

MYTHOS



CORE SETTING GUIDE

The Olympians have spoken and you are to join the ranks of heroes and heroines involved in the Heavenly Contest! The Olympian deities are in a race to find the successor to Zeus's throne, with the successor acquiring the greatest number of followers. But the gods and goddesses are quite busy, and to shine their light upon the mortals of Hellas requires intervention of a divine scale. Heroic deeds are a must if one is to prove themselves worthy for the gratification of Olympus and the pursuit of seeing their patron deity rise to rulership! Are you strong, brave, and smart enough for the challenge? We will see how you fair against the great beasts of Hellas and the heroes and heroines who support your rival deity. This is the Heavenly Contest. This is Mythos!

In *Mythos*, you assume the role of a demigod or devoted human of the gods and goddesses of Olympus in a heroic mythological representation of Ancient Greece. Heroes and heroines join in the Heavenly Contest to prove their worth to the deities and spread the word of their patron deity to the mortals of Hellas, in hopes of raising their patron deity to the Olympus throne. Heroes and heroines come from all walks of life, representing their patron deity as adventurers, fighters, hoplites, Olympic athletes, courtesans, sages, and rogues. Through affiliations with deific cults and Mystery Cults, they gain access to great powers and follow the strands of Fate as they travel Hellas in search of their next, grand performance.

Inside the *Mythos* core setting guide you will find:

- An introduction to mythological Ancient Greece and the Heavenly Contest
- The demigod Race
- Divine Edges
- Mystery Cult Powers
- A collection of patron deities from Greek Mythology
- A guide to Hellas
- Tools to create epic adventures
- A collection of Epic Tales
- An epic bestiary
- ... and more!

Mythos is not a standalone setting and requires the *Savage Worlds* core rulebook.



MYTHOS



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MYTHOS

BY

Gilbert Gallo

EDITING

Vickey A. Beaver, Aaron T. Huss

COVER ART

Fotokostic

INTERIOR ART

Adiemus, Amenhotepov, breaker213, ChromaCo, Digital-Clipart, doom.ko, elmm, ensiferum, Fotokostic, garanga, Christos Georghiou, GhostKnife, Mike H, korpas, KUCO, MaKars, Malchev, Valashko Maryia, Andreas Meyer, Morphart Creation, Hein Nouwens, pio3, rudall30, Santi0103, Patalakha Serg, Krisztian Simon, Anton V. Tokarev, toriru, Voropaev Vasiliy

CARTOGRAPHY

Gilbert Gallo

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A WORLD OF ΣPIC ΔΣΣΔΣ

*Sing, o divine Muses,
the deeds of the mighty and noble heroes
that as Heracles commit themselves daily
to be welcomed among the divine Immortals
and the entire Cosmos glorifies their names.
Inspire, divine Apollo, my mind.
Let me sing to the gods who assist them,
guiding their steps and giving them strength in difficulties,
and let me revere the gods who despise them
filling of obstacles on their way
and subjecting them to hard labor.
List, o divine muse,
their skills, their strengths and their incredible quality,
so that we can emulate them,
and pray tell me, their vices and their woes,
because we all can learn from them.
And you, Moirae, guardians and weavers of Destiny,
tell me what fate is assigned to them.
Disclose to me the prophecies that over them weigh,
hiding in arcane words the will of Fate.
Inspire wisdom, divine Athena,
Let me remember Tiryns, Athens, Thebes and Mycenae,
Crete, Iolcus, Argos and Sparta,
and all Hellas' and cosmos' corners
where heroes perform epic deeds.
Let my voice to be strong, divine Apollo,
and that my heart does not tremble at the thought
of terrible monsters and nefarious creatures
the Heroes face along the way,
and may my words be worthy
to tell their incredible feats.
So sing me, please, divine Muses,
the deeds of the mighty and noble heroes
that every day immolate themselves to the gods
for a shining moment of eternal glory.*

- Hesiod, Hymn to the Heroes

Hail, noble hero!

My name is Hesiod, poet of Epic Deeds. The shining Apollo has given me a very important task: to immortalize the deeds of the heroes of the past and celebrate the future exploits of the new heroes. As fate would have it, this tome came into your hands and you are reading it.

You can read my writing, can't you?

Alright, this means the gods have chosen you to become a hero. What an honor was reserved for you! Your destiny is to perform feats beyond human capabilities and make your name and glory immortal for centuries to come. Of course, to do this, you need the protection of the gods to give you strength and guidance, as well as prophecy. Its meaning may appear obscure to you, but keep it always in mind; your destiny is hidden in it, somehow.

The god who protects you could be the divine Ares, slaughterer of armies, or the mighty Poseidon, whose followers shake the earth, or even Aphrodite, who, with her irresistible smile, arouses love in all creatures. You will be endowed with such powers to place you far beyond the capabilities of mere mortals, but be careful! Do not provoke the wrath of the gods; or worse, never attempt to be superior to them. The supreme Zeus watches, from above, the feats of us all and does not tolerate hubris – the arrogance of feeling superior to the gods themselves.

With the strength and guidance of the gods you shalt defeat terrible creatures, lead the armies and do fantastic deeds in faraway lands and mysterious places. You did not think you'd ever go that far? Do not worry, Heracles thought that way at first too, but then he became aware of his powers. He had to fight hard and overcome perilous odds, earning a place of honor among the gods of Olympus themselves.

Well, now that you have become aware of your destiny, you're ready to begin. Follow me, and I will lead you to the fascinating lands of Hellas, where every day the heroes sacrifice themselves to the gods for immortal glory.

Mythos is a setting for Savage Worlds. It places characters within mythological ancient Greece, assuming the roles of heroes and heroines performing epic deeds to please the Olympians. But tread lightly as deeds that please one deity may anger another. Characters will be wise to balance the divine attitudes of all deities to avoid their wrath.

PRIMEVAL DARKNESS

In the beginning there was chaos: a vast, formless, timeless dark space. After eons of immobile tranquility emerged Gaia, the great mother earth, the origin of all future creatures. Taking shape with Gaia was Eros, the essence of attraction between every creature, and Ananke, doom's unavoidable necessity. Driven by Ananke, chaos turned into Tartarus, the deep dark abyss, and placed itself far below Gaia. From it emerged Erebus, the black darkness, and Nyx, the night. The influence of Ananke also affected Gaia, spontaneously generating Pontus, the deep fruitless waters of the sea depths, and Uranus, the boundless heavenly vault.

URANUS AND GAIA IN LOVE

And so it was that Eros took over. A strong desire pervaded Uranus, who wrapped Gaia up completely and lay on her, loving her without stopping. Gaia then became pregnant. Soon, the fruit of their centuries-long lovemaking would be born. Uranus did not want to stop his lovemaking and continued to love Gaia, preventing his son from being born. Uranus continued undaunted to love Gaia for thousands of years. As time passed, the more children that were conceived in her womb, the more painful it became to not be able to give birth. Eventually the pain became unbearable for her and Gaia was forced to find a drastic solution.

CASTRATION OF URANUS

Gaia knew she could not get rid of Uranus alone; she decided to enlist the help of her unborn children. Among a thousand pains, she created an adamant sickle in her womb, hoping her sons would use it to castrate Uranus and allow her to finally break free. While his brothers were trembling in fear, Cronus, the youngest of Uranus' sons, seized the sickle and used it to tear his father's members. The great pain caused Uranus to finally stop his never-ending lovemaking and allowed his offspring to come out Gaia's womb. As soon as they came out, the offspring pushed Uranus away from Gaia. Finally, Gaia could rest and admired her sons, who appeared in the form of three different races.

The first race conceived in Gaia's womb was the titans: six beautiful women and six handsome men, the youngest of which was their leader, Cronus. The second race was the cyclopes: three in number, all male. Their names were Arges, Steropes and Brontes, and each of them had only one eye on his forehead. The third race was the most fearful: all males, they possessed huge bodies, one hundred arms and fifty heads each. They called themselves the hecatoncheires, and their names were Briareus, Gyges and Cottus. No one could withstand their brute power alone.

Gaia thanked her children and offered to Cronus, although he was the youngest, the supreme leadership. After this, Gaia lay down to rest, taking the shape of a flat disk. Uranus encircled her from above and Tartarus from below. Oceanus, one of Cronus' siblings, encircled Gaia's borders with a huge river of water. This is the world they called Cosmos.

THE TITANS SEIZE POWER

With Gaia finally resting, encircled by Oceanus and protected by Uranus from above and by Tartarus from below, Cronus became Cosmos's supreme ruler. He wished for a long, peaceful reign, but Eris, goddess of strife and daughter of Nyx, decided to interfere. Cronus began to fear the immense power of the hecatoncheires and the genius and skill of the cyclopes. Due to the influence of Eris, Cronus began to fear that his reign would end if both were allied against him and his titan brothers. In secret, Cronus held a council with his brothers, and together they resolved to get rid of the cyclopes and hecatoncheires, throwing them down the immense abyss of Tartarus. The titans ambushed the cyclopes and hecatoncheires as they slept, tying them with unbreakable chains and casting them down the black pit of Tartarus. To rest assured, Cronus charged Campe, a she-dragon with a woman's head and torso and a scorpion-like tail, to watch over them.

The twelve titans remained alone to rule over Cosmos while their brethren cyclopes and hecatoncheires screamed from Tartarus' depths, asking for vengeance. Gaia and Uranus didn't like this mischievous act and prophesized to Cronus that he would be dethroned by one of his sons, suffering the same fate as his father.

THE GOLDEN AGE OF CRONUS

With every possible menace wiped out, Cronus and his brothers led a happy and peaceful life. Gaia brought forth all kinds of fruit without needing to be tended. Spring never ended and every living creature lived in peace with all others. Some of Uranus' blood had spilled on Gaia. From it were born the vengeful Erinyes, the meliae nymphs and the chrysandres, the first race of men.

The chrysandres looked very much like the titans. Their complexion was golden, they didn't grow old and they had power and strength similar to that of the children of Cronus. In their veins ran blood instead of ichor and they ate fruit and water instead of nectar and ambrosia. They were a powerful, yet peaceful race.

Cronus and his siblings were fascinated by them and soon became good friends with the chrysandres. Titans and chrysandres feasted together, shared knowledge and eventually ruled Cosmos together. There was no need to work or make laws; everyone could live happily without toil and nobody ever thought about committing a crime. That was the wonderful period known as the Golden Age.

Cronus took his sister Rhea as his wife and soon sired his first daughter, Demeter. In that precise instant, Cronus' happiness ended. Eris recalled Cronus' parents' prophecy; one of his sons would revolt against him putting an end to his reign and to the wonderful Golden Age. Cronus didn't want this to happen so, as soon as Rhea showed him his newborn daughter, he immediately swallowed the child. Wishing for a never-ending Golden Age, Cronus swallowed, one after another, every child Rhea bore him; Hestia, Hera, Hades and Poseidon. When Rhea conceived her sixth child, Zeus, she secretly sought mother Gaia to devise a plan to save all her children and eventually get retribution on Cronus for his acts against Uranus and his own offspring. Gaia offered to help, but requested that the cyclopes and hecatoncheires were to be released and no more of her children were to be banished to Tartarus. Rhea accepted and Gaia shared her plan.

THE TITANOMACHY

Rhea wrapped a stone in swaddling clothes and gave it to Cronus. He swallowed it, believing that he was swallowing the infant Zeus, his sixth child. On the contrary, Rhea's sixth son was raised in great secret on the island of Crete. When Zeus grew to manhood, he sought out Metis, the wise titaness, who lived beside Oceanus. On her advice, he visited his mother Rhea and asked to be made Cronus' cupbearer.

Rhea readily assisted Zeus in his task of vengeance. She provided the emetic potion that Metis told him to mix with Cronus' ambrosia. Cronus, having drunk deep, vomited first the stone and then Zeus's elder brothers and sisters. They sprang out unhurt and, in gratitude, asked him to lead them in a war against the titans, who chose the gigantic Atlas as their leader, Cronus now being passed his prime. The chrysandres decided to remain neutral, while Prometheus and his brother Epimetheus, although sons of titans, sided with Zeus.

The war lasted over ten years. Great chasms tore the earth asunder – collateral damage caused by the godly violence. Wounded deeply by the war, Gaia prophesied victory to her grandson Zeus, if he would free those whom Cronus had confined to Tartarus. Zeus secretly went to Campe, the old jaileress of Tartarus, killed her and, having released the cyclopes and the hundred-handed ones, strengthened them with divine food and drink. The cyclopes thereupon gave Zeus the thunderbolt as a weapon of offense, Hades a helmet of darkness and Poseidon a trident. After the three brothers held a counsel of war, Hades entered unseen into Cronus' presence to steal his weapons. While Poseidon threatened Cronus with the trident and thus diverted his attention, Zeus struck him down with the thunderbolt. The three hundred-handed ones took up rocks and pelted the remaining titans, putting them to flight.

The war was finally over. Zeus decided to be kind to his father Cronus, exiling him to the far white islands. All chrysandres followed Cronus and settled in the white faraway islands, where they say the Golden Age continues on under Cronus' rule, earning the name "Islands of the Blessed Ones."

All other male titans were imprisoned in Tartarus. Rhea tried to dissuade Zeus, reminding him that Gaia did not want his children to be confined in Tartarus, but her efforts were in vain. A gigantic brazen wall with huge doors was built to keep them locked away and the hecatoncheires were put on guard duty for eternity.

Zeus, the father of the Olympians, has initiated the Heavenly Contest to find a suitable replacement for his rule. He is the god of sky and thunder and the ruler of Mount Olympus, where all Olympians dwell.

All female titans were spared and given the chance to help in rebuilding a peaceful world. But the earth was torn asunder from so many years of a war so devastating; nothing could ever be the same. This marked the end of the Golden Age.

THE SILVER AGE OF THE OLYMPIANS

After the war against the titans, Zeus, to avoid further rebellions, decided to share power with his brothers instead of ruling alone. To Poseidon he gave absolute power over water and the abyss created by Oceanus. To Hades he gave absolute power over the underground and the souls of the dead. For himself he kept the dominion over the air and Uranus' heavenly vault. The surface of Gaia would be a domain shared by all deities under his laws. Zeus established a court on Mount Olympus' peak to oversee everything from above. So begins the Silver Age and why Olympians are called Zeus's siblings and offspring.

Zeus, grateful for her precious advice, married the wise titaness Metis. When she was pregnant with Athena, Zeus decided to swallow Metis on the advice of Uranus and Gaia, who stated that thereby he would retain the supremacy of the world. If Metis had given birth to a son, he (so Ananke had ordained it) would have acquired the sovereignty. Zeus then decided to marry his sister Hera, who gave birth to Hebe, the violent Ares and Eileithyia. But Zeus was not a faithful husband and had many extramarital affairs. First, he begat the cunning Hermes on Maia, daughter of Atlas, who bore him secretly in a cave on Mount Cyllene in Arcadia. Next, he begat the shining Apollo and the wild Artemis on Leto, daughter of the titans Coeus and Phoebe, transforming himself and her into quails when they coupled.

Hera, who strongly believed in faithfulness, became enraged by her husband's behavior and was seized by painful bellyaches, giving birth to the skillful Hephaestus without Zeus's intervention. But Zeus's extramarital affairs didn't stop.

After some years, Zeus was seized by a raging headache as he walked by the shores of Lake Tritonis. His skull seemed about to burst, and he howled for rage until the whole firmament echoed. Up ran Hermes, who at once divined the cause of Zeus's discomfort. He persuaded Hephaestus to fetch his wedge



and hammer and make a breach in Zeus's skull, from which wise Athena sprang, fully armed, with a mighty shout.

After that, something wonderful occurred: Uranus' member washed ashore onto Cyprus Island, transforming into the most beautiful goddess ever seen, Aphrodite. Riding a chariot pulled by doves, she ascended to Olympus and took her place in Zeus's magnificent palace.

PROMETHEUS CREATES A NEW MANKIND FROM CLAY

From his wonderful palaces on mount Olympus, Zeus realized that only plants remained on the devastated surfaces of Gaia. All other creatures were killed during the cruel war against the titans. Gaia's wounds were so deep that she would not bring fruit for a long time and perhaps no more creatures would spring up spontaneously from the soil. Gaia was very hurt and sad after the Titanomachy, and Zeus wished to please the great Mother Earth.

Zeus called Prometheus and Epimetheus, the only two titans who sided with him during the war, and asked them to create all types of living creatures to please Gaia. The foreseeing Prometheus would mold the creatures from clay and Epimetheus would give them abilities to survive in the new harsh environment that awaited them. To some creatures Epimetheus gave strength, to others speed. Some he armed and others he left unarmed, though giving them another faculty for survival. Epimetheus, lacking in wisdom and forethought, distributed all properties suited for survival among animals, leaving unequipped the race of men, Prometheus' masterpiece.

When the day arrived for the emergence of all creatures and Prometheus came to examine his brother's work, he noticed that Epimetheus had not devised anything for the preservation of his "precious" humans, which he liked most. To correct his brother's mistake, Prometheus stole wisdom in arts from Hephaestus and Athena, along with fire, so that men could exercise those crafts, and gave all these gifts to the clay-men he crafted. The pelandres, men of those years, lived very long lives (more than 100 years), but had to work to survive and frequently wronged one another. They ate all kinds of fruit and began killing animals to eat. They were far inferior if compared to chrysandres, but thanks to Prometheus' assistance, who gave them the wisdom of the Olympian gods and left mount Olympus to dwell among men with his brother Epimetheus, they became skilled artisans and intelligent scholars.

THE RISE OF ATLANTIS

During the titan war, a huge island arose in the far west beyond the place called "Pillars of Heracles." In the middle of the island sat a fertile plain. In its center stood a mountain where the pelandres Evenor and Leucippe lived with their daughter, Cleito. Poseidon fell in love and married this young woman and decided to establish his palace in the mountain and alter the landscape, making the slopes impregnable.

Poseidon carved circular belts (three of sea and two of land) around the hill, isolating it completely. He brought up springs of warm and cold water, producing all kinds of food. Poseidon and Cleito had five pairs of twins, who, along with their descendants, ruled the ten provinces into which Poseidon had divided the huge island. The island and the ocean were called Atlantis after Poseidon's first-born, Atlas, king of all.

The brothers and the descendants of the ten royal houses ruled over many other islands and the Mediterranean people living west of Egypt and Tyrrhenia. The ten kings, who each governed his own province, assembled every

Pandora was the first human woman created by the Olympians, at the hand of Hephaestus. Out of curiosity, she opened one of the jars from the Olympians, releasing all manner of evil upon the world.

fifth and sixth year, administering the public affairs and delivering judgment according to the laws handed down by Poseidon, and according to records inscribed in a pillar of orichalcum.

The people of Atlantis possessed immense wealth, having at their disposal supplies in endless abundance such as metals, timber, animals (both tame and wild), a great variety of fruits and vegetables and many other things. Receiving all these products, they promptly furnished their temples, harbors and the rest of the country. Around their metropolis, about six miles from the sea, they built a circular system of channels and bridges with towers, gates and circular walls of stone which they coated with brass, tin and orichalcum. Thanks to Poseidon's protection and Prometheus' gifts of wisdom, Atlanteans reached a civilization peak that can only be dreamt of.



PANDORA AND THE PLAGUES OF MANKIND

Atlantis was a flourishing realm. In spite of all the power deriving from wealth, advanced technologies, mighty fleets and large armies, Atlantis' people slowly degenerated. Following Eris' subtle directions, they became arrogant and overconfident and defied the Olympians. They began thinking they could become as powerful as the gods, but their hubris didn't go unnoticed. Zeus realized that Prometheus stole the Olympians' wisdom for his own creatures' sake, and devised a plan to punish Prometheus' misdeeds and smite the greedy Atlanteans for good.

Zeus bade Hephaestus to mix earth with water, creating the form of a sweet, lovely woman with the face of a goddess, and put in it a human voice. When Hephaestus had molded the clay in the likeness of a maid, Athena clothed and provided her with fine manners, teaching her needlework and the weaving of webs. Thereafter the other Olympians each gave a gift; Aphrodite shed grace upon her head and Hermes gave her speech, a shameless mind and a deceitful nature. When the work of the gods was completed, they called the lovely woman Pandora, since she received gifts from all the gods.

This living jewel, with garlands about her head and a golden crown made by Hephaestus, was sent to Epimetheus, notorious for having no foresight and always thinking afterwards. Although he had been warned by his brother Prometheus never to take a gift from Zeus, when Hermes came with the girl, Epimetheus accepted the gift, understanding its true wicked meaning only too late. Until that time, men lived free from ills, toil and sicknesses. Pandora, driven by curiosity, opened one of the jars she brought with her as wedding gifts from the Olympians. That jar contained all kinds of evil that broke free and roamed the earth.

Ever since, those evils have afflicted mankind as a reminder that mortal creatures must know their place. Zeus ordered Hephaestus to punish Prometheus by nailing his body to Mount Caucasus for eternity. Every day an eagle swooped on him and devoured the lobes of his liver, which grew by night as quickly as the eagle devoured them during the day.

THE FALL OF ATLANTIS

Affected by all sorts of diseases and plagues, the pelandres started dying one after another in agony. The Atlanteans, however, thanks to their advanced technologies, discovered many drugs that allowed them to fight diseases effectively. The Atlanteans seized this opportunity to reach out and conquer Cosmos. Swarming from the west, in a few years' time, the Atlanteans conquered every land. Wherever the Atlanteans arrived, they founded new cities and healed their surrendered enemies with wonderful medicines. In no time, those who once were tribal settlements became flourishing advanced civilizations under Atlantean control.

All populations subjected to the Atlanteans began worshipping them as charitable gods while the Olympic Gods were opposed and cursed by all pelandres. One day Hades, on the advice of Eris, proposed to Zeus to solve everything by plunging the island of Atlantis into the deadly sea depths and sending Ares to destroy all other kingdoms under Atlantean control. Poseidon tried in every way to persuade his brother to spare his beloved island, but Zeus was adamant; Atlantis was to disappear from his sight and no trace of it should remain. The divine brothers argued until they realized a huge Atlantean army had reached mount Olympus and their leader dared to challenge the gods. The time for quarreling was over.

Poseidon reluctantly stuck his trident into the ground, causing the largest earthquake that has ever been recorded. A thousand volcanoes erupted, covering the sky with smoke and in one night the immense island of Atlantis sank without a trace. That same night Ares, eager to make a slaughter, descended from Olympus and, together with the demons of fear and terror, butchered the huge Atlantean army.

Zeus's orders were clear: no men must survive. That's what pelandres deserved for having obtained the Olympians' wisdom from Prometheus and having misused it against their creators. Ares was incredibly happy to carry out the task. All over Cosmos he razed huge cities, sank fleets and burned down every single trace of those who were once the flourishing kingdoms ruled by Atlantis.

In less than one year, there was not a single man alive and Atlantis' splendor was only a fading memory. Gaia was soaked with pelandres' blood and Prometheus, from the heights of Mount Caucasus, wept, beholding the end of his most beloved creatures. The dead pelandres' spirits were even forbidden to enter Hades' realm to find peace. Most of them faded away with grief. Some remained to haunt their place of death. Epimetheus and Pandora together with Prometheus' only son, Deucalion, were the only ones spared from Ares' fury. They were all doomed to live by themselves in an extremely hard environment where illness, fear and desolation ruled. This marked the end of the Silver Age.

THE VIOLENT BRONZE AGE

Gaia finally recovered from the deep wounds she suffered during the titanomachy and started again to create spontaneous offspring. By ash trees soaked with the blood of pelandres was born a new breed of men strongly inclined to violence and bloodshed: the biandres. Unlike the pelandres, who were skillful craftsmen and wise scholars, the biandres cared only about waging war: fighting and using their wits to deceive each other. They lived like wild beasts. The strongest ruled until a stronger one killed him to reign in his stead. Following Ares' example, they slowly developed the minimum technology necessary to build stronger weapons and armors, caring about nothing else. Zeus was disgusted by their feral behavior, but as long as they didn't pose a threat, he decided to let them live their short and violent lives – he even allowed their souls to enter Hades' domain to rest in peace.

Gaia could no longer bear the rising moans of the titans from the depths of Tartarus and asked her nephew Zeus, who just returned from one of his numerous extramarital affairs, to free her children and finally live together in peace. Zeus refused and Gaia became very upset.

THE GIGANTOMACHY

Gaia's rage created a host of mighty giants – huge, serpent-footed, powerful creatures. Immortal hands could never wound nor kill them. Armed and confident, they were ordered by Gaia to defeat the Olympians and release the titans from Tartarus. The Olympians quickly realized they would never win against the giants, so Athena suggested looking for a mortal's help.

The quick Hermes left Olympus and looked all over Cosmos for a valiant mortal willing to help them fight the Giants. Unfortunately, no one among the biandres wished to help the Olympians; most of them laughed at Hermes and stated he who cannot defend himself deserves to die. When all hope seemed lost, Deucalion, son of Prometheus, volunteered to help. Hermes thanked him

but, as a titan, Deucalion was immortal, so he could not help. Deucalion spontaneously gave up immortality to help the Olympians and prove the worth of his father's lineage.

Deucalion turned out to be a valiant warrior and, with his help, the gods were able to defeat the giants. Some giants were slain, some joined the Olympians' side, and those that remained were locked away in Tartarus with the titans. After the fierce battle, Zeus thanked Deucalion, who had shown himself far superior to his father, giving honor to his entire lineage. Zeus then appointed Deucalion king of Phthia in Thessaly as a proper reward for his bravery.

THE MIGHTY TYPHON

Driven mad by the giants' defeat, Gaia lay with Tartarus and brought forth her youngest child Typhon, the largest and most powerful monster ever born. From the thighs downward he was nothing but coiled serpents, and his arms which, when spread out reached a hundred leagues in either direction, had countless serpents' heads instead of hands. His brutish ass-head touched the stars, his vast wings darkened the sun, fire flashed from his eyes, and flaming rocks hurtled from his mouth. When he came rushing towards Olympus, the gods fled in terror to Egypt, where they disguised themselves as animals – Zeus becoming a ram, Apollo a crow, Hera a white cow, Artemis a cat, Aphrodite a fish, Ares a boar, Hermes an ibis, and so on.

Only Athena stood her ground, taunting Zeus with cowardice until, resuming his true form, he let fly a thunderbolt at Typhon and followed it with a sweep of the same adamantine sickle that had served to castrate his grandfather Uranus. Wounded and shouting, Typhon fled to Mount Casius, which looms over Syria from the north, and there the two grappled. Typhon twined his myriad coils about Zeus, disarmed him of his sickle and, after severing the sinews of his hands and feet with it, dragged Zeus into the Corycian Cave. Zeus is immortal, but he could not move a finger, and Typhon had hidden the sinews in a bearskin, over which Delphyne, a serpent-tailed sister-monster, stood guard.

The news of Zeus's defeat spread dismay among the gods, but Hermes secretly went to the cave, snuck behind Delphyne and skillfully abstracted the sinews and replaced them on Zeus's limbs. Zeus returned to Olympus and, mounted upon a chariot drawn by winged horses, pursued once more Typhon with his thunderbolts.

Typhon had gone to Mount Nysa where the Three Fates offered him ephemeral fruits, pretending that these would restore his vigor. In reality, they doomed him to certain death. Typhon reached Thrace, picked up whole mountains and hurled them at Zeus, who interposed his thunderbolts so that they rebounded on the monster, wounding him frightfully. Typhon fled towards Sicily where Zeus ended the running fight, burying him under Mount Aetna. Fire belches from its cone to this day where Hephaestus' greatest workshop is secretly located.

THE FLOOD

When Zeus fully recovered from the severe wounds he endured fighting Typhon, he decided it was time to punish man for not helping the Olympians when they were in need. He decided to drown them with a giant flood. Zeus sent Hermes to warn Deucalion (the only mortal he cared about) and help build an ark to survive. Following Hermes' instructions, Deucalion built an

Typhon was the largest and most dangerous of all creatures. His size was unfathomable. After his defeat at the hands of Zeus, he was buried beneath Mount Aetna on the island of Sikelia (modern day Sicily), the tallest active volcano of the entire region. Typhon's wife was Echidna with whom he fathered many dangerous creatures, such as the chimaera.

ark, victualled it and went aboard with his wife Pyrrha, Epimetheus' daughter. Zeus then shut the North Wind Boreas up in the cave of Aeolus and let the wet and rainy South Wind Notus loose while Iris drew up water, feeding it to the clouds. Poseidon assembled the river gods and they, after receiving permission and instructions, broke all bounds, overwhelming the open plains.

The waves swept away houses and shrines until the water covered the highest towers. In short time, the whole world was turned into a wide sea without shores. Lions, tigers, boars and all animals that lived on land were carried away by the waves, the dolphins being the only ones that could be seen among the trees of the woods. The birds drowned, for they fell into the sea unable to stop and rest. Those who escaped to the highest mountain tops died of starvation through lack of food. This was the end of the Bronze Age when the violent biandres were drowned in waters.

THE DAWN OF THE HEROIC AGE

Floating in the chest over the sea for nine days and as many nights, Deucalion and Pyrrha drifted to Mount Parnassus where they landed when the rain ceased. Zeus, seeing that the world was a stagnant pool, opened the sky. As the rain stopped falling and the waters calmed, land appeared once more and the sea recovered its shores. Rivers came back to their channels, hilltops became visible, and as the land rose up, the trees showed their tops and the whole world was restored. When the flood was over, Deucalion and Pyrrha worshipped Themis, the titan goddess who kept the oracles.

Deucalion realized this restored world was empty. Fortunately, they were not the only survivors in all Cosmos, but there were not enough to populate Gaia once again. They decided to appeal to the power of the generous Olympians, asking for aid through the oracles. After sprinkling drops from the waters of the River Cephissus on their heads and clothing, they went to the shrine of Themis, asking her to tell them how to restore the human race. The goddess answered, "With veiled heads and loosened robes, throw behind you, as you go, the bones of your great mother."

Doing as Themis told, they took stones and threw them over their heads. The stones thrown by Deucalion became men and the stones thrown by Pyrrha became women. All humans come from these stones; a mortal race who must work hard to survive, but with limbs as strong as rocks and a noble heart to do great deeds.

Deucalion then had children by Pyrrha in a more "regular" way. The most famous among them is Hellen, after whom the whole population of the Hellenes and their territory (Hellas) is named. Another of his sons, Amphictyon, became king of Athens, having expelled Cranaus from the throne. Another son, Orestheus, became king of the Locrians. The Olympians saw many possibilities in this new offspring; their destiny would often be linked.

DIONYSUS ENTERS THE PANTHEON

After the flood, everything was quiet on Olympus. Mother Gaia was busy re-populating the earth with new animal species, giants and titans were locked away in Tartarus, and the new offspring of mortal man was pious with a strong sense of honor. Zeus was finally able to breathe a sigh of relief and devoted himself again to his favorite occupation: extramarital love affairs.

In Thebes, Zeus fell in love with Semele, daughter of Cadmus and Harmonia, and consorted with her. Hera came to know that and, in order to delude her husband's mistress, took the shape of the girl's nurse, persuading her to ask

Zeus to come to her as he comes to Hera, so that she would know the pleasure of sleeping with a god. At her suggestion, Semele made this fatal request to Zeus. Being unable to endure his divine presence, she was burnt by his aura, giving birth to Dionysus prematurely. After Semele's death, Zeus carried his abortive child in his thigh, and when Dionysus was born, Zeus entrusted him to the nymphs.

Hera did her best to kill Zeus. She drove him mad and sent him to remote India, but Dionysus ascended Olympus and Zeus welcomed him among the Olympians as the god of wine, parties and orgy. Hera couldn't bear to sit side by side with yet another of Zeus's illegitimate children, so she began thinking of a way to have her revenge.

THE OLYMPIANS RISE UP

Hera had enough of Zeus and his boundless arrogance. On the advice of Eris, she decided to organize a revolt among the Olympians to give the Cosmos a fair ruler. In great secret, Hera and all the other Olympians, except Athena, surrounded Zeus suddenly as he lay asleep on his couch and bound him with rawhide thongs, knotted into a hundred knots, so that he could not move. Zeus threatened them with instant death, but they had placed his thunderbolt out of reach and laughed insultingly at him.

While celebrating their victory and jealously discussing who was to be his successor, Athena, foreseeing a civil war that would lead to the Olympians' end, hurried in search of the hundred-handed Briareus, who swiftly untied the thongs, using every hand at once, and released his master. Because it was Hera who had led the conspiracy against him, Zeus hung her up from the sky with a golden bracelet about both wrists and an anvil fastened to her ankles. The other deities were vexed beyond words, but dared attempt no rescue for all Hera's piteous cries. In the end, Zeus vowed to free Hera if the Olympians swore to never again rebel against him. Each grudgingly did so. Zeus punished Poseidon and Apollo by sending them as bondservants to King Laomedon, for whom they built the city of Troy, but he pardoned the others as having acted under duress.

THE HEAVENLY CONTEST AND THE BIRTH OF THE MYSTERIA

After the uprising, Zeus was concerned and suspicious about the other Olympian deities and wanted to avoid further rebellions. Eris spoke up, proposing a competition between the Olympians. Whoever reached the highest number of followers among the mortals will be the future successor to the throne of Olympus. Zeus agreed; as long as the other gods were busy fighting each other, they wouldn't join forces to rise up against him. When the Olympians were seated together for lunch, Zeus launched the Heavenly Contest. "Within a thousand years, the god who has the largest number of mortal followers will be entitled to succeed me on the throne of heaven and rule over the Cosmos." Themis, titaness of Justice, was appointed as supreme judge while Zeus watched over every competitor to ensure fair play.

The first one to enter the competition was Aphrodite. She wanted to give Cosmos a beautiful female ruler and thought every mortal would fall at her feet if she only wished it. Apollo followed her. He would show Aphrodite that his music and oracles would receive far more success than her vain beauty. Ares was next in line. He would give Cosmos a strong, fierce ruler that would lead armies in never-ending battles, starting a reign of fear and terror. Athena followed him. She would try her best to be a fair ruler and guide Cosmos to an

Heroic deeds are the great stories that drive mythology and the adventure potential of the Mythos setting. These heroic deeds may someday be told by epic poets, telling the story of how the great hero stood up against all odds to overcome one of Cosmos' great monsters.

era of civilization, knowledge and peace. Hades and Poseidon entered last. They thought their great power, wide experience and venerable age would be the best guide for Cosmos in the years to come. All other Olympians decided not to join the competition, yet. All competitors swore in front of Zeus and Themis to compete fairly and to not hinder other contenders in any way.

From that moment on, the competing Olympians sired many children with mortals to give man shining examples to follow. Each one of the competing gods created his own mystery cult among men – a religious “secret club” where deities shared their powers with the most deserving mortals. This was done to increase their followers’ number, but also to recruit and train special “soldiers” to accomplish important, undercover missions on their behalf. Many heavenly contest competitors would do anything to become the supreme ruler or humiliate rival gods; mortal pawns are just what they need to hinder opponents without violating the contest’s rules and avoid dirtying their hands.

A BRIEF ACCOUNT OF SOME OF THE HEROIC DEEDS

With gods helping them, many heroic mortals fulfilled incredible feats and legendary deeds, causing crowds to pour into temples and worship the competing Olympians as they never did before. However, the Olympians tried their best to hinder their opponents. In very little time, the Olympians filled every one of Gaia’s corners with hideous creatures and dangerous monsters to make their own heroes’ deeds more epic and hinder rival heroes.

The Argive Perseus, for example, fought against Medusa for Athena, rescued Andromeda from Poseidon’s sea dragon, and founded Mycenae. The superb Bellerophon tamed Pegasus, defeated the terrible Chimera and, daring even to ascend Olympus, was struck by Zeus’s thunderbolt. Jason with the Argonauts managed an incredible adventure to bring the legendary Golden Fleece from distant Colchis to his homeland Iolcus. Orpheus, son of one of the Muses, descended to the dark kingdom of Hades to move the king of the shadows and bring his beloved Eurydice back to life. The mighty Heracles, one of Zeus’s illegitimate children, fulfilled his famous Twelve Labors and was received among the gods of Olympus.



The ingenious Daedalus in Crete was the author of many wonders starting with the titanic the opera called Chronologos and ending with the terrible labyrinth where the horrible minotaur was imprisoned, and where he still wanders around with his son Icarus. The Athenian Theseus, son of Aegeus, performed the heroic act to pass through the labyrinth and defeat the minotaur with the help of Ariadne. Oedipus, after solving the intricate riddles of the Sphinx, was embroiled in one of the most tragic events of the epic world, resulting in the terrible "Twin Dragons War". Enraged by Ares, the bold Lapiths waged war on the proud centaurs – half horse and half human.

These are but a few of the epic deeds performed in the name of the gods and their heavenly competition.

THE DYNASTY WARS

But men didn't act for gods' sake only. Driven by Pandora's painful legacy and following Eris's twisting directions, many among heroes and demigods began using the powers that the gods gave them for pursuing personal goals. After the Great Flood, Hellen's offspring divided the once united kingdom of Hellas into dozens of little reigns who started waging war against each other in a never-ending battle to obtain supreme power known as the Dynasty Wars. Craving power or fearing to lose it, fathers killed their own children, sons killed their own parents and even worse atrocities were committed, forcing the gods to frequent exemplar punishments. After many years of wars, catastrophes and treachery some families managed to survive and to keep the power over a city or a region thanks to the gods, to their cunningness or to the sword. They are known as Royal Houses: each one of them has its own traditions, allies and sworn enemies. Each Royal House has its own goals and frequently asks the gods for assistance, putting more wood into the bonfire of the Heavenly Contest.

PRESENT DAY

Almost two centuries have passed since the great flood. Due to the Heavenly Contest, the whole Cosmos has become a very dangerous place for mortal men. Brigands infest main roads and pirates attack unaware ships. From deep forests, huge monsters come out to prey on livestock and humans. Coastal cities are swept away in less than one hour by giant tidal monsters. Plagues fall from the sky like deadly arrows.

Moreover, just like the Gods did eons ago, the Cosmos is set ablaze by Dynasty Wars: neighboring kings often wage war against each other, brothers exile their own siblings and familiar murder in the Royal Houses is more frequent than ever.

For all these reasons, people flock to temples to offer sacrifices to the gods, praying they send a hero to save the day.

This is the age we live in.

This is the age of Mythos.

Note: This isn't the full history of Cosmos; a great number of events are left out and many lands and deeds aren't even mentioned. Further information on Cosmos's history on different lands and heroic deeds will be available in future supplements.

TIMELINE

The following timeline is derived from the famous Chronologos, a detailed account written by Daedalus which later became the most used calendar all over Cosmos. All entries refer to the year of the Great Flood when the Heroic Era began. More recent events are tagged "AF" (After the Flood) while more ancient ones are tagged "BF" (Before the Flood).

Year	Event
?	The Age of Darkness. Uranus is the supreme leader.
-3500 BF	Castration of Uranus. The Golden Age begins. Cronus is the supreme ruler. The noblest race of man, the chrysandres, shares a happy life with the titans.
-3000	Cronus marries his sister Rhea and begins swallowing his own children, fearing the loss of his power.
-1511	The youngest son, Zeus, rescues his five brothers and together they challenge Cronus and the titans for power. The Titanomachy begins.
-1501	With the help of the cyclopes and the hecatoncheires, Zeus and his brothers win.
-1500	The Silver Age begins. Zeus becomes the supreme ruler and divides powers amongst his brothers.
-1400	Prometheus and Epimetheus create from clay a new mortal race: the pelandres.
-1399	Prometheus steals Olympians' wisdom and gives it and fire to the pelandres.
-1380	Atlantis is founded.
-700	Atlantean civilization reaches its highest technological peak. Atlantean people begin defying the gods, becoming corrupt.
-550	Prometheus is chained to Mount Caucasus.
-549	Pandora opens the jar and diseases swarm Cosmos.
-503	The Atlantean kingdom extends from Hesperia to Egypt and Thyrrenia. They advance and conquer Mount Olympus.
-502	The great quake. The island of Atlantis sinks.
-501	The last of Atlantean reign falls under Ares' fury. Pelandres are slaughtered. Only Epimetheus, Pandora and Deucalion are allowed to survive.
-500	The Bronze Age begins. The wary biandres emerge from ash trees.

