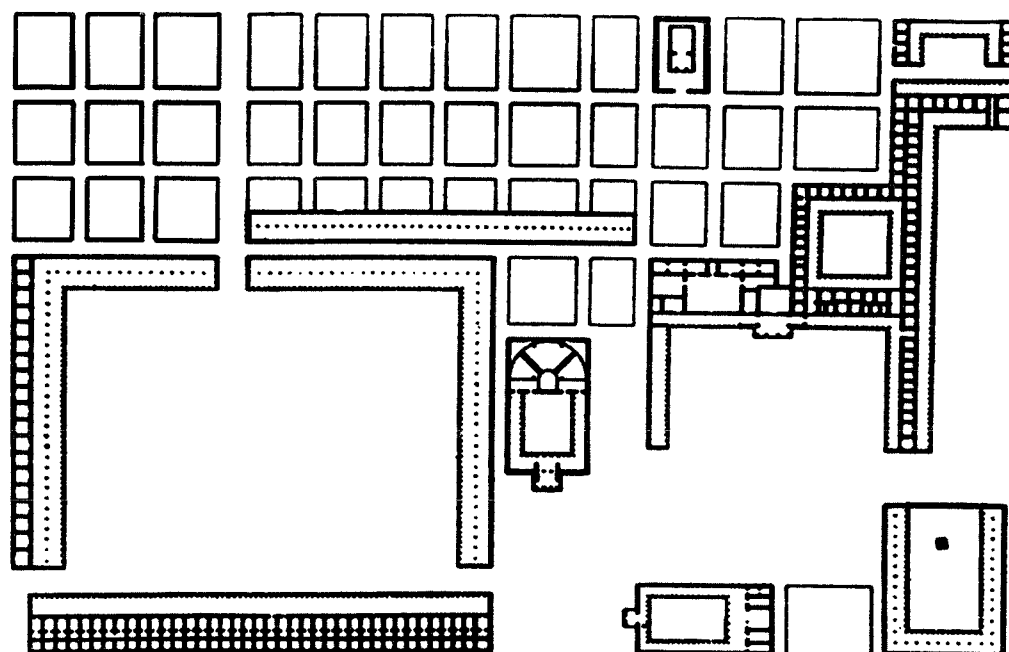


Acropolis, Athens c.400 B.C.

Palace at Tiryns
c.1300 B.C.



Miletus c.200 B.C.



Palace at Tiryns c.1200 B.C.