Year	Event
-299	Phoroneus founds Argos.
-111	Zeus has an affair with the Argive woman Io, who turns into a cow and settles in Egypt.
-84	Epaphus, the son of Io, rules in Egypt.
-32	Danaus, descendant of Epaphus, flees from Egypt with his 50 daughters and seeks shelter in Argos.
-16	Danaus becomes king of Argos. His brother Agenor is king of Phoenicians.
-5	The Gigantomachy.
-2	The fearful Typhon challenges the Olympians.
1 AF	The Great Flood. The Heroic Age begins. Deucalion and Pyrrha start a new race of man.
13	The phoenician Cadmus arrives in Boeotia, slays the dragon and founds Thebes.
20	Hellen reigns in Phthia.
50	Dionysius ascends Olympus. The Olympian Uprising occurs.
51	Zeus starts the Heavenly Contest. Foundation of the mystery cults.
90	Perseus kills Medusa.
91	Bellerophon slays the Chimaera.
107	The Golden Lamb takes the young Phrixus to Colchis and becomes the Golden Fleece.
138	Oedipus defeats the sphinx and becomes king of Thebes.
142	Pelias imprisons Aeson and takes the Magnesian throne after the birth of Jason.
152	Daedalus writes the Chronologos.
158	Heracles starts his first labor.
161	Orpheus descends to Hades.
168	Jason starts the Argonaut mission.
172	The first Festival of Olympian Games is held
177	War of the "Twin Dragons".
177	Theseus slays the Minotaur.
179	The marriage of Peleus, king of Phthia with Thetis, daughter of Nereus.
184	Apotheosis of Heracles.
187	War of the "Twin Dragon's revenge"
199	Present day



HOW HEROES ARE BORN

HOW HEROES ARE BORN

*And so it was that the brave Jason
consulted the sacred oracle of Delphi
and launched a call to all Heroes of Hellas,
in order to join him in the daring adventure
to bring back the Golden Fleece from Colchis.
Over fifty were the stalwart heroes who,
inspired by the gods, came forward.
Each of them had
at least one gift that made him famous,
some were nothing less than divine lineage.
The famous Heracles, the mightiest hero of the Cosmos,
was the first to join Jason.
Lynceus was the second:
no one could distinguish far things better than he.
Then it was the turn of the Euphemus from Taenarum,
tireless swimmer.
Castor and Pollux, the divine Dioscuri,
unbeatable in Pancratium, came forward.
Then it was the turn of Mopsus,
whose eyes could see into the future.
Echion, whose eloquence was legendary,
was drafted immediately.
Zetes and Calais, the graceful twin sons of Boreas, came
flying over the sea with their white wings
to join the company.
Even the divine Orpheus, son of the Muse Calliope,
took part in the expedition.
His singing would calm the stormy sea,
and his music would move even rocks.*

- Apollonius Rhodius, Argonautics

Only demigod heroes and heroines are allowed to take Divine Edges. These are the superhuman aspects of a demigod, representing their semi-divine heritage.

CHARACTER CREATION

The creation of a heroic player character in *Mythos* follows the standard *Savage Worlds* rules with a few changes. Follow this checklist for character creation:

- I. Decide your hero's concept.
- II. Choose a Patron Deity.
- III. Choose a Race.
- IV. Determine Traits.
- V. Choose Edges and Hindrances.
- VI. Purchase gear.
- VII. Fill in background details.

HEROIC CONCEPT

An epic story cannot exist without heroes. Heroes are those who embody the highest virtues of mankind by doing great deeds and challenging fate. They can be demigods born from the union of a god and a human as Heracles or Perseus, or, as more often happens, they are “simple” humans who perform heroic deeds in the name of their patron deity. Some of them yearn to go beyond their fragile and mortal nature and acquire even more power through the mystery cults. However, being a hero means relinquishing the life of a normal man to become one with extraordinary powers. You say goodbye to a quiet life to embark on many dangerous adventures, losing privacy and tranquility to live in the anguish of one or more prophecies that mark your destiny. It’s a difficult choice, but who would not give one hundred days as a sheep to live at least one as a lion?

Dozens of heroes have come and gone in the last centuries in the Cosmos. Some were strong warriors or cunning villains while others were endowed with extraordinary powers or legendary charisma. Whatever their uniqueness, heroes are agents of the gods and goddesses, receiving special abilities from their patron deity. Regardless of whom their patron deity might be, a hero’s personality and interests make them differ from one another.

The most important part of character creation in *Mythos* is the heroic concept. Would you like to play a noble Argive hoplite or a merciless pirate from Delos Island? Would you rather be a scheming Mycenaean aristocrat or a daring Athenian adventurer? Decide what type of hero you want to create and let this concept lead you through the subsequent creation steps. Should you need inspiration, take a look at the following archetypes or mix and tweak them to fit your heroic concept.

Adventurer: The typical jack-of-all-trades, an adventurer comes from all walks of life and has abilities in various fields. He can be a famed hunter, a traveler with great wanderlust or a clever scoundrel. Adaptability, curiosities and tenacity are his keywords. Whatever his past, adventures are his daily business. The Lapith prince Pirithous, who dared to enter Hades Realms in search of fame and fortune, is a very famous adventurer.

Aristocrat: Those who are born from a member of a royal house are called aristocrats. Depending on how close their relation with the actual king is, they can be heirs to the throne or distant royal relatives. Nevertheless, they tend to live a life of duties and intrigues craving for more power or trying to maintain it. The most common idea of an aristocrat is that of a manipulating character who relies on others to do their dirty work. Many of Hellas’ heroes are aristocrats involved in the Dynasty Wars.

Entertainer: Poets, bards, acrobats, mimes and every type of showmen are common in Hellas. Bards are the heralds and messengers of Hellas, traveling from city to city, bringing with them gossip, songs and tales from afar. Each bard can hold many thousands of verses in his memory. The tales of old are learned by rote and rarely written down, as writing is a comparatively rare skill. Such bards as the great Orpheus can play music so powerful that it lulls dragons to sleep.

Fighter: A fighter focuses on combat skills and is the first in line when fighting is to be done. He can be the village’s protector, an aristocrat’s hired bodyguard, the slayer of the savage beasts or the king’s soldier. While

“lucky” hoplites live to fight, “brawny” fighters fight to live. Normally, fighters have no social privileges or expensive weapons and make their way in the world through bravery and guts. What didn’t kill them made them stronger! Cosmos is a very dangerous place and it’s no wonder that the majority of Hellas’ heroes are fighters.

God’s Agent: Since the Heavenly Contest started, all heroes acquired incredible powers from their patron deities and shaped the Cosmos following the deity’s directions. Unlike priests, who reside in temples and administer daily rites, agents travel through Cosmos to shape Hellas according to their deity’s desire. The agent’s powers differ widely depending on the god they follow. They can be amazing healers or deadly poisoners, impartial judges or raging tidal waves bringers, valiant paladins sworn to defend the weak or wicked witches who let the underworld’s souls feast on the living flesh. Some of them are revered as heroes and saviors and their presence is searched for. Others are feared, ousted or even persecuted as witches, warlocks or necromancers. Demigods and mystery cult initiates are perfect agents. Since the Heavenly Contest started their numbers are constantly increasing.

The first of Heracles’s twelve labors was to slay that massive Nemean Lion, who often took women as hostages to its cave near Nemea. The lion’s golden fur was impervious to mortal weapons and its claws were said to be sharper than mortal swords. Heracles was only able to defeat the lion by using his raw, immense strength.



Hetaera: A hetaera is an elite courtesan specially trained to be an expert not only in the amatory practices but also in the other arts of civilization. As well as providing pleasure for those who can afford it in an aristocrat's palace, a hetaera is an expert information gatherer, manipulating those less intelligent than her and engaging in deception. She could be a perfect spy and tactical seducer, or a deadly assassin.

Hoplite: Hoplites are heavily armored soldiers who come from aristocracy. They are kings, generals or elite troops and are expected to be heroes in the truly classic sense. They crave glory on the battlefield, testing their mettle against worthy foes and spurning those they consider to be unworthy of their challenge. To a noble hoplite, a battle is a blessed chance to seek out an equally famous enemy and challenge him to single combat. While "lowly" fighters fight to live, "blessed" hoplites live to fight, always looking for a worthy opponent to challenge. Thersander from the royal house of Cadmus is one of the most famous Hoplites in all of Hellas.

Olympic Athlete: Driven by the desire to achieve physical perfection, the Olympic athlete is a competitor without parallel, able to perform feats of agility and strength that ordinary mortals can only dream of. He swims as though born to a sea god, runs like the gazelle and hurls javelins as though they were thunderbolts. Although Olympic athletic competitions are where the Olympic athlete is at his best, his skills make him a sought-after companion on adventures. Jason himself insisted on bringing aboard the Argo ship, Atalanta, the fastest woman on Cosmos.

Pirate: The scourge of the seas, these men don't know any lord beside the captain of their ship and hunt and prey on any vessel they find. Some of them possess a glint of honor and humanity, but for the most part they are only a bunch of criminals who wish to get rich pillaging coastal towns, attacking merchant ships and selling prisoners as slaves. The vast majority of pirates are foreigners coming from seafaring cultures like Crete or Phoenicia. However, some Hellenes are starting to get into the dangerous, but lucrative, pirate business.

Raider: Cosmos is full of nasty people who forcibly take other people's possessions using violence; a raider is one of them. He usually lives in a band and earns his living sacking, pillaging, stealing cattle and raping women. Most raiders are ruthless bastards who think that stronger men can take whatever they want, but the more sympathetic ones plague the rich to give to the poor. These individuals are usually liked by the commoners and become the subjects of legends and ballads. Cycnus, one of Ares' sons, was one of the most famous raiders and even dared to challenge Heracles.

Rogue: Rogues are men who live by their stealth and wits. They prefer exploiting others' riches instead of earning money with hard toil and they prefer to use cunning instead of sheer violence. Undesirable as they could be, rogues do have their place in Hellas. Generals of armies employ them as scouts. Sometimes, a stealthy rogue will be commissioned by a rich patron to steal an item for him. It is quite common for them to be hired assassins since most rogues will happily turn their conscience to one side in return for hard cash. Autolycus, son of Hermes, is one of the most famous rogues of all times.

Sage: A sage is a walking encyclopedia, a one-man library of the Cosmos. He has travelled to distant lands and has studied in many halls of learning. All royal houses, to make sure their actions are backed by the best information available, turn to sages as advisors. Sages are the very few people who are truly literate, knowing how to read and write many languages. Melampus from the House of Aeolus was one of the most famous sages of his time.

Seer: The seer has the divine abilities of augury, prediction and divination. Following Apollo's directions, he develops a mystical connection with the world around him, allowing him to foretell future events or predict a person's future. Seers are incredibly sought after to become oracles in famous temples, such as the Pythia in Delphi.

Slave: Sadly, slavery is not uncommon, so it is no surprise when a hero is born in chains or made a slave. Slaves come from all social classes, and a slave, or an ex-slave, can be a very motivated character with a wide array of skills. He can be anything between a lowly servant and a greatly respected guest compelled by the gods to undergo years of slavery to atone for some misdeeds. Remember, anyone can fall into slavery or can be compelled to serve for many years under a foreign master.

TWEAKING AND MIXING CONCEPTS

Game characters, like real people, have a solid background and thus are the result of their past experiences. This is particularly true for heroes. If you wish, you can create an even more intriguing hero by mixing and tweaking the above archetypes. As an example, the mighty Heracles is a hero that mixes and tweaks three different archetypes: the slave, the adventurer and the fighter. In fact, Heracles was forced to serve under his cousin Eurystheus, who commanded him to go to the most remote corner of Cosmos to fight against terrible monsters. When you grasp the technique, it is easy to create even more interesting characters in no time.

PATRON DEITY

In *Mythos*, all heroes derive their special powers from an Olympian god called a Patron Deity. The only exceptions are heroes with the "Chosen by Fate" hindrance who have limited access to all game features and don't have a patron deity.

Patron deities demand that their followers behave properly (each one has his own idea of right and wrong explained in the "Ethos Concepts" entries of **The Gods**, page 76) and occasionally fulfill specific tasks that particularly please them (called "Votive Deeds"). As a reward for votive deeds, patron deities make some tasks easier for their followers to accomplish and give heroes the power to alter destiny and bend it to their will, allowing them to easily perform nearly impossible feats. The vast majority of heroes choose to devote their existence to the deity that closely fits their ideals and their lifestyle (for examples, rogues tend to choose Hermes as their patron deity). Nevertheless, a small number of heroes chooses to worship a patron deity that has an opposite life perspective, but provides many others benefits. Remember that Olympian Gods are always difficult masters to serve. In any case, human heroes can change Patron Deity during game play, while Demi-gods can't. For all details concerning Patron Deities see **The Gods**, page 74.

One of the benefits of playing a human instead of a demigod is free will and the ability to appease all the gods and goddesses without automatically gaining the Disfavor of a rival Patron Deity.

RACE

In *Mythos* heroes can be either humans or demigods. Demigods can have different origins, either born from the union of an Olympian god and a mortal human or specially gifted humans adopted and given special abilities from Olympian deities who dislike having love affairs with humans (like Artemis, Athena and Hera). Humans are less powerful than demigods but are more adaptable and can decide their fate more freely. On the contrary, demigods are far more powerful than humans but have great hindrances; they cannot change sides and a good part of their destiny is already written in the Book of Fate.

HUMANS

- Ω **Adaptable:** Gain one extra free Edge.
- Ω **Free Will:** Humans can change their Patron Deity during game play whenever they want (paying the heavy consequences of their choice).

DEMIGODS

- Ω **Divine Attribute:** Demigods choose one Divine Attribute provided by their Patron Deity.
- Ω **Divine Edges:** Demigods have access to Divine Edges normally precluded to mortals.
- Ω **Parental Love:** Being a god's child (or stepchild), a demigod starts adventuring Beloved by his Patron Deity (instead of Indifferent) and benefits immediately from all advantages of this status. Should he commit any sin against his divine parent, he immediately regains the Beloved status after proper atonement.
- Ω **Family Bonds:** Demigods cannot change their Patron Deity during game play.
- Ω **Loathed from Above:** When a demigod is born, at least one deity in the pantheon is somehow hindered by his mere existence. That's why demigods are cursed by another deity's perpetual disfavor. If their patron deity has a rival deity, that deity disfavors the hero forever. Otherwise the Game Master decides who in the pantheon will forever disfavor the hero. This means that the hero starts with that deity's disfavor (suffering from the consequent penalties) that never improves.
- Ω **Great Powers Mean Great Problems:** Demigods have more problems than normal humans. They start adventuring with two Major Hindrances or four Minor Hindrances chosen by the Game Master, who will do his best to strike the character where it hurts the most.

TRAITS

Every player character is created using traits that fall into two categories: Attributes describe who a character is through Agility, Smarts, etc. while Skills define what a character is capable of doing through Fighting, Knowledge, Notice and more. Players are encouraged to create any type of character imaginable from those with high strength to those with a high level of knowledge.

ATTRIBUTES

Your character begins with a d4 in each of the standard attributes: Agility, Smarts, Spirit, Strength and Vigor. Divide 5 points among these attributes using 1 point to raise a single attribute one die type. No single attribute may be raised above d12.

Example: Raising Smarts d4 to d6 costs 1 point while raising Smarts to d8 costs 2 points.

SKILLS

Each player character has 15 points to divide among its skills. Note that not all skills from the *Savage Worlds* core rulebook are available and several new skills have been added. Purchasing a skill costs 1 point and begins at a d4. Raising a skill costs 1 point per die type as long as it doesn't exceed the die type of the associated attribute. Raising a skill's die type above the associated attribute's die type costs 2 points per step.

Example: Purchasing Fighting costs 1 point. Raising it to d6 costs 1 more point. Raising Fighting to d8 while the associated attribute, Agility, is a d6 costs 2 points for a total of 4 points.

DERIVED STATISTICS

- Ω Pace is 6" plus an additional 1d6" when running, unless stated otherwise in the racial template.
- Ω Parry is equal to 2 plus half Fighting skill plus applicable bonuses from shields or weapons.
- Ω Every character begins with a Charisma of +0 unless they have a relevant Hindrance or Edge.
- Ω Toughness is equal to 2 plus half Vigor plus applicable bonuses from armor.

CHARACTERISTICS

One way of setting your player character apart from others is through Edges and Hindrances. Each player character is allowed one Major Hindrance and two Minor Hindrances. Each Major Hindrance is worth 2 points and each Minor Hindrance is worth 1 point.

For 2 points you can raise an attribute one die type, before or after choosing skills, or you can choose an Edge. For 1 point you can gain another skill point or gain an additional 500 copper drachmas to your starting funds.

SKILLS

Most of the skills from the *Savage Worlds* core rulebook are available with a few changes and additions.

UNUSED SKILLS

The Piloting skill is not used in *Mythos*.

SKILL USAGE

DRIVING

This skill is used to drive chariots, carts and other similar vehicles.

KNOWLEDGE

The following are the most useful focuses of Knowledge:

- Ω **Cosmos History:** Covers the knowledge of every event of the past and the relevant features of the most famous royal houses.
- Ω **Legends and Lore:** From common folklore to knowledge of sacred creatures, monsters, prized artifacts and mysterious places.
- Ω **Olympian Religion:** Covers all the religious matters, from sacred divine laws to how to properly propitiate each deity.
- Ω **Specific Area (Choose One):** Its focus can be a specific city (such as Argos), one of Hellas' regions (such as Laconia) or a foreign land (such as Colchis).

STEALTH

Beside its other uses, Stealth is useful to deliver poison while going unnoticed. Pouring poison into a wine vase while no one is looking, for example, at a feast or in a crowded tavern requires a Stealth roll. In case of failure, someone notices the attempt. In a one-to-one situation (like two people drinking together) or when someone is explicitly paying attention, delivering poison requires an opposed roll between the poisoner's Stealth and the observer's Notice.

NEW SKILLS

CRAFT (SMARTS)

Craft is a catch-all skill that must have a focus of some sort, such as Craft (Blacksmithing) or Craft (Carpentry). The skill can be taken multiple times with different focuses to reflect different areas of expertise. The most common Craft skills are blacksmithing, bows, carpentry, clothing, jewelry, leatherworks, pottery, sculptures, ships and stonemasonry. Heroes can practice their trade and make a decent living, earning ten times a craft roll result in silver drachmas per week of dedicated work. They know how to use the tools of their trade, how to perform the craft's daily tasks, how to supervise untrained helpers and how to handle common problems. (Untrained laborers and assistants earn an average of one silver drachma per day.)

The basic function of the Craft skill, however, is to allow for the crafting of an item of the appropriate type. The skill modifier depends on the complexity of the item to be created. The modifier, roll result and price of the item

determine how long it takes to make a particular item. The item's finished price determines the cost of raw materials.

All crafts require artisan's tools to give the best chance of success. If improvised tools are used, the roll is made with a (-2) penalty. On the other hand, high-quality artisan's tools provide a +2 bonus on the roll.

To determine how much time and money it takes to make an item, follow these steps:

- I. Find the item's price in silver drachmas. Divide this number by 100. This is the number of successes required to craft the item.
- II. Find the item's modifier in the table below.
- III. Pay 1/3 of the item's price for the raw material cost.
- IV. Make an appropriate Craft roll representing one week's worth of work.
- V. Once the required number of successes has been achieved, the item is done.

If two or three raises are rolled, the task is completed in one-half or one-third of the time, respectively. If the number of successes rolled in a week is not enough to complete the item, then that roll only represents the progress made that week. Record the result and make a new Craft roll for the following week. Each week, more progress is made until the total number of successes reaches or exceeds the required number of successes.

If a roll is failed, no progress is made this week. If a critical failure is rolled (both Craft and Wild Dies are a 1), half the raw materials are ruined and must be purchased again.

Repair Items: Items can be repaired by making Craft rolls using the same modifier required to make the item in the first place. The material cost of repairing an item is one-fifth of the item's price.

To make an item using Craft (Pharmacy), dedicated equipment is required. If working in a city, raw materials may be purchased to make the item, but pharmaceutical equipment is difficult or impossible to come by in some places. Purchasing and maintaining a dedicated workshop grants a +2 circumstance bonus on Craft (Pharmacy) rolls due to possession of the perfect tools for the job, but it does not affect the cost of any items made using the skill.

Item Craft	Focus	Modifier
Acid or knockout/paralysis poison	Pharmacy	+1
Venomous poison	Pharmacy	0
Lethal poison	Pharmacy	-1
Antidote or medicine	Pharmacy	-1 (poison -2)
Armor or shield	Blacksmithing	-1/Armor Point >2
Bows or arrows	Bows	0
Melee or thrown weapon	Blacksmithing	-1/ damage die type >d10
Very simple item (wooden spoon)	Varies	+1
Typical item (brazen pot)	Varies	0
High-quality item (refined cloth)	Varies	-1
Complex or superior item	Varies	-2

PERFORM (SPIRIT)

In a world that relies on oral tradition, performers (in particular actors, orators and singers) are held in high regard, being the most common way for people to grasp news from distant lands, learn about important past deeds or just relax from a hard day’s work. Like Craft and Knowledge, Perform can be taken multiple times with different foci to reflect different areas of expertise. Each focus includes a variety of methods, instruments or techniques, such as:

- Ω Act (tragedy, drama)
- Ω Comedy (buffoonery, limericks, joke-telling)
- Ω Dance
- Ω Oratory (epic, ode, storytelling)
- Ω Percussion instruments
- Ω Sing
- Ω String instruments (lyre)
- Ω Wind instruments (flute, pan pipes)

Audiences can be impressed with talent and skill considering the chosen performance type. The standard reward for successful Perform rolls per “set” (usually a couple of hours) nets the performer 1d6 silver drachmas for every 10 members of the audience; double this number with a raise. The performer may add his Charisma to the roll. The more effort put into the exhibition, the more impressed the audience will be and the greater the reward.

This assumes the audience can tip instead of paying a given fee. The audience may also tip with libations, livestock, blind dates with daughters or local rumors may lead to adventure, fortune and glory.

Level of Effort	Modifier	Reward
Routine	+1	People pay no more attention to you than they would a beggar. Earn ½ the standard reward from the audience.
Enjoyable	0	Earn the standard reward from the audience.
Great	-1	Earn 1 ½ times the standard reward from the audience. In time, the hero may be invited to join a professional troupe and develop a regional reputation.
Memorable	-2	Earn two times the standard reward from the audience. In time, the hero may come to the attention of noble patrons and develop a national reputation.
Divine	-4	Even the Gods stop to watch the incredible performance. Earn four times the standard reward from the audience. In time, the hero may draw attention from distant patrons, or even the gods might call upon him to perform on Mount Olympus.



LANGUAGES AND LITERACY

Only a very few people in *Cosmos* can read and write their own language, let alone foreign ones. To avoid a general flattening of character concepts, allow each player to decide if his hero knows how to read and write (based on the hero's background). Illiterate heroes receive an extra skill point to be spent on a Smarts based skill.

A hero starts the game knowing a number of languages equal to half his Smarts die, plus his native tongue as per the Multiple Languages setting rules. New languages can be acquired through advancements. Languages available are: Hellenic (mother tongue), Cretan, Phoenician, Egyptian and Anatolian.

GEAR UP YOUR CHARACTER

Now that you've defined Attributes, Skills, Edges and Hindrances, it's time to gear your hero up with the right tools of his trade. If he doesn't have particular Edges or Hindrances that affect his initial wealth, each character starts with 500 copper drachmas to spend on initial equipment.

All currency in *Mythos* is defined in drachmas with copper drachmas (c) being the default when no currency sign is provided. 10c are worth 1 silver drachma (s) and 10s are worth one gold drachma (g).

BACKGROUND DETAILS

Ok, you're almost over! If you wish, write a line or two about your hero's past, present state and future wishes. Is he a fallen noble wishing to regain his former power? Is she an orphan raised in the woods by wild animals? Is he a son of a god who wishes to ascend Olympus? Does she have sworn enemies? How did he get to know other party members? Filling in these details together with the Game Master will make your gaming experience even more enjoyable!

HINDRANCES

In *Mythos* you will find many Hindrances that reflect the setting's tragic flaws. Hindrances marked with a (*) are modified or adapted versions of their originals from *Savage Worlds Deluxe*.

UNUSED HINDRANCES

The following Hindrances aren't used in *Mythos*: All Thumbs, Doubting Thomas and Illiterate.

NEW HINDRANCES

BANISHED (MINOR OR MAJOR)

For some reason, the hero has earned a very bad reputation and was exiled by a king. He can be guilty of some horrendous murder or being a pain to the king. As a Minor Hin-

drance, the banishment covers one city (for example, the city of Thebes). As a Major Hindrance, the banishment covers an entire region (for example, the whole Boeotia).

The hero is no longer welcomed into that banished area. No citizen who knows the hero speaks to or acknowledges him, they refuse to sell him items, they will not host him, and they will not stand aside to let him pass. It is as if the character has become a ghost, moving soundlessly through the world.

Anyone coming from the banisher's city or region who meets the hero must make a General Knowledge roll, with a +1 to denote the hero's status. If the roll succeeds, the person realizes the hero has been banished and should ignore him. Those who go against this act and acknowledge the hero anyway receive contempt from every citizen who knows of the hero's banishment. Should the hero go back to the banishing city or region without having properly atoned for his misdeeds, he is immediately sentenced to death.

This Hindrance can be taken multiple times, each time with a different city or region.

CALL OF THE SEA (MINOR OR MAJOR)

Your hero does not trust men and is not quite at ease in human civilized contests. Only near the sea does he feel truly at home and prefers to sleep on the beach rather than under a roof. He rarely speaks with other humans, relying strictly on necessary relationships; it is much better to talk to the fish.

As a Minor Hindrance this is frequently harmless; the hero generally keeps these notions to themselves. As a Major Hindrance, the hero expresses his visibly views, often leading to general embarrassment and occasionally leading to danger to himself and his companions.

CHOSEN BY FATE (MAJOR)

Prerequisite: Race (Human)

Sometimes it happens that some men become heroes not by the aid of a god, but by the inscrutable will of fate. Such heroes are not helped and guided by a Patron Deity but instead become unintentional agents of fate.

Being chosen by fate has a lot of disadvantages. These heroes cannot benefit from Favored Rolls, enter secret Mystery Cults (they still can enter "open" mystery cults such as the Eleusinian Mysteries) and cannot gain Fate Points by performing Votive Deeds. Only fate decides when to

award Temporary Fate Points: This happens when both the skill and the Wild Die roll the same number. These heroes will not have the chance to increase their base Fate Points unless they increase their Experience Rank.

Additionally, any god could favor, disfavor, love or hate the hero. Basically, these heroes can never "change their status" and gain a Patron Deity unless very rare circumstances occur and with the GM's approval.

DAYDREAMER (MINOR OR MAJOR)

Music, poetry and imagination are your hero's only true interests. They occupy his mind to such an extent they overshadow everything else. He spends hours composing songs or imagining fantastic worlds, neglecting everything else. After all, what is not art is just a vile distraction.

As a Minor Hindrance, the hero generally keeps it to himself. As a Major Hindrance, he expresses his views outright and may be shunned by those around him.

FIRST LADY (MINOR OR MAJOR)

Your heroine would do anything to be the most beautiful, most admired, center of everyone's attention. She wouldn't do anything to risk compromising her charm and beauty, such as crossing muddy swamps or dressing like a beggar. It greatly bothers her to be overlooked.

As a Minor Hindrance, the heroine's selfish behavior does not threaten those around her; she may be selfish and stubborn but can still be coerced to performing a task. As a Major hindrance, she expresses her views more openly, leading to danger to herself and her companions.

HAUNTED (MINOR OR MAJOR)

Hades' kingdom's spirits torment the hero at all times. Screams of demons, gruesome voices and visions of departed souls torment his mind while he's sleeping.

As a Minor Hindrance, the spirits only appear once per week. The hero gains +1 levels of Fatigue at the beginning of every week until succeeding on a Spirit roll or if the hero finds a way to rest peacefully at least one day of every seven. As a Major Hindrance, the spirits appear daily, causing +1 levels of Fatigue every morning until succeeding on a Spirit roll or if the hero finds a way to rest peacefully. Spirit rolls should only be allowed once per day or at the GMs discretion.

HELIOPHOBIA (MINOR OR MAJOR)

The hero only feels safe in the dark embrace of the shadows. Light causes him great discomfort while intense daylight is unbearable. He prefers to stay indoors during the day and loves to go around only at night. If forced to go out into the sunlight, he does so completely covered to protect his delicate eyes. Heliophobic people have a very bad reputation in Cosmos since many fear they are dark monsters.

Refer to the Phobia Hindrance for mechanical details. Additionally, heroes with this Major Hindrance must make a Fear roll if exposed to intense daylight (such as in a desert) for more than ten minutes.

IGNORED (MINOR OR MAJOR)

No one remembers the presence of your hero. When he arrives anywhere, he is never welcomed and everyone has a very difficult time recalling his face name. Your hero has to make an immense effort to get noticed by other people who soon forget everything about him.

As a Minor Hindrance, the hero suffers a (-1) penalty to Charisma. As a Major Hindrance, the hero is highly underestimated, even if they do accomplish great deeds, and all credit, rewards and praises are given to someone else. He suffers a (-2) penalty to Charisma, but gains a +1 bonus to all Stealth rolls in urban environments.

LIAR (MINOR OR MAJOR)

Reality is sad and tedious to your hero. He'd rather improve upon it with some little lies, thus giving it a "new face".

As a Minor Hindrance, the hero continuously lies about small subjects that don't affect anyone. On very important matters, the hero tells the truth without any problems; on all other occasions he must make a successful Spirit roll to avoid lying. If his lie is discovered, he suffers a (-2) penalty to Charisma.

As a Major Hindrance, the hero detests reality, and if asked, he describes it as he wishes it to be. The hero must make a successful Spirit roll to avoid lying about all issues. If his lie is discovered, he suffers a (-4) penalty to Charisma.

LOATHED FROM ABOVE (MAJOR)

For some reason, one of the gods holds a permanent grudge against the hero, who will be forever damned with this deity's disfavor. If the hero's Patron Deity has a rival deity, that's the one who most likely disfavors him forever. Otherwise the GM decides who in the pantheon forever disfavors the hero.

The hero starts with the assigned deity's disfavor, suffering all applicable penalties and the deity's divine attitude can never improve no matter how hard the hero tries.

This Hindrance can be taken multiple times, each time with a different deity.

NO RETREAT! (MINOR OR MAJOR)

Some heroes are always up for a fight and, if challenged, never care about winning odds.

As a Minor Hindrance, the hero seeks any excuse to fight and afterwards always looks for a more challenging one. They rarely avoid confrontation on their own and must be persuaded or forcibly removed from the fight.

As a Major Hindrance, the hero refuses to turn their back when it comes to a fight, even if confronted with Ares himself! The only way for them to escape unavoidable death by fighting alone against obviously superior opponents is if his companions manage to seize him forcibly, knock him out or use Persuasion.

NYPHOMANIAC (MINOR OR MAJOR)

Life is given to us so to gain the most pleasure from it. Eros teaches that the union of two beautiful bodies is extremely enjoyable, and the heroine will do anything to seek another with remarkable beauty: it doesn't matter if he's free or married. After all, rules are made to be broken.

As a Minor Hindrance, the heroine is able to control her desires when necessary. As a Major Hindrance, the heroine often struggles to control her affliction and may even jeopardize the safety of her companions to fulfill these desires.

ORACLES ADDICTED (MINOR OR MAJOR)

Zeus judges each mortal's actions and your hero always consider whether his actions could possibly anger one of the Olympians. He's always conscious if the gods approve or disapprove of what he is going to do. As long as he's not sure, the hero prefers not to act so as not to incur the wrath of a god.

As a Minor Hindrance, the hero always hesitates before proceeding; thinking about what he is about to do and how the gods will view it. As a Major Hindrance, the hero will not proceed with any action until he decides its ramifications in the eyes of the gods, even if it puts his companions into danger.

PACIFIST (*) (MINOR OR MAJOR)

Besides the standard entry for Minor Pacifists, Major Pacifists won't deliver any kind of harm or pain under any circumstances. They will actively attempt to remain unharmed and do their best to defend them-

selves without harming in creatures, even the most evil ones.

PRECISE AND PEDANTIC (MINOR OR MAJOR)

Thank goodness your character is there to teach the Cosmos' boorish and ignorant! Her mission is to teach everyone, without distinction. To anyone who asks her a question she is happy to respond in an exhaustive and comprehensive way, starting from the etymology of each term to finish the story of each of the people involved. The simple question, "Where are we?" deserves, according to her judgment, at least one short lesson in ten minutes. Most people find her attitude arrogant and obnoxious, but she knows too well that the teacher's path is a difficult one... The minor hindrance is frequently harmless, the character generally keeps it to herself and/or is the only one in the party to suffer consequences for this disadvantage. With a Major hindrance, she expresses his view on the situation frequently: it often leads to general embarrassment and it can occasionally lead to danger for himself and for the party.

PYROPHOBIA (MINOR OR MAJOR)

The hero knows perfectly well that fire is useful; he'd just rather not use it. He prefers to stay away from fireplaces and always lets someone else carry the torch.

Refer to the Phobia Hindrance for mechanical details. Additionally, heroes with this Major Hindrance must make a Fear roll when coming in close proximity to sources of great fire (such as volcanoes).

QUARRELSOME (MINOR)

The hot-blooded hero cannot stand insults of any kind and immediately reacts. Besides effects on role-playing, he also suffers a (-2) penalty to resist Taunts or Smarts-based ruses. However, a hero with the Berserk Edge can make a Smarts roll at (-1) to go into the furious state.

RIGHTEOUS (MINOR OR MAJOR)

A righteous hero acts as if Zeus' divine laws direct him. Order and organization are paramount. He wishes to attain a superior order for all Cosmos and favors strong, organized governments. They do not do discounts for anyone, let alone for themselves. They lead a life of divine justice in every gesture or thought, ensuring those around them do not commit crimes.

As a Minor Hindrance, the hero might occasionally stray from his moral conduct, but only for a superior cause. As a Major Hindrance, the hero believes there is only right and wrong. No matter the reason, no matter the severity, any crime should never be committed and still deserves the maximum penalty.

SADISTIC (MINOR OR MAJOR)

Causing severe pain and suffering is the hero's greatest source of joy. He does not lose a chance to cause pain and rejoices in seeing others suffer.

As a Minor Hindrance, the hero suffers a (-2) penalty to Charisma when dealing with people who know about his affliction. As a Major Hindrance,

the hero causes pain whenever he can. He suffers a (-4) penalty to Charisma when dealing with people who know about his attitude and his perversion may endanger his companions.

TRAGIC DOOM (MINOR OR MAJOR)

The hero's destiny has a sorrowful chapter. As a Minor Hindrance, the hero knows from a prophecy that, sooner or later, they will face an unavoidable problem that will leave a deep scar in their existence or require a heavy toll to be paid.

As a Major Hindrance, the hero knows from a prophecy that his own existence will have a tragic, unavoidable end.

In either case, the prophecy is at the GM's discretion.

UNPLEASANT (MINOR)

For some reason, the hero's very presence makes others uncomfortable. People feel that "something is wrong with him" and tend to avoid conversation, sit away from him and, if possible, avoid his company. The hero suffers a (-2) penalty to Charisma.

ΣΔΓΣΣ

In *Mythos* you will find many Edges that reflect the setting's heroic concepts, such as the Divine Edges allowed only to demigods. Edges marked with a (*) are modified or adapted versions of their originals from *Savage Worlds*.

UNUSED EDGES

The following Edges aren't used in *Mythos*:

Adept, All Arcane Backgrounds, Champion, Gadgeteer, Holy/Unholy Warrior, McGyver, Mentalist, Mr. Fix It, New Power, Power Points, Power Surge, Rapid Recharge, Improved Rapid Recharge, Rock and Roll!, Soul Drain and Wizard.

BACKGROUND EDGES

ARISTOCRAT (*) (REPLACES NOBLE)

Requirements: Novice

An aristocrat is a member of a Royal House, often involved in one or more Dynasty Wars. Whatever Royal House the hero chooses, he has a high social status, is entitled to special treatment from his foes (for better or for worse), gains a +2 bonus to Charisma and has the Rich Edge.



Aristocrats often have troops under their control, as well as land, a family home and other assets. All of this must be determined by the GM and balanced by the grave responsibilities the hero faces. Male aristocrats are expected to be brave hoplites in the king's army while female ones are expected to be married to one of the Royal House's most powerful allies. Normally, aristocrats are the king's distant relatives, so they can only race for the throne under extremely rare circumstances.

KING'S RELATIVE

Requirements: Novice, Aristocrat

King's relatives are high-ranking aristocrats likely to be on the king's succession list. However, this means additional responsibilities as well as advantages. King's relatives live in the city's royal palace and are entitled to privileges above and beyond those normally given to aristocrats. All of this must be determined by the GM, and balanced by the grave responsibilities the hero faces.

A king's relatives are often the main target of murders, conspiracies and courtly intrigues created by relatives seeking to obtain the throne. Additionally, a king's relative can become the next king, but he must survive the machinations and prove his worth.

COMBAT EDGES

DYHOPLOS (*) (ADAPTATION OF FLORENTINE)

In Mythos, "Florentine" is referred to as "Dyhoplos."

PANCRA TIAS T (*) (REPLACES MARTIAL ARTIST)

Requirements: Novice, Fighting d6+

This hero is highly trained in the harsh Olympic discipline of Pancratium. He is never considered unarmed in combat and so is never subject to the Unarmed Defender rule. With a successful unarmed at-

tack, he gains a +d4 bonus to his Strength roll. Additionally, he gains a +1 bonus to all Grappling rolls.

MASTER PANCRTIAST (*) (REPLACES IMPROVED MARTIAL ARTIST)

Requirements: Veteran, Pancratiast, Fighting d10+

The hero instead gains a +d6 bonus to his barehanded damage and a +2 bonus to all Grappling rolls.

OLYMPIC PANCRTIAST (*) (REPLACES MARTIAL ARTS MASTER)

Requirements: Legendary, Master Pancratiast, Fighting d12+

The hero is deadly with his hands. He gains an additional +2 bonus to his barehanded damage every time he takes this Edge, up to a maximum of five times for a total damage bonus of +10.

Alternatively, he can take this Edge to instead improve his Grappling roll. In this case, he gains an additional +1 bonus to all Grappling rolls every time he takes this Edge, to a total maximum of +5.

Every time this Edge is taken, the hero may choose which bonus he to apply. However, once chosen, that bonus cannot be changed.

DIVINE EDGES

Divine Edges are only available to the demigod race. Some of these Edges define a Fate Point cost which requires the hero to spend one or more Fate Points (see page 65) to use the Edge or gain the listed additional benefits. Demigods with a specific Divine Attribute cannot acquire Hindrances linked to that attribute (for example, a demigod with Divine Charisma cannot gain the Ugly Hindrance). Edges that require additional Fate Points can't be used if the hero's Patron Deity holds him in disfavor or worse.

ATLAS' MIGHT

Requirements: Seasoned, Divine Strength, Strength d12+

Fate Points: 1+

The hero can lift and hold tremendous loads that would stagger even the Titans. For each Fate Point spent, he can lift up to 4000 lbs. for ten minutes. During this awesome feat, the hero cannot move, however, he can hurl the weight wherever he pleases.

BE QUICK OR BE DEAD!

Requirements: Seasoned, Divine Agility, Agility d12+

Fate Points: 1

He who strikes first, strikes twice, and the hero knows how valuable this old saying is. During the Initiative phase, the hero can spend 1 Fate Point to act as though he's been dealt an Ace.

CLAIRVOYANCE

Requirements: Seasoned, Divine Smarts, Smarts d12+

Fate Points: 1+

The hero's perception can stretch far beyond human limits. By spending 1 Fate Point, the hero can awaken his "second sight" and see things that normally are invisible for 10 minutes.

CRUSHING GRIP

Requirements: Novice, Divine Strength, Fighting d6+

The hero is a fearsome wrestler not to be trifled with. When he's locked his opponent in a grapple, the hero rolls 2 Strength dice for damage, gaining a +1 bonus for every Rank (for example, a Novice hero with a strength of d10 rolls 2d10+1 for damage). The hero can still choose to hold an opponent without inflicting damage, or he can soften his touch and inflict nonlethal damage.

DIVINE AGILITY

Requirements: Novice, Race (Demigod), Patron Deity (Ares, Artemis, Athena, Hades, Hermes or Poseidon)

Demigods with the Divine Agility are very fast and furious. Thanks to their Patron Deity, they start with a d10 in Agility and may raise it to d12+3 via normal advancement; the Expert and Master Edges may raise it to d12+5. Additionally, their Pace is increased by 1 and every subsequent increase to Agility grants an additional +1 to Pace. Should they run, they add 2d6 instead of 1d6 to the distance covered.

DIVINE CHARISMA

Requirements: Novice, Race (Demigod), Patron Deity (Aphrodite, Dionysus or Hera)

Words are not enough to describe demigods with Divine Charisma. Thanks to their Patron Deity, they start with a +6 in Charisma; this bonus does not stack with other beauty-related edges (like Attractive and Very Attractive).

These heroines are such a wonder to behold that mortals fall in love with them at first sight. Any opposing non-player character with Spirit d6 or less must make a Spirit roll the first time they meet the heroine. Failure means the NPC falls deeply in love with her.

DIVINE FORTITUDE

Requirements: Novice, Divine Vigor, Vigor d12+

The hero is the epitome of the holy ascetic. The length of time for which he is able to go without food, water and sleep doubles. Additionally, the amount of time he is able to spend on a strenuous task without stopping also doubles.

DIVINE SMARTS

Requirements: Novice, Race (Demigod), Patron Deity (Athena, Demeter, Hades, Hephaestus, Hera or Hermes)

Divinity instills in its most deserving children an intelligence superior to that of any human, turning them into authentic geniuses of logic. Thanks to their Patron Deity, they start with a d10 in Smarts and may raise it to d12+3 via normal advancement; the Expert and Master Edges may raise it to d12+5.

Additionally, the hero's mind is so fast that no calculation or measurement is a problem; they can provide an answer instantly without any dice rolls. They also are able to quote from memory any song they listened to or any parchment they read and can recall all facts about where they have lived (names, places, weather, etc.) without the slightest effort.

DIVINE SPIRIT

Requirements: Novice, Race (Demigod), Patron Deity (Aphrodite, Apollo or Ares)

These heroes are endowed with such prideful courage that they stand tall as shining examples of heroic virtue. Thanks to their Patron Deity, they start with a d10 in Spirit and may raise it to d12+3 via normal advancement; the Expert and Master Edges may raise it to d12+5. Additionally, a hero with Divine Spirit can always reroll his Spirit die when making a Fear roll, choosing the best result.

DIVINE STRENGTH

Requirements: Novice, Race (Demigod), Patron Deity (Hephaestus, Poseidon or Zeus)

The hero's strength goes far beyond human possibilities. Mortals who behold them while in action are left standing slack-jawed with wonder. Thanks to their Patron Deity, they start with a d10 in Strength and may raise it to d12+3 via normal advancement; the Expert and Master Edges may raise it to d12+5.

Additionally, a hero with Divine Strength can lift incredible amounts of weight. With each character rank, the hero can lift an additional 2x his

normal encumbrance limit (thus a Legendary hero can life 10x his encumbrance limit).

DIVINE VIGOR

Requirements: Novice, Race (Demigod), Patron Deity (Apollo, Artemis, Demeter, Dionysus and Zeus)

These demigods can endure anything and nothing can stop them on their way to glory. Thanks to their Patron Deity, they start with a d10 in Vigor and may raise it to d12+3 via normal advancement; the Expert and Master Edges may raise it to d12+5.

Additionally, the hero can resist starvation and lack of sleep for a number of weeks equal to their Rank (1 for Novices, 5 for Legendary) and can resist thirst for half that amount of time. They can also hold their breath for double the normal amount of time.

FEARLESS

Requirements: Veteran, Divine Spirit, Spirit d12+

Such daring heroes don't suffer from the weaknesses of the mortal mind. Fearless heroes never suffer from Fear effects and cannot be targeted by Intimidation rolls.

HIGHLY FOCUSED

Requirements: Novice, Divine Spirit, Spirit d12+

Whether he's hunkered down behind a burning house during an enemy attack, caught in the middle of a city riot, stranded on the crowded deck of a storm-tossed ship or just walking in the crowded marketplace area, the hero never loses his cool. No matter what's happening, he keeps his mind focused while maintaining sufficient vigilance to avoid getting caught up in the hubbub all around him.

The hero is able to eliminate one point of environmental distraction penalty per Rank. For example, when in a loud urban area, Novice heroes can reduce penalties to Notice by 1

whereas Seasoned heroes can reduce those penalties by 2.

HORIZON HURL

Requirements: Novice, Divine Strength, Throwing d6+

Javelins, daggers and other thrown objects become tiny specks in the distance when the Hero throws them. Having this Edge multiplies by four the range of any thrown object. This Edge doesn't make the character any better to see or hit a target, however. Nor does it impart extra damage to an attack committed with a thrown weapon.

IN THE SPOTLIGHT

Requirements: Seasoned, Divine Charisma, Persuasion d6+

Fate Points: 1+

The hero commands the attention of everyone in the room. This Edge is best used when making an important entrance, but can also serve as a wonderful broad-spectrum distraction.

When the hero walks into a room and spends a Fate Point, all eyes in the room (as well as the eyes of hidden spies) turn the hero's way. The hero gains a +2 bonus to all Persuasion rolls against those who see him.

Additionally, for every Fate Point spent, the character can hold everyone's attention for one minute; on-lookers carry on with what they're doing, but their attention remains fixed on the hero. Allies gain a +2 bonus to all Stealth rolls during this time.

LIVING ANALYST

Requirements: Novice, Divine Smarts, Smarts d12+

The hero has an exceptionally precise sense of taste and smell. With a faint sniff or tentative taste, the hero can decipher what ingredients comprise a certain concoction, and in what proportions. He can also sniff out drugs or poisons as well as detect airborne poisonous gases by the way they make the air taste.

The hero can only specifically decipher ingredients he's already familiar with. He may know it's poisonous, but he doesn't know exactly where it came from unless he's already familiar with that ingredient. If the hero has previously been exposed to an ingredient, he immediately recognizes and identifies them. This Edge can be used in conjunction with a Common Knowledge roll.

MIND READING

Requirements: Seasoned, Divine Smarts, Smarts d12+, Spirit d6+

Fate Points: 1

The hero's perception stretches far beyond human limits. By spending 1 Fate Point, the hero can read the most superficial thoughts of a person within 10 yards; this target must have Spirit d8 or less. The target must make an opposed Spirit roll to resist. If the target is aware of the hero's presence, he gains a +1 bonus to the Spirit roll.

OBJECT KNOWLEDGE

Requirements: Seasoned, Divine Smarts, Smarts d12+

Fate Points: 1

The hero's perception can stretch far beyond human limits. By spending 1 Fate Point, the hero learns everything about an object simply by touching it. He knows what its purpose is, who the last owner was, who used it most recently and how it was used.

OLYMPIC BALANCE

Requirements: Novice, Divine Agility, Agility d12+

The hero is imbued with the uncanny ability to remain on his feet despite treacherous terrain or attempts to knock him down.

The hero can never be knocked prone, although still suffers regular damage, and ignores all attack roll penalties for unstable footing and treacherous terrain. Pace is not affected by this Edge.

OLYMPIC SPEED

Requirements: Seasoned, Divine Agility, Agility d12+

Fate Points: 1

The hero becomes a lightning bolt on two legs; zooming past in a blur, trailing leaves or loose debris from the ground he's already covered. The hero doubles the distance rolled when running.

Additionally, by spending 1 Fate Point, the hero can run across water or muddy terrain no deeper than twice his height, skimming over the surface. As long as he keeps running, his feet skim the surface like a skipping stone. If he slows down or stops, however, he sinks into the terrain and suffers all applicable penalties.

RAGING SMASHER

Requirements: Seasoned, Divine Strength, Strength d12+

Fate Points: 1

The hero is especially good at breaking inanimate objects. By spending a Fate Point the inanimate object's Toughness is halved against and the hero gains a +1 bonus to the damage for every Rank they have (Novice +1, Legendary +5). This bonus only applies to inanimate objects that are either freestanding or under the hero's control. If someone else has control of the object, the hero must take it first.

SEAMLESS INTEGRATION

Requirements: Novice, Divine Smarts, Smarts d12+, Persuasion d6+, Stealth d6+

Being thrust into a situation full of strangers or can be disorienting and dangerous, but the hero handles himself with remarkable aplomb. By observing the behavior of the people around him and reacting quickly, he can mimic those around him. He still has to dress the part, and the language barrier might pose its own problems, but he won't embarrass or draw attention to himself unless going out of his way to do so.

The hero gains a +2 bonus to all Persuasion and Stealth rolls to blend in with those he is imitating.

SERPENT'S GAZE

Requirements: Seasoned, Divine Spirit, Spirit d12+

Fate Points: 1

The hero may gaze into the eyes of any living creature within 5 yards. By spending a Fate Point, the affected creature is unable to look away. The creature is Shaken until the hero breaks eye contact. Additionally, the hero can act normally, but maintaining the eye contact results in a multi-action penalty.

Targets of this gaze must succeed on a Spirit roll. Those with Spirit d8 or less require a raise to break the gaze and recover from being Shaken. Targets Spirit d10 or more only need a success to break the gaze and recover from being Shaken. If the hero turns his gaze away, the target automatically recovers from the Shaken status.

SIREN'S CALL

Requirements: Seasoned, Divine Charisma

Fate Points: 1

Some demigods are so gorgeous, everyone is drawn to them. Whether he beckons across a crowded room, hails from the highest tower's top or just sends a private message along with his portrait, the object of the hero's desire makes all due haste to reach him.

By spending 1 Fate Point and choosing a single target that can see him or an image of him, the target searches for the hero, unable to resist his alluring beauty.

SPIDER CLIMBER

Requirements: Novice, Divine Strength, Strength d12+, Climbing d6+

As long as he has sufficient hand and footholds, the hero scuttles up vertical surfaces with incredible ease. On a successful Climbing roll,

the hero's vertical movement is doubled. Additionally, as long as the hero has at least one hand (or both of his feet) on the surface he's climbing, he can take an action while climbing the surface.

SURVIVING FURNACE

Requirements: Novice, Divine Vigor, Survival d6+

The hero rarely suffers from a lack of sustenance. As long as he can find some sort of organic substance, the hero can eat it and survive. As long as he finds a source of water, he can drink it and survive. The hero gains a +2 bonus to all Survival rolls.

Additionally, the hero is extremely resilient to pestilence, poisons and drugs that he may ingest, eliminating the need to make Vigor rolls for doing so. However, he's still susceptible to airborne toxins and injected drugs.

TRUE IDENTIKIT

Requirements: Seasoned, Divine Smarts, Notice d6+

Fate Points: 1

The hero can automatically recognize anyone he is Doomchained to (see page 67). He can pick their faces out of a crowd with just a glance, recognize their voices despite overpowering background noise, and knows their scent and body language. Notice rolls automatically succeed.

Additionally, by spending 1 Fate Point, the hero can attempt to discern someone mimicking those they are Doomchained to. The hero locks that person's image in his mind and retains the ability to recognize them despite all obfuscation for the rest of the campaign. Again, Notice rolls automatically succeed.

PROFESSIONAL EDGES

ENCYCLOPEDIA KNOWLEDGE

Requirements: Seasoned, Scholar, Smarts d8+, must be literate

The hero spent years studying in Egyptian and Babylonian libraries, visited royal palaces, listened to epic

Mystery Cult Edges define the character's rank within the mystery cult. When advancing to a new rank, the next mystery cult rank must be acquired (not just purchased) in addition to performing a great deed that proves her worthy of obtaining the higher rank.

ballads and acquired a landslide of information until becoming acquainted with all fields of knowledge. Whenever he encounters a creature, he can make a Common Knowledge roll to remember one of its Special Abilities.

Additionally, once per session, the hero can remember a useful piece of knowledge that aids him or the group in the current situation. The aid of this knowledge provides a +4 bonus to a single subsequent roll.

For example, if an ally was attempting to overcome a poison without knowing how, the hero reaches into the depths of his memory, recalling the means necessary to overcome the poison. The ally gains a +4 bonus to his Vigor roll to overcome the effects of the poison.

EPIC POET

Requirements: Veteran, Charisma 0+, Knowledge (Cosmos' History) d6+, Knowledge (Legends and Lore) d6+, Perform (Oratory or Sing) d6+, Streetwise d6+

Epic poets are one of the most sought-after sources of information in Hellas. They travel to distant lands, witness or hear about epic deeds and spread their stories throughout all of Hellas. The hero gains a +2 bonus Charisma and is treated as a foreign dignitary by the royal palace, granting him access where others cannot.

Additionally, the hero gains a +2 bonus to Knowledge (Cosmos' History), Knowledge (Legends and Lore) and Streetwise.

HOPLITE

Requirements: Novice, Strength d6+, Vigor d6+

The hero has undergone the severe hoplite military training, normally reserved for aristocrats. He doubles his encumbrance level (but not the amount he can lift, push or pull) and receives a +2 bonus to all Vigor rolls to resist fatigue caused by long marches or when wearing heavy armor in hot environments.

SEASONED HOPLITE

Requirements: Seasoned, Hoplite, Strength d8+ Vigor d8+

The hero has fought many battles as a hoplite and knows how to use his heavy armor effectively. When rolling to Soak a Wound, he may choose to add his current torso armor value to the Soak roll. However, this rough treatment ruins the armor, reducing it by 1 Armor Point each time the bonus is applied.

Additionally, damaged armor can be fixed with a Craft (Blacksmith) roll. Each roll requires 1d4 hours and returns 1 Armor Point, 2 with a raise. Armor dropped to zero becomes useless and cannot be repaired.

PELOPS DRIVER (*) (VARIANT OF ACE)

Requirements: Novice, Agility d8+

As Piloting does not apply to *Mythos*, the +2 bonus applies to all Boating, Driving and Riding rolls. Additionally, Bennies may be spent on soak rolls for any mount the hero controls.

MYSTERY CULT EDGES

Since the Heavenly Contest started, some among the Olympian deities have established their secret mystery cults where worthy people are endowed with god-like powers in exchange for their ultimate devotion. Mystery Cult Edges are only available to members of a mystery cult. Each one represents a rank within the cult, allowing access to the powers provided by the cult. Heroes must always meet all the requirements associated with the mystery cult and rank. See **Secrets of the Mystery Cults** (page 117) for further details on mystery cults.

ACOLYTE

Requirements: Novice, Mystery Cult Membership

A hero who deemed worthy to become a member of a Mystery Cult first becomes an Acolyte, also known as “Alpha Rank” by his cult-mates. Heroes must prove their worth by undergoing several tasks and showing a true devotion to the cult’s ideals before being awarded the Acolyte Rank. In return, they are able to wield the first-level power chosen by that mystery cult.

BAPTIST

Requirements: Novice, Acolyte, Special*

When mystery cult acolytes meet all necessary requirements, they become more deeply involved in the rites, acquiring a larger share of godly power. Heroes who fulfill all requirements and complete all trials are awarded the Baptist (or Beta) Rank and can now wield the second-level power chosen by that mystery cult.

*To reach the Baptist rank, a hero must acquire the Minor version of the cult’s Hindrance, as listed in **Secrets of the Mystery Cults**, page [120](#).

GNOSTIC

Requirements: Seasoned, Baptist, Special*

When mystery cult Baptists meet all necessary requirements, they become even closer to the deity’s aspect and occupy a more prominent position in the cult’s hierarchy. Heroes who fulfill all requirements are eligible to undergo many dangerous

quests for the cult’s sake to prove their worth in front of their Patron Deity. Worthy ones are awarded the Gnostic (or Gamma) Rank and can now wield the third-level power chosen by that mystery cult.

*To reach the Gnostic rank, a hero must acquire the Major version of the cult’s Hindrance, as listed in **Secrets of the Mystery Cults**, page [120](#).

DAEMONSTRATOR

Requirements: Veteran, Gnostic

Daemonstrator is the highest rank in a mystery cult’s hierarchy. Only the most deserving ones among the Gnostics can aspire to such an important position, becoming living examples of merging human and divine nature. The few worthy ones must undergo epic challenges to prove their worth and to praise their Patron Deity. Should they be deemed worthy, they obtain the Daemonstrator (or Delta) Rank and can now wield the fourth-level power chosen by that mystery cult.

ESOTERIC

Requirements: Legendary, Daemonstrator

Legends say that sometimes gods ask worthy Daemonstrators to undergo incredibly epic challenges, such as Heracles’ twelve labors, to show their devotion. Only a few are brave enough to accept these challenges and even fewer survive. Those blessed few reach the ultimate Esoteric (or Epsilon) Rank and become intimate enough with their Patron Deity to wield the fifth-level power chosen by that mystery cult.



OUTFITTING HEROES

OUTFITTING HEROS

*When the news spread that Heracles
was ready to leave for his incredible feats,
the whole court of Olympus met
with divine care to provide him with everything.*

*Hermes came forward first,
brandishing the sword of Perseus
and offered it to his nephew with a smile.*

*The divine twin sons of Leto,
Apollo and Artemis, gave as a gift
a completely perfect bow with arrows.*

*Hephaestus and Aphrodite's
helmet and armor, both golden, are offered
as a gift to the son of Alcmena.*

*Pallas Athena gave the hero
a divine, invincible cloak
to protect him in battle.*

*Ares brought the terrible gift
of a spear of ash, long and precise,
thirsting for the blood of every enemy.*

*Poseidon gave him
a pair of untamed stallions,
more fast and tenacious than any other horses.*

*Thanking all in profusion,
Heracles accepted nothing.
Smiling with pious devotion
to the adventure he left,
bringing along only his club.*

- Hesiod, Hymn to Heracles

CURRENCY

The common currency of Hellas is the Copper Drachma, commonly referred to as Drachma. A Drachma is equal to \$1 for choosing items from the *Savage Worlds* core rulebook without any conversions. Silver Drachmas are worth ten times a normal Drachma, and the rare Golden Drachmas are worth a hundred copper Drachmas. Due to its importance for equipment, bronze is not used for coinage.

Characters start with 500 Drachmas, plus 100 for every rank above Novice. During the creation phase, characters can ignore the Rare feature, as long as they justify the acquisition of strange items within their backgrounds.

THE TRIUMPH OF BRONZE

Since Atlantis fell, bronze has been the metal of choice for mortals. Hellenes call it "Chalcòs" and use it in every aspect of their lives ever since the beginning of the Bronze Age.

Bronze is an alloy consisting primarily of copper with the addition of tin. The difficulty with using this combination is that it's difficult to mine. Ores of copper and tin are not often found together, forcing some of the order to be sourced through trading. Most tin was acquired through trade routes from the north.

Master blacksmiths learned over time how to craft items using “Sideròs,” very rare iron ore found in meteorites. They discovered how to produce wrought iron, but the resulting metal is heavy, dull and more brittle than bronze. The people of Hellas most commonly use iron for simple farm equipment and household tools. They cast anything requiring sharp detail or high endurance in bronze instead. Thus, a pot or cauldron might be made of iron, but armor and weapons, which need balance and careful molding, are made from bronze.

Bronze weapons hold a better edge than wrought iron, require less sharpening and are less likely to rust. While bronze is not as hard as wrought iron or steel – it dents or bends more easily – it is stronger and more durable. A bronze sword would not easily cut through bone, but it can carve flesh without difficulty, and a bronze-headed spear can pierce bronze armor without a problem. Bronze also proves more malleable than iron, which makes it easier to work and less likely to break – a bronze spearhead would bend before it broke –meaning the warrior can heat and pound it back into shape with ease. Bronze swords can shatter when striking a heavy blow, of course, but that is uncommon. However, because bronze has a lower melting point, blacksmiths can easily set up portable forges and repair and forge armor and weapons close to the battlefield.

Bronze armor is better than iron in several other ways: it is lighter, thus the armor weighs less, providing less hindrance to activities like jumping, climbing and swimming; since it resists rust longer, it leaves fewer stains on clothing; and bronze traps less heat, making it less effective for cooking but better for armor, where warriors might overheat from wearing it on a sunny day.

Unfortunately, because it has so many uses, bronze is very valuable. Most commoners cannot afford items made of bronze. Tools are made of wood, stone or even baked clay when possible. Metal is a treasured commodity, and only aristocrats can afford large amounts of it.

ΨΑΡΘΙΣ

The common weapon of Hellas is the footman’s spear, the Dory. These impressive pole arms extend twelve feet and have strong wooden shafts with foot-long bronze blades at the front and a heavy bronze spike at the butt. Footmen stab their foes from behind the safety of a shield wall, planting the butt of their spear in the ground and then inserting the shaft and head through the gaps between their shields.

Throwing spears (or javelins) are also common. This six-foot-long spear has a double-edged head of bronze. Charioteers favor these spears, hurling them from chariots as they charge through enemy ranks. Throwing spears are long and heavy enough to be used in combat, and warriors can stab nearby enemies before throwing them at distant targets.

Aristocrats and captains wear swords, but common soldiers rarely own such costly weapons. Swords typically have a leaf-shaped, double-edged blade and a wooden hilt covered with studs of silver or bronze. Most swords are short, but renowned or wealthy warriors might own long swords or even great swords.

Some warriors use axes. Though far less expensive than swords, they are not as agile. Most axes have a long, polished wooden haft and a bronze head that curves down into a single blade. Composite bows are common for hunt-

ers, but rare in battle. These weapons can be devastating in the right hands, but take too long to draw, thus only expert archers dare to fight with them, and then only from behind the protection of a comrade.

Maces and clubs can also be used by anyone who cannot afford a sword or axe. Quarterstaves appear from time to time, usually in the hands of travelers or old men, and individuals use them for walking as often as they do for self-defense. Children typically play with slings, and youths still use them for hunting and antagonizing opponents. The **Melee Weapons Table** (page 50) details weapons available in *Mythos*. All costs are in Copper Drachmas.

Composite and Scythian Bow: The composite bow is usually made of laminated wood and sinew, and is more lethal than the average bow known in Hellas. These bows are actually copies of the Scythian Bows made by the Hellenes, but are by no means comparable to the traditional weapon of the steppe nomads. Scythian bows are rare indeed, since Scythians never sell them; traders and merchants rely on Scythian war loot to acquire some of those pieces.

Footman's Spear: These impressive pole arms extend twelve feet, keeping any enemy at bay. However, they are rather cumbersome to use in duels and are most fitted for mass combat use. The Footman's Spear provides a +1 bonus to Fighting when used against cavalry or charioteers and an additional +1 bonus to Fighting when used against a battle formation (such as a shield wall). These bonuses are lost within narrow spaces where the weapon cannot be maneuvered by the wielder.

Obsidian Dagger: This is an extremely rare and expensive dagger. Made from a single pitch-black obsidian stone, the Obsidian Dagger has a very sharp, yet extremely brittle blade that easily pierces the toughest armor. Successful Fighting rolls with the Obsidian Dagger ignore armor. The only drawback is that, every time the dagger hits, it has a 50% chance of crumbling into useless pieces.

Poseidon's Cage: This heavy net, usually fitted with tiny bronze hooks and weights, is the favorite weapon of those who want to catch their prey alive. It grants a +2 bonus to all Grapple rolls and can be used in the hero's off-hand without penalty.

Talos Knuckles: Named after the bronze giant guardian of the island of Crete, this is a vicious weapon made of pieces of metal shaped to fit around the knuckles to increase the likelihood of fracturing the victim's bones on impact. Use of the Talos Knuckles is considered unarmed combat, although damage is lethal. Heroes with the Pancratiast Edge add +1 to their unarmed damage when wearing Talos Knuckles.

Thanatos Glove: Named after the feared death-dealer, this heavy leather glove is rendered water- and ointment-proof and is mainly used to deliver nasty concoctions to unaware opponents. Coating the glove with the desired ointment or potion (sold separately), it becomes the fastest way to poison, stun or knock foes out with a single touch. This requires extreme care during use; the same glove cannot be used with different concoctions as mixing different potions renders the glove useless. The wielder of Thanatos Glove is considered to be armed only when dealing Touch Attacks, otherwise the wielder is considered to be unarmed. It's extremely difficult to find since most who need one, only craft them for themselves and do not wish others to have them.

RARE ITEMS

A rare item isn't available unless the hero makes a Streetwise (-2) roll. As a rule of thumb, each hero can try to locate a single rare item between scenarios. This roll can be cooperative.

MELEE WEAPONS TABLE

Type	Damage	Weight	Cost	Notes
UNARMED				
Talos Knuckles	Str+d4	1	30	See notes
Thanatos Glove	Str	-	150	See notes, Rare
AXES and MAULS				
Axe	Str+d6	2	240	
Club	Str+d4	2	5	
BLADES				
Dagger	Str+d4	1	30	
Great Sword	Str+d10	12	480	Parry -1, 2 hands
Long Sword	Str+d8	8	360	
Obsidian Dagger	Str+d4	2	350	See notes, Rare
Short Sword	Str+d6	4	240	
POLE ARMS				
Footman's Spear	Str+d8	10	300	Parry -1, Reach 2, 2 hands, see notes
Staff	Str+d4	8	10	+1 Parry, Reach 1, 2 hands, see notes
Spear/Trident	Str+d6	5	240	1 Hand: Reach 1; 2 Hands: Reach 1 and +1 Parry
SPECIAL WEAPONS				
Poseidon's Cage	Special	2	100	
Whip	Str+2	1	80	Reach 1



RANGED WEAPONS TABLE

Type	Range	Damage	Cost	Wt.	Min Str	Notes
Axe, throwing	3/6/12	Str+d4	75	2	-	
Bow	12/24/48	2d6	250	3	d6	
Composite Bow	12/24/48	2d6	500	5	d8	AP 1
Dagger	3/6/9	Str+d4	30	1	-	
Javelin	6/12/24	Str+d4	120	1	-	
Poseidon's Cage	1/2/4	Special	100	4	d6	See notes
Scythian Bow	15/30/60	2d6+1	700	6	d8	AP 1, Rare, see notes
Sling, hunting	4/8/16	Str+d4	10	1		
Sling, war	8/16/32	Str+d6	100	1	d6	
Spear/Trident	3/6/12	Str+d6	200	3	d6	1 hand: Reach 1; 2 hands: Reach 1 and +1 Parry

AMMUNITION

Arrow	1/5	1/2
Sling stone	1/10	1/2

Stones can also be found for free with a Notice roll and 1d10 minutes

Sling bullet, lead	1/5	1/2	AP 1
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ARMOR

Because bronze is so expensive, most common fighters wear armor made of leather, linen or canvas. These materials are very lightweight, and offer some protection, particularly when layered, the most common armor technique of this period.

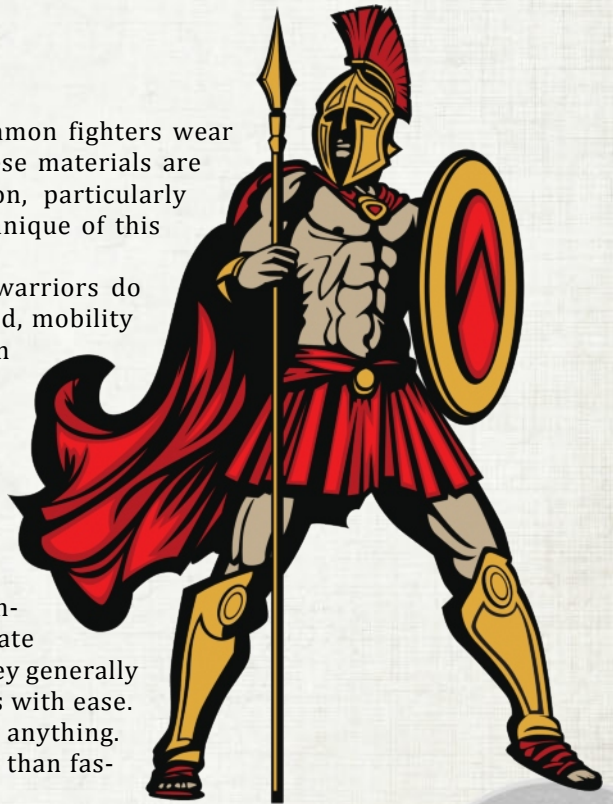
Because of Hellas' warm, sunny climate, warriors do not use heavy, all-encompassing armor. Speed, mobility and keeping cool are more important than full-body protection. Additionally, warriors purchase armor piecemeal rather than all at once. The **Armor Table** details armor available in *Mythos*. All costs are in Copper Drachmas.

HELLENIC ARMOR STANDARDS

Hellenic warriors do not wear boots – sandals being more practical in the warmer climate – or gauntlets. Some wear arm bracers, but they generally keep their hands bare to grasp their weapons with ease. Belts are used for protection, not for holding anything. Swords hang from baldrics at the side rather than fastened to the waist.

Common soldiers have only a cap and shield for protection. More experienced warriors carry a breastplate, which they earned in battle, to add protection. Distinguished warriors have a peturgis or a wide

Linen/canvas armor can be worn beneath heavier armor. When the hero does this, the armor ratings stack, but only on the areas where both types of armor are worn.



belt. They also wear helmets, but only the finest hoplites or wealthy aristocrats own greaves.

Some soldiers wear armor from animal skins. Those who do where hides toss them over one shoulder and fasten them around the middle with a belt. The pelts of large felines are particularly favored, both for their protective fur and distinctive coloring.

Cuirass or Breastplate: This armor covers the torso, molded to the individual. A second matching piece covers the back, with leather straps holding the two together along the sides. The breastplate can be made of linen, canvas, leather or metal. Donning a cuirass or breastplate normally takes two minutes, but can be done in one if done hastily, and may be removed in one minute, or half this time with assistance.

Greaves: These molded pieces cover the legs from just below the knee to just above the foot. They have no backs, and instead strap around the back with clips securing them to the bottom of the sandals. Greaves can be made of linen, canvas, leather or metal. Donning greaves takes one minute, or five rounds if done hastily, and may be removed in one minute, or half this time with assistance.

Helmet or Cap: Helmets come in a variety of shapes, but cover the top and back of the head completely. Most Hellenic helmets cover the sides as well, and curve down over the brow, leaving an open area in

front for eyes, nose and mouth. Helmets are usually made of bronze or hardened leather and often sport tusks, horns or plumes. Old-fashioned helmets are made from boar tusks that have been split down their length and fastened to a leather framework with thongs. Common soldiers wear simple caps instead of helmets. These caps are made from thick hide and fit closely to the top of the head, but do not cover the back or sides at all. Donning a cap or helmet takes the same amount of time as donning a shield.

Panoply: A full suit of armor, called panoply, consists of four pieces: cuirass, greaves, peturgis and helmet. Even with panoplies, the components rarely match. Not everyone can afford a full panoply, of course – not even if made from canvas and linen rather than bronze. Donning a full suit of armor requires four minutes, or two minutes if done hastily, and may be removed in two minutes, or half this time with assistance.

Peturgis or Belt: This is essentially an apron, fastened to the belt and covering the groin. Some peturgis are solid fabric or leather, but most are strips of leather hanging loose from the belt, offering some protection while not limiting movement. Some warriors wear a wide, thick belt wrapping around their pelvis, serving the same purpose as the peturgis. Donning a peturgis or belt normally takes one round, or as a free action if done hastily, and may be removed in one free action.

SHIELDS

In the *Mythos*, many warriors have only their shields and helmets for defense. Large and strong men still use tower shields, but the general shield shape has evolved to become more streamlined. Because warriors fight primarily on foot, their shields are shaped to allow for freedom of movement. Round, crescent and dyplon designs are the favorites.

Shields are typically made from hide or metal. Hide shields have wooden frames. Armorers add embosses and rivets for decoration and added protection. The wealthy layer their shields in the same way as their armor, typically with several layers of hide and then a layer of tin or bronze for the surface. Shields are listed in the **Armor Table**.

Crescent Shield: Runners use crescent shields. They are round with a section cut out of the bottom, so that the crescent's horns point downward. Their wielders can sling them on their backs, allowing them to run without bumping against the shield's lower edge.

Dyplon Shield: Dyplon is the most common style of shield with curved edges and cutouts on each side. Its figure-eight shape lets it provide full protection but, when slung on the back, does not block the runner's elbows or feet. The side

notches also allow spears to thrust between a pair of interlocking shields.

Round Shield: An older shield style, the round shield provides more side cover than does the dyplon. Its shape means it has no edges to catch on anything while running and a warrior can easily thrust around it with a sword or spear.

Tower Shield: This massive shield serves as a portable wall. Only men strong enough to carry them can easily use them.



ASSEMBLING ARMOR

Heroes, as mentioned above, assemble armor from various pieces. They do not purchase entire suits at a time. The **Armor Table** presents the available armor and shields. A character can wear all of the following items together or separate: belt or peturgis, cuirass or breastplate, greaves and a helmet or cap, forming a panoply when fully assembled.

METAL ARMOR PROPERTIES

The following properties are useful modifications, enhancing the properties of metal armor. Crafting armor with one of these properties incurs a (-1) cumulative penalty to the Crafting roll.

Doubled: One of the armor's layers is doubled over, making it stronger than normal. The armor bonus provided by the piece is increased by 1.

Fitted: The armor is tailored to a specific individual. The armor's maximum weight, if worn by the chosen individual, is lowered by 20%.

Mark of Aeolus: The armor is cunningly constructed, with slots or vents for air. Those wearing this armor do not overheat due to wearing armor. This special feature applies to cuirasses only.

Mark of Helios: The armor has been finished with an unusually high gloss. When the sun strikes its polished surface, opponents are dazzled by the glare. Anyone looking at

the armor in the sunlight must make a Spirit roll to avoid being dazzled (or partially blinded) for one round. Failure means the opponent suffers a (-2) penalty to all combat actions. This quality only applies to metal armor and shields and expires after a number of battles equal to two times the equipment's armor value, at which time it has become too scuffed to reflect the light appropriately.

Mark of Hephaestus: Gold detail work enhances the armor. The wearer gains a +1 bonus to all Intimidation and Persuasion rolls on the battlefield.

Tempered: The armor is heated and refolded to make it stronger. The armor bonus provided by the piece is increased by 1.



ARMOR TABLE

Type	Armor	Weight	Cost	Notes
Belt/Peturgis	+1	1	10	Covers torso against weapons of Str+d4 or less

CUIRASS

Linen/Canvas	+1	7	30	Covers torso
Leather	+2	13	150	Covers torso
Bronze	+3	34	500	Covers torso

GREAVES/BRACERS

Linen/Canvas	+1	4	10	Covers legs or arms
Leather	+2	6	50	Covers legs or arms
Bronze	+3	13	240	Covers legs or arms

HELMETS

Leather Cap	+1	1	10	50% vs. head shot
Leather Helmet	+1	3	40	Covers head
Bronze Pot	+3	4	100	50% vs. head shot
Corinthian Helmet	+3	8	250	Covers head

SHIELDS

Crescent Shield	-	6	100	+1 Parry
Dyplon Shield	-	9	180	+1 Parry, +1 Armor vs. ranged shots
Round Shield	-	12	240	+1 Parry, +2 Armor vs. ranged shots
Tower Shield	-	25	360	+2 Parry, +2 Armor vs. ranged shots that hit; When taking defend action: +2 Parry, +4 Armor vs. ranged shots that hit

METAL ARMOR SPECIAL PROPERTIES

Mark of Aeolus			x2	No armor penalties to Vigor for Fatigue
Mark of Helios			200	See notes
Mark of Hephaestus			x2	+1 bonus to Intimidation and Persuasion
Doubled	+1		x2	
Fitted		-20%	x2	
Tempered	+1		x2	

ΜΥΘΙΚΑ ΙΤΕΜΣ

Commoners in Hellas have few possessions, mostly because they need very little. The weather is usually temperate, growing cold enough at night to require a light blanket and a dying fire, but warm enough during the day that people wear only what is necessary. Homes are simple dwellings with large stone hearths providing warmth and a place to cook. Furniture is wooden and rough-hewn, fashioned by its owners. Chairs are simple, backless stools or benches with furs thrown atop them for cushioning, and smaller stools are set nearby to rest one's feet. Mugs and tankards are wooden, stone or crafted out of leather and sealed with heated pitch. They use wooden serving platters to hold meat and bread and shallow bowls for mixed wine. Most commoners do not have beds, but use piles of furs and rugs as a mattress with cloaks and blankets pulled over them for warmth.

Clothing is simple: men wear loincloths or kilts, and short sleeved tunics with cloaks when it grows cold. Women wear lightweight shifts (thin, short, sleeveless dresses), light dresses or loose tops and skirts. Aristocrats, priests and orators wear long, loose robes – these can be worn open over other clothing or closed (either belted at the waist, or fastened by clasps down the front edges) over nothing but a loincloth or a shift. People go barefoot at home, but wear sandals outside – boots are reserved for the far colder mountains.

Those with money, both aristocrats and successful merchants, have fancier belongings. Chairs have backs and are made from wood or metal. Bowls, plates and cups are metal as well. Instead of a single large table, they use smaller tables that can be set beside a chair for a guest to use for eating. Beds are still uncommon, though the wealthiest may have actual bed frames, but aristocrats have piles of rugs and furs and can provide bedding for several guests on short notice.

BASIC GOODS

Body Oil, Scented: Used as a type of perfume, scented body oil is rubbed over the body before participating in sporting events (which are done in the nude) to improve the athlete's appearance. Opponents of oiled, nude athletes engaging in hand-to-hand combat incur a (-1) penalty to all grappling rolls due to the oil.

Bowl, Mixing: Everyone in Hellas has one of these shallow bowls. Mixing bowls are used for drinking wine and holding food. Beggars carry mixing bowls and eat any food they receive in that bowl. Simpler mixing bowls are made of wood while

nicer ones are bronze, silver or gold. However, even wooden bowls are carefully sanded smooth as they are also used to offer libations to the gods.

Lamp Oil (Olive Oil): Since olives are abundant in Hellas, they are used for many things, including lamp oil.

Papyrus: These paper-like sheets are used to make scrolls and maps. Papyrus is imported from Egypt and used for very important occasions only.

Perfume: Sweet-smelling perfumes are a sign of wealth. Perfume is imported from Phoenicians and Egyptians.

CLOTHING

Hellas is much warmer than the typical medieval setting, thus the common people wear far less protective clothing. It is not uncommon for laborers or hunters to go about their daily business wearing nothing but a loincloth, or nothing at all. The typical Hellene wears a chiton, a basic garment made from a single piece of cloth, folded and wrapped about the body and pinned at the shoulders and sides with fibulae (brooches or pins). Men wear their chitons to knee length, while women wear theirs to the ankles. Men sometimes wear a long mantle, called a himation, either over or in place of their chiton. Women sometimes wear long shirts as well. Sandals are the footgear of choice.

Aristocrat's / Royal Outfit: This set of clothes is designed specifically to be expensive and showy with precious metals and gems worked into it. To fit into the aristocrat crowd, every would-be aristocrat needs a signet ring, to prove his belonging to a specific Royal House, and jewelry (worth at least 1,000 Drachmas). For kings and close royal relatives, the same rules for aristocrats apply, but jewelry must be worth at least 5,000 Drachmas.

Courtier's Outfit: This outfit includes fancy, tailored clothes in whatever fashion happens to be the current style in the chosen Royal House (usually including the graceful, sleeved iconic chitons). Those interfacing with anyone wearing a courtier's outfit incurs a (-1) penalty to Charisma. Additionally, anyone wearing this outfit without jewelry (costing at least 200 Drachmas), looks like an out-of-place commoner.

Explorer's Outfit: This is a full set of clothes for someone who never knows what to expect. It includes

sturdy boots, a leather skirt, a wide cestus (girdle), a thick chiton (perhaps with a himation) and a chlamys (a semi-circular cloak). Rather than a leather skirt, an extra-thick himation may be worn over a linen skirt. This outfit also includes extra necessary items, such as an animal-skin wrap or a cloth hat.

Priest's/Oracle's Vestments: These ecclesiastical clothes are for performing priestly functions, not for adventuring. Such vestments are accompanied and embellished by elaborate decorative weapons, sacred knots and rouge.

Scholar's or Bard's Outfit: Perfect for a scholar, poet or esteemed actor, this outfit includes a chiton, cestus, cap, soft sandals and possibly chlamys or himation.

Traveler's Outfit: This set of clothes consists of boots or sturdy sandals, a wool or linen skirt, a sturdy cestus, a chiton (perhaps with a himation) and an ample chlamys with a hood or a separate cloth hat.

DYES

Clothing in *Mythos* is buff-colored, the natural appearance of the fabric or leather. Cloth can be set out to bleach under the hot sun, thus white items are common, though not used as work garments. Dyes are available, but only the wealthy can afford them.

Black is the most easily produced color, since it can be created by burning wood (which produces black with a blue tinge) or slowly burning ivory or bone in a hot fire (bone black, a slightly warmer color). Most dyes, however, come from minerals or plants crushed into powder and mixed with water. The most common pigments are yellow and green, derived from a mixture of juice from parsley, flowers, sap and berries. Sap green is the most common of

these, but because of the time involved in mixing ingredients, even it is expensive. Deposits of peat or brown coal yield shades of brown and iron oxide produces muted reds, yellows and browns. Verdigris is a blue-green produced by letting copper sit beneath grape skins in the sun. The copper darkens from the combination of sun and minerals and develops a green-blue crust; its equivalent to rust. Dyers scrape this off, grind it and mix it with wine or vinegar.

Deep red carmine comes from the dried and crushed bodies of a particular variety of female wingless insect. Rose and pale crimson dyes are crushed madder root. Reddish orange comes from the bodies of certain red insects or worms. Blues can be produced from certain plants, including dark blue indigo, which comes from the fermented leaves and flowering stalks of the indigo shrub. Other blues comes from crushed stones like lapis or other minerals.

Purple, made from the crushed bodies of certain sea snails, is a royal color as it is so rare, only kings can afford it. Deep, crimson purple is referred to as Tyrian purple because Phoenicia is the only land with enough of those sea snails to create the color in its full intensity (each snail produces only a tiny drop of color, thus millions are required to dye an entire garment). Sky-blue and deep blue (called Egyptian blue) are also produced from these snails, making Tyre the dye capital of Cosmos, and an extremely wealthy nation.

When dyers dye clothing, they do just enough to lend a hint of the color, making most garments looked washed-out. People purchase colored threads and embroider their clothing, stitching borders around cuffs and collars, or create designs across the torso as ways to enliven their appearance. Rich, vivid hues require the cloth to be saturated with dye, making it extremely expensive. Because of its cost, dyed cloth of any sort is a worthy gift.

Vials of dye, whether in powder form or as liquid, are worth a lot. The wealthy merchants who purchase them carefully guard these items, and dyers often work for a merchant, trader, or clothier on their premises, so the dye never leaves the owner's sight.

TOOLS AND KITS

Blacksmith's Emergency Kit: A basic assortment of smith tools to fix weapons and armor in dire straits. Trying to patch up armor without this basic equipment incurs a (-2) penalty to Repair rolls. Sadly, this kit does not allow your hero to create new weapons or armors; they need a fully equipped forge for that.

Healer's Bag: This leather bag contains bandages, rudimentary surgical tools, dried curative leaves and an Asclepius's amulet (the most important piece). Trying to heal a wound without this basic equipment incurs a (-2) penalty to Healing rolls.

Pharmaceutical Portable Laboratory

It is a well-equipped (and extremely fragile) portable laboratory granting a +2 bonus to Craft (Pharmacy) rolls to prepare concoctions. At the GM's discretion, some potions cannot be brewed with this equipment alone. In such cases, heroes should use a bigger, non-portable laboratory.

ANIMALS AND MOUNTS

Horse, Nag: Looks like a standard horse, but his Vigor is decreased by a die step, or (-2) Pace or has a single Hindrance decided by the Game Master. Identifying a nag requires a Riding roll.

Horse, Stallion: This worthy beast can be a war horse or common horse with +2 Pace, Vigor increased by a die step or a useful Edge. These horses are highly prized in Hellas and finding one for sale is not common.

Horse, Standard: This is a standard riding horse as per the *Savage Worlds* core rules.

VEHICLES AND TRANSPORT

Bireme (War): The only people who own their own biremes are kings, wealthy aristocrats and very rich traders who wish to safely sail the seas. (Fishermen and regular traders use smaller, less warlike boats equipped with a fixed mast and a single set of oars.) These warships have broad bottoms, allowing them to sail in shallow waters. They have outriggers and two banks of oars. The upper row of oarsmen sit on benches farther out to the side, so that their oars do not interfere with those of the men below them.

A standard bireme has 100 oarsmen, 50 to a side. In addition to the oars, biremes have tall masts capable of disassembly when not in use. A long furrow runs down the center of the deck, where the mast lies when not use. The crew covers it with a tarp to protect it from rain. When the winds are favorable, the crew lifts the mast from its furrow and sets its base into a stout wooden box at the center of the ship, which has a hole cut in it to fit the mast. They lash the mast into place and ring up the sails to catch the wind. Biremes also have long, sharp bows that protrude above the water, used to ram enemy ships.

Cart: This is a common farmer's cart or, for a higher price, an aristocrat's coach.

Chariot: A fast vehicle used by rich aristocrats for traveling, and, more

importantly, used during the Olympian competitions. Two horses usually pull a chariot, but four or six horses can be used (or even eight during Olympian races). For every two additional horses, the chariot gains +5 to Top Speed. A chariot with six or more horses is less maneuverable, causing a (-1) penalty to Driving rolls. A chariot with eight horses doubles the Acceleration value. Horses aren't included, they must be purchased separately. Chariots may be used for Trample attacks. The driver must make an opposed Driving roll against the target's Agility. On a successful hit, the target suffers a wound, but the driver must succeed on a second Driving roll to keep the chariot from toppling.

Chariot, War: A chariot built for battle, it is driven by a charioteer and has space for a passenger, usually an archer or a slinger. War chariots follow the same rules as chariots, but never have more than four horses. When a horse pulling a chariot is killed, the driver must immediately roll on the Out of Control table. Ranged attacks from a chariot suffer the Unstable Platform modifier, but if the charioteer has both the Steady Hands and Pelops Drive Edge, the Steady Hands Edge applies to the passenger. War chariots may be used for Trample attacks. The charioteer must make an opposed Driving roll against the target's Agility. On a successful hit, the target suffers a wound, but the charioteer must succeed on a second Driving roll to keep the chariot from toppling. A standard Hellenic war chariot has a solid wooden frame with thick hide stretched over it to form a cab. The front of the cab rises to chest height while the sides slope down slightly. Charioteers can hurl spears from the front, but are more likely to strike from the side with a

sword or axe. Some war chariots have fronts that rise as high as a man's head, but dip down in the center to allow space for throwing spears. The back of the war chariot is open, allowing the charioteer to mount or dismount quickly. Racks along the sides hold spears, javelins and other weapons. Often a box is built into the floor in front to hold other items like whips, torches and rope. Though only as wide as a single horse, a matched pair of horses usually pull the chariot, additional horses up to four can be attached to increase speed. The large wheels on either side are wooden with metal rims for reinforcement and to cause more damage when rolling over enemy soldiers. Expensive chariots have inlays of metal, ivory, ebony or horn on the wheels and the cab. A handful of chariots actually have metal cabs made of beaten bronze rather than leather. These are rare because of their additional cost and only major kings,

or the leaders of great armies, can afford such vehicles.

Palanquin: This is a covered litter carried by four retainers or slaves commonly used by wealthy nobles or royalty for movement about a town or city.

Scythed Wheels: A chariot can be fitted with a set of scythed blades. On the tabletop, any target within 1" of the chariot suffers 2d8+1 damage unless succeeding on an Agility roll. When using the Chase rules, a scythed chariot gains +4 to Force attempts (in truth, it is only skimming the enemy chariot).

SERVICES

Seer: Oracles and seers are common in Hellas. This entry includes the cost of visiting a local seer to look into the immediate future as it relates to one's everyday life. Those seeking more specific readings or visions from more reputable oracles can expect to pay much more.

FOOD AND DRINK

People in Hellas rarely eat vegetables. Pears, apples and grapes are all common. Olives are very popular, and great groves of olive trees stand in many lands. Grains are also common, particularly barley, which can be used to make bread.

Nevertheless, the single most popular item on any menu is meat. Hogs, oxen, cattle, sheep and goats all provide meat; the terrain determines the availability of a particular animal meat. When invading, an army actually brings animals with it, and herdsman tend to them during the day while the warriors fight, so fresh meat is available each night.

A typical meal consists of meat, bread and olives. Wine is the most common drink, though during the day men refresh themselves with cool water from a stream or well.

Wine: In Hellas, wine is extremely potent with a very strong flavor. To make the wine last longer, and to mellow its taste, a small portion is poured into a mixing bowl and is then mixed with water right before serving it. Diluting the wine is an important part of the ritual of welcoming a guest. Mixing bowls tend to be of high quality as they are handed to guests upon entering a house. They are the first thing a guest sees and the first indication of their host's wealth. For particularly honored guests, a host might use slightly less water, leaving the wine stronger. A normal mixture is one part wine to twelve parts water. A spoonful of wine is thus enough for a mixing bowl that serves eight to ten cups of wine.

MUNDANE ITEMS TABLE

Item	Cost	Weight	Notes
ADVENTURING GEAR/COMMON ITEMS			
Body oil, scented (1-pint flask)	2	1	
Bowl, mixing			
- Wood	5	1	
- Silver	30	1	
- Gold	120	1	
Ink (1 oz. vial)	80	-	
Ink pen (stylus)	1	-	
Lamp oil (olive oil)(1-pint flask)	1	1	1
Papyrus (single sheet)	20	-	Rare
Parchment (single sheet)	2	-	
Perfume (1-pint flask)	20	1	
CLOTHING			
Aristocrat's outfit	750	10	See notes
Artisan's outfit	10	4	
Courtier's outfit	300	6	See notes
Peasant's outfit	1	2	
Priest's / Oracle's vestments	50	6	
Royal outfit	2000	15	See notes
Scholar or Bard's outfit	50	6	
Traveler's outfit	10	5	
Signet Ring			
- Bronze	10		
- Silver	30		
- Gold	200		
DYES (Cost per 1 oz. vial)			
Black	10		Ground coal or burnt wood
Blue-green	25		Verdigris
Bright blue (Egyptian blue)	50		Ground snails
Bright yellow	25		Ground sulfur
Brown	10		Peat
Carmine	30		Crushed insects
Dark green	15		Plant sap
Dull yellow	10		Iron oxide
Indigo blue	35		Indigo shrub
Light green (sap green)	10		Crushed parsley, grass, and leaves
Orange	35		Crushed red worms ("bloodworms")
Rose red	25		Crushed madder root
Rust red	25		Iron powder
Sky blue	40		Ground snails
Tyrian purple	100		Crushed sea-snails
Yellow-green	10		Crushed seeds and grass

Item	Cost	Weight	Notes
TOOLS and KITS			
Blacksmith's Kit	100	10	
Blacksmith's Kit, masterwork	2000	10	+1 to Craft (Blacksmithing) roll, Rare
Crafter's tools	50	5	
Crafter's tools, masterwork	550	5	+1 to Craft (Carpentry) roll, Rare
Healer's bag	50	3	
Musical instrument	50	3	
Musical instrument, masterwork		1000	3 +1 to Perform roll, Rare
Pharmaceutical Laboratory	1500	50	See notes, Rare
ANIMALS and MOUNTS (Weight varies)			
Bull	200	-	
Cow/Ox	100	-	
Horse, Nag	150	-	
Horse, Stallion	750	-	Rare
Horse, Standard	300	-	
Lamb	25	-	
Mule or Donkey	100	-	
Saddle, Common	10	-	
Saddle, Elaborate	200	-	
SERVICES			
Barber	1		Per visit
Hireling, trained	5/day		Cook, entertainer, guide, orator
Hireling, untrained	1/day		Mourner, torchbearer
Messenger	1/5 miles		Delivery only
Poet/bard	250		Per composition
Priest	5 + materials		Per sacrifice
Seer	10-100		Per Visit
Ship's passage	1/mile		
FOOD, DRINK and LODGINGS			
Rations, trail	5	5	5 meals; keeps 1 week
Wine, common	2	6	1-gallon amphora
Wine, strong-flavored	5	6	1-gallon amphora
Inn stay (per day)			
- Good	20	-	
- Common	5	-	
- Poor	2	-	
Meals (per day)			
- Symposium	20	-	Entertainment included
- Good	5	-	
- Common	3	-	
- Poor	1	-	

TRANSPORTATION TABLE

Vehicle	Acc/TS	Tough	Crew	Cost	Notes
Bireme (War)	2/8	19(4)	20+100	150K	Heavy Armor
Cart	1/5	10(2)	1+6	500	
Chariot (2 horses)	5/15	8	1+1	1000	See Notes
Chariot, war (2 horses)	5/10	10(2)	1+1	3000	
Large Merchant ship	2/8	15(4)	8+10	80K	
Palanquin	-	-	-	750	
Rowboat	1/2	8(2)	1+3	500	
Scythed wheels	-	-	-	1000	See Notes
Small Merchant ship	2/10	13(2)	4+10	20K	





THE THREADS OF FATE

THE THREADS OF FATE

Fate, in the lives of most people, is invisible and its existence debatable. For heroes, however, such denial is impossible. Their divine heritage or patronage opens their eyes to the secret workings of Fate. Fate is a mystery to everyone, even the Olympians. In *Mythos*, a hero's Fate Points are proof of his entanglement in the threads of destiny. The greater that chaos grows, the more deeply the hero is woven into the inscrutable workings of Fate. However, even the Gods must bow to Fate, and the heroes cannot deny its influence over them.

FATE POINTS

A key part of the mythological campaign style is the interaction of gods with mortals. This game style demands a constant awareness of what the gods have in mind. The conflicts of mortals in a mythological campaign originate in clashes of interest within the celestial realms. The gods do not sit behind clouds while human beings wonder whether they exist or not; they come down to earth to make things go the way they want: siring children, visiting mortals in disguise, and becoming a part of the battles.

The heroes always call upon their patron deities to aid them, which they do in manifold ways. The battlefields ring with cries of "Vengeance in the name of Ares!" or "Apollo, guide my arrow!" The gods then answer those who call upon them. The Fate Points of a character represent this constant background presence of a deity who is willing to assist a devotee in performing the desired feat, thus shaping destiny together.

Instead of Bennies, heroes in *Mythos* use Fate Points, provided directly from their patron deities. By using Fate Points, he can perform incredible deeds, strike down powerful adversaries, and make seemingly miraculous escapes, becoming a living legend and increasing the patron deity's importance and influence throughout Cosmos. This places the deity closer to becoming Zeus's successor, or simply shows off their importance to fellow deities. There are two ratings for Fate Points: Base and Actual.

A hero's Base Fate Points are equal to 3+ his Rank (1 for Novice, 5 for Legendary). When play first begins, Actual Fate Points are equal to Base Fate Points. Using or acquiring Fate Points in-game changes the number of Actual Fate Points, with the exception of special occasions. For example, if you gain the favor of your deity, your Base Fate Points increase by two for as long as that favor lasts. The following rules cover the use of Fate Points:

- Ω You may never have more Actual Fate Points than two times your Base total. For example, if your Base Fate Points is four, your Actual Fate Points cannot go higher than eight. Any additional Fate Points acquired are wasted.
- Ω Actual Fate Points do not reset after every gaming session. Instead, heroes retain their Actual Fate Points until acquiring or losing them. Fate Points are precious; use them wisely.
- Ω Heroes may spend Actual Fate Points in many ways. The number of actual Fate Points spent determines which feats are possible as follows:

A key part of the mythological campaign style is the interaction of gods with mortals. This game style demands a constant awareness of what the gods have in mind. The conflicts of mortals in a mythological campaign originate in clashes of interest within the celestial realms. The ability of a hero to interact with the gods is measured using Fate Points.

- ω By spending one Fate Point, trait rolls can be rerolled, as normal Bennies would work. This is the only way to change a result once the dice have been rolled.
- ω By spending two Fate Points BEFORE rolling, the hero gains an automatic Success on any Trait roll. This is not allowed once the dice have been rolled.
- ω By spending three Fate Points BEFORE rolling, the hero's action becomes an Epic Deed. This results in a maximum of two raises on any Trait roll as determined by the GM or by the action being performed and the Cosmos stops for a moment to admire the hero's awesome feat. (For example, if more than one raise gains no additional results, than the Epic Deed results in a single raise.) This is not allowed once the dice have been rolled.
- Ω Spending Fate Points is a free action.
- Ω If the hero changes their patron deity, they lose all Actual Fate Points.
- Ω Fate Points must be spent immediately before or after a roll is made.
- Ω If the hero's patron deity holds them in disfavor, Fate Points may not be spent. The hero must first make things right between them and the patron deity before being called upon for assistance. At the GM's discretion, the hero may not even know the deity holds them in disfavor until the Fate Points are already spent, resulting in no additional effect.
- Ω Fate Points can be spent in the same fashion as Bennies in the *Savage Worlds* core rulebook, providing all the standard benefits (such as soaking wounds).

Actual Fate Points are much more likely to go down than up, due to calling upon one's patron deity throughout the course of an adventure. Heroes can attempt to increase their Actual Fate Points by performing Votive Deeds (see **The Gods** on page 98 for information on Votive Deeds). Increasing Base Fate Points is extremely difficult and can only be achieved in one of three ways: advancing a Rank, building temples or statues to the deity, or performing heroic quests in the deity's name.

There is one final rule covering all use of Fate Points: they may never be spent to carry out an action the patron deity would disapprove of. The attempt to do so automatically gains the disfavor of the patron deity. For example, if the hero was a devotee of Ares and fighting for his life against a fellow devotee, he could invest Fate Points to increase an attack roll, as Ares approves the survival of the strongest. However, if they were both followers of Aphrodite, the same action would be considered heinous. This rule applies regardless of whether or not the hero knows they are offending their patron deity.

DOOMCHAINING

A hero's aura exerts a sort of gravity which people, places and things might be drawn to, turning them into a supporting cast or prop for the hero's exploits and deeds. This doesn't happen by accident; the hero causes it, though not directly. Whenever he draws upon his Fate Points or uses a Mystery Cult's power, those affected by or witness to his action might be caught in the strands of his epic life, for good or ill. This is called Doomchaining and can occur even when the hero doesn't want it to.

Heroes can't control who or what is Doomchained to them; that's up to the whim of Fate. Fate is continuously forging a story about the hero's exploits, and the world around him is altered to fit that story. The hero has free will, but those affected by his powers don't. Fate moves them like chess pieces. They might consciously realize this, resent it or even try to resist it, but Fate gets its way in the end. While a normal person might occasionally exert this type of effect on others, it's extremely rare. However, a hero's divine lineage or patronage provides the mystical energy needed for him to stand out in the skein of destiny, drawing others to him. As he treads the Cosmos, he inadvertently bends and tears the threads of others' lives, sometimes getting tangled in them and pulling them along on his forceful march through history.

The following conditions might cause Doomchaining to occur:

- Ω When a hero spends his Fate Points to successfully perform a Trait roll or gain benefits from a Divine Edge. The target of the action (or possibly a bystander who is affected by the outcome, such as someone the hero saves by attacking the bystander's oppressor) might become Doomchained. Each possible victim must make a Spirit roll with a penalty equivalent to the number of Fate Points spent. If the roll fails, that victim, whether innocent bystander or target of the attack, becomes Doomchained with a Doomchaining Strength equal to the number of Fate Points spent plus the hero's rank (1 for Novice, 5 for Legendary).
- Ω When a hero uses Mystery Cult powers. A target that does not resist a power's effects is automatically Doomchained to the hero with a Doomchaining Strength equal to the number of Energy Points spent plus the hero's Mystery Cult rank. If the hero spends Fate Points to ensure the outcome of a Mystery Cult's power, add those Fate Points spent to the resulting Doomchaining Strength.

Upon becoming Doomchained, the individual is called The Destined One. The GM may increase or decrease modifiers to the Spirit roll or the Doomchaining Strength outcome based on Fate's influence. For example, while within a temple dedicated to the hero's patron deity, the strands of Fate show him favor by making Doomchaining more difficult.

Doomchaining is an unfortunate effect caused by the twisted hand of fate and the heroine's ability to summon the power of the Olympians. It can be used to further enhance the awe surrounding an epic deed or may serve as a long-lasting annoyance the heroine must deal with.

DOOMCHAINING STRENGTH TABLE

The strength assigned to Doomchaining is a measurement of the range and duration of the bond.

Strength	Effect
2	The Destined One assumes his Predestined Role only in the hero's presence for the next 24 hours.
3	The Destined One might assumes his Predestined Role when the hero is within ten miles for the next 30 days.
4	The Destined One assumes his Predestined Role when the hero is within the same region for the next 90 days.
5	The Destined One assumes his Predestined Role for one year, regardless of where the hero is or if he is alive.
6	The Destined One assumed his Predestined Role permanently, regardless of where the hero is or if he is alive. This role dissolves when The Destined One dies.
7+	The Destined One assumes his Predestined Role for eternity, even after death as the soul maintains the role, regardless of where the hero is or if he is alive.

PREDESTINED ROLES

The life of The Destined One is tied to the hero to whom they are bound in ways both subtle and grand. The course of everyday events brings them into contact with the hero again and again, seemingly coincidentally, no matter how much distance they try to put between themselves and the hero. Although the Doomchaining Strength applies only within a certain range, The Destined One is simply unable to travel outside that range as long as the binding is active. They might start a journey to distant lands, only to wind up walking back in after their wagon has broken down. Maybe their departure date is indefinitely delayed or they find themselves left behind by their guide.

Once a person has been Doomchained to a hero, he assumes a certain role in relation to that hero's exploits; this behavior is called a Predestined Role. The GM chooses the role based on the context in which the Doomchaining occurred. Some examples are listed below, but this is in no way an exhaustive list. GMs are encouraged to create new roles as needed.

The Destined One is not always under the effect of this role. He acts in accordance with it only under certain conditions, as explained in the Doomchaining Strength Table. When those conditions are met, The Destined One assumes the Predestined Role. If the GM wants to add variability to the role, he can allow The Destined One a Spirit Roll to see whether or not the role is activated.

Once a Predestined Role is active, The Destined One behaves according to that role's motivations rather than his own (although they don't have to be different). He believes the role's motivations are his own. He is unaware that Fate has turned him into a puppet and believes he is exerting his own will and desires. If the hero spends a Fate Point, the Predestined Role can be triggered, even if a great distance separates the two.



Humans are not the only ones who can become Doomchained to a hero. Anyone can be Doomchained: another hero, a demigod, a monster or even a deity. Unlike mortals, however, supernatural beings don't succumb to Predestined Roles; they retain their free will. Odd "coincidences" still conspire to bring such a being into the vicinity of the hero to whom he is Doomchained, regardless of his opinion on the matter. At the GM's discretion, certain supernatural creatures or beings might come under the effect of a Predestined Role, but heroes, demigods and gods never do.

Party members are already victims of a mutual Doomchaining of some sort, causing them to share their adventures. They are unaffected by further Doomchaining from their own party members, but can still be affected by an NPC's Doomchaining effects.

SAMPLE ROLES

Best Friend: The Destined One considers himself the hero's best friend. He'll do whatever he can for the hero, even if it means telling him what he doesn't want to hear. While the hero's cold reception or harsh words may hurt, he won't give up his friendship, no matter how much it's unwanted. What makes this different from other friendly roles is that The Destined One travels with or behind the hero, even if it means changing his lifestyle or quitting his job. Examples: The childhood friend, the grateful beggar.

Decoy: The Destined One is the proverbial canary in the coal mine. If something bad is happening, it happens to this guy first (thanks to Fate), serving as a possible warning to the hero. Examples: The selfish warrior, the greedy merchant.

Fanatic: The Destined One believes the hero is a god. Unlike those of certain, other friendly roles, The Destined One is content to adore the Hero from afar, and is extremely nervous and giddy in his presence. If the strength of the bond is such that the role can be assumed when the hero is not present, the fanatic works to convert others to the hero's new religion, even

though most people refuse to believe what he's telling them. Examples: The faithful zealot, the constant worshipper.

Jinx: The Destined One is decidedly unlucky for the hero. If the hero's near, he's sure to do something that will screw up the hero's plans, even if he's utterly well-intentioned. He might try to fix the hero's armor, only to break it worse. He might call for aid, only to give the guardsmen the impression that the hero must be taken down. Examples: The know-it-all, the hapless stooge.

Lover: The Destined One falls in love with the hero. The hero rarely reciprocates the emotion, but he might use it to his advantage (if he's a cad). The Destined One will do whatever he reasonably can to get the hero to love him back. Examples: The rescued maiden, the damsel in distress.

Martyr: The Destined One is ready to die for the hero. If the Doomchaining Strength is 5 or higher, he may seek out a way to do so. He might jump in front of an arrow meant for the hero, trigger a deadly trap to warn the hero of its presence or drink the poisoned draught before the hero can. Examples: The distraught widower, the guilty turncoat.

DOOMCHAINING OBJECTS AND PLACES

Athena's advice

to GMs: Although people (or even animals) are common targets for Doomchaining, it's not unusual for an object or place to be the victim. These subjects can assume similar Predestined Roles. A shield can become a Weak Link (it stops an arrow for the hero, but is broken by doing so), while a place might cause Scourge or be a Soother to the hero.

Mentor: The Destined One seeks to impart his wisdom to the hero. This doesn't mean his wisdom is worthwhile, but he thinks it is. It is imperative to him to instruct the hero in the proper way to do whatever it is the hero is attempting to do. Examples: The scholar, the self-made master crafter.

Nemesis: The Destined One has a vendetta against the hero. He is Eteocles, and the hero is his Polynices. He might be foolish and headstrong, ready to jump the hero when he next sees him, or crafty and patient, concocting all manner of slow and complex plots against the hero. His ultimate goal is the hero's demise. Examples: The spurned lover, the jealous Olympic athlete.

Opposite: This Destined One seems to be playing another role than he actually is. The GM should choose his real role (such as Lover) and then his cover role, what others think he is (Rival). At some point, when it's most advantageous or deleterious to the hero (depending on the nature of the real role), The Destined One reveals his true role. Examples: The two-faced scoundrel, the long-lost friend.

Rival: The Destined One can't stand to see the hero succeed, or he desires to prove himself the better of the two. He is in competition with the hero for fame, glory or some more specific goal (such as acquiring a lost artifact) and won't rest until he claims victory. The rival doesn't necessarily seek the destruction of the hero or even hate him; he simply wants to be the winner. Examples: The shamed ex-hero, the fallen aristocrat.

Patron: The Destined One tries to help the hero economically, by providing goods and services or money. He won't volunteer money, but will step in to help when asked or when the hero is obviously in need (but might be too proud to ask). He won't go beyond his means, but will give what he's reasonably capable of giving. Examples: the King's relative, the bandits' chieftain.

Recruiter: The Destined One sees it as his mission to convert the hero to his way of belief, whether it's a Mystery Cult rite, a bloody feud between Royal Houses or a simple hatred of a personal rival whom he wants the hero to also hate. He might use words and reasoned arguments, backed up now and then by evidence, or he might concoct situations that somehow prove his point. Said situations might even be dangerous, such as arranging false evidence that cause the hero to be sentenced to death just to show the King's an unfair leader. Examples: The Mystery Cult's Gnostic, the arrogant aristocrat.

Scourge: The Destined One always causes big problems the hero is forced to fix. He might not mean to (he might be akin to the Jinx role), but he can't seem to help it. Or perhaps he does intend to do harm, and is now further prodded by Fate. Maybe it's as banal as accidentally poisoning the city river, as creepy as setting houses on fire or as malicious as killing everyone's firstborn in the cradle. Regardless, it's always in a place or situation that somehow involves the hero, or forces the hero into involvement, and is sure to make him leap into action (even if it's just to save his own skin). Examples: The firebug, the mad poisoner.

Soother: The Destined One is an unguent for the hero's raging emotions. Something about him calms the hero and makes him feel at peace. The hero might not know why, he might even despise the idea, but for whatever reason, the person makes the hero comfortable enough to let down his guard. Examples: The innocent little girl, the granny.

Supporter: The Destined One is ready and willing to aid the hero if things get tough, though he may not be any good at it. He might have the courage but lack the skill. Nonetheless, he'll follow the hero's orders and do as he's told. Examples: The strong farmer, the courageous sage.

Trainee: The Destined One greatly respects the hero, so much so that he wants to follow in the hero's footsteps. He models his own behavior and ideals on the hero's (as he understands them), sometimes to an annoying degree. Examples: The fresh-faced orphan, the over-achiever.

Traitor: The Destined One is the hero's best friend, until he's truly needed, at which point The Destined One stabs the hero in the back, either figuratively or literally. He might do it for profit or because he's come to hate the hero's sanctimonious speeches. For whatever reason, he seeks the hero's downfall (although not necessarily his death). Examples: The jealous half-sibling, the greedy crook.

Trickster: The Destined One seeks to ruin the hero's day. His maliciousness is intentional, even if only he thinks it's funny. He won't risk life and limb, but doesn't mind if his pranks prove too dangerous. Examples: The bully, the exiled one.

Unrequited Lover: The Destined One is too nervous or scared to admit he's infatuated with the hero. He watches from afar, hoping for a moment to show his love, but rarely grabs the opportunity when it comes. He's too afraid of rejection, which would crush him. He might stalk the hero, spying from afar, and move to act only if the hero is in clear danger. Examples: The naïve bard, the best friend.

Victim: The Destined One is someone the hero has to save over and over again. Somehow, by intention or accident, he keeps getting into dangerous situations whence the hero is in the best position to extricate him. Examples: The curious kid, the unwanted witness.

Weak Link: The Destined One appears to be a friendly role of a different sort, but when it comes time to deliver, he just doesn't have what it takes. He's got a glass jaw in combat, his speeches bore people to tears or his money's not enough. Examples: The self-proclaimed jack of all trades, the inveterate gambler.

When Doom-chaining occurs, The Destined One becomes raveled-up in the hero's never ending influence from Fate. This can be used as adventure hooks for or against the hero.

VENERATION

The Destined Ones hold opinions and beliefs about the hero to whom they are Doomchained, called Veneration, which have an effect on the hero. There are two types of Veneration: the heroes are perceived as true heroes or villains. The logic behind the Veneration held for any given hero might have nothing to do with that hero's actual character or deeds; the rhyme or reason behind a person's beliefs doesn't need a discernible cause. One man's hero is another's villain, even if the hero has only ever tried to help the person who sees him as an enemy. Even friendly Destined Ones can envision the hero as a villain, but still play out his friendly role out of fear or hope of reward.

Everyone who encounters a hero will ultimately form an opinion of him, but only opinions of the Destined Ones matter when it comes to Fate. When The Destined Ones revere him as a hero or villain, it alters his abilities, for good or ill, as shown in the Predestined Roles. However, The Destined Ones are not the only ones caught in a web of predestination; heroes too are bound to Fate. Unlike The Destined Ones, a hero does not come under the effect of a particular role. Instead, he retains free will, but his capabilities are still affected by Fate. The result: Fate changes a hero depending on how The Destined Ones perceive him. He is drawn into the same script that The Destined Ones is, but as the object of The Destined Ones' role.

The greater the hero's Actual Fate Points are, the more likely he is to suffer the drag of Fate upon his will and limbs. Over time, and with the repeated use of Fate Points, Doomchaining can cause a hero to play out someone else's goals rather than his own, making him a slave to someone else's desires. To avoid this degrading destiny, heroes often shy from fame and prefer to remain incognito.

FATE'S EFFECT

The chains of Fate can affect a hero in the following ways:

- Ω Whenever a hero lives up to the Veneration of The Destined One, he gains a +1 bonus for every three points of the Doomchaining Strength (+1 at Strengths 2, 3 and 4; +2 at Strengths 5, 6 and 7) for a roll pertaining to a deed that lives up to the Veneration.
- Ω Whenever a hero acts in contradiction to the Veneration of The Destined One, he suffers a (-1) penalty for every three points of the Doomchaining Strength (-1 at Strengths 2, 3 and 4; -2 at strengths 5, 6 and 7) for a roll pertaining to a deed that fails to live up to the Veneration.
- Ω If a "friendly" Destined One (Apprentice, Backup, Lover, etc.) is harmed and the hero could have prevented it, but chose not to, they cannot spend Fate Points for 24 in-game hours (this doesn't affect the hero's relationship with his patron deity). Even if the Hero does not like the friendly Destined One and wishes him ill, he is nonetheless drawn into the drama that Fate has inscrutably weaved and is expected to play the role allotted him. If he does not, he suffers the consequences.
- Ω If, following a confrontation with the hero, a "hostile" Destined One (Nemesis, Rival, Trickster, etc.) escapes defeat by the hero's hand, the hero loses one Base Fate Point.



THE ΩΔΣ

THE GODS

After fighting for ages against titans, giants and Typhon, each Olympian deity now leads an immortal existence feasting on Olympus, devoting themselves to favored activities, keeping an eye on beloved heroes and creatures and some actively struggle for Zeus's succession. This has significant repercussions on Cosmos, so much so that if Poseidon is angry, the sea becomes stormy, or when Demeter is favorable, fields are filled with crops.

Because of their extremely vindictive nature, the wrath of a god is something to be avoided. That is why every city, while having a protector deity, always worships all the gods and goddesses. Following the teachings of the titan Prometheus, men have learned to make the gods propitious, and above all, they learned it is necessary to offer sacrifices from time to time to appease the gods' anger; to forget about it would cost the heroes dearly.

PATRON DEITIES

Every hero needs a god, as much as gods need heroes. In *Mythos*, heroes are what they are because a patron deity grants them everything they need to become unique and powerful. Without a patron deity, a hero would be an ordinary person, just like everyone else on Cosmos. Without followers, a god's influence and importance among other Olympians would be very little. That's how it works: heroes become followers of a specific deity, dedicating their acts and daily behavior while that god acts as their Patron Deity, providing them with Divine Qualities, Fate Points and benefits that allow them to stand out from the mass of Cosmos' inhabitants.

Playing a hero with a patron deity is not a matter of simply doing anything you like. What the hero is like on the inside is up to the player; they can be a virtuous warrior or a greedy, corrupt priest. There is, however, a limit on what the hero may do with impunity. Heroes are bound to the deity they follow by codes of behavior; transgressions can land them in serious trouble. So long as they stay on their deity's good side, heroes receive blessings and prosperity. The image of a lightning bolt striking a wrongdoer is not a fairytale. Zeus, the ruler of Cosmos, punishes those whose sins are especially egregious.

Heroes derive the greater part of their moral codes (called *ethos*) from their religion, and their patron deity in particular. There are very few people who do not participate in the Olympian religion. Since religion is a crucial aspect of everyday life, those people live at society's borders and are looked upon suspiciously. In addition to paying respect to the main deities of the pantheon, every hero has a patron deity who determines that hero's idea of right and wrong. That patron deity watches over the hero, takes an interest in their welfare and may even answer their prayers, so long as they have faithfully kept to that deity's code. If offended, the deity will expect formal atonement.

There are no absolutes of good and evil, or of law and chaos, in the pantheon. What is right and proper for one deity may be abhorrent to another. Athena despises lies, whereas Hermes admires them if done properly, being something of a silver-tongued entity himself. Hera prizes fidelity, whereas Zeus fails to practice it and is given a celestial browbeating when discovered. Although the pantheon deities are all on the same side, so to speak, clashes of

interest between their followers since the Heavenly Contest started are inevitable. Even the gods sometimes have disputes. History tells of times when Zeus and Hera were at odds, setting all of Olympus in an uproar. Nevertheless, all heroes are expected to honor all the principal Olympian deities. In terms of personal conduct, this equates to the hero being generally law-abiding and honorable.

THE PANTHEON

All major deities of the Olympian pantheon can become a hero's Patron Deity. Every god has his ethos and his area of influence, as well as his own way to reward worthy heroes. Before the list of the deities is a brief explanation of each attribute found within a deity's entry. When choosing a patron deity, refer to the applicable entry below, noting all changes during hero creation or advancement and understanding all attributes of that deity and what it means to be their follower.

CHANGING PATRON DEITY

Patron deities can be changed during gameplay. Changing life's perspective, values and beliefs is sometimes appropriate for a hero. Demigod heroes sired or adopted by a god make an exception – they can never change their patron deity because they cannot change their divine parents. Instead, a noblewoman driven from her home and living in the wilderness might turn from the worship of Hera to that of Artemis. A thief who gained military rank could reject Hermes in favor of Ares. However, the gods do not look favorably upon those who have fickle faith. If a human hero decides to change his patron deity, he automatically gains the disfavor of the deity formerly worshipped. If he was already in disfavor, he instead becomes despised. The gods are proud and do not forgive mortals who reject their love. Additionally, mystery cult initiates who choose to change their patron deity lose all the benefits and powers deriving from that mystery cult.

DEITY PROFILES

Each patron deity's profile contains a number of entries describing what it means to take that deity as one's patron deity. These entries are explained here.

INFLUENCE ON COSMOS

Just like ordinary mortals, every deity has its own daily "immortal duties" to attend to as well as his favorite hobbies. This entry explains how each deity spends his immortal life and what consequences his actions usually have on Cosmos. For example, Ares enjoys fighting very much: he never misses a chance to start a new war, and it's very likely that heroes could spot him in the first line of an epic clash of armies. This entry is very useful for GMs to assume a certain deity's role properly or for players who wish to better understand their characters' patron's (or rival deity's) habits.

FOLLOWERS' PROFILE

This profile provides the type of people and heroes most likely to choose the deity as a patron deity. This list is not exclusive; heroes do not have to be on it to worship the deity. Artemis, for example, is worshipped by tens of thousands of ordinary working people, simply because she is the most prominent deity in their area. Her worship is not restricted to hunters or dedicated

The choice of which Patron Deity to follow should not be taken lightly. Each deity has a moral code they adhere to and expect their followers to adhere to. Each character's personal ethos should match their Patron Deity's ethos, or risk suffering the continued anger of that Patron Deity as the character fails to live up to those predetermined moral codes.

virgins; they are just more likely to take her as their goddess in preference to others.

ETHOS CONCEPTS

These three words summarize the behavior a deity's follower is expected to have. Rather than give a full and detailed account, these are concepts indicating the ideas the followers revere. From these, any player can generate her heroine's attitude in a given situation. When the GM assumes the role of a god, she can refer to this attribute to determine whether a hero's actions incur the favor or disfavor of a given deity.

VIRTUES

Virtues are how a follower is expected to live according to his patron deity. This is primarily a role-playing aid so that players know what their hero's values are likely to be. When a hero commits a virtuous act as defined by his deity, there is not necessarily a reward for it; it is, after all, what is expected of him. To get a reward of any kind from the deity, he must perform Votive Deeds, not just virtuous ones. However, when a hero goes out of his way to do a virtuous thing at risk to himself, he should receive a Fate Point in recognition.

Example: A worshipper of Ares who stands her ground against three opponents so that her comrades can escape is clearly being courageous at great personal risk, and should thus receive a Fate Point. By contrast, a worshipper of Hera who gives a handful of copper coins to beggars when she has a purse full of gold is being generous at no personal risk, and should thus receive nothing.

SINS

Sins are actions that anger the deity. A hero that commits a sin (by the standards of his deity) risks earning his deity's disfavor. If the hero's deity is omniscient, he has no chance of avoiding this. Most of the gods are not omniscient and do not always notice when sins are committed. Whenever a hero acts contrary to his deity's code and commits a sin, the GM secretly rolls a d20 and looks up the result on the **Divine Reaction Table** (see page 105). If the deity notices the sin as it is committed, the hero undergoes the consequences that may result in the disfavor of his deity. Should this happen, he may not spend Fate Points until the sin is atoned for (see **Atonement**, page 109). If the result of the d20 roll has the deity becoming angered, the hero gains the deity's disfavor and loses one Fate Point, or the hero faces his deity's wrath and is done for. Otherwise, the sin passes unnoticed and the hero is none the worse for it.

While a deity's code is only binding for those who follow him, followers will want to put their standards into practice whenever they can. For example, followers of Ares despise all cowardice, not just that which arises amongst their own numbers. In Cosmos, there is no tolerance between religions. The supporters of a deity are as fervent as the supporters of a modern sports team. If it were not for the Olympian deities being more or less on the same side, there would doubtless be endless feuds between the cults of the different deities as each one struggles to put its own ideology into practice at the expense of the other cults (especially the ones racing for the Heavenly Contest).

Common Sins: Every one of the twelve Olympian deities considers breach of a solemn oath to be a sin, so this is not detailed in their descriptions. Of them, only Hermes is likely to be at all flexible, helping his followers twist the meaning of their words so they can truthfully claim not to have broken the

letter of an oath, even if they have clearly broken the spirit of it. Harming guests in any way is also considered a mortal sin, as is harming a family's member.

Major Sins for All Deities: Failing to bathe before performing a religious rite, insulting a beggar, insulting a guest, insulting a priest, insulting your host, murdering someone you know, and offering sacrifices to the gods, but missing one of them.

Deadly Sins for all Deities: Breaking an oath, claiming to be better than a deity, insulting a priest of one's patron deity, killing a beggar, killing a divine offspring, killing a guest, murdering a stranger for no reason, killing a priest, murdering a king, theft from a temple or shrine, and vandalizing a temple or shrine

Unnoticed: Deities have many matters to attend to, sometimes resulting in mortals on Gaia getting away with crimes that would otherwise be punished. The self-evident failure of the gods to avenge every infraction is explained by their habits. It is quite possible that Dionysus is so busy chasing a nymph in an Arcadian grove that he simply fails to notice the angry mortal cursing all the gods because his house burned down unexpectedly. The more renown a heroine has, the more likely the gods will watch and take note of her conduct, which is why it is harder for a high-level heroine to misbehave with impunity than a low-level one. A king or heroine is thus more likely to be punished for his or her sins than a mere peasant, because kings and heroines are supposed to be examples for others. This is increasingly important since the Heavenly Contest started. Nonetheless, even heroines sometimes commit sins and get away with it. The eyes and ears of the gods are sharp indeed, but they do not notice everything that happens in Cosmos. Only the all-seeing Zeus notices and punishes every sin.

OPEN CULT

This entry describes how priests and followers worship each specific deity and how worshippers "openly" affect Cosmos. For example, Apollo's priests are highly skilled healers and soothsayers while Athena's followers tend to be altruistic paladins and severe judges. For many deities, this is the only way they are worshipped and followed; for all the deities racing for Zeus's succession, this is their "official" aspect because "secret" aspects are only held by the Mystery Cults.

MYSTERIA

This attribute describes the mystery cults that worship one of the deity's aspects. If no entry is present, then no mystery cults currently worship that deity. For more details on mystery cults, see **Secrets of the Mystery Cults** on page 116.

FAVORED ROLLS

Each deity has specific actions they are able to assist with. For example, the followers of Apollo are healers, bestowing the mercy of their god on those who suffer. Apollo is especially ready to help those who call on him when administering the healing arts. These realms of patronage are referred to as Favored Rolls for the deity. When you perform a roll listed under Favored Rolls, roll a d8 Wild Die instead of the usual d6. For example, a follower of Apollo who wishes to heal the king's son from a wasting disease would roll a d8 Wild Die as Healing is a Favored Roll of Apollo.

VOTIVE DEEDS

Under this attribute is a list of deeds the follower can perform for his patron deity to obtain Fate Points, which the hero uses to fulfill epic deeds. See **Votive Deeds** on page 98 for further details.

FAVOR BENEFITS

If a hero behaves well, a deity grants him bonuses according to the **Divine Attitude Scale** (see page 102) to the listed Abilities, Skills, or situational rolls.

DISFAVOR PENALTIES

If a hero behaves poorly, a deity bestows upon him the listed penalties according to the Divine Attitude Scale to the listed Abilities, Skills, or situational rolls.

PUNISHMENT AND WRATH

If the deity becomes very angry, besides the increased penalties to dice rolls, his wrath falls on the hero or cities in the way as described in this entry.

RIVAL DEITY

Gods who struggle for Zeus's succession have a specific deity they oppose more actively for many reasons. The name of that deity is provided in this entry.

DIVINE OFFSPRING

When gods sire (or adopt) a mortal, they confer on him very special abilities. These abilities are listed within this entry. See **How Heroes are Born** on page 28 for further details.

LIST OF PATRON DEITIES

ZEUS

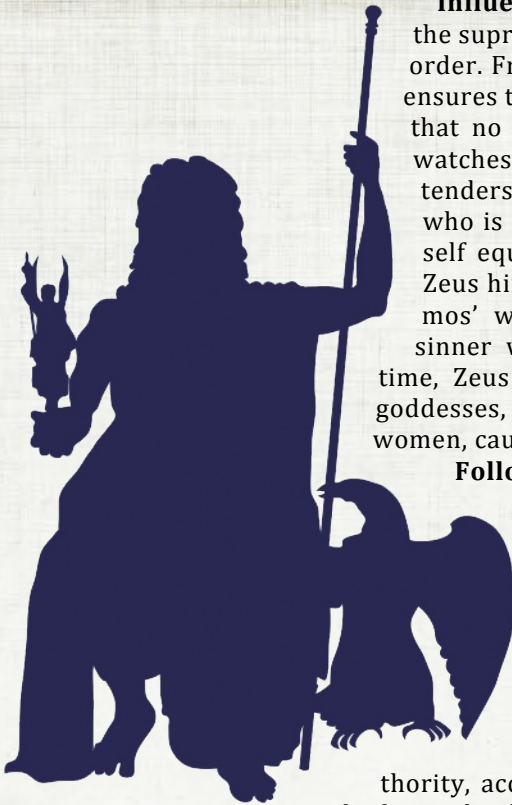
Ζεύς

The Lightning God, Lord of the Cosmos

"I'll now sing Zeus, the shining son of Cronus, the strongest of the gods and the most righteous, the one who sees everything, the Lord of all creatures, the only one who, whispering words of wisdom to Themis, everything can fulfill. Before you, Lord of all the Olympians, the titans bend and the giants flee. Be benevolent, all-seer Cronus' son, excellent and wonderful!"

- Homer, Hymn to Zeus

Zeus, the father of most of the gods and Lord of the Cosmos, looks like an imposing white-bearded man holding lightning in his hands. His mother, Rhea, hid him in a cave on Mount Ida where he was nourished with the milk of goat Amaltheia. His father, Cronus, devoured every one of his other children at birth. When Zeus grew up, he had to fight to become king of Olympus. After having ousted Cronus, with his brothers' help, he fought the titans, the terrible Typhon, and the giants. Only when peace reigned on Cosmos did he divide the universe among his brothers. He kept the Kingdom of Heaven for himself, entrusted to Hades the Shadow Realm and to Poseidon the Kingdom of the Seas. Finally, he decided to take his sister, Hera, as his wife and found his home where he resides on Mount Olympus with the other pantheon deities. From there, he oversees all Cosmos, making sure no one stands against his rule.



Influence on Cosmos: Zeus embodies the supreme divine power and established order. From the top of Mount Olympus, he ensures that no one stands against him and that no one offends his Divine Laws. He watches over the Heavenly Contest's contenders and ensures fair play. Any mortal who is sinful of hubris (considering himself equal to or superior to the gods or Zeus himself) causes the Lord of the Cosmos' wrath to immediately punish the sinner with his lightning. From time to time, Zeus "indulges" in a love affair with goddesses, demigoddesses or even mortal women, causing his wife Hera's wrath.

Followers' Profile: Followers of Zeus come from all walks of life in Hellenic culture, as he is the ruler of all the Olympian gods. Zeus is especially favored as a deity by rulers and commanders.

Ethos Concepts: Authority, justice, and vengeance.

Virtues: Obedience to due authority, acceptance of fate, reverence to the gods, firm rulership, fathering children and avenging wrongs. Zeus is biased in favor of male characters and is more likely to give his blessing to a good father with a firm hand than to a wise mother.

Sins: Self-aggrandizement, rebelliousness and contempt of the Gods. Zeus especially hates hubris, which is the sin of extreme pride. He approves of prosperity, but likes mortals to remember their place. The moment a mortal thinks he has become so powerful or wealthy he can safely ignore the gods, Zeus casts him down.

Open Cult: Devotees of the All-Father respect law and order and those who embody it. They must give due honor to monarchs, emperors, princes, potentates and other members of the governing elite. They are obliged to defend the practice of religion in general. As Zeus is the king of the gods, so is his cult the head of all cults; his worshippers are thus bound to protect the temples of other deities. No follower of Zeus may refuse to aid a sincere priest or priestess of another of the Olympian gods or turn a blind eye to blasphemy against any one of them.

Injustice is abhorrent to followers of Zeus. They are expected to be firm and fair, erring on the side of severity rather than mercy. Zeus is more likely to punish disobedience than to reward obedience and his followers take after him. As Zeus is called the "Thunderer" and has a strong connection to weather, the winds and clouds are considered to be omens of his will. Use of Knowledge (Olympian Religion) made by followers of Zeus during windy or stormy conditions gain a +2 bonus.

Mysteria: None.

Favored Rolls: Throwing, Strength, Spirit, Knowledge (Law) and Knowledge (Olympian Religion).

Votive Deeds: Conversion of unbelievers to the Olympian faith, destroying enemies of the Gods, such as the Giants, punishment of the rebellious and acts of vengeance.

Favor Benefits: Spirit.

Disfavor Penalties: Avoiding damage from environmental hazards, such as falling rocks (Agility), heat (Vigor) or cold (Vigor).

Punishment and Wrath: Turning people into worms or insects, killing proud sinners with thunderstruck and destroying settlements with thunderstorms.

Rival Deity: No god dares oppose Zeus.

Divine Offspring: Demigod children sired by Zeus stand out from ordinary mortals thanks to their Divine Strength or Divine Vigor.

APHRODITE

Αφροδίτη

The sensual Goddess of Love

"Sing me, o Muses, the stunning beauty of Aphrodite who, irrepressible and sweet, instills passion in the gods and routs the reason of mortal men. In all creatures, she fervidly infuses love; from sweet birds that fly through the air, to all the animals that graze on the high Gaia, to the horrific beasts of the depths. No one can resist your sweet smile, Aphrodite of the beautiful belt; senses are clouded, blood boils and limbs melt in your sweet embrace."

- Homer, Hymn to Aphrodite

Aphrodite, goddess of sensual beauty and love, was born from the foam originated by the member of Uranus castrated by his titan son Cronus. Out of it she emerged in all the splendor of his incomparable loveliness and grace. Soon after, the Hours, with solemn pomp, brought her to Olympus, where the gods were immediately captivated by her charm. Aphrodite's erotic drive has inspired not only the gods' passionate acts but was also applied in a number of relations between the goddess and fellow mortals and immortals. By the will of Zeus, she was to be married to the lame Hephaestus. In spite of that, she has conceived six children with Ares, one with Hermes and two with Poseidon.

Influence on Cosmos: Aphrodite embodies the joy of passion, freedom and lasciviousness. Her passionate drive creates and celebrates life in all its forms. The goddess's loving smile encourages her followers to take advantage of every pleasure that life has to offer, without letting the hierarchy of social restrictions cut down their wings of freedom, creativity and passion. Although her "performances" have often started several conflicts, Aphrodite would prefer to see love in the Cosmos rather than war. She is firmly determined to win the Heavenly Contest and be the first female ruler of Cosmos.

Followers' Profile: The followers of the Goddess of Beauty and Love are usually women, though her cult does attract those men whose interests and behavior involve charm, seduction and glamour. Those who work in the vice business at whatever level or manufacture or sell such items as scented oil, perfumes, cosmetics, hairpieces, or jewelry are likely to revere Aphrodite.

Ethos Concepts: Glamour, desire, and beauty.

Virtues: Courtesy, cleanliness, shrewdness, honoring beauty, protecting beautiful things from destruction, kindness to animals (not including due sacrifice, of course), and achievement of power.

Sins: Cruelty, violence (except in self-defense, the defense of others or taking revenge), negligence of religious duty, failure to bathe, defilement of beautiful things, and bullying those weaker than yourself.

Open Cult: Whether or not worshippers of Aphrodite are female, they tend to have a classically female attitude toward battle and violence, preferring to avoid it altogether. Aphrodite's followers use charm, persuasion, seduction and glamorous wiles to make their conquests. They do not like to fight openly and rely on others to provide them with protection. The temples of Aphrodite range from celebrations of beauty to little better than bawdy houses.

Sacred prostitution is one of Aphrodite's interests. As the Goddess of Love, members of what is deemed the oldest profession, who depend on attraction and inflamed desire to make a living, especially worship her. There is no shame attached to being a temple prostitute in Hellas; it is seen as a means of serving the goddess and expressing her indiscriminate love for all creation.

Mysteria: Adonis, Eros, and Proteus. The most important sanctuary where these mysteries are secretly celebrated is in Paphos, on the Island of Cyprus. Aphrodite's initiates strive to spread love and passion all over Cosmos in all its forms. They are hedonistic and tend to be extreme. For the love of pleasure and for passion's sake, they ignore social rules.

Favored Rolls: Persuasion, Streetwise, and Charisma.

Votive Deeds: Acts of seduction, creation of beautiful objects, winning contests of beauty, acquisition of precious jewels and ornaments (for oneself or for the temple of Aphrodite), and glorification of the Cult of Aphrodite with self-made paintings (or statuary or similar objects).

Favor Benefits: Charisma versus the opposite sex.

Disfavor Penalties: Charisma versus the opposite sex.

Punishment and Wrath: Turning people into beautiful flowers or singing birds, cursing sinners with extreme ugliness so that they be mistaken for monsters and slain by their own family and plaguing citizens with sterility.

Rival Deity: Apollo

Divine Offspring: Demigod children sired by Aphrodite stand out from ordinary mortals thanks to their Divine Charisma or Divine Spirit.



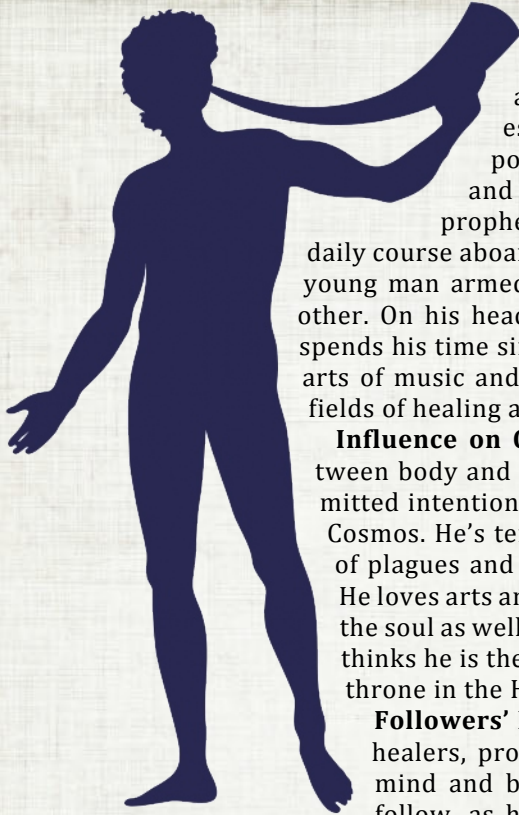
APOLLO

Ἀπόλλων

Music's, prophecies', and medicine's shining god

"O mighty Apollo, Lord of Delphi, slayer of Gaia's Python, shining charioteer of Helios, I invoke you. Musegetes, noble and beautiful, with your unerring arrows, you hit enemies from afar. Inspirer of sure Oracles, guide us mortals on the road of Destiny. With your noble son Asclepius, free the bodies from diseases' afflictions and, pinching your golden lyre, raise our spirits towards the noble arts of the Muses"

- Homer, Hymn to Apollo



The Radiant God is famous for having fought, when he was still a small boy, against the huge serpent Python. Apollo killed it with his unerring arrows and covered the tripod on which the priestess Pythia sat with the serpent's skin. From that point, Delphi became his most important sanctuary and Apollo became the most important god concerning prophecies. Every morning Apollo drives the sun in his daily course aboard his shining chariot. The god looks like a beautiful young man armed with a silver bow in one hand and a lyre in the other. On his head he wears a laurel crown. When not on duty, he spends his time singing with the Muses, inspiring artists to the noble arts of music and poetry. This powerful sun god also mastered the fields of healing and medicine with his son Asclepius.

Influence on Cosmos: Apollo embodies the perfect balance between body and soul. He deeply hates falsehood and evil acts committed intentionally, leading to his frequent slaying of evildoers on Cosmos. He's terrible when angry, and his unforgiving arrows, full of plagues and misfortunes, fall on those who provoke his anger. He loves arts and especially music, which he considers a benefit for the soul as well as medicine is for the body. As a son of Zeus, Apollo thinks he is the most suited to succeed Zeus and thus races for the throne in the Heavenly Contest.

Followers' Profile: Apollo is the deity of choice for musicians, healers, prophets and athletes. Those who seek perfection of mind and body alike revere him. He is not an easy deity to follow, as he insists upon high standards from his devotees; neglecting physical health or mental rigor will earn his contempt. As he sets such emphasis upon excellence and winning, Apollo is often the god for those who engage in competitions, such as sports and contests. Poets look to him for inspiration, as he is the god whose companions are the creative Muses, prophets call upon him to see clearly into the future and together with his son Asclepius, he is worshiped by healers.

Ethos Concepts: Discipline, excellence, and health.

Virtues: Health, persistence, grace, self-esteem, courtesy, winning, honesty, showing respect to those worthy of it, and healing those who need it.

Sins: Allowing the body to become contaminated, cheating, telling lies, letting another cheat you and get away with it, letting offences go unpunished, tolerating insults made against you or Apollo, being ruled by your passions, ending the life of an innocent, and using medical training for personal profit.

Open Cult: The followers of Apollo are as proud and haughty as their deity. They tolerate no insult to him or themselves. To follow Apollo is to accept the burden of being as perfect as you possibly can, in all aspects. Those of more earthly or relaxed faiths see this path as arrogant and domineering. The cults of Dionysus and Hermes in particular are likely to smirk at those who revere Apollo and try to emulate his physical perfection.

Healers who follow the god have an obligation to provide healing to those who ask for it, though it is a grave dishonor for those who have been made well to fail to give a donation. A sacrifice is essential if there is to be any healing at all. There is always a sacred fountain at a sanctuary of Asclepius, into which the patient is expected to throw gold once he has made a full recovery. The secrets of physical healing are handed down from parent to

child at the sanctuaries of Asclepius; these sanctuaries are also sanatoriums in which the sick are nursed back to health. In Delphi resides the most famous Oracle of Cosmos within the temple dedicated to Apollo. Here, people swarm from all around to catch a glimpse of their future and ask for advice.

Mysteria: Asclepius, Muses, and Oracle. The most famous sanctuary where these mysteria are secretly celebrated is in Delphi, in Phocis. Apollo's initiates seek to spread the art of the Muses and use the gift of clairvoyance to clarify the messages of the gods on the fate of men. They are frequently sought after for their incredible healing abilities.

Favored Rolls: Shooting (when using a bow), Perform (when using a musical instrument), Healing and Knowledge (Legends and Folklore).

Votive Deeds: Winning contests, feats of athletics, feats of marksmanship, impressing audiences with a performance, avenging insults at great risk to yourself, saving multiple lives (such as in the event of a plague outbreak), curing important or noble people, bringing a person back to full health from the point of death, and restoring health to multiple warriors wounded on the battlefield.

Favor Benefits: Vigor.

Disfavor Penalties: Parry versus arrows and Vigor to avoid the effects of disease.

Punishment and Wrath: Turning people into donkeys, killing sinners with a deforming and lethal disease and striking settlements with plague.

Rival Deity: Aphrodite

Divine Offspring: Demigod children sired by Apollo stand out from ordinary mortals thanks to their Divine Spirit or Divine Vigor.

ARES

Ἄρης

The terrible God of War and destruction

"O Ares, irresistible lord of chariots, with shining armor and stout heart, butcher of enemies, bringer of death and pestilence, look at me, your soldier! Free my heart from misleading fears and pour endless courage into my soul, strength and precision into my weapon and allow me to terrorize the enemies like the indomitable daimones that accompany you!"

- Homer, Hymn to Ares

Ares, son of Zeus and Hera, the embodiment of the warrior spirit and war itself, welcomes violence and loves bloodshed. Wielding spear and shield and wearing the shining armor and beautiful helmet of a hoplite, he fights surrounded by four terrible battle demons: Deimos (terror), Phobos (fear), Eris (discord) and Enio (raging scream). Wherever he goes, he's immediately followed by famine and disease that war inevitably brings. His look is awe-inspiring and causes even more fear than the demon Phobos. Ares is feared and kept away from all other gods, even by his parents. He's always thirsty for blood and battles, rushing headlong into every fight to spread hate, pain, and war all around him for sheer pleasure. And he makes no secret about his love affairs with Aphrodite.

Influence on Cosmos: Ares comes down from Olympus for one reason only: to bring war and destruction everywhere. He opposes Athena by any means, instills in his followers the courage to jump into the fray and drives the most deserving ones to the forbidden pleasure of endless fighting. Hearing people cry for disease and famine that war spreads fills his hearth with

pleasure. He wishes to attain supreme rulership fighting one battle after another, annihilating all opponents in the Heavenly Contest.

Followers' Profile: More than half of the warriors in the Ancient Greek world worship Ares, the youthful God of War. He receives honor from many men who are not warriors, being very much a man's deity. Women avoid his cult as a rule, as it takes a proprietorial attitude towards women. Those few who do join it are accepted as 'honorary men' and behave in the same austere and aggressive fashion. Those warriors who do not worship Ares follow Athena, Apollo, Artemis or Zeus.

Ethos Concepts: Strength, dominance, and combat.

Virtues: Heroism, courage, obeying orders faithfully even if it leads to your death, taking pleasure in the good things of life, respect for the strength of others, taking what you want, and refusal to tolerate insult.

Sins: Cowardice, attacking an unarmed opponent, dereliction of duty, talking too much, evasiveness, showing weakness, and compromise.

Open Cult: Nobody enters the cult of Ares without knowing how to fight. Physical fitness, aggression and competence with weapons are valued above all else. Ares has a bad reputation among the Olympian gods for being quarrelsome and truculent, and this reputation passes to his followers. They are not the most powerful of the cults, as that honor belongs incontestably to Zeus, but they are among the most feared. They take what they want and have no compunctions about pushing others around. If it were not for the priest-hoods of the other Olympian deities keeping the cult of Ares in check, it would probably exceed its bounds and grow to dominate the others.

This troublesome cult does have a strong positive side. As Ares is the God of War, his followers make the best fighters and at times of war, they come to the fore. They see war between nations as an opportunity to gain the favor of their grim god, who respects few Votive Deeds other than those that take place on the battlefield. Ares' cultists are jealous for glory in war, competing with each other to claim prizes and slaughter foes. The battlefields of Cosmos ring with the roars of Ares' cultists dedicating enemy after enemy to their god, striking down one after another as the red rage howls in their veins and they feel the presence of Ares urging them on. It is standard practice for an Ares cultist engaged in mass combat to use all his Fate Points hacking his foes to pieces and then go after a major target (such as an enemy champion) as a Votive Deed.

Mysteria: Agon, Algos, and Phobos and Deimos. The most famous sanctuary where these mysteria are secretly celebrated in is Odrysia, in Thrace. Ares' followers are feared throughout Cosmos for their thirst for violence and ability to spread terror, death, and pestilence wherever they go.

Favored Rolls: Fighting, Shooting (except when using a bow) and Intimidation.

Votive Deeds: Besting a single powerful opponent in combat, destroying a set number of foes (such as swearing to take ten enemy chariots), capturing an enemy position, capturing a city, avenging a fallen friend, taking prizes for your home nation and general acts of conquest.

Favor Benefits: Weapon damage.

Disfavor Penalties: Spirit rolls caused by fear.

Punishment and Wrath: Turning people into chickens, killing sinners in battle and sending armies to raze settlements.

Rival Deity: Athena

Divine Offspring: Demigod children sired by Ares stand out from ordinary mortals thanks to their Divine Agility or Divine Spirit.

ARTEMIS

Αρτεμις

The wild goddess, the virgin archer

"O Muse, sing of Artemis, Apollo's virgin, darting sister. She who feeds the beasts, hunts in the woods and protects the forests. Shy and mysterious as the moon, together with beasts she escapes the sight of men, but from a distance she throws her deadly darts. Wild and feral Artemis, grant us a successful hunt and guide our arrows to the target."

- Homer, Hymn to Artemis

Artemis, daughter of Zeus and Leto and sister of Apollo, is depicted as a beautiful maiden huntress. Armed with a fabulous golden bow and arrows, she is the symbol of the moon's power as Apollo is the sun's. Artemis protects childbirth, but also sends the pains and mortal dangers of childbirth. Mysterious and polymorphic, she is the mistress of wild animals (bears in particular), monstrous animals, and mythological creatures. She protects unspoiled forest areas and hunts with a retinue of nymphs. Artemis spends more time in the woods than she does on Mount Olympus.

Influence on Cosmos: Artemis enjoys roaming the forests of Cosmos and speaks with the dryads and nymphs. She keeps her virginal status as her most precious possession and rarely approaches male individuals. She protects the birth and growth of all wild creatures, from the most gentle to the most fearsome. Although she is a skillful hunter, she encourages her followers to hunt only for food, never for fun.

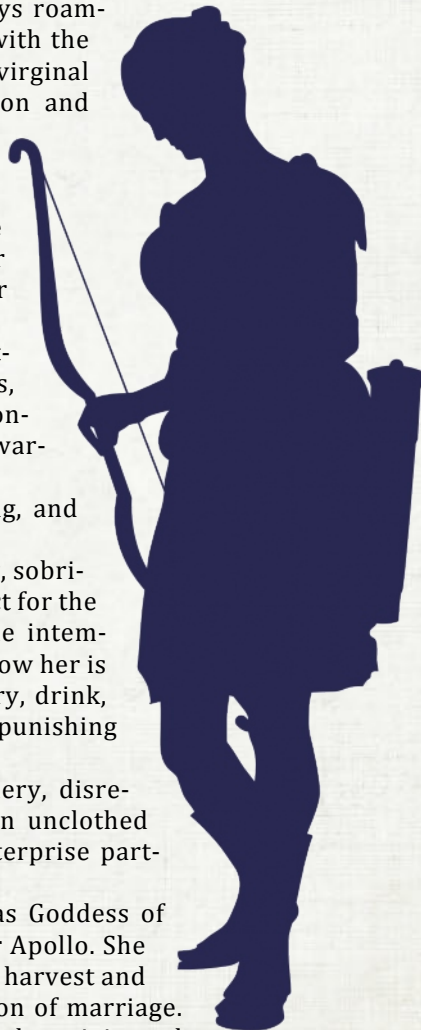
Followers' Profile: The most dedicated worshippers of Artemis are hunters, farmers, dwellers in the wilderness, consecrated temple maidens, and female warriors, like Amazons.

Ethos Concepts: Wilderness, hunting, and purity.

Virtues: Chastity, continence, fidelity, sobriety, finishing what you start, and respect for the wilderness. Artemis strictly abhors the intemperate, sensual behavior of men. To follow her is to renounce the soft pleasures of luxury, drink, and debauchery in favor of the hard, punishing joy of a hunt in harsh territory.

Sins: Excessive indulgence, debauchery, disrespect to the cult of Artemis, spying on unclothed women or nymphs, abandoning an enterprise part-way through, and sentimentality.

Open Cult: Artemis is worshipped as Goddess of the Moon, the twin to her solar brother Apollo. She is propitiated with the first fruits of the harvest and her blessing is asked for on the occasion of marriage. Her following is a wild one, more rural than civic, and



the places sacred to her are uncultivated wildernesses and forests – ideal places for hunting. Those who revere Artemis worship her in forlorn and savage locales. She is renowned for her dark, vindictive nature; the least negligence in offering her the due tribute is liable to be punished severely.

Mysteria: None

Favored Rolls: Shooting (when using a bow), Climbing, Survival and Tracking.

Votive Deeds: Hunting and slaying prey of impressive character (such as a semi-divine boar), feats of archery or athletics, tracking and killing a human foe and slaying those who commit atrocities against chaste women.

Favor Benefits: Agility.

Disfavor Penalties: Survival and Tracking while in the wilderness and Parry versus arrows.

Punishment and Wrath: Turning people into wild beasts, striking sinners with sudden death and sending wild beasts to destroy settlements.

Rival Deity: Artemis doesn't openly oppose any deity, so none oppose her.

Divine Offspring: Demigod children adopted by Artemis stand out from ordinary mortals thanks to their Divine Agility or Divine Vigor.

ATHENA

Αθηνά

The protecting goddess, the wise blue-eyed goddess

"And Zeus made Metis his wife first, which had more sense of all men and gods. But when she was about to give birth to blue-eyed Athena, Zeus handed her a fraud and, with clever speeches, swallowed his wife Metis. Then Zeus fathered by his brain blue-eyed Athena: indomitable, terrible, and one who guides armies to defense and protection of sacred values. In times of peace, the minds of scholars she leads and many wise men she inspires."

- Hesiodos, Theogonia

Blue-eyed Athena is also known as Pallas. Thanks to a stroke of Hephaestus's axe, she came out from Zeus's head already armored and ready for battle. She is a formidable warrior goddess; her Sacred Shield is decorated with Medusa's head, which Perseus killed for her. Athena embodies the superiority of the spirit over reason and courage in battle, because victory is the result of a skillful and thoughtful defensive strategy. That is why, more than any other deity, she opposes Ares' brute violence in every way. However, Athena is also the inspiration for intelligent social activities and, being Zeus's favorite daughter, she pursues ideals of justice alongside Themis. The wisdom and intelligence of her mother, Metis, led Athena to encourage the pursuit of knowledge in all its forms as well as pure philosophical speculation.

Influence on Cosmos: Athena constantly imbues her followers with the idea of fighting to protect what is dear to them, especially in defense of their city. Furthermore, Athena spreads love for wisdom and civil life throughout Cosmos. She strives to create a peaceful, advanced civilization organized by philosophical ideas. Along with Themis, she punishes evil doers and ensures divine justice seizes them.

Followers' Profile: The followers of wise Athena are rulers, counselors, warriors (and their commanders), and those who work for a living, including the majority of working women. She is an extremely popular deity with many



positive attributes, so she attracts followers from all strata of society. She is most revered by those who have something major to defend, such as those in positions of great civic responsibility, householders, parents, and advisors.

Ethos Concepts: Wisdom, protection, and craft.

Virtues: Caution, economy, listening to advice, taking responsibility, defending those who need you, giving advice when applicable, seeking for wisdom, respecting teachers and education, hard work, persistence, and self-control.

Sins: Frivolity, attacking an unarmed opponent, giving in to passions, laziness, waste, needless destruction, and undermining law and order.

Open Cult: The followers of Athena believe in putting the gifts of the goddess into practice and being useful in society. Athena is the patroness of various crafts and has taught mankind many useful arts of civilization, so her followers resolve to use these for the greater good. Athena's devotees pride themselves on being hard-working, practical, skilled and dependable. The influence of the cult and of the goddess permeate the bedrock of Hellas' society, keeping the working class proud of their contribution to the general welfare and ensuring that soldiers protect a just and fair leader.

Mysteria: Aegis, Metis, and Themis. The most famous sanctuary where these mysteria are celebrated is in Athens, in Attica. Athena's mystery cult initiates are famous throughout Cosmos as honest citizens and loyal fighters defending their homeland by any means. Their wisdom is matched only by their love for justice.

Favored Rolls: Fighting, Throwing (when using a javelin), all Knowledge types, and soak rolls.

Votive Deeds: Making crafted items destined for the temple of Athena, defending a key position during a battle, undertaking to defend weaker persons than yourself when on a journey, destroying monsters and averting conflict with wise counsel.

Favor Benefits: Parry

Disfavor Penalties: Parry

Punishment and Wrath: Turning people into rats, sentencing a sinner to death and sending settlements into deep backwardness with an unfair and cruel ruler.

Rival Deity: Ares

Divine Offspring: Demigod children adopted by Athena stand out from ordinary mortals thanks to their Divine Smarts or Divine Agility.

DEMETER

Δημητηρ

The generous mother goddess

"I begin to sing of Demeter, the goddess whose hair is adorned with ears of wheat, and I'll sing of her daughter Persephone with the beautiful hips that Hades abducted. O generous Queen of Eleusis, give us mortals abundant crops and generous fruit, and lush flower fields where the birds sing sweet. O Lady of the Earth, generous giver of abundance, thanks to you, plants grow and the face of Mother Gaia flourishes."

- Homer, Hymn to Demeter

Daughter of Cronus and Rhea, Demeter is the goddess of the cultivated land. She's very different from Mother Gaia, who is the Earth conceived as a cosmogonic element. Demeter, the elder sister of Zeus, embodies the generative force of Earth, and is the goddess of grain and harvest, as well as the abundance of the harvest. She looks motherly and is dressed in a tunic and holding wheat. She has only one daughter, Persephone, who was a young girl happy and carefree until Hades fell in love with and kidnapped her. Demeter began looking for her daughter and decided not to return to Olympus until she found her. In her absence, her duties were unfilled, causing the entire surface of Cosmos to become barren and lifeless. Eventually, Zeus found a compromise, from which the seasons sprang forth. Although Demeter is the goddess of fertile land and crops, her wrath is terrible.

Influence on Cosmos: Demeter ensures the flowering and ripening of crops throughout Cosmos. She constantly speaks with Gaia, the primordial element of Earth, and, together with Kloris, the Goddess of Flowering, she looks after the prosperity of the plant world. Demeter holds the famous cornucopia, the horn of the goat Amalthea filled with all the fruit of the earth, to spread happiness and abundance to the most deserving.

Followers' Profile: Demeter, the original earth mother goddess and queen of the corn, has her greatest following among farmers, mothers, and dwellers in the country. She is more likely to be worshipped by the poor than the rich.

Ethos Concepts: Earth, fertility, and motherhood.

Virtues: Generosity, industry, productivity, freeing captives, producing children, and caring for the needy in the area. Followers of Demeter are expected to nurture those around them just as Earth nurtures those who dwell upon it.

Sins: Demeter abhors defilement of the earth (such as the destruction of fertile land), wasting resources, separating children from their parents, refusing food to the needy, cruel treatment of women or children, and wanton destruction.

Open Cult: Demeter is set over those who practice husbandry and whose lives depend on the fertility of the earth. Most of her festivals occur during summertime and follow crops' ripening and harvesting.

Mysteria: Long before the Heavenly Contest started, Demeter had already founded the Eleusinian Mysteries, promising immortality through fire purification to the worthy ones. Eleusinian Mysteries differ greatly from all other deities' Mystery Cults and are briefly described in **Secrets of the Mystery Cults** (see page [116](#)).

Favored Rolls: Vigor, Healing and Persuasion.

Votive Deeds: Capturing or clearing farmland, freeing the enslaved, undergoing torment or trial and emerging triumphant and defending the cultivated earth.

Favor Benefits: Smarts

Disfavor Penalties: Survival and Tracking.

Punishment and Wrath: Turning people into plants, letting sinners die from starvation and plaguing settlements with famine.

Rival Deity: Demeter doesn't openly oppose any deity, so none oppose her.

Divine Offspring: Demigod children sired by Demeter stand out from ordinary mortals thanks to their Divine Smarts or Divine Vigor.

DIONYSUS

Διονύσος

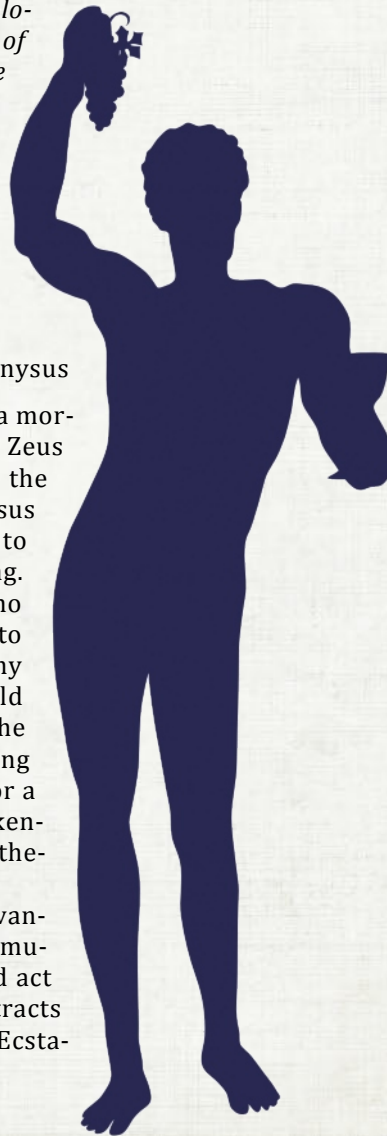
The god of ecstasy, theater, and dance

"O Dionysus, crowned with vine leaves, glorious son of Zeus and Semele of the line of Kadmos! Lord of the parties, giver of the nectar of the grape. To you are sacred the grapes and the thyrsus. You inspire the actors in comedies; the stage is yours, Lord of the Dance! The Korybantes hail you, barrels exude excellent nectar and dancing begins. Let the party begin, and may madness seize anyone who dares to interrupt us."

- Homer, Hymn to Dionysus

Dionysus was born of Zeus and Semele, a mortal woman. Hera persuaded Semele to ask Zeus to appear before her in all his splendor; the sight was enough to kill Semele. Dionysus was transferred from Semele's womb to Zeus's thigh, where he continued growing. After nine months, he was born. Hera, who was still mad at him, forced Dionysus to wander as far as India and undergo many quests. After he fulfilled them all, he could return to Olympus to be taken among the gods. Dionysus looks like a hairless young man holding an amphora of wine, a lyre, or a thyrsus. Dionysus is the patron of drunkenness, wine, and orgiastic feast, as well as theater performances.

Influence on Cosmos: Dionysus likes wandering Cosmos and celebrating with wine, music, and theater. The freedom to think and act is the basis of his lifestyle, which attracts crowds of orgiastic maenads around him. Ecsta-



sy is an important point of arrival, and must be achieved by any means, starting from the theater to finish with orgies of wine.

Followers' Profile: The followers of the God of Wine and Reveling come from rural areas and parts of cities where regular celebration is a part of life. He enjoys the worship of those who refuse to take life too seriously and chafe at the idea of being limited by too many laws. Dionysus stands for the unpredictable, erratic, wild side of life; his followers are not likely to be fond of discipline or structure.

Ethos Concepts: Renewal, wine, and celebration.

Virtues: Excess (especially sexual), endurance, faith, humor, over-indulgence, and liberating the bound. Dionysus and his cult represent dangerous departures from the usual Hellenic ideals of civilized conduct, but in as much as he is an Olympian and an immortal subject to the rule of Zeus, he is tolerated.

Sins: Humorlessness, pomposity, excessive sternness, excessive sobriety, harming a satyr, centaur or nymph except in self-defense, disrupting another's celebrations, and betraying secrets.

Open Cult: Dionysus is celebrated across Hellas and most enthusiastically in rural villages where his festivals occur. The women who follow him are called Maenads, a troupe of wild devotees who wear ragged clothing and tear living creatures apart with their bare hands. Dionysus is held in high esteem by the semi-human creatures of the forest, such as satyrs and centaurs. The philosophy of a Dionysus follower is to remember that life is eternally beginning and ending, that everything devours everything else and that only in the rapture of strong drink and uninhibited excess do we perceive the world as it truly is: a festival of savage delight.

Dionysus' followers are rarely afraid of anything. Like the god himself, they are hard to kill and pride themselves on their ability to come through trials still smiling. Dionysus is taken to be the diametric opposite and complement of Apollo. While Apollo is orderly, harmonious, precise and controlled, Dionysus is unrestrained, wild, savage and drunken. Followers of Dionysus hate bonds and fetters of any kind and do not submit to them without violent resistance, seeking to break or escape from them at the earliest opportunity.

Mysteria: None

Favored Rolls: Vigor, Perform and Spirit rolls due to Fear.

Votive Deeds: Massive celebrations, deeds of reckless bravado and destruction of tyrants (defined as those who impose unjust and evil rule) on any scale.

Favor Benefits: Vigor

Disfavor Penalties: Vigor

Punishment and Wrath: Turning people into grapes, making sinners go mad and plunging settlements into chaos.

Rival Deity: Dionysus doesn't openly oppose any deity, so none oppose him.

Divine Offspring: Demigod children sired by Dionysus stand out from ordinary mortals thanks to their Divine Charisma or Divine Vigor.

HADES

Αἰδης

The Invisible One, the Underworld's Lord

"O Hades, magnanimous, your deepest reign of all wealth is founded under the earth perpetual and solid, above the abyss of Tartarus which the human eye cannot reach, infinitely shrouded in the darkness of the night! Thy throne is in

distant Erebus, unknown to all, where darkness reigns, and where, deprived of the vital breath, the pale ghosts inhabit."

- Homer, Hymn to Hades

Hades appears as a tall, strongly muscled and pale-skinned man. On his head, he wears a black helmet that renders him invisible, a gift of the cyclops. Casting lots with his brothers, Zeus and Poseidon, Hades obtained domain over the underground kingdom and riches that lie beneath the earth. All souls take refuge in the House of Hades, reaching it through any open hole in the ground.

The great underground domain of Hades, in which he resides rather than dwelling on Olympus, is crossed by four major rivers, slow and menacing: the Cocytus (the river of tears), the Pyrophlegeton (the river of fire), the Acheron (the river of pain) and the Styx (the river of hate). Hades is a demanding but fair god. He administers his domain with impartiality, always ensuring no souls leave his kingdom of darkness. His domain rests on precious metals buried underground, he is thus also known as the Lord of Subterranean Riches.

Influence on Cosmos: Hades never abandons his Kingdom of Shadows, but relies on the Moirae and on Thanatos to decide when it is time for each creature to die. With Hecate's help, he manages all attempts of communication between the living world and the Kingdom of Shadows. It's of utmost importance to Hades that every corpse gets a proper burial; he would never accept an unburied body's soul under his reign. Since he joined in the Heavenly Contest, he's more strict and severe than before, to show the others contestants that his rulership would be the fairest one.

Followers' Profile: The Lord of the Dead has his following amongst those who care for the dead, work underground or live in dark places. He is a deity of finding paths in the dark; those who make their living by nocturnal activities (such as city guards) often take Hades as their patron deity. Since Hades lords over all treasures buried deep beneath the earth, miners and gold diggers revere him as well. However, all over Cosmos he is a god more feared than cherished.

Ethos Concepts: Darkness, underground, and death.

Virtues: Silence, tenacity, alertness, protection of the dead, defense of the dead and their resting places, helping undead attain peace, and gathering precious metals and gemstones

Sins: Defiling the dead, speaking ill of the dead, abuse of authority, and creating undead. Defiling a tomb is utterly abhorrent to a follower of Hades.

Open Cult: The members of the cult of Hades have a special function to fulfill in Cosmos. They are the defenders of the dead, making sure tombs remain sealed and the bodies of those who have gone before remain undisturbed. This special responsibility of the Hades cult includes preventing blasphemies against the dead, such as the use of parts of dead people for casting curses and other defilements.

Hades' followers also take the role of 'undead stillers,' as these represent souls in torment who need to be shown the way to the Underworld. Hades, together with Hermes, is the 'opener of the ways' who guides the soul to its proper destiny and assists lost souls who are trapped. Hades' cultists are honor-bound to care for any dead body they encounter, ensuring the dead are tended to in the proper way, according to rank and station, with all appropriate rites. They are the funeral directors par excellence in Hellas.

Mysteria: Erebus, Hades' Helm, and Hecate. The most famous sanctuary where these mysteria are celebrated is Tenaron, in Laconia, where they say there's an entrance to the Underworld. As well as the name Hades, the names of his adepts arouse fear in the population. There are many voices that say these initiates are able to manipulate the shadows, can disappear from view, and are able to subjugate the souls of the dead.

Favored Rolls: Stealth, Agility and Spirit rolls due to Fear.

Votive Deeds: Performing difficult tasks underground, performing difficult tasks during nighttime, building tombs, cleansing tombs that have been defiled, conducting important funerary rituals, putting the undead to rest, freeing tormented souls and consignment of treasures to the earth in tribute

Favor Benefits: Stealth

Disfavor Penalties: Stealth

Punishment and Wrath: Turning people into bats and making sinners and settlements disappear in darkness.

Rival Deity: Poseidon

Divine Offspring: Demigod children sired by Hades stand out from ordinary mortals thanks to their Divine Agility or Divine Smarts.

HEPHAESTUS

Ηφαίστος

The Blacksmith God of Olympus, The Clever Craftsman

"O Muse, now sing the divine Hephaestus, unparalleled craftsman, whose inventions are famous all over Cosmos. O Hephaestus, Creator of Wonders, along with blue-eyed Athena you have taught us miserable humans your art. Wild cave beasts we once were, thanks to you we are now living a quiet life in our homes. Lord of Sculpture, Architecture, Sublime Master of the processing of metals, wood and stone, be merciful and grant us success and prosperity!"

- Homer, Hymn to Hephaestus

Hephaestus is the god of fire and craftsmen. Conceived by Hera by parthenogenesis, he is a lame man: messy and awkward in his movements, but with vigorous arm and shoulder muscles. His physical disability is due to being cast down from Olympus by Hera, horrified by his ugliness. Prodigious master in the art of melting and shaping metals, he works with the cyclops, bare-chested in his forges underground, from which smoke escapes through the craters of volcanoes. He was given Aphrodite as a wife, resulting in him being the subject of hilarious laughter among the gods for his marital misadventures. Among the many wonderful works he created are the splendid palaces of Olympus, shield of Zeus, necklace of Harmonia and the creation of Epimetheus's wife, Pandora.

Influence on Cosmos: Hephaestus rarely leaves his forges; his work is a shining example of labor's valorization. He highly praises commitment as the only way to create masterpieces. His artifacts are spread all over Cosmos, demonstrating his values of expertise and reliability.

Followers' Profile: The astoundingly skilled craftsman of Olympus is, unsurprisingly, the god of those who create wonderful things on Cosmos. Artificers and those who practice a craft to earn their living revere him as their patron deity. Blacksmiths especially honor him, as he himself is a metalworker. He governs not only the manual skill needed to fashion intricate and beautiful pieces, but the technical genius needed to make mechanisms work.

Ethos Concepts: Skill, patience, and craft.

Virtues: Dedication, ingenuity, persistence, endurance, hedonism, service, capitulation to due authority, and perfectionism.

Sins: Cutting corners when producing work, impetuousness, cheating in a transaction, and allowing another to dominate you without taking revenge on them.

Open Cult: Those who follow the lame craftsman are no strangers to the pleasures of life. Like their god, they enjoy sensual things; they labor hard and work well to earn riches and recognition, which allow them to reap the rewards of life. Though they appreciate beauty, they are unlikely to be fooled by it. They have a habit of questioning that which seems too good to be true. As Hephaestus is a deformed god and yet the most skilled creator of beautiful items under the heavens, his followers know not to judge by appearances.

The cult of Hephaestus preaches resignation to the will of Zeus. Hephaestus' followers try to stay out of conflicts when possible and act as go-betweens if any of the temples should fall out with one another. Hephaestus has acted as a mediator between Zeus and the other Olympians before and his cultists emulate this example.

Mysteria: None

Favored Rolls: Craft, Fighting (when using a bludgeoning weapon) and Smarts.

Votive Deeds: Crafting jewelry, crafting masterwork items (which may not be sold, only given away), inventing mechanical devices and creating marvelous objects or constructs of Large size or more, such as a wooden bull.

Favor Benefits: Craft (all)

Disfavor Penalties: Craft (all) and Toughness

Punishment and Wrath: Turning people into statues, causing sinners' death by hammers or other craft tools and erasing settlements with volcanic eruptions.

Rival Deity: Hephaestus doesn't openly oppose any deity, so none oppose him.

Divine Offspring: Demigod children sired by Hephaestus stand out from ordinary mortals thanks to their Divine Smarts or Divine Strength.

HERA

Ἥρα

The Chosen of Zeus, The Avenger of Betrayals

"Hera, I will sing on the golden throne, which Rhea gave birth to. The queen of the immortals is she, surpassing all in beauty, sister and wife of Zeus. All daimones obey her. Give us peace and loyalty, goddess of the white arms!"

- Homer, Hymn to Demeter

Hera is the daughter of Cronus and Rhea, sister and wife of Zeus, with whom she governs heaven. Her most important duty is protecting marriages (married women in particular) and legitimate heirs. Faithful wife of Zeus, one of her aspects is the importance of the natural order and human conjugal union, another aspect has her looking like a wicked wife, jealous and vindictive. She does not tolerate Zeus's "flights" but, unable to vent her revenge on the powerful husband, focuses her tremendous anger on her husband's lovers and illegitimate children born of such unions.

Influence on Cosmos: Hera watches over Cosmos alongside Zeus, overseeing the protection of marital unions and devising subtle plots to punish those



who try to violate this sacred bond. She rages against her husband's lovers and illegitimate offsprings. She cares very much about the protection of legitimate heirs and is concerned that the lineage of the kings is maintained by the sacred bond of marriage. To carry out these plots, she uses all sorts of allies and tactics. The end justifies the means.

Followers' Profile: Mostly noblewomen and wives worship Hera, the queen of the Olympian gods. She is emblematic of stability and loyalty, as typified by a well-run home. Her followers come from those walks of life that value dependability and finding things where you left them, such as shopkeepers and traders. Women who practice a trade for a living (as opposed to housewives) are more likely to revere Athena than Hera. Hera is second only to Zeus in the Olympian hierarchy and is a deity of significant power; kings and rulers honor her alongside her husband. She is able to grant terrestrial might to those she deems worthy.

Ethos Concepts: Compassion, rulership, and order.

Virtues: Mercy, loyalty, respect for mothers, and generosity. Hera keeps a careful eye on those who are entrusted with or born to power and punishes those that use their authority cruelly or intemperately.

Sins: Infidelity, cruelty, causing unnecessary hurt, and comparing your beauty to Hera's.

Open Cult: Those who honor the queen of the gods place the welfare of women and children first, though they also insist on respect for the authority of men. Hera's values are those of the "good wife and mother;" encouragement of marital fidelity is important, as is obedience to parents and maintenance of domestic order. Hera does not like to see wanton destruction or waste, so her followers are apt to find a peaceful solution to differences when they can. They follow the (allegedly) typical female path of negotiation rather than the male path of confrontation. Where Zeus blasts with thunderbolts, Hera uses soothing words and a comforting hand.

Hera's devotees are merciful rather than vengeful, giving the accused the benefit of the doubt; however, where an offence has been committed against women, children or a family, they are expected to be utterly vicious and without remorse in avenging it. Disloyal husbands especially infuriate Hera. She has to tolerate her immortal husband's frequent philandering with mortal women, nymphs, other goddesses and other female beings, which is often the cause of lasting resentment and celestial strife. Hera hates the children born of Zeus's liaisons for no better reason than being a reminder of his infidelity.

Mysteria: None

Favored Rolls: Notice and Persuasion.

Votive Deeds: Capturing great prizes in warfare, such as cities, defending women at home, punishing the unfaithful and destroying disruptions to the social order, such as monsters or notorious criminals.

Favor Benefits: Smarts

Disfavor Penalties: Smarts

Punishment and Wrath: Turning people into peacocks, killing sinners by poisoning or other mischievous means and allowing sinful settlements be conquered and ravaged by their enemies.

Rival Deity: Hera doesn't openly oppose any deity, so none oppose her.

Divine Offspring: Demigod children adopted by Hera stand out from ordinary mortals thanks to their Divine Charisma or Divine Smarts.

HERMES

Ερμης

The Divine Messenger, the clever Maia's son

"I will sing of Hermes from Cyllene Mountain, slayer of hundred-eyed Argus, the most cunning of all the Olympian gods. By Maia he was born, the beautiful daughter of Atlas, and Zeus who sees all. The souls of the dead to the realm of Hades you lead, o young immortal herald! Light you raise into the air with your winged sandals and every corner of the world you know, watching over streets and travelers. O young athlete divine! The gyms resonate with your name and athletes of Olympia invoke you."

- Homer, Hymn to Hermes

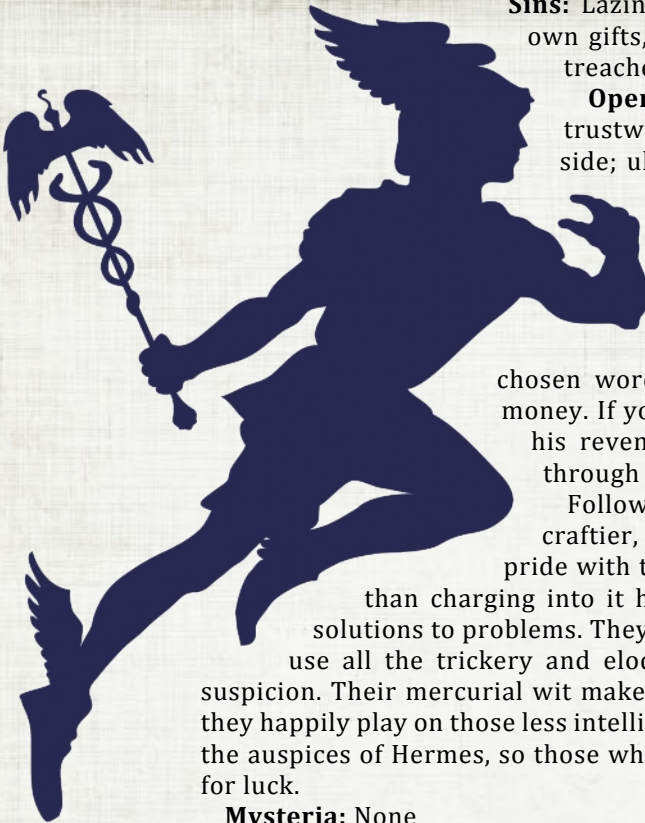
Hermes, son of Zeus and Maia, has shown kindness, cunning, and inventive genius since childhood. He is a young man with a large hat, winged sandals, and carries the caduceus. He is the messenger and agent of the gods, protector of heroes, and guardian of the safety of the roads and those who run through it (heralds, travelers, merchants). He oversees all business activities, even illegal ones. Hermes assumes the role of intermediary between Zeus and men, accompanies the souls of the dead in the abode of Hades, and is worshipped as the protector of young athletes, especially in Sparta, Athens, and Olympia.

Influence on Cosmos: Hermes runs all over the Cosmos everyday fulfilling his duty of divine messenger, protector of roads and travelers, and guide for the shadows of the deceased towards the Kingdom of Hades. He never misses an opportunity to use his cunning and wits to make fun of mortals and gods, but his messages are always truthful.

Followers' Profile: The silvery god of travel and eloquence is the special patron of messengers, as he is the messenger of almighty Zeus. In Cosmos, travel is undertaken for trading and rarely for any other reason. Thus, Hermes, as the god of travelers, is also the god of traders and of the clever language used by a trader to persuade a buyer to make a purchase, or a seller to lower his price. Those who depend on fast talking and loquacity for their livelihood, such as debaters, thieves and marketplace hagglers, are likely to choose Hermes for their god, while those who prize the more lofty arts of rhetoric will probably choose Athena or Apollo.

Ethos Concepts: Wits, travel, and swiftness.

Virtues: Ingenuity, making a profit, getting away with trickery, succeeding through the use of wit rather than force, exploiting the stupid, completing journeys once begun and keeping to the letter (if not the spirit) of a solemn oath.



Sins: Laziness, gullibility, stupidity, wasting one's own gifts, wasting gifts given by others, outright treachery and betrayal of an ally.

Open Cult: Those who follow Hermes are trustworthy, so long as one stays on their good side; ultimately, they act in their own best interests. The best example of a Hermes follower is a well-established merchant. He does not necessarily want to cheat or sell you shoddy goods, but he does want to get what he can out of you and will happily use carefully chosen words to persuade you to part with your money. If you offend him or insult him, he will take his revenge on you in subtle ways rather than through direct confrontation.

Followers of Hermes think of themselves as craftier, more cunning than others. It is a point of pride with them to think a situation through rather than charging into it headlong. They like to create ingenious solutions to problems. They will occasionally steal, though they will use all the trickery and eloquence they can in order to throw off suspicion. Their mercurial wit makes them fond of jokes and pranks, which they happily play on those less intelligent than themselves. Gambling is under the auspices of Hermes, so those who play games of chance invoke his favor for luck.

Mysteria: None

Favored Rolls: Gambling, Taunt and Survival.

Votive Deeds: Theft of significant items, making great profits, gambling for huge stakes, undertaking long journeys, winning contests of speed and entering well-defended areas.

Favor Benefits: Agility and Pace.

Disfavor Penalties: Agility and Pace (to a minimum of 1).

Punishment and Wrath: Turning people into turtles, killing sinners during a journey and allowing sinful settlements to be plundered by pirates or bandits.

Rival Deity: Hermes doesn't openly oppose any deity, so none oppose him.

Divine Offspring: Demigod children sired by Hermes stand out from ordinary mortals thanks to their Divine Agility or Divine Smarts.

POSEIDON

Ποσειδών

The earth-shaking God of the depths.

"High I raise my hymn to Poseidon, the great god, who shakes the earth and barren depths of the sea; the God of the Abyss. O shaker of Gaia, Lord of the Horses and savior of the ships! All creatures of the Abyss will pay homage; your slightest gesture calms the current or causes terrible storms. Be gracious, Lord of the Abyss, and give us smooth sailing."

- Homer, Hymn to Poseidon

The sea is populated by creatures, all under the undisputed domain of Poseidon, brother of Zeus. He is a tall man with a beard and black flowing hair, dressed in a robe and holding a trident. He lives in a palace in the depths of the abyss and, with his trident, shakes the earth by creating oceanic storms. By his wife Amphitrite, daughter of Oceanus and Thetis, and with various nymphs or heroines, Triton has fathered many offspring, leading to many cities recognizing one of his many sons as its founder. He has an easy-angering character, impetuous and terrible in revenge, so much so that entire cities have been wiped out in a single stroke by huge waves.

Influence on Cosmos: Poseidon, from his underwater palace, controls all sea routes and oversees coastal activities. He punishes mortals with the fury of the waters and sends terrible monsters from the deep. Those who offer sacrifices to appease his vengeful soul are rewarded with abundant fish and favorable currents. Since the Heavenly Contest started, he has become eager to rule over all of Cosmos.

Followers' Profile: The following of the God of the Seas and Rivers is made up of those who live in coastal towns or beside any body of water: merchants, sailors, farmers (who depend on the life-giving waters for the fertility of their soil) and some warriors. He is a god of acquisition, as the sea is forever trying to take possession of the land, so his followers seek great gain and personal power.

Ethos Concepts: Water, avarice, and dominion.

Virtues: Endurance, righteous anger, strength, persistence, parsimony, hoarding, and increasing your holdings.

Sins: Waste, theft, attacking an unarmed opponent, squandering wealth, defiling waters (such as poisoning them), giving in too easily, allowing another to take your goods, humility, and lack of ambition.

Open Cult: Poseidon's followers embody endurance, persistence and weathering the storms of life. They are rarely drawn into petty conflicts with followers of other gods and take a "strong older brother" stance. It is unusual for them to care about issues they deem beneath them; if they concern themselves with conflicts upon earth at all, it is because they stand to gain from it. They are forever consolidating the gains they have already won and seeking more.

Poseidon's followers do not progress through outright assault (simply conquering without argument or explanation), but by claiming a region and hotly debating it with the current owners, only taking it by force if necessary. To a devotee of Poseidon, strength and holdings are everything. Followers are steady expansionists, never satisfied with what they have and always seeking



to increase their borders. They see themselves as the strongest rivals to the dominion of Zeus and though they accept his authority at the moment, this has not always been the case.

Mysteria: Nereus, Oceanus, and Poseidon's Trident. The most famous sanctuary where these mysteria are celebrated is in Corinth. Poseidon's initiates feel a great love for the sea and its creatures but they can, if necessary, shake the earth as the sea god does with his trident.

Favored Rolls: Boating, Riding, Swimming and Strength.

Votive Deeds: Capturing and taming wild beasts (especially horses), swimming long distances, capturing territory, raiding by sea, gaining material assets such as property and great riches and enduring the elements.

Favor Benefits: Strength

Disfavor Penalties: Swimming and Boating.

Punishment and Wrath: Turning people into horses, drowning sinners and flooding settlements with tidal waves, striking them with earthquakes or both.

Rival Deity: Hades

Divine Offspring: Demigod children sired by Poseidon stand out from ordinary mortals thanks to their Divine Agility or Divine Strength.

VOTIVE DEEDS

Heroes won't gain special favors from their patron deity by keeping only within the limits of that deity's code; anyone can do that. Obedience to the code is the minimum required from any devotee, not the ideal. To attract a deity's attention and significantly increase a hero's Fate Points, he must deliberately perform suitable acts in the deity's name to make it well-known on Earth and in heaven.

A Votive Deed is performed to give honor to a patron deity. Heroes must dedicate the act before they begin; the idea is that success in performing the act spectacularly is a testament to one's faith in their deity. For example, a heroine of Ares might dedicate the death of a foe to her deity, a hero of Hephaestus could dedicate the building of a magnificent palace, a hero of Dionysus could dedicate a three-day revel, or a heroine of Apollo could dedicate a difficult bowshot.

A Votive Deed always involves some element of gamble. It is as if the deity has been called upon to watch the act and take pride in the performance. It is also necessary for other people to see the dedicated deeds, because in showing devotion, heroes are promoting their patron deity in front of those who believe in other deities. Gods who race for Zeus's succession crave Votive Deeds to show other deities their supremacy.

There is always the possibility of failure. The Votive Deed has to be a gamble or a challenge in order for the deity to appreciate it. If there is no risk, the act isn't a dedicated one. The gods do not respect those who make inadequate gestures of devotion. If a follower of Ares dedicated the death of an ant to him, he would spit upon the offering and transform the follower into a stinking rat. The death of a wild bull, on the other hand, would be an acceptable tribute, especially if fighting barehanded. The more trouble the Votive Deed causes, the more the deity is likely to appreciate it.

For this reason, heroes do not go around dedicating every foe they face or every task they undertake to their deities. Ordinary deeds do not provide special glory to a deity. Instead, they may seek out suitable acts to dedicate;

this is in fact one of the reasons why heroes go on quests and look for dangerous opponents on the battlefield. For reference, suitable Votive Deeds are listed within each patron deity's entry above.

To make a Votive Deed, heroes announce aloud in the presence of at least one witness what they intend to do and the name of the deity in which they are dedicating it to. (This is a free action.) They must define the act in such a way that failure is a possibility. It is perfectly legitimate to scream 'Your life for Ares!' just before swinging at a foe, as missing is possible. Dedicating the slaughter of a helpless creature (where the possibility of failing to kill it is remote or nonexistent) counts as a sacrifice rather than Votive Deed and has its own section.

There is an old saying that the gods love those most who ask for their help the least. To gain Temporary or Permanent Fate Points from an act, it must be performed by the one seeking to increase their Fate Points without help from anyone else, mortal or immortal. Fate Points may be spent to fulfill a Votive Deed, but no subsequent benefit is gained from performing the act. However, sometimes using Fate Points is better than failing and is usually done when a hero realizes he is having more trouble than expected. Once an act has been dedicated, it must be fulfilled to the letter. Although there is no time limit on completing Votive Deeds, only one Votive Deed can be declared before beginning a new one, whether completed successfully or not.

Failing a Votive Deed produces grim consequences (explained shortly). Votive Deeds are not deemed to have failed until it is impossible for the act to be performed. For example, if during an archery contest a heroine dedicated the precise striking of a target to Apollo and missed, she would have failed. The task was limited to that arrow and that target. However, if she dedicated a foe's life to Ares but was struck unconscious during the battle, she won't fail until the foe is dead by some cause other than her own hand. Remember, the act must be one the deity approves of; in that example, the heroine could not fulfill the task unless the opponent agreed to fight, because striking down an unarmed opponent is a sin in the eyes of Ares. At any time, Votive Deeds can be deemed to have failed, accepting all consequences.

Votive Deeds give rise to the greatest structures, statues, and tributes dedicated to the Olympians. Every great work could be considered a Votive Deed and used as a template or reference for those the hero wishes to create.

CREATIVE WORKS

The most common Votive Deeds when not adventuring are creative works. It is common for craftsmen to dedicate a given labor to a deity or for poets to dedicate epics to the honor of their gods.

MAKING AN ITEM

All deities accept the manufacture of items that glorify them as Votive Deeds, though some deities (such as Athena) are fonder of this than others. It may seem that there is no risk involved, but making an item is a risky business when done in honor of a deity. If one has invested in costly materials, such as marble or gold, then ruining these adds a financial loss in addition to dishonor, for failing the Votive Deed.

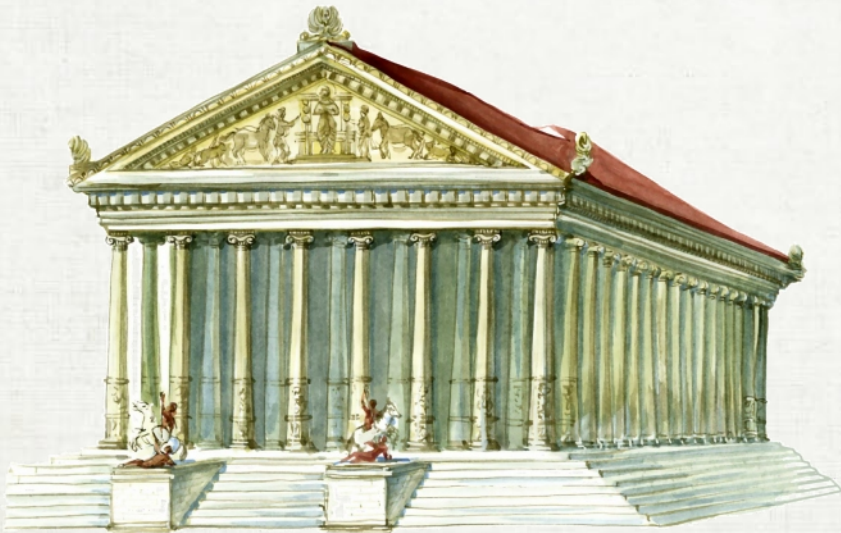
An item made as a Votive Deed is subject to several conditions. For starters, only certain types of items are acceptable. (One cannot present a wooden spoon to Zeus and expect to be taken seriously, regardless of how well-crafted it is.) These items must either be ornamental, intended for ritual use, or arms and armor. For example, creating a commonplace item, such as a lamp, is not acceptable; however, if it was destined to hang in the deity's sanctuary and was suitably ornamented, the lamp is deemed as for ritual use.

If all or parts of the raw materials are destroyed, the task has failed; the item is flawed and may not be worked on again.

The item, once made, may not be sold. It must be presented to the temple of the appropriate deity or given in trust to a priest of the deity. To sell an item made as a Votive Deed gains the deity's Disfavor immediately, as it is a wanton blasphemy. Finally, an item made for this purpose must be of exceptional quality. Whether it is useful or ornamental, the item must be made as a masterwork item. Some "items" are so large they are not made, but built; edifices like temples or enormous statues of the gods fall into this category. To build such things is the ultimate aim of the true devotee (as well as the deity's).

Obviously, temples can't be built by one person. To count as the builder of a temple or similar edifice, the hero must provide precise instructions for its construction and make all the necessary payments. Raising temples to the gods is the standard way for an exceptionally powerful person, such as a king, to gain renown in the eyes of his people and celestial patrons. If a temple should ever be sacked, the hero loses the same number of Permanent Fate Points as he gained for building it. A temple or huge statue counts as finished when the first sacrifice is made within it, to consecrate it for use. Not until then do any adjustments to Fate Points occur. The following table provides typical rewards for making an item:

Fate Points for Making Items as Votive Deeds	
Small item made from clay, cloth or wood	0
Large item made from clay, cloth or wood	1
Small item made from precious materials	1
Medium item made from precious materials	2
Small image of the deity	1
Medium statue of the deity	2
Large statue of the deity	3
Huge statue of the deity	Base Fate Points increased by +1
Ordinary temple	Base Fate Points increased by +2
Colossal temple	Base Fate Points increased by +3



REWARD

Completion of a Votive Deed provides the hero with 1 Actual Fate Point. Completion in which the hero faced repeated risks to his life should gain 2 Actual Fate Points. Votive Deeds that take several linked adventures to complete increase the hero's Base Fate Points by 1 or 2. These rewards are separate from any Experience Points the hero gains from carrying out heroic deeds. Experience reflects what the hero has personally learned from his encounters, while Fate Points are a measure of how pleased the hero's deity.

It is possible to complete a quest set forth by a deity without gaining Fate Points, especially if the deity is offended by or displeased with the hero or the quest was not completed immediately. For example, the quest of Heracles to defeat the Lernean Hydra was deemed to be null and void because he had the help of his nephew Iolaus (who sealed the severed stumps of the hydra's heads with a blazing torch) and did not overcome the monster alone.

FAILURE TO PERFORM

If an act is dedicated to a patron deity, but failed to be performed, the hero loses 1 Actual Fate Point. If the failure results in damage to the deity's cult, image, or good standing (such as a public insult to the deity going unavenged or a temple being sacked and burned), the hero loses 1 Base Fate Point and gains the deity's Disfavor.

GROUP VOTIVE DEEDS

A group of people who follow the same deity can jointly pledge themselves to accomplish a task in that deity's name. Although deities approve of individual acts of heroism more than any other, they sometimes reward groups who dedicate acts to them. However, no deity awards more than 1 Actual Fate Point to anyone for taking part in a group effort. A single misdeed on the part of any participant in the Votive Deed is enough to sabotage the whole operation and the deity does not reward anyone even if the act succeeds; the whole group is penalized for the failings of just one person. When undertaking a group Votive Deed, it is pertinent to know that every member is wholly trustworthy.

EPIC GAMES

Votive Deeds are very useful to the players, as they allow their hero or heroine to gain Fate Points. They are also useful to the GM as they provide motivation and encouragement to commence subplots. Players should be encouraged to choose the challenge and create dramatic and heroic situations whenever possible.

For example, if a group of heroes has come to a raging river and need to reach the village on the other side where they will spend the night, there is little honor in turning back and returning the way they came, even if it's the safest option. Instead, a heroine may strip off her armor and declare, "By Apollo, I shall swim this flood!" and dive in, knowing that such a daring feat of athletics would be bound to impress her patron deity. Another heroine could declare, "With Hermes as my witness, I shall contrive for us a way across!" and proceed to solve the problem with ingenuity instead of physical prowess.

The interaction between the Olympians and mortals is based on how each deity views a particular mortal. This is represented by Divine Attitude and is based on the Divine Attitude Scale. Use this scale each time a hero or heroine interacts with a deity to determine how the deity reacts to the interaction.

DIVINE ATTITUDE

As well as the ongoing goodwill indicated by a hero's Fate Points, there are general categories of Favor and Disfavor when it comes to patron deities. There is a difference between the reward of Fate Points and Favor. To a patron deity, heroes are no more than servants. If they serve well, they are paid well; this is what Fate Points represent. However, serving well does not mean the deity likes the hero. The Olympian deities are extremely human-like in their emotions and attitudes. If a deity decides they like a hero, this is Favor. (The GM decides when a hero becomes Favored or Beloved by a deity.)

Favored and Beloved are not given to humans during creation, only demigods due to their divine lineage. As a general guideline, if the hero repeatedly exposes himself to serious risk or carries out a quest devoted to their patron deity, divine favor is a likely result.

Divine Attitude is measured on a scale ranging from Beloved at best to Wrath at the worst. Each level carries an applicable modifier corresponding to the Favor Benefits and Disfavor Penalties listed within each patron deities' profile.

DIVINE ATTITUDE SCALE

Modifier	Attitude	Additional Bonuses
+4	Beloved	As per Favored plus the deity's Divine Item.
+2	Favored	Deity's blessing; if the deity is a Patron Deity, then +2 Base Fate Points.
0	Indifferent	
-2	Disfavored	(-1) Actual Fate Points; if the deity is a Patron Deity, then Fate Points may no longer be used.
-4	Despised	As per Disfavored plus a -2 penalty to Defense and Dexterity to avoid damage from the deity's followers.
-6	Punished	As per Despised plus the hero is turned into a plant or beast.
-8	Wrath	As per Punished plus the deity's wrath is unleashed upon the hero and any city within his way.

FAVORED

If a deity has favored a hero, it means the deity has taken an interest in them, likes their approach to life and considers them to be an ally. Being favored by a deity has distinct benefits such as the blessings of the deity and, if the Favored Attitude is from a patron deity, Base Fate Points is increased by 2. Deities are fickle, and their Divine Attitude can change quickly; do not temper them for fear of losing the Favored status.

There are different ways to become Favored by a deity. If the acts of a hero please a deity, he may become Favored by that deity. If the hero performs at least 20 Votive Deeds for his patron deity, without angering him in the meantime, that deity might always Favor the hero (at the GM's discretion). If a hero fulfills at least four difficult quests that please a non-patron deity that is Indifferent to him, he becomes Favored by that deity. Use the patron deity profiles above to gauge how a hero gains the Favored status.



BELOVED

There is a stage beyond Favored; some individuals are Beloved by a deity. This privilege is reserved for those who have completed major quests in a deity's name or for those who are the children of the deity in question. If a Favored hero performs at least 50 Votive Deeds for his patron deity, without angering him in the meantime, they gain the Beloved status (at the GM's discretion). Becoming Beloved by non-patron deity is a very difficult matter and the GM always has the final say.

Becoming Beloved by a deity is much like being Favored, but with the addition of gaining access to that deity's Divine Item, for a limited period, without question. However, there must always be a purpose for the Divine Item before the deity approves. Even if a hero is Beloved of a deity, they cannot simply borrow a Divine Item for trivial or foolish purposes.

Most deities will be Indifferent toward the character. Included in the back of this core setting guide is a *Mythos* Character Sheet with a spot to track deities that have a Divine Attitude other than Indifferent toward that particular character.

DISFAVORED

Earning the disfavor of a patron deity is as easy as committing sins until the deity notices. To earn the disfavor of a non-patron deity, heroes must knowingly offend that deity's cult all over Cosmos. Striking a woman does not earn the disfavor of Hera automatically, but striking a priestess of Hera certainly does. One could therefore earn a deity's disfavor by insulting or damaging their image, attacking a member of their priesthood, insulting them in speech and so forth.

When a given deity disfavors a hero, phenomena and creatures in that deity's sphere of influence become more dangerous than they otherwise would. For example, if one had offended Poseidon, the raging seas would seem more eager to drown them. In game terms, this translates to a (-1) penalty against certain attacks and effects that are under the dominion of that deity. The Disfavored Penalty entry in each patron deity's profile lists the rolls to which the penalty is applied. If heroes are careful, they can do their best to avoid the circumstances in which the deity's disfavor would apply. Additionally, if a hero's patron deity disfavors them, they cannot use Fate Points until the deity's disfavor ends nor can they gain Fate Points with Votive Deeds. Instead, they must atone for their sin as soon as possible.

It is possible for deities to hold entire cities in disfavor. If this happens, the GM should apply a suitable collective misfortune. For example, a city that had insulted Apollo could be struck by a deadly plague. The most striking examples of divine disfavor on a large scale are when a deity holds the whole Cosmos in disfavor, as when Zeus decided to flood the whole Gaia and drown the spiteful Biandres and when Demeter refused to renew the Earth, plunging Cosmos into eternal winter.

It is well known that the easiest way to earn the deities' disfavor is to boast about being better at something than they are. Claiming to be better than a god surely seems like the stupidest of boasts to make, but this did not stop Arachne from boasting that she was a better spinner than Athena (earning Athena's wrath and resulting in her transformation into a spider, from where term arachnid originates). Killing a follower of a deity does not gain disfavor unless the person killed was Favored or Beloved by that deity. Another way to earn a deity's disfavor is to fail to propitiate them when necessary (see **Sacrifices** on page 105 for further details). No matter which deity a hero follows, there are always times when it is necessary to pay dues to each deity.

DESPISED

Those who perform deeds that repeatedly offend a deity or grossly violate a deity's code (such as desecration of a temple or slaughtering a Beloved person) may find themselves despised by that deity, incurring the appropriate penalties. Additionally, attacks from followers of the particular deity become much harder to avoid.

PUNISHED

Heroes who continue to offend a deity deserve immediate punishment. The deity immediately turns the sinful hero into a beast or a plant that best suits his behavior. This way, he will endure a terrible life until Thanatos frees him from his mortal existence. As happened to Lycaon, who was turned into a wolf for butchering his son and attempting to serve him to Zeus for lunch, the target hero isn't dead but won't be able to play effectively, unless his comrades find a way to atone for his misdeeds in his stead.

WRATH

This time, the hero or settlement has gone too far. The deity is extremely angry and wishes to erase the sinner from existence. Although rare, this happens when a person or a city repeatedly sins and offends the deity, as in the case of Sisyphus who defied Zeus and was struck by a thunderbolt.

The exact effects of this wrath vary, depending on whether it comes down upon a single person, group of people or settlement. However, a deity will carefully spare all faithful followers who have behaved appropriately or virtuously venerate the deity, even if those around them are being targeted. Examples for different types of wrath follow.

SINGLE PERSON

The victim of this effect is struck by a thunderbolt or suffers an atrocious, unavoidable death suited to the particular deity's style.

GROUP OF PEOPLE

The group of people targeted by the deity's wrath either die in a horrendous way or are turned into beasts of an appropriate kind. A larger group of people may be treated like a settlement.

SETTLEMENT

Settlements can be struck by an earthquake, tidal wave, plague or any number of unavoidable punishments.

- Ω If an earthquake occurs, an intense but highly localized tremor rips the ground. The shock knocks down creatures, collapses structures, causes fissures to appear and more. Earthquakes affect all terrain, vegetation, structures and creatures in the area. Once the earthquake stops, and the deity is satisfied of the wrathful punishment, all fissures grind shut, killing anyone and everything trapped within. Rivers, lakes and marshes are affected as follows: fissures open underneath the water, draining it away and forming muddy ground. Soggy marsh or swampland becomes quicksand, sucking down creatures and structures. Once the earthquake stops, the water rushes back into place, drowning those caught in the mud.

- Ω A settlement can only be struck by a tidal wave if it is next to the sea. The entire settlement is flooded with water causing buildings to collapse and people to swim for their lives or drown.
- Ω When a settlement is struck by plague, all of those within contract a non-contagious, chronic disease.

EARNING DISFAVOR AND DESPISE

When a hero takes any action that could conceivably anger a deity, the GM rolls a d20, adds any necessary modifiers and consults the **Divine Reaction Table** to determine the outcome. (A result of 1 on the d20 roll always means the god didn't notice the deed, regardless of any modifiers.) If the result is 11 or greater, the deity notices the sinful deed; the character goes down in the Divine Attitude Scale as listed within the table.

DIVINE REACTION TABLE

d20 Roll	Divine Reaction
1-10	The deity doesn't notice the sin or doesn't get angry.
11-20	The deity notices the deed: -1 level on the Divine Attitude Scale.
21-25	As above, but -2 levels.
26-30	As above, but -3 levels.
31+	As above, but -4 levels.

Modifiers

+1	For each Rank (Novice: +1, Legendary: +5).
+5	The hero is already Disfavored.
+10	The hero is already Despised.
+5	Committing a major sin.
+10	Committing a deadly sin.
+5	The deity is the rival of the hero's patron deity.

Using Fate Points (BEFORE rolling dice) to improve the outcome (useless for avoiding a patron deity's anger).

-5	1 Fate Point
-10	2 Fate Points
-15	3 Fate Points
-20	4 Fate Points
-25	5 Fate Points

Σ SACRIFICES Σ

On Cosmos, sacrifices are made to the gods frequently. This can be as a show of devotion, a means to placate the deity before venturing into their realm, honoring them before taking action in an area the deity has influence or to compensate for some misdeed committed against the deity in the past. Sacrifices are not so much a daily or hourly occurrence on Cosmos. It is understood, by all cultures, that sacrifices are the currency of the spirit.

To give thanks to a deity or make a gift to a spiritual being, something must be given away that would otherwise have been kept and enjoyed. Anything material can be offered up as a sacrifice from the person who owns it. The only condition is that the sacrifice must either be placed in the presence of an

UNKNOWN STATUS (OPTIONAL)

Normally, deities are straightforward in showing their displeasure toward a hero's deeds. However, to add more mystery to the game, GMs can opt to hide a deity's Divine Attitude from the heroes. The first a hero learns of a deity's displeasure may be a mysterious bout of bad luck or unpleasant omen. For example, if the hero failed to pay tribute to Poseidon and their ship sank during a storm, they might conclude that Poseidon has disfavored them, or it could just be coincidence.

The people of Cosmos are prone to seeing omens of divine disfavor in everything around them. A hero may attempt to discover the Divine Attitude of a given deity with a successful Knowledge (Olympic Religion) roll. Once they have discovered their standing with the chosen deity, the hero may then take appropriate action to regain the deity's favor or repair the wrong they have done.

Propitiation is meant to be an integral part of *Mythos* gameplay. Characters that neglect proper propitiation should be punished by the GM for doing so.

image of the deity or rendered irretrievable by the act of sacrificing it. One can never make a sacrifice in such a way as to get the object back afterwards. For example, heroes can slay an animal, throw a golden statue or suit of armor into the sea, burn an offering of grain, pour wine over the ground and so forth.

PROPITIATION

Propitiation is the practice of making a gift to a deity to show respect so that the deity does not become offended and place the giver in disfavor. There are two types of propitiation: cautionary and thankful.

CAUTIONARY

Cautionary propitiation is making an offering to a deity before starting an activity. This is done when entering the deity’s sphere of influence or relying upon an assumption of the deity’s goodwill. A good analogy here is the toll. Before venturing onto a bridge, pay a toll to the bridge-keeper. This is usually only a token amount but it makes all the difference. Similarly, commanders of ships, before venturing onto the seas, take care to make a propitiatory sacrifice to Poseidon; the seas are his and it is only right to acknowledge this. Failure to do so would be to risk the wrath of the sea god, which no sailor wants to do.

THANKFUL

Thankful propitiation is when the activity has already succeeded and the deity is offered a sacrifice of some of the profit from that activity to thank her for her blessing. The assumption is that without the deity’s goodwill, the activity would have resulted in failure. The regular harvest is a good example: if crops are especially abundant, it is clearly because Demeter herself has offered her blessing. Thus, when the harvest is brought in, a selection of the best crops must be offered to Demeter in sacrifice. For the purposes of game play, it does not matter whether or not the deity actually did anything to improve the outcome. It is simply assumed that a good result must have been due to the deity’s goodwill.

“Barbarians” who follow foreign gods are not always expected to propitiate the Olympian gods, though some hardline thinkers have insisted they should. Doing so or not is at one’s own risk, of course! It is sometimes a bone of contention in an army when a foreign mercenary refuses to participate in a sacrifice to the gods that most of the soldiers follow.

The following table shows which deities are to be propitiated under which circumstances. The proper sacrifice is given alongside each one. If a hero makes the proper sacrifice under the proper circumstances, the deity is satisfied and takes no action. If the sacrifice is substandard or non-existent, the deity may notice and become offended, disfavoring or even despising those who didn’t make proper offerings.

Battle	Ares
Building	Hephaestus
Childbirth	Artemis
Coronation or power acquisition	Zeus
Courtship	Aphrodite
Funeral	Hades
Games	Apollo
Hunt	Artemis
Illness, recovery from	Apollo
Journey (land)	Hermes

Journey (sea)	Poseidon
Journey (wilderness)	Artemis
Marriage	Hera
Revel	Dionysus
Sowing or reaping crops	Demeter
Trial	Athena
Victory	Zeus

FESTIVALS

As well as receiving propitiation from individuals at suitable times, each deity has one or more festival days on which they receive a great abundance of thankful sacrifices. This is to cover all manner of miscellaneous occasions on which the deity's goodwill is important. Deities that do not receive sacrifices on a day-to-day basis are remembered and thanked on their festival days, so that they do not become offended. The festivals are little more than a system of insurance, whereby Hellenes ensure the deity is honored at least once a year, even if they are not honored on all the occasions on which they technically should have been. If one is a follower of a deity, he is expected to make a sacrifice on that deity's festival day. Failure risks disfavor, just as if he missed any other necessary sacrifice.

CULT SERVICES

Heroes must propitiate a deity whenever that deity's cult provides a useful service. Followers of the deity are not paid a personal fee for the services they undertake in the name of the deity, but they do insist that the deity is thanked with a sacrifice. For example, those who receive healing at the hands of the priesthood of Asclepius are expected to propitiate him and his father Apollo with an offering of gold or silver, thrown into the sacred fountain.

HOW TO SACRIFICE

The easiest way to sacrifice is to bring an offering to the temple of the deity to propitiate. If no suitable offering is available, one can be purchased when within a civilized region. (It is better to sacrifice an animal purchased for coin than to offer coin to the deity, if only because coins have images of other deities on them!) Almost all major temples have market stalls outside selling chickens, pigeons, doves and other fowl, solely for the purpose of sacrifice. The priests of the deity then accept the sacrifice and offer it to the deity while the giver watches. If they think the sacrifice is too small or has something wrong with it, they will refuse it, rather than insult the deity with it. Animals killed in sacrifice to a deity are either burned on the spot or left at the altar until the end of the day, after which the priests eat them.

In the countryside, away from the cities, sacrifices can be made at roadside shrines. These are erected for the sole purpose of allowing travelers to make sacrifices to the gods. The cult of Hermes leaves simple images of him by the roadside (little more than a column with the god's head on the top) so that travelers can leave their offerings there. Anyone passing by understands the offerings are there for the deity and will not be stolen without consequence.

It is not easy to make a sacrifice to a deity when there is no temple or image. Animals can always be killed following a prayer that dedicates them to the deity, but goods (such as treasure) are more complicated. In the absence of a shrine or altar, it is not easy to tell the difference between goods that have been left in tribute to a deity and goods that have been abandoned or stashed, which could easily be stolen. The usual solution is to place the goods in a

location where they cannot be retrieved, such as throwing them into the sea, a lake or a swamp.

Heroes may make sacrifices on their behalf or on the behalf of all those undertaking the activity for which propitiation is required. For example, a lone traveler may make a sacrifice to Hermes on his own account, while a ship captain can make a sacrifice to Poseidon on behalf of his whole crew.

To find out whether or not a deity notices a missed or substandard sacrifice, use the following as a general rule:

- I. Whenever a hero makes an inadequate sacrifice, the GM secretly rolls d20 and adds the hero's Rank, consulting the **Divine Reaction Table**.
- II. If the deity notices the affront as it is committed, the hero and anyone on whose behalf she is making sacrifice (or should have made sacrifice, if she neglected to) all pay the consequences.
- III. In the case of a group, anyone making a private sacrifice may resolve this separately. Thus, if a sailor notices his captain has failed to make a proper sacrifice to Poseidon and subsequently chose to make a sacrifice of his own, he would not be treated as part of the group who had been neglectful.
- IV. If in a country where the Olympians are not revered and no temples or shrines are available to make the sacrifice, the deity is less likely to notice a missed sacrifice. Gods pay the most attention to places where they are worshiped. In this case, the check to see if the deity notices negligence is made with a modifier of +10.

HOW MUCH DO THE GODS DEMAND?

What a deity expects in a sacrifice is proportional to the giver's status on Cosmos. Those who are poor, insignificant and humble are not expected to sacrifice prize bulls to their gods, while those who are famous among men and have prosperous estates cannot get away with offering a straggly chicken and half a pint of vinegary wine. When propitiating a deity, the appropriate sacrifice is calculated as follows:

- Ω **Blood Sacrifice:** A number of creatures (usually lambs; cows count as two lambs) equal to the hero's Rank (1 for Novice, 5 for Legendary).
- Ω **Goods Sacrifice:** A single or number of objects with an overall value of 100 drachmas per Rank of experience (100 for Novice, 500 for Legendary).

The acceptable creatures for blood sacrifice are animals, such as livestock. Unusual creatures, such as monsters, are not acceptable sacrifices, though semi-divine animals (like the phoenix) are. Human sacrifices are not acceptable under ordinary circumstances. Any deity may, however, demand human sacrifice as a form of atonement. *Thysiai* are ritual sacrifices that have the appearance of a banquet: bones and entrails are burned for the gods, while the meat is eaten by bidders with appropriate ceremonies and prayers. *Enagismata* are identical to *Thysiai* under the ceremonial aspect, with the difference that the offerings are burned or consumed in its entirety. Prometheus taught men to offer sacrifices in the form of *Enagismata* to Hades,

Hekate, Persephone, and to all deities who belong to the Shadow Realm, while Thysiai are reserved for all other Olympic deities.

Usually, a living sacrifice is the more economical option. However, heroes may sacrifice something they own. They must have earned the money to buy it, claimed it as a prize, been awarded it for service or otherwise gained it through their own efforts. The gods will not accept a sacrifice that someone else has given as a present or that someone else performed the work to retrieve. This behavior doesn't represent any effort on the hero's part.

KRIOTHYSIA/KRIOENAGISMA

The rite is accomplished by providing rams, goats or lambs in sacrifice to the deity, burning bones and guts and eating the rest of the meat. Wealthy individuals can offer oxen, cows and more prized beasts. The total duration of the ritual is about two hours and must be done by official priests (or worthy Mystery Cult initiates) in a temple or shrine dedicated to the deity. The officer must make a Knowledge (Olympian Religion) roll. A critical failure (rolling a 1 on both the Knowledge (Olympian Religion) and Wild die) indicates the officer unknowingly committed a sin during the ritual: roll a d20 and consult the **Divine Reaction Table**.

HECATOMB

Hecatomb is the more demanding and expensive form of a ritual sacrifice. A hundred oxen are offered to the deity during a solemn ceremony that lasts at least twelve hours. The ceremony, which must take place in one of the most important temples or shrines, needs at least ten priests to be fulfilled. The officer must make a Knowledge (Olympian Religion) roll with a -2 penalty. A critical failure indicates the officer unwillingly committed a sin during the ritual: roll a d20 and consult the **Divine Reaction Table**.

STEALING OFFERINGS

Stealing an offering left for a deity is not only a crime by the laws of Hellas, it is a direct insult to that deity. Unfortunately, it happens rather often. Hungry people are frequently tempted to steal the bodies of sacrificed animals or help themselves to a coin or two from the offering dish at the foot of a statue. Stealing from a deity is likely to provoke that deity's disfavor.

ATONEMENT

Atonement is the offering of sacrifices to make amends to a deity for offending them. It is much easier to avoid disfavor in the first place by acting correctly than to undo disfavor once it has happened. To persuade a deity to remove their disfavor, one must make the required sacrifice, however terrible it may seem. If the sacrifice is duly made, the disfavor is removed. Nothing else will do.

To find out what sacrifice must be made to remove the disfavor, a priest or seer of a temple must make a Knowledge (Olympian Religion) roll. The gods are liable to demand extremely severe sacrifices, including the death of a member of one's family; there are accounts of these in the myths, such as the sacrifice of Helle and Phrixus by Athamas. Fortunately, in such severe cases, the gods also have a tendency to intervene at the last moment, snatching the human victim away and sending an animal instead, who is then an acceptable sacrifice. In the case of Helle and Phrixus, Zeus sent them a flying golden ram to send them to remote Colchis.

In order to right the wrongs done to an Olympian deity, characters must follow proper atonement requirements. This allows them to improve a deity's Divine Attitude and hopefully avoid that deity's wrath.

To find a suitable sacrifice of atonement, the GM may roll on the following table or select a sacrifice as appropriate. Roll a d20 and add the hero's Rank. The higher a hero's Rank, the more of an example they are for those around him, thus the more important it is that correct action should be followed. If the deity despises the hero, add an additional 10 to the roll.

d20 Roll	Required Sacrifice
1-4	Five times ordinary sacrifice
5-10	Ten times ordinary sacrifice
10-14	Hecatomb plus named creature or item (rare)
14-19	Hecatomb plus named creature or item (unique)
20-25	Hecatomb plus most prized creature or item
25-30	Hecatomb plus most prized human being
30-35	Hecatomb plus permanent self-mutilation
35+	One is not enough

FIVE/TEN TIMES ORDINARY SACRIFICE

The deity only demands the usual kind of sacrifice but to a greater order of magnitude. This is the most fortunate result to have. All that is needed is to gather the necessary resources.

NAMED CREATURE OR ITEM (RARE)

The deity demands a particular creature or item that is very difficult to find, but of which more than one exists or could exist. The GM must determine what this should be. Suitable examples are a completely white bull, an image of the deity crafted from fine gold, a jeweled ring from the finger of an Egyptian noble, the robe of a wholly honest man or a spear that has slain a hundred men.

NAMED CREATURE OR ITEM (UNIQUE)

The deity demands the sacrifice of a specific creature or item. This can only be fetched with a quest of some kind. Suitable examples are the son of the King of Mycenae, the winged horse Pegasus, the heart of the Lernean Hydra, the crown of Minos or the flagship of the Athenian fleet. Most of the time, the item will have to be claimed forcibly before making a sacrifice of it.

MOST PRIZED CREATURE OR ITEM

The hero making atonement must sacrifice the creature or item he values above all others in his possession. The GM must decide whether or not the character is being sincere. A hero might have to sacrifice his favorite hunting dog, his best or most expensive weapon, his prized golden armor or even his house. Human beings are not included in this evaluation; "creature" here only means an animal, not a person.

MOST PRIZED HUMAN BEING

The hero must sacrifice the human being he most loves to the deity. The GM must adjudicate how serious the player is. As the human being in question must be "owned" by the hero, fellow party members cannot be included unless they are family members. The character usually has to sacrifice a parent, child or spouse. As noted above, deities are wont to intervene in such cases if they can see that the atoning character is sincere and that he clearly intends to carry the sacrifice out. Intervention consists of spiriting the human victim away and leaving an animal in their place.

PERMANENT SELF-MUTILATION

The hero must sacrifice part of his body. What part this is depends on the offence against the deity and must be determined by the GM. If he killed a person who the deity loved, he might be required to cut off the hand that dealt the fatal blow. A character that deeply insulted a deity might have to offer his tongue. It would be entirely appropriate for a character that ravished a temple priestess to sever and burn the bodily organ with which he carried out this crime. The result of this atonement is represented by an appropriate Hindrance.

ONE IS NOT ENOUGH

The deity is so angered that only one sacrifice, no matter how big, won't be enough. Reroll on the table twice: the hero must perform both sacrifices before the deity's wrath ends. This option can be requested again by following rolls, meaning the deity requests more than two sacrifices. There's no limit to the number of sacrifices a deity can ask and the guilty hero must fulfill the request if he wishes to cease that deity's anger.

REGAINING FAVOR

If the hero properly atones, the deity goes back to his former Divine Attitude towards the hero. For the majority of heroes, this means the deity becomes Indifferent (+0 on the Divine Attitude Scale). Heroes with specific Edges or backgrounds (like children of the gods), after they have atoned properly, may go back to Beloved or Favored instead.

DIVINE ITEMS

Divine items are those wielded by the gods, occasionally lent to deserving followers or most beloved children. Only Beloved heroes can ask for a deity's divine item and only with a successful Persuasion roll, applying each requested item's modifier cumulatively (see list at end of this section). If the request is successful, the item appears in the hero's hand or at their feet. The divine item can be used for one day, after that the item returns to the deity. If a raise is rolled, the item can be kept for two days. If two or more raises are rolled, the item can be kept for one week.

Items may be requested for another hero's use (there is no point in petitioning for an item one is not qualified to wield), but that hero must either follow the same deity as or be Favored or Beloved by the deity. Normally, gods tolerate no more than one request per month from their beloved ones. Requesting items more often incurs a (-3) penalty (cumulative) to the Persuasion roll as it is regarded as a hubris sin resulting in being Disfavored or Despised. Gods allow their beloved heroes the use of one Fate Point to reroll Persuasion once during a request attempt. Using more Fate Points for the same request results in a failure and becoming Disfavored.

Deity's can only be asked for a divine item to perform one definite task in the interest of that deity. If the task is not defined, the Persuasion roll automatically fails. A hero might, for example, ask Athena to lend her sword and shield to slay a monster that is preying on Athenian citizens. However, that hero could not ask her for these items to wage war against an enemy, because that task has no definite ending. If the deity (as determined by the GM) believes the hero is not pursuing the task, they retrieve the item regard-

less of how long it was granted to the hero. The hero must complete their task or fail in the attempt within the allotted time.

Divine items are indestructible and automatically succeed all associated rolls required to use them. They are immune to destructive effects, though they do not confer this immunity upon the bearer. A deity can always call one of his items back, regardless of where it is or who has it. If one divine object is employed against another, the defender always wins the contest. For example, if the Spear of Ares were smote against the Shield of Athena, the shield would suffer no damage, despite the spear's ability to destroy shields with a single blow. If anyone other than the hero who first requested the item, or someone worthy of bearing it (see the item's description), picks the item up, moves it about or even touches it, two things may happen: the deity may call the item back if it is about to be used for a purpose of which the deity would not approve, or the person handling the item may be dealt a blast of godly ire that deals one wound and continues to do so every round they still hold the item.

The number in parenthesis after the divine item's name is the penalty to the Persuasion roll for requisitioning that item. If there is no number, there is no penalty. These penalties are cumulative.

APHRODITE'S NECKLACE (-2)

This stunning jewel is a single ruby in the shape of a star, from which drops of blood constantly fall and fade away. The wearer immediately gains the ability to perfectly mimic any voice desired. The necklace also provides a +2 bonus to Charisma.

APOLLO'S ARROWS (-1)

These arrows burn with the fire of Helios, the sun titan. They provide a +2 bonus to Shooting and damage rolls and deal an additional wound of fire damage when successfully wounding a target. This damage is doubled against creatures that come from the Shadow Realm. When this item is given to a petitioner, 3d4 arrows are provided.

ASCLEPIUS' STAFF (-5)

This simple oaken staff draws its curative power from Apollo. When it touches a wounded creature, it fully heals that creature without leaving any scars. A touch of the staff also restores blindness, loss of hearing or speech, purges poison and cures any disease on one creature. The staff may be used to deliver only a number of touches equal to the hero's Rank (1 for Novices, 5 for Legendary) before Apollo recalls it.

ARES' SPEAR (-3)

This spear provides a +3 bonus to Fighting, Throwing and damage rolls. It can be thrown to any distance, regardless of the Strength of the wielder, within 100 feet. The spear returns to the wielder's hand the round after it's thrown, whether it hit the target or not.

ARES' ARMOR (-4)

The armor of the God of War is a set of shaped bronze plate crafted by Hephaestus that automatically fits the wearer. It has infinite damage resistance. Any attack contacting the armor is completely absorbed, causing no damage to the wearer.

ARTEMIS' ARROWS (-1)

The arrows of the goddess Artemis gleam with a silvery light and strike with deadly accuracy. Each one provides a +2 bonus to Shooting and damage rolls. Additionally, the arrows seem to know where to strike on the target's body, reducing the target's Toughness by 3. When this item is given to a petitioner, 3d4 arrows are provided.

ARTEMIS' HUNTING HORN

This is a small, pale horn fitted with cold silver. When the wielder blows it and indicates a target, all attacks against that target (from whatever source) receive a +1 bonus to attack and damage rolls until dawn the next day. The horn may only be blown once in any 24-hour period.

ATHENA'S HELM

This is a Corinthian style helmet that confers powers of clear-headedness and resolve upon the wearer. While the helm is worn, the wearer is immune to all fear effects. Additionally, penalties to Notice are ignored.

ATHENA'S SHIELD

This wonderful medium shield has the head of Medusa engraved on it. It provides a +2 bonus to Parry and +4 Armor to the protected side.

ATHENA'S SWORD (-2)

This sword, called Harpe, seems to be made of iron as bright as silver and excels at severing heads. It was the sword given to Perseus, with which he severed the hissing head of Medusa. Harpe is a sabre that provides a +1 bonus to Fighting and damage rolls. Harpe benefits from an additional +1 bonus to Fighting and damage rolls when made in the course of a decapitation attempt.

DEMETER'S HORN (-2)

This is the fabled Cornucopia, or horn of plenty, a twisted horn from which fruits, grain and good food continually fall. The horn provides an unending supply of food, enough to feed up to five hundred people per day. All creatures that feed from the horn benefit from double their usual healing rate.



DIONYSUS' CHALICE

This is a beautiful golden wine cup, carved with scenes of frolicking fauns and nymphs and bedecked with grapes and vines. It is always brimful of wine and can never be emptied. The presence of Dionysus' Chalice can cause a whole army to become intoxicated by a knockout poison in the course of a single night, as each warrior drinks his fill and passes the cup around.

DIONYSUS'S THYRSUS (-3)

This is a ceremonial spear, rather like a rod, with a pinecone on the end. The wielder can designate one target per round to be wreathed by vines and held immobile. The creature can break free and move half its normal speed with a successful Strength or Agility roll. A creature that scores a raise on the roll can move freely.

HADES' HELM OF INVISIBILITY (-2)

The wearer of this helm becomes invisible for as long as he wears it. The character's gear and weapons also become invisible but anything he drops or puts down becomes visible again.

HERA'S CROWN (-3)

The crown of mighty Hera places the wielder into a state of divine sanctuary. While worn, the wielder becomes immortal and is immune to any wounding effect that causes physical harm, including petrification. (No immunity is conferred to mind-influencing effects.) However, this protection comes at a price. The wearer may not cause any physical harm to another while wearing the crown. This includes non-lethal damage and sleep effects. If she causes even so much as a single wound to another being, Hera retrieves the crown. Heroes who try to cheat find the goddess is watching them and is not fooled by attempts to bend the definition of "harm."

HERMES' WINGED SANDALS

These are ordinary sandals from which tiny white wings grow at the ankle. The wearer can use them to fly at a speed of 100 feet per round. Despite their divine origin, they are vulnerable to water, which makes the wings soggy and less useful. If the bearer is soaked, his flying speed drops to 50 feet.

HEPHAESTUS' HAMMER (-2)

This gold-fitted hammer can be used in combat and provides a +2 bonus to Fighting and damage rolls. It also guides the hand of the craftsman, providing a +2 bonus to Craft. When struck against a nonliving substance, it can shatter up to 10 cubic feet of material per blow.

POSEIDON'S TRIDENT (-4)

This barnacle-crusted, seaweed draped object seems too old and corroded to be useful, as if it had lain for years at the bottom of the sea. In reality, it is much more potent. In addition to providing a +2 bonus to Fighting and damage rolls, it allows the bearer to summon a terrible sea-monster, the ketos (see **Epic Fiends**), who obeys the wielder as best it is able. The ketos fights as necessary. It will remain on the surface for no more than 20 rounds before returning to the deep. The wielder cannot summon it again for 24 hours. If the ketos is killed, Poseidon retrieves the trident, unhappy that one of his creatures has been slain while under the hero's command.

ZEUS'S THUNDERBOLTS (-5)

Thunderbolts ready to be thrown resemble jagged bronze lightning bolts, in the typical "zap" shape. They can be hurled at any target the wielder can see. The wielder makes a Shooting roll with no range increment. A successful strike inflicts 5d10 lightning damage, consuming the thunderbolt. When this item is granted, Zeus gives the petitioner 2d4 thunderbolts to throw.



ΜΥΣΤΕΡΥ CULTS

In *Mythos*, characters can only acquire Powers through the joining of a mystery cult. Mystery cults act as conduits to a particular deity, providing a sliver of that deity's supernatural power to the initiate.

ΣΕCRETS OF THE ΜΥSTERY CULTS

ΜΥSTERY CULTS

In *Mythos*, all supernatural powers come from the gods. Since gods are deeply involved in all major affairs, the world experiences awesome prodigies performed by blessed heroes as well as deadly plagues brought by hideous monsters. Different as they might appear, both occurrences take place because of powers bestowed by the gods. The vast majority of deadly monsters possessing supernatural traits are spawned by the immortal serpent-goddess Echidna, who is constantly pregnant. Heroes, on the other hand, can be demigods who wield godly powers by birthright or humans bestowed godly powers from their patron deity.

Since the Heavenly Contest started, both demigods and humans can become even more powerful by joining a Mystery Cult: exclusive secret societies whose adepts aim to share in an even greater part of the divine power from the Olympian gods. Mystery Cultists perform unspeakable rites and fulfill incredibly difficult tasks to please their patron deity. Their body and mind is deeply vexed by the rites, but those who withstand these incredible trials are in return blessed with their deity's most prized powers.

Some Mystery Cults, such as the Eleusinian Mysteries, are widely renowned; everyone knows when and where their gatherings are held and the requirements for admission; but this is an exception, not the rule. The vast majority of the Mystery Cults are shrouded in deep secrecy; only initiates know where and when the rites are held and what the requisites for admission are. It's a mortal sin to disclose even the slightest detail about the rites; everything must be kept as the most precious of secrets, because as long as they are kept covert, the gods will continue sharing their powers with these initiates.

QUEST FULFILLMENT

Mystery Cults are *Mythos*' variant to Arcane Backgrounds and powers. Each one has its own requirements, in game terms, and is the same as acquiring an Arcane Background Edge (see **How Heroes are Born**, page 44, for Mystery Cult Edges). Thus, upon choosing a Mystery Cult and taking the Acolyte (Mystery Cult name) Edge, the hero becomes an initiate of that Mystery Cult and gains access to that cult's powers. New powers become accessible when taking the required Mystery Cult Edge (as noted in the entry).

However, to make the game more flavorful, apply the Quest Fulfillment rule instead of simply allowing initiation and advancement via standard Edge acquisition. The Quest Fulfillment rule requires the hero to comply with all the necessary requirements for initiation into a Mystery Cult, along with being promoted to a higher rank, but instead of spending an Advance (to choose the appropriate Edge), they must prove themselves worthy by fulfilling one or more quests. These quests are determined by the GM and are complex enough to challenge the hero at his character rank.

GNOSIS RANKS

All mortals worship, fear and offer sacrifices to the gods to quell their anger. Mortals who are not acolytes are called Profanes. Heroes need a way to get intimate contact with the essence of gods; this is called the Gnosis. Gnosis is the secret knowledge of the mystical methods of obtaining the Olympians' powers, reserved only to "worthy" and "deserving" individuals. Anyone wishing to acquire the secret powers of the gods travels to the most important temples and undergoes the judgment of the mystery cult of his choosing. If the candidate is deemed worthy, he is asked to perform a quest that tests his skills. If the candidate overcomes that test, he is welcomed with secret rites and ceremonies into the exclusive circle of the Mystery Cult's Initiates. He becomes an Acolyte and will be a Profane no more. These rites are kept confidential and have a tremendous impact on the Initiates, making them increasingly similar to the deity in both body and mind by acquiring supernatural abilities while their soul is scrubbed by divine power.

All new cult members start at the rank of Acolyte. They possess the basilar rudiments of Gnosis and can wield the least powerful power the Mystery Cult grants its members. Acolytes wishing to be promoted to a higher rank must fulfill the cult's requirements and undergo a more difficult quest to prove their worth and test their skills. If they succeed, they become endowed with higher Gnosis and are blessed with a stronger power.

ACOLYTE

Ακολουθος

"He that follows"

Also known as the "Alpha Rank", Acolyte is the first step of the Gnosis. Newcomers into the mystery cult gain this rank. Until one is deemed worthy to further their knowledge of the Mystery Cult, they remain as an Acolyte. During the cult's secret celebrations, Acolytes are only allowed to watch the mystery rites, trying to unravel the secrets and mysteries hidden behind every gesture and every word. They are not permitted to speak or move during the mystery rites, unless a higher-rank member orders so. Heroes can obtain this rank and wield its associated power by acquiring the Acolyte (Mystery Cult name) Edge and fulfilling all necessary requirements as defined by the Mystery Cult and the Edge (see the following entries for Mystery Cult requirements).

BAPTIST

Βαπτιστης

"He who is immersed"

Also known as the "Beta Rank", Baptist is the second step of the Gnosis and allows Initiates to wield two powers (those associated with the Acolyte and Baptist ranks). Only the most deserving Acolytes who have proven their worth are admitted to this rank. Baptists can take an active role in the mystery rites, although as support only (they hold the chalices, draw symbols, light candles, etc.). They are not allowed to speak during the rites, unless a higher-rank member allows them. Heroes can obtain this rank and wield its associated power by acquiring the Baptist (Mystery Cult name) Edge, the Minor version of the Cult Hindrance and fulfilling all other Mystery Cult requirements (see each Mystery Cult's power entries for additional requirements).

GNOSTIC

Γνωστικός

"He who knows"

Also known as the "Gamma Rank", Gnostic is the third step of the Gnosis. Among the Baptist candidates who manage to complete all necessary quests, a very difficult selection is made: only one in ten is deemed worthy to reach this rank. Gnostics can sing the secret prayers to invoke their patron deity's blessings and play a very important part in all mystery rites. Gnostics can wield a third, more impressive power associated with the rank. Heroes can obtain this Rank and wield its associated power by acquiring the Gnostic (Mystery Cult name) Edge, the Major version of the Cult Hindrance and fulfilling all other Mystery Cult requirements, as listed in the power entry.

DAEMONSTRATOR

Δηλοποιετής

"He who manifests"

Also known as the "Delta Rank", Daemonstrator is the fourth step of the Gnosis. This is the highest rank most mortals can strive to reach. Only one Gnostic in fifty is deemed worthy to achieve this rank as it represents the highest authority within a mystery rite. The Daemonstrator's Gnosis is so great that he decides what kind of rite must be done, how it should be done, which prayers must be recited and who should or should not participate. During the ritual he becomes an intermediary between the patron deity and the cult members. The Daemonstrator is the one interpreting the will of the patron deity and is the living example of a perfect merge of human and divine nature. The patron deity rewards these efforts by allowing the Daemonstrator to wield a fourth, incredible power. Heroes can obtain this rank and wield its associated power by acquiring the Daemonstrator (Mystery Cult name) Edge and fulfilling all other Mystery Cult requirements, as listed in the power entry.

ESOTERIC

Εσωτερικός

"The Innermost One"

The incredible "Epsilon Rank" is known only in legends. They say the patron deity chooses the most deserving one among his Daemonstrators to undergo, on his behalf, incredibly difficult tasks, such as Heracles' Twelve Labors. Should the hero overcome all the trials, he is awarded a fifth power making him as powerful and godlike as a demigod. None of the "chosen Daemonstrators" ever came back to prove the truth of these legends. Many members whisper that the most deserving ones succeeded and were welcomed on Mount Olympus, while the unworthy ones died trying. Whatever the truth may be, heroes can obtain this rank and wield its associated power by acquiring the Esoteric (Mystery Cult name) Edge and fulfilling all other necessary requirements, as listed in the power entry.

MEMBERSHIP

As stated before, all powers in Cosmos derive from the gods: Mystery Cults make no exception. Here are some rules that explain the importance of a god's view on gaining and maintaining a Mystery Cult's Powers.

MYSTERY CULT ADMISSION AND PROMOTION

- Ω Each Mystery Cult is under a specific deity's patronage. Only that deity's children and heroes, who choose that deity as their patron, can gain admittance. All others are turned away, humans and demigods.
- Ω Each Mystery Cult has its own admission and promotion rules, as shown in the power's entry. Heroes that don't fulfill all requirements cannot be admitted or promoted.
- Ω Check the deity's Divine Attitude toward the hero. If the deity disfavors the hero or has a worse disposition toward him, he is not allowed to take part in the secret rites and therefore cannot be admitted or promoted within the cult, even if he satisfies all requirements. Heroes need to atone properly before gaining admittance or promotion within a Mystery Cult.

POWER ACQUISITION

Because each Mystery Cult power entry is associated with a given rank, and provided automatically with the acquisition of that rank, the two should be treated as a single acquisition whereas the power's requirements also become the rank's requirements (when acquiring the applicable Edge). Heroes can thus take the Mystery Cult Edge, but do not undergo their trial for advancement until meeting the associated power's requirements.

Alternatively, GMs may decide that only those who fulfill a power's requirements can acquire the new Mystery Cult Edge, meaning the power's requirements must be met before acquiring the Edge.

MAINTAINING MYSTERY CULT POWERS

- Ω Check the deity's Divine Attitude toward the hero. If the deity disfavors the hero or has a worse disposition toward him, Energy Points are spent, but the powers don't work because the patron deity holds a grudge toward the hero. Until proper atonement has been performed, no Mystery Cult power granted by that deity, can be used.
- Ω Check the patron deity's Ethos Concepts. Even if the deity loves the hero, he would never allow the use of powers to commit sinful acts. Again, Energy Points are spent, but nothing happens. The GM may choose to roll on the Divine Reaction Table.
- Ω Requirements are not only for acquiring, but also for maintaining powers. Should the hero fail to meet all requirements needed to use a specific power, the deity does not allow the use of it. This can occur through the acquisition of Hindrances or injuries.

INNER ENERGY SACRIFICE

In *Mythos*, gods don't provide their help for free. Every time a hero wishes to use a power acquired from a Mystery Cult, a special sacrifice must be made. Gods particularly appreciate a hero's vital energy, which renders them euphoric. A hero's vital energy is represented by Energy Points. Each hero has a number of Energy Points equal to his Vigor die. Energy Points are used as follows:

- Ω Energy Points are consumed whether a power is successful or not, including the associated skill roll.

Mystery Cult powers are similar to regular *Savage Worlds* powers except they use a standard skill instead of an arcane one (modifiers to the skill roll are shown in parentheses next to the skill), and the term Energy Points is used instead of Power Points. However, they are used the same way as described in the *Savage Worlds* core rulebook. Upon joining the Mystery Cult (by acquiring the appropriate Edge), the Acolyte-rank power is granted to the hero.

- Ω During combat, using a Mystery Cult power counts as a free action (if not otherwise specified).
- Ω If Energy Points drop to half their maximum value, the hero becomes Fatigued, if not already.
- Ω If only 1 Energy Point remains, the hero becomes Exhausted, if not already.
- Ω If the hero drops to 0 Energy Points, he becomes Incapacitated.
- Ω Heroes recover 1 Energy Point every 2 hours of normal activity, or 1 Energy Point every 1 hour of sleep.
- Ω A critical failure (rolling a 1 on both skill and Wild Die) means the power doesn't work and the god consumes the hero's energy, causing him to lose 1d6 Energy Points.

GNOSIS DRAWBACK

Being a member of a Mystery Cult also has a downside. Each Mystery Cult deepens the knowledge of some aspect of a patron deity. The more Gnosis the member acquires, the more similar to that aspect he becomes, for better or worse. In game terms, the more a hero gets involved with a specific Mystery Cult, the more likely it is that he develops some particular Hindrance, typical of the patron deity's aspect. Gods love heroes who resemble them in all aspects: no Hindrance, no power! This is represented by the Cult Hindrance and is used as follows:

- Ω Acolytes aren't compelled to acquire the Cult Hindrance (although they are strongly encouraged by other members).
- Ω Acolytes who wish to be promoted to the Baptist rank are required to acquire the Minor version of the Cult Hindrance.
- Ω Should the Cult Hindrance not have a Minor version (such as Heroic) the Minor version requirement is ignored.
- Ω Baptists who wish to be promoted to the Gnostic rank are required to take the Major version of the Cult Hindrance.

MYSTERY CULTS & POWERS

There are many different Mystery Cults for heroes to choose from, associated with various patron deities. Each one is detailed herein along with all associated requirements to be a member of that Mystery Cult. At the GM's discretion, should a hero fall below the Acolyte requirements, they may be expelled from the Mystery Cult.

SKILL

Each Mystery Cult chooses a different Trait to use to activate a Mystery Cult power. Unlike Arcane skills, these are not solely associated with a specific background. For example, to use an Aegis' Mystery Cult power, make a Fighting roll; to use an Algos' Mystery Cult power, make a Craft (Pharmacy) roll.

ADONIS

"While the most powerful kings of Hellas had gathered in the palace of Tyndareus, Elena appeared, graceful as a swan and more radiant than the moon. Immediately, the voices fell silent and all eyes were attracted by her grace. Her graceful movements were hypnotic, her voice was as sweet as honey, and her smile was irresistible, no one could ever say no to her."

- Hesiod, Deeds of Gods and Heroes

Patron Deity: Aphrodite

Requirements: Novice, Acolyte (Adonis), Charisma 2+, Persuasion d6+, Female

Description: Adonis is open to heroines only and known by the epithet Charitomènai (*The Charming Ladies*). They strive to learn the mystical secrets of Adonis, a youth of legendary beauty whose charm was able to bewitch any heart, even Aphrodite's. This cult bestows a semi-divine charm and the power to arouse strong emotions within those who surround the bearer. Unless otherwise specified, Adonis' Mystery Cult powers only work on humans and demigods. At the GM's discretion, they could work on all humanoids, but never on animals or monsters.

Cult Hindrance: First Lady

AWE (ACOLYTE)

Energy Points: 1

Skill: Persuasion

Range: Hearing

Duration: Special

Trappings: The heroine's voice fills the air.

Any non-openly-hostile person who can hear and understand the heroine begins to slowly share her opinions. She can inspire awe in a number of people equal to (Charisma plus Spirit) x rank. This is an opposed roll versus the target's Spirit. Targets who fail cling to the heroines every word, providing her a +2 bonus to Persuasion against further interaction.

GENERAL CONTEMPT (BAPTIST)

Requirements: Novice, Baptist (Adonis), Persuasion d8+

Energy Points: 1

Skill: Persuasion (-1)

Range: Spirit

Duration: 1 hour

Trappings: The target becomes disfigured.

General contempt allows the heroine to change a single target's Charisma. This is an opposed roll versus the target's Spirit, modified by their Cha-

risma. Should the target fail, his Charisma decreases to (-6) and he is abandoned by everyone associated with him for the duration of the power.

➤ **Raise:** With a Raise, the duration is increased to 1 day. With two or more raises, the duration is increased to 1 year.

CHARM (GNOSTIC)

Requirements: Seasoned, Gnostic (Adonis), Charisma 4+, Persuasion d8+

Energy Points: 1

Skill: Persuasion (-1)

Range: Spirit/2

Duration: Spirit x 1 hour

Trappings: No visible effects.

Charm allows the heroine to become befriended by a single target. This is an opposed roll versus the target's Spirit, modified by their Charisma. Should the target fail, he treats the heroine as one of his best friends. He adjusts his attitude accordingly and happily "gives her a hand," if it doesn't put him in too much trouble. However, he is not a slave and must still be treated as such.

➤ **Raise:** With a Raise, the duration is increased to 1 day.

DURATION

Some durations are listed as being a multiple of rank. When this duration is utilized, each character rank is assigned a base number where-as:

Ω Novice = 1

Ω Seasoned = 2

Ω Veteran = 3

Ω Heroic = 4

Ω Legendary = 5

ADONIS' PRESENCE (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Adonis), Persuasion d10+

Energy Points: 2

Skill: Persuasion (-2)

Range: Hearing

Duration: Spirit x 1 hour

Trappings: No visible effects.

Same as *charm*, but everyone that can hear and understand the heroine is affected.

- **Raise:** With a Raise, the duration is increased to 1 day.

DIVINE AURA (ESOTERIC)

Requirements: Legendary, Esoteric (Adonis), Persuasion d12+

Energy Points: 3

Skill: Persuasion (-2)

Range: Spirit

Duration: Spirit x 1 hour

Trappings: Divine light around the heroine's body.

Aphrodite grants an aura of extraordinary power that increases the already attractive beauty of the heroine. Anyone who beholds her immediately believes she is a goddess and becomes filled with absolute respect, sincere devotion or deep fear. Those with a Charisma of 0 or less prostrate immediately and wish to fulfill her every desire. All others must make an opposed Spirit roll, modified by their Charisma, to refuse any request the heroine makes.

- **Raise:** With a Raise, the duration is increased to 1 day.

AEGIS

"Eteocles saw his men fall one after another, and soon he was surrounded before the Fourth Gate of Thebes. Only the valiant Tydeus of Calydon had been standing next to him, invoking the protection of Athena. "O mighty king," said Tydeus to Eteocles "Athena's mighty shield will protect your advance! Focus on Polynices' defeat! For Athena, for Calydon and for Oedipus' memory!" So saying, Tydeus threw himself into the midst of the Theban hoplites. The protection of Athena made him invincible, and remained firm despite the impact of over forty hoplites while Eteocles reached his brother Polynices to challenge him."

- Aeschylus, the Seven against Thebes: Chronicles of the Twin Dragons' War

Patron Deity: Athena

Requirements: Novice, Acolyte (Aegis), Fighting d6+

Description: Members of Aegis, known by the epithet Amyntikoi (*The Holy Defenders*), officiate secret rites to learn the mystical powers of the Aegis, the legendary shield of Athena decorated with the head of Medusa. Members receive incredible Divine Powers that repel enemy attacks; the most powerful can become invulnerable. Their holy shield, called Aegis in honor of Athena, is their constant companion of adventures. Their noble and altruistic nature makes them the living incarnation of the flawless hero's ideal.

Cult Hindrance: Heroic

Special Rule: All powers belonging to Aegis work only if the hero is wielding his Holy Shield, awarded upon acceptance into the cult (use any standard shield). Should he lose or break it, he can't use these powers until petitioning the cult for a new one.

HOLY DEFENDER (ACOLYTE)**Energy Points:** 1**Skill:** Fighting**Range:** Self**Duration:** Rank**Trappings:** A shining white light covers the Holy Shield.

The hero successfully blocks all melee attacks for a fixed number of rounds. This power has no effect on ranged attacks. Should the enemy use a special attack ability (such as a monstrous Special Ability or Mystery Cult power), the Holy Defender protects the hero from the first attack only, losing its efficacy during the remainder of that combat round.

- **Raise:** With a Raise, the duration is doubled.

HOLY DEFLECTION (BAPTIST)**Requirements:** Novice, Baptist (Aegis), Fighting d8+**Energy Points:** 1**Skill:** Fighting (-1)**Range:** Self**Duration:** Rank**Trappings:** A shining blue light covers the Holy Shield.

Invoking Athena's protection, the hero successfully blocks all ranged attacks for a fixed number of rounds. This power has no effect on melee attacks. Should the enemy use a special attack ability (such as a monstrous Special Ability or Mystery Cult power), the Holy Defender protects the hero from the first attack only, losing its efficacy during the remainder of that combat round.

- **Raise:** With a Raise, the duration is doubled.

HOLY SACRIFICE (GNOSTIC)**Requirements:** Seasoned, Gnostic (Aegis), Fighting d8+**Energy Points:** 1**Skill:** Fighting (-1)**Range:** Self**Duration:** Instant**Trappings:** A shining green light covers the Holy Shield.

Athena's hand places the Holy Shield between the hero and all attacks or powers that would cause Incapacitation; the shield falls apart after saving the hero. The Fighting roll is made as a reaction to a successful damage roll that would Incapacitate the hero.

- **Raise:** With a Raise, the Holy Shield remains together and can be used again during the remainder of that combat round.

PROTECTOR TWINS (DAEMONSTRATOR)**Requirements:** Veteran, Daemonstrator (Aegis), Fighting d10+**Energy Points:** 2**Skill:** Fighting (-2)**Range:** Self**Duration:** End of combat**Trappings:** Two heavenly warriors descend to fight alongside the hero.

Aniketos and Alexiars, the mighty Herakles' twin sons who defend Olympus' gates, enter the battlefield supporting the hero in battle. The hero gains a +2 bonus to Parry and ranged attacks targeting the hero incur a (-2) penalty.

- **Raise:** With a Raise, the bonus and penalty are doubled.

AEGIS PALLADOS (ESOTERIC)**Requirements:** Legendary, Esoteric (Aegis), Fighting d12+**Energy Points:** 3**Skill:** Fighting (-2)**Range:** Self**Duration:** 3d10**Trappings:** Athena lends her mighty Aegis to the hero as it shines brightly with golden light.

Athena enters the battlefield with her legendary shield to protect the hero who, sparkling with divine power, becomes invulnerable to all damage. This power works even if the hero is not wielding his Holy Shield.

- **Raise:** With a Raise, the duration is doubled.

AGON

"The proud and mighty Cadmus advanced among the enemies, slaughtering them. First he pierced three enemies with his shimmering spear, then he tore another foe's armor apart with his bronze sword and finally he chopped the head of the hoplite standing before him. Nothing seemed to stop the Phoenician prince as his eyes blazed with Ares's fury."

- Hesiod, Deeds of Gods and Heroes.

Patron Deity: Ares

Requirements: Novice, Acolyte (Agon), Fighting d6+, Male

Description: Members of Agon, open to gentlemen only, are known by the epithet Polemifontes (*Slaughterers of Enemies*). This cult's followers have a particular fondness for battles. They take part in the secret rites to acquire the bliss to maximize their weapons and battle skills to overcome any enemy in battle. Their confidence is such that they don't care about the opponents' numbers or strength. As long as they have their weapons by their side, they are ready to take on anyone, anytime!

Cult Hindrance: No Retreat!

Special Rule: All powers belonging to Agon's cult work only if the hero is wielding his Destroyer Weapon, awarded upon acceptance into the cult (use any standard weapon). Should he lose or break it, he can't use these powers until petitioning the cult for a new one.

BLOODY FALLS (ACOLYTE)

Energy Points: 1

Skill: Fighting

Range: Self

Duration: Instant

Trappings: The Destroyer Weapon glows of a gloomy red light.

If the hero successfully hits a target with his Destroyer Weapon on his next attack, the damage roll is doubled. Should the hero miss this opportunity (such as missing the opponent or using a different weapon), the power is wasted.

ARMOR DESTROYER (BAPTIST)

Requirements: Novice, Baptist (Agon), Fighting d8+

Energy Points: 1

Skill: Fighting (-1)

Range: Self

Duration: Instant

Trappings: The Destroyer Weapon glows of an ominous blue light.

If the hero successfully hits a target during his next attack, instead of Shaking or Wounding the opponent, their armor is damaged: roll damage as usual and divide the final outcome by two. Permanently subtract the re-

sult from the Armor Bonus provided by the armor hit by the hero (if no Called Shot was made, the torso armor is always used). If this drops the Armor Bonus to 0 or less, it becomes useless junk. However, no Wounds are inflicted.

HUNDRED-ARMS ATTACK (GNOSTIC)

Requirements: Seasoned, Gnostic (Agon), Fighting d8+

Energy Points: 1

Skill: Fighting (-1)

Range: Self

Duration: Instant

Trappings: The hero's arms and weapons multiply and move at incredible speeds.

Choose a number between 5 and the highest value of the hero's Fighting die. If the unmodified Fighting roll matches that number, Ares grants unto the hero the ability to unleash a number of melee attacks equal to half the chosen number (rounded up) against a single opponent during that round of combat, ignoring all multi-action penalties. If the Fighting roll fails or does not equal the chosen number, the power

fails as usual. Resolve each subsequent attack roll separately.

THANATOS BLOW (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Agon), Fighting d10+

Energy Points: 2

Skill: Fighting (-2)

Range: Self

Duration: Instant

Trappings: The Destroyer Weapon glows of an ominous black light while Thanatos looms above

If the hero successfully Shakes or Wounds an opponent during his next attack, the opponent makes an opposed Vigor roll against the hero's Fighting with a (-2) penalty. If the opponent fails, they die instantly. Success means the fight continues. Should the hero miss this opportunity (such as missing the opponent or using a different weapon), the power is wasted.

KERES CARNAGE (ESOTERIC)

Requirements: Legendary, Esoteric (Agon), Fighting d12+

Energy Points: 3

Skill: Fighting (-2)

Range: Large Blast Template, centered on hero.

Duration: Instant

Trappings: Darkness engulfs everything while the winged Keres feasts on the hero's unlucky enemies, leaving them slaughtered on the ground a moment after.

Choose a number between 6 and the highest value of the hero's Fighting die. If the unmodified Fighting roll matches or exceeds that number, a number of Keres (deadly creatures that haunt battlefields) equal to half the chosen number (rounded up) swoop down to aid the hero. Each Keres attacks a single enemy, chosen by the hero if there are more targets than Keres. Each target makes an opposed Spirit roll against the hero's Fighting with a (-2) penalty. Success means the opponent has prevailed and overcomes the attack. Failure means they are horribly slaughtered. Resolve each roll separately. This power works even if the hero is not wielding his Destroyer Weapon.

ALGOS

"Medea climbed onto the upper deck, to the astonishment of the crew of the Argo ship. She knelt down and began to call upon the gods, Eris and her terrible son Algos, to torment the bronze giant Talos, which prevented them from landing in Crete. Three times she pleaded, three times she evoked Algos and three times she prayed again. And her heart was pure evil. She captivated, with her cold enemy eyes, the orbits of the brazen giant statue. Gritting, she sent evil bile, unspeakable pain and terrible fury against it."

- Apollonius of Rhodes, the Argonautica

Patron Deity: Ares

Requirements: Novice, Acolyte (Algos), Craft (Pharmacy) d6+

Description: Members of Algos, known by the epithet Algòfori (*The Pain Bringers*), officiate secret rites to learn the mystic secrets Algos, one of the sons of Eris. They develop the supernatural ability to inflict enormous pain, spread diseases and pestilences with their filthy touch and transform their blood into deadly poison. These cultists are among the most feared and avoided in Cosmos for their sadistic perversion.

Skill: Craft (Pharmacy)

Cult Hindrance: Sadistic

TRAUMA (ACOLYTE)

Energy Points: 1

Skill: Craft (Pharmacy)

Range: Touch

Duration: Instant

Trappings: Large wounds open suddenly on the target's body.

When the hero makes an unarmed attack against a living creature, severe damage is inflicted. After a successful attack, make an opposed roll of the target's Vigor versus the hero's Craft (Pharmacy). Upon success, nothing happens and the creature is damaged as normal with the unarmed attack. On a failure, the target suffers an automatic Wound, regardless of the unarmed attack damage roll. At the GM's discretion, armor or heavy clothing can effectively prevent contact from being made.

PHARMAKON (BAPTIST)

Requirements: Novice, Baptist (Algos), Craft (Pharmacy) d8+

Energy Points: 1

Skill: Craft (Pharmacy) (Special)

Range: Touch

Duration: Instant

Trappings: The mixed concoction glows for an instant of a dim, green light.

Mixing drops of his own blood with water, the hero is able to create a poisonous potion or ointment. Using the Craft skill table in **How Heroes are Born**, locate the modifier for creating the desired poison. To create this poison upon casting the *pharmakon* power, the Craft (Pharmacy) roll incurs an additional (-1) penalty. Upon a successful Craft (Pharmacy) roll, a single dose of the poison is produced.

CONTAGION (GNOSTIC)

Requirements: Seasoned, Gnostic (Algos), Spirit d8+

Energy Points: 1

Skill: Craft (Pharmacy) (-1)

Range: Touch

Duration: Instant

Trappings: No visible effects.

This power allows the hero to spread diseases and plagues all over Cosmos by touching his target. This is an opposed roll using the target's Vigor versus the hero's Craft (Pharmacy). If the target succeeds, they receive no ill effects. On a failure, the target contracts a chronic disease such as leprosy or tuberculosis.

Unless the hero informs the target of the disease, they are unaware of their new affliction until becoming sick some time later, possibly spreading the contagion in the meantime. It is possible to use this power in conjunction with an unarmed attack, dealing damage as normal. Additionally, at the GM's discretion, armor or heavy clothing can effectively prevent contact from being made.

RAGING FEVER (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Algos), **Craft (Pharmacy)** d10+

Energy Points: 2

Skill: Craft (Pharmacy) (-2)

Range: Spirit

Duration: 2

Trappings: Yellow vapors emerge from the earth making people tremble and cough.

Poisonous vapors emerge from the soil at the hero's command, intoxicating anyone in the range. Using a Medium Blast Template centered on the target, everyone under the template and able to inhale the vapors must make an opposed roll using their Vigor versus the hero's Craft (pharmacy). Success means they are unaffected. Failure means they contract a disease, suffer +1 level of Fatigue, become Shaken (if not already) and cough and retch uncontrollably. Recovery from being Shaken allows the victims to control their coughing and retching. However, the Fatigue level (and thus the disease) remains for 2d6 days.

RENDING PAIN (ESOTERIC)

Requirements: Legendary, Esoteric (Algos), **Craft (Pharmacy)** d12+

Energy Points: 2

Skill: Craft (Pharmacy) (-2)

Range: Touch

Duration: Instant

Trappings: Deep wounds suddenly tear apart the victim's body.

When the hero touches a living creature, deep wounds suddenly ap-

pear. This is an opposed roll of the target's Vigor versus the hero's Craft (Pharmacy). Success means the target is unaffected. Failure means the target starts rending from the inside, seeing his flesh tear and blood gush out like a river. At the hero's discretion, the target can either die immediately or be left Incapacitated. At the GM's discretion, armor or heavy clothing can effectively prevent contact from being made.

ASCLEPIUS

"The day after the fierce battle, there were no losers or winners. Only a long, long line in front of the temple of Apollo, where all survivors went to be healed by the divine Asclepius. His prayers were dear to the god Apollo, who let the sun shine with healing rays that cleansed poisons and cured all suplicants' wounds. And when people asked what they could do to repay him, Asclepius replied, "Live in peace, and do not cause any pain."

- Hesiod, deeds of Gods and Heroes

Patron Deity: Apollo

Requirements: Novice, Acolyte (Asclepius), Healing d6+

Description: Members of Asclepius, known by the epithet Iatròi (*The Holy Healers*), officiate rites to learn the mystical secrets of Asclepius, the divine son of Apollo, who received the gift of healing the sick and eradicating disease. Its members are among the most respected and honored people in Cosmos; their healing ability is accompanied by the rejection of violence of any kind.

Cult Hindrance: Pacifist

HEALING SUNRAY (ACOLYTE)

Energy Points: 1

Skill: Healing (Special)

Range: Touch

Duration: Instant

Trappings: The hero lays his hands on the wound as sunrays heal it instantly.

Each use of *healing sunray* instantly removes a single wound. The Healing roll suffers a penalty equal to the victim's wounds (in addition to any the caster might be suffering as well). If the target is an Extra, and not dead, *healing sunray* returns them from Incapacitated to Shaken. This power cannot be used to heal poisons or diseases.

- **Raise:** With a Raise, the number of wounds healed increases to two.
- **Additional Wounds Healed:** To increase the number of wounds healed, spend an equivalent number of Energy Points.
- **Additional Effects:** *Healing sunray* can also be used to cure crippling injuries. This requires a Healing roll at (-4), 1d6 hours of ritual time and 3 Energy Points. Only one attempt is permitted per injury, regardless of success or failure. If successful, the applicable crippling injury is healed, but all other Wounds and injuries remain.

EUPHARMAKON (BAPTIST)

Requirements: Novice, Baptist (Asclepius), Healing d8+

Energy Points: 1

Skill: Healing (Special)

Range: Touch

Duration: Instant

Trappings: The mixed concoction glows for an instant of a shining, white light.

Mixing drops of his blood with water, the hero is able to create healing potions, poison antidotes or medicines to cure diseases. Potions and medicines to cure diseases and Wounds incur a (-2) penalty to Healing; antidotes for poison incur a (-3) penalty. Healing potions restore one Wound; antidotes and medicines cure one affliction. Upon a successful Healing roll, a single dose of the concoction is produced.

CATHARSIS (GNOSTIC)

Requirements: Seasoned, Gnostic (Asclepius), Healing d8+

Energy Points: 1

Skill: Healing (-1)

Range: Touch

Duration: Instant

Trappings: The Initiate lays his hands on the patient and from the sky above a sunray descends to heal him instantly.

This power is effective on only one subject, which must be touched by the Initiate. The target will immediately be purified from any disease or poison is acting on him. Any damage caused by the disease or by the poison needs a separate healing procedure.

ASCLEPIUS'S AID (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Asclepius), Healing d10+

Energy Points: 2

Skill: Healing (-2)

Range: Touch

Duration: 1d6+1 minutes

Trappings: Wounds miraculously heal on the target.

The hero boosts the target's natural healing ability. Upon a successful casting, the target may make a Vigor roll every round to heal any damage it has sustained, even after it is Incapacitated. A success heals one wound (or removes the Incapacitated status) and a raise heals an additional wound. Additionally, throughout the duration of the power, the target gains a +2 bonus to Spirit rolls to recover from being Shaken.

➤ **Raise:** With a Raise, duration is increased from minutes to hours.

BLISSFUL SUNSHINE (ESOTERIC)

Requirements: Legendary, Esoteric (Asclepius), Healing d12+

Energy Points: 3

Skill: Healing (-2)

Range: 5

Duration: Instant

Trappings: A shining cone of divine sunshine descends from the heavens.

Asclepius comes to hero's rescue by sending a cone of healing sunlight from the heavens. Everyone within 5" of the hero immediately heals all Wounds and cures all afflictions. Those who are dead are unaffected.

EREBUS

"Orpheus went farther and farther into the depths of Hades Realm in search of his beloved Eurydice. Soon, Gorgyra loomed before him, lying with Acheron, who wanted to dissuade the hero from continuing, and threw Orpheus into the darkness of Erebus. The eyes of Orpheus saw nothing more; his ears heard nothing and the specter of fear crept into the hero's chest, longing for his heart's life breath."

- Hesiod, Deeds of Gods and Heroes

Patron Deity: Hades

Requirements: Novice, Acolyte (Erebus), Spirit d6+, Stealth d6+

Description: Members of Erebus, known by the epithet Skotòdes (*The Walking Shadows*), officiate rituals to acquire the dark secrets of Erebus, the god of the dark depths of the kingdom of shadows and husband of Nyx, goddess of night. These cultists love darkness so much they flee from sunlight. People in Cosmos believe them to be creatures of the Kingdom of Shadows and keep them at a distance.

Cult Hindrance: Heliophobia

SHADOWBLEND (ACOLYTE)

Energy Points: 1

Skill: Stealth

Range: Self

Duration: Rank x 5 minutes

Trappings: The hero disappears into the shadows.

The hero becomes invisible, crouching into a shadow that is able to contain him. If he doesn't move, he becomes invisible. Should he move within shadows, he gains a +2 bonus to subsequent Stealth rolls. The power ends immediately if a light source is directed at the hero.

SHADOW SHAPER (BAPTIST)

Requirements: Novice, Baptist (Erebus), Spirit d8+

Energy Points: 1

Skill: Spirit (-1)

Range: Spirit

Duration: Rank x 1 minute

Trappings: The target's shadow changes size and shape.

The favor of Erebus allows the hero to shape the shadows at will, enlarging them to double or reduce them to half. He can also detach them from their origin or change their shape completely. The manipulation of one's shadow is disconcerting, forcing everyone watching to make a Fear roll.

DARK TOUCH OF EREBUS (GNOSTIC)

Requirements: Seasoned, Gnostic (Erebus), Stealth d8+

Energy Points: 1

Skill: Stealth (-1)

Range: Spirit

Duration: Rank x 1 minute

Trappings: A pitch-black darkness engulfs everyone around the hero.

The hero calls forth a sphere (with a radius equal to Spirit) around him. Inside the sphere is pitch-black, lights do not shine into or out of the sphere and all sounds are muffled. Everyone within this sphere, except for the hero, suffers a (-4) penalty to all sight-based action, gains +1 level of Fatigue (due to breathing difficulties within the sphere) and must make a Fear roll.

DARK DIVE (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Erebus), Stealth d10+

Energy Points: 2

Skill: Stealth (-2)

Range: Self (Special)

Duration: Instant

Trappings: The initiate disappears into a shadow and emerges from another.

To use this power effectively, the hero must spend ten minutes meditating deeply on Erebus' mysteries. After achieving focus, the hero calls

upon the power of Erebus and plunges into a shadow, only to emerge from another he previously chose. The starting and ending shadows must be at least as big as the hero and they cannot be more than one mile apart. At the GM's discretion, if the hero does not properly meditate for at least ten minutes, they re-appear in a random shadow within one mile, not the one they intended.

- **Raise:** With a Raise, a mystic passageway appears and the hero may pass between the two shadows for one day.

DARK CALL OF EREBUS (ESOTERIC)

Requirements: Legendary, Esoteric (Erebus), Spirit d12+

Energy Points: 3

EROS

"As soon as Jason entered the fabulous palace of Aeetes, the beautiful and terrible Eros, hidden by a divine cloud, shot one of his infallible golden arrows to the heart of Medea. As soon as the girl laid his eyes on Jason, she was unable to forget him. A delicious pain flooded her chest, made her blush and made her tremble with desire and passion for the mighty hero."

- Apollonius of Rhodes, the Argonautica

Patron Deity: Aphrodite

Requirements: Novice, Acolyte (Eros), Charisma 2+, Spirit d6+, Female

Description: Eros is open to ladies only, known by the epithet Agapefòre (*The Desire Arousers*). They strive to learn the mystical secrets of Eros, son of Aphrodite, who turns on the amorous passions in the heart of all creatures in Cosmos. To satiate their burning passions, Eros cultists are willing to do anything.

Cult Hindrance: Nymphomaniac

Special Rule: Eros' cult is based on seductive powers. Therefore, unless otherwise specified, only targets that could find the heroine sexually attractive can be targeted by these powers. Unless otherwise specified, all Eros Mystery Cult powers work only on humans and demigods. At the GM's discretion they could work on all humanoids, but they will never work on animals or monsters.

WITHERING SCORN (ACOLYTE)

Energy Points: 1

Skill: Spirit

Range: Spirit

Duration: 1 day

Trappings: No visible effects.

The heroine may target a single person who understands her lan-

Skill: Spirit (-2)

Range: Spirit

Duration: 1

Trappings: Darkness engulfs everyone around the hero, sending them to the abyss.

For a seemingly never-ending instant, a sphere around the hero (with a radius equal to Spirit) appears, tormenting every unlucky target's heart. Everyone caught in the inescapable darkness must make a Fear -2 roll. Those who fail are immediately swallowed into the bottomless abyss, never to be found again. When the darkness thins out, those who succeeded remain, completely unaffected. Fearless targets are immune to this power.

guage. This is an opposed roll of each one's Spirit, modified by their Charisma. If the target fails, they suffer a deep humiliation, imposing a (-1) penalty to all skill rolls one day.

- **Raise:** With a Raise, the penalty is increased to (-2).

BURNING DESIRE (BAPTIST)

Requirements: Novice, Baptist (Eros), Spirit d8+

Energy Points: 1

Skill: Spirit (-1)

Range: Spirit

Duration: Spirit x 1 hour

Trappings: No visible effects.

The heroine attempts to seduce a non-hostile target as an opposed roll of each one's Spirit, modified by their Charisma. If the target fails, they become passionate about the heroine and will do anything asked, within reason (they are not mindless slaves).

- **Raise:** With a Raise, duration is increased to one day.
- **Additional Targets:** To affect multiple targets, increase the Spirit roll penalty by one for each additional target.

ECSTASY TOUCH (GNOSTIC)

Requirements: Seasoned, Gnostic (Eros), Spirit d8+, Charisma 4+

Energy Points: 1

Skill: Spirit (-1)

Range: Touch

Duration: Rank x 1 hour

Trappings: No visible effects.

The heroine uses her fluent words and arousing touch to deliver an extreme sensory stimulation to a non-hostile target. This is an opposed roll of each one's Spirit, modified by their Charisma. If the heroine succeeds, the target is rendered unconscious.

HADES' HELM

"While he was picking up the vile head of Medusa, teeming with poisonous snakes, the two horrid sisters rushed towards him, shouting and whistling in a terrifying way. Perseus then put on the helm of the righteous and inflexible Hades, lord of the Kingdom of Shadows. The Gorgons screamed and clawed the air in vain, spitting putrid bile, while the hero, cloaked in shadow and invisible to their hideous eyes, continued on his way."

EROS' ARROW (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Eros), Spirit d10+, Charisma 4+

Energy Points: 2

Skill: Persuasion (-2)

Range: Sight

Duration: Spirit

Trappings: Eros shoots his unavoidable arrow at the heart of the heroine's target.

The heroine calls upon Eros and shows him a single target as an opposed roll of each one's Spirit, modified by their Charisma. If the heroine succeeds, the target falls madly in love with her, willing to do whatever she orders.

UNBRIDLED PASSION (ESOTERIC)

Requirements: Legendary, Esoteric (Eros), Spirit d12+, Charisma 4+

Energy Points: 2

Skill: Spirit (-2)

Range: Sight

Duration: Spirit

Trappings: Eros shoots his unavoidable arrow at the hearts of all the heroine's targets.

As per *eros' arrow*, but all targets within sight are affected. Additionally, during combat, they immediately become the heroine's ally and attack her enemies.

- Hesiod, Deeds of Gods and Heroes

Patron Deity: Hades

Requirements: Novice, Acolyte (Hades' Helm), Stealth d6+

Description: Members of Hades' Helm, known by the epithet Siopeloi (*The Noiseless Ones*), perform rituals to acquire the dark secrets of the Helm of Hades, the powerful Cyclops' artifact that renders the ruler of the Kingdom of

Shadows invisible. Members maintain so much privacy about their activities that one often wonders if they really exist; no one who isn't a member remembers ever having met one.

Cult Hindrance: Ignored

NOISELESS STEPS (ACOLYTE)

Energy Points: 1

Skill: Stealth

Range: Self

Duration: Rank x 1 hour

Trappings: The hero's movements become noiseless.

The hero is able to cancel any noise related to his movements, being able to move around in absolute silence. As long as he does not wear metal armor and walks (instead of runs), he gains a +2 bonus to subsequent Stealth rolls.

CHAMELEON SKIN (BAPTIST)

Requirements: Novice, Baptist (Hades' Helm), Stealth d8+

Energy Points: 1

Skill: Stealth (-1)

Range: Self

Duration: Rank x 1 hour

Trappings: The hero blends into his surroundings, becoming indistinguishable.

The hero's body and clothes become mostly transparent, able to adapt to the surrounding environment. As long as he walks (instead of runs) and does not wear metal armor, the hero gains a +3 bonus to subsequent Stealth rolls.

ENJOY THE SILENCE (GNOSTIC)

Requirements: Seasoned, Gnostic (Hades' Helm), Smarts d8+, Stealth d8+

Energy Points: 1

Skill: Stealth (-1)

Range: Smarts

Duration: Rank x 1 hour

Trappings: Silence surrounds the hero.

The silence of the Kingdom of Shadows surrounds the hero for up to the maximum range in every direction. Throughout the duration of this power, no noise is generated within this area. The hero gains a +3 bonus to subsequent Stealth rolls regardless of what he's wearing.

INVISIBLE WITNESS (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Hades' Helm), Stealth d10+

Energy Points: 2

Skill: Stealth (-2)

Range: Self

Duration: Rank x 1 hour

Trappings: The hero disappears from view.

The hero and all his equipment become invisible, as long as he refrains from interacting with anyone or anything around him. He can move around quietly and observe, but any interaction ends the power's effects immediately.

HADES' GIFT (ESOTERIC)

Requirements: Legendary, Esoteric (Hades' Helm), Stealth d12+

Energy Points: 3

Skill: Stealth (-2)

Range: Self

Duration: 3d10 rounds

Trappings: The hero disappears from view.

The hero and all his equipment become invisible. He makes no noise and cannot be seen, but can continue to interact with those around him throughout the duration of the power.

➤ **Raise:** With a Raise, duration is doubled.

HECATE

"And so it was that Orpheus continued his descent into the Kingdom of Hades. He was surrounded by the evanescent figures of ghosts, diaphanous larvae of a past life. He pinched his melodious lyre, drawing their attention with invocations to Hecate threefold and politely asking show him the way to the Palace of Hades. The sad ghosts slowly led him to the black river Styx."

- Hesiod, deeds of Gods and Heroes

Patron Deity: Hades

Requirements: Novice, Acolyte (Hecate), Smarts d6+, Knowledge (Olympian Religion) d6+

Description: Members of Hecate, known by the epithet Nekyomantes (*The Afterlife Oracles*), perform forbidden rituals to acquire the dark secrets of Hecate, who presides over the rites involving ghosts and other transfigured souls from Hades Kingdom. Shadows and ghosts continuously surround the cult's members, forcing the populace to avoid them.

Cult Hindrance: Haunted

DEATH'S APPRAISAL (ACOLYTE)

Energy Points: 1

Skill: Knowledge (Olympian Religion)

Range: Smarts x 25 yards

Duration: Instant

Trappings: No visible effects.

The hero calls upon the wisdom of Hecate to discern whether or not a human has died in a given area (with a radius equivalent to range) during the past year. Additionally, he can use the power on a single corpse to "see" the last moments of the deceased's life.

- **Raise:** With a Raise, the hero can determine who has died within range during the past 100 years or learn of a single corpse's entire life before their death.

AFTERLIFE VOICES (BAPTIST)

Requirements: Novice, Baptist (Hecate), Knowledge (Olympian Religion) d8+

Energy Points: 1

Skill: Knowledge (Olympian Religion) (-1)

Range: Smarts x 25 yards

Duration: Rank x 1 minute

Trappings: The Initiate speaks loudly to invisible beings.

The hero can sense all ethereal beings within a radius equivalent to range. He can see, hear and interact

with them. However, the ghostly beings should somehow be made benevolent first (possibly through Persuasion) as they rarely tolerate being surveyed.

UNDERWORLD LORD (GNOSTIC)

Requirements: Seasoned, Gnostic (Hecate), Smarts d8+, Knowledge (Olympian Religion) d8+

Energy Points: 1

Skill: Knowledge (Olympian Religion) (-1)

Range: Smarts

Duration: Rank x 1 hour

Trappings: The hero dominates ethereal beings.

The hero may attempt to dominate all ethereal beings within a radius equivalent to Smarts. Each target of *underworld lord* may attempt to resist this domination by making an opposed roll of their Spirit versus the hero's Knowledge (Olympian Religion).

SOUL SNATCH (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Hecate), Knowledge (Olympian Religion) d10+

Energy Points: 2

Skill: Knowledge (Olympian Religion) (-2)

Range: Smarts

Duration: Rank x 1 hour (forever with a raise)

Trappings: The hero seizes the soul of a recently fallen human.

Special: A ruby of at least 500 drachmas is required to house the soul.

The hero attempts to steal the soul of a target as an opposed roll of the target's Spirit versus the hero's Knowledge (Olympian Religion). If the hero succeeds, the target's body falls to the ground (healing can't save him) and his soul melds into the ruby.

The hero may then communicate with the soul (regardless of language). Whether or not the soul responds or is sincere is at the GM's discretion. The hero may then return the soul to its body at any time, although if more than an hour has passed, the body begins to decompose and the soul is instead sent to the Kingdom of Hades. Once the soul is released or the duration ends, the ruby crumbles to dust.

➤ **Raise:** With a Raise, the duration increases to forever.

BLOODTHIRSTY SOULS (ESOTERIC)

Requirements: Legendary, Esoteric (Hecate), Knowledge (Olympian Religion) d12+

Energy Points: 3

Skill: Knowledge (Olympian Religion) (-2)

Range: Smarts

Duration: 10 minutes

Trappings: Darkness engulfs everyone around the hero, sending them to the abyss.

A group of bloodthirsty Lamias emerge from the earth to drain the blood from the hero's enemies. Choose a number between 6 and the highest number possible on the hero's Knowledge (Olympian Religion) die. If the unmodified Knowledge (Olympian Religion) roll matches or exceeds that number, an equal number of Lamias appear and instantly kill an equal number of targets within a radius equal to Smarts.

METIS

"The centaur Chiron is definitely the wisest being that ever existed in Cosmos. Son of Cronus and Zeus, he was trained by the wise titaness Metis, who made him his favorite disciple. Expert in all the arts and disciplines, there was nothing of which he was unaware. He was a teacher and mentor to some of the most brilliant Heroes of Hellas, including Asclepius, Jason and Peleus."

- Daedalus, Chronologos.

Patron Deity: Athena

Requirements: Novice, Acolyte (Metis), Smarts d6+, must be Literate

Description: Members of Metis, known by the epithet Filòsofoi (*The Wisdom Lovers*), officiate rites to learn the mystical secrets of Metis, daughter of Oceanus and Tethys, titaness of wisdom and good advice, the first wife of Zeus and, in a roundabout way, mother of Athena. Members devote their lives to the pursuit of knowledge; ultimate wisdom is the goal of their existence and they are committed to significantly spread education to as many people as possible. The rulers of Cosmos seek their advice, although the populace considers the cult useful, but extremely boring.

Cult Hindrance: Precise and Pedantic

FLAWLESS MEMORY (ACOLYTE)**Energy Points:** 1**Skill:** Smarts**Range:** Self**Duration:** Instant**Trappings:** No visible effects.

The hero is able to instantly remember, with incredible detail and accuracy, a single event in which he took part within the past year. He remembers what day it was, the name and nickname of all bystanders, details of everyone's clothing, each book page's content and so on.

- **Raise:** With a Raise, the hero remembers a single event since birth.

POLYGLOT (BAPTIST)

Requirements: Novice, Baptist (Metis), Smarts d8+

Energy Points: 1**Skill:** Smarts (-1)**Range:** Self**Duration:** Rank x 1 day**Trappings:** No visible effect.

The hero understands and speaks fluently, without any kind of accent, a human or humanoid language of his choice. If the language also has a written form, the hero is able to read and write it. This power does not allow the hero to communicate with animals and monsters.

PURE REASON'S PHILOSOPHY (GNOSTIC)

Requirements: Seasoned, Gnostic (Metis), Smarts d8+

Energy Points: 1**Skill:** Smarts (-1)**Range:** Self**Duration:** Rank x 1 minute**Trappings:** No visible effect.

The hero is able to know every aspect of a specific Knowledge focus. In

game terms, the hero chooses a Knowledge focus boosts it to d12.

- **Additional Focuses:** By spending a like number of Energy Points, the hero may boost any number of Knowledge focuses.
- **Raise:** With a Raise, the duration is increased to 1 hour.

PRACTICAL REASON'S PRAGMATISM (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Metis), Smarts d10+

Energy Points: 2**Skill:** Smarts (-2)**Range:** Self**Duration:** Rank x 1 hour**Trappings:** No visible effect.

The hero is able to know every aspect of a specific Craft focus. In game terms, the hero chooses a Craft focus and boosts it to d12.

- **Additional Focuses:** By spending a like number of Energy Points, the hero may boost any number of Craft focuses.
- **Raise:** With a Raise, the duration is increased to 1 day.

OMNISCIENCE (ESOTERIC)

Requirements: Legendary, Esoteric (Metis), Smarts d12+

Energy Points: 3**Skill:** Smarts (-2)**Range:** Self**Duration:** 1 hour**Trappings:** No visible effect.

The goddess Athena enlightens the mind of the hero with her mother Metis, bestowing upon him absolute wisdom. In game terms, the hero acquires all Knowledge and Craft focuses at d12.

- **Raise:** With a Raise, the duration is increased to 1 day.

MUSES

"Orpheus, son of Calliope, Muse of Epic Poetry, wandered through the woods singing sweetly his reciprocated love for sweet Eurydice. Wild animals of all species purred around him, joyful sparrows fluttered over his head and fish darted through the waves to meet him. Even leafy trees and hard rocks, spell-bound, followed him."

- Hesiod, Deeds of Gods and Heroes

Patron Deity: Apollo

Requirements: Novice, Acolyte (Muses), Charisma 0+, Perform (Any) d6+

Description: Members of Muses, known by the epithet Theopnèustoi (*The Inspired Ones*), officiate rites to learn the mystical secrets of the Muses, patron goddesses of music and singing that follow the divine Apollo. Members receive the Muses' extraordinary ability to speak to the soul and cause a surge of courage during battles with their performances. Lost in their fantasies, they always move an inch from the ground with their heads in the clouds.

Cult Hindrance: Daydreamer

Special Rule: Powers herein last 'as long as the performance goes on'. While true, people cannot perform forever. As a rule of thumb, after every 30 minutes of continuous performance, the hero suffers +1 level of Fatigue.

CALL OF ORPHEUS (ACOLYTE)

Energy Points: 1

Skill: Perform (Any)

Range: Spirit x 2

Duration: As long as the performance goes on

Trappings: Targets leave their occupation unattended and rush to follow the performance, as if they were in trance.

The hero attracts the attention of passers-by who immediately become distracted from their jobs and move to hear him, forgetting whatever they were doing. Additionally, each target suffers a (-1) penalty to all Notice rolls not related to the performance. To resist the performance, each target must make an opposed roll using their Spirit, modified by Charisma, versus the hero's Perform.

Call of Orpheus affects a number of targets, which can reasonably hear the performance, up to the hero's Perform plus Charisma. When the performance ends, all targets go back to their former tasks.

SOBERING PERFORMANCE (BAPTIST)

Requirements: Novice, Baptist (Muses), Perform (Any) d8+

Energy Points: 1 per target

Skill: Perform (Any) (-1)

Range: Spirit

Duration: Instant

Trappings: The mind-affected targets return to their former selves.

Hero is able to break even the most powerful power effect on one's mind. *Sobering performance* works only to dispel mind-affecting powers and can affect a number of targets in range up to the hero's Perform plus Charisma. This is an opposed roll against the mind-affecting power. If successful, power is dispelled.

CALLIOPE'S COURAGE (GNOSTIC)

Requirements: Seasoned, Gnostic (Muses), Perform (Any) d8+

Energy Points: 1

Skill: Perform (Any) (-1)

Range: Spirit

Duration: As long as the performance goes on

Trappings: The targets shine with a divine aura.

The hero spreads an incredible might and an unstoppable ardor in his allies (including himself), up to a number of targets equal to his Perform plus Charisma. Allies affected by *Calliope's courage* gain a +1 bonus to Fighting, Shooting and Throwing plus a +1 bonus to Spirit for making Soak and Fear rolls.

LEADING PERFORMANCE (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Muses), Perform (Any) d10+

Energy Points: 1 for every Edge to bestow

Skill: Perform (Any) (-2)

Range: Spirit x 2

Duration: As long as the performance goes on

Trappings: The target shines with an aura of divine light.

The hero provides a hand to his compatriots or himself to become an awesome general. For every energy point spent, the target gains the benefits of a chosen Leadership Edge.

CHORUS OF THE BATTLING MUSES (ESOTERIC)

Requirements: Legendary, Esoteric (Muses), Perform (Any) d12+

Energy Points: 3

Skill: Perform (Any) (-2)

Range: Spirit x 4

Duration: As long as the performance goes on

Trappings: Epic music descends from above.

The hero, along with the Muses, spread divine music to aid him and his allies. Allies affected by *chorus of the battling muses* gain a +1 bonus to Fighting, Shooting and Throwing, plus a +1 bonus to Spirit for making Soak and Fear rolls, while enemies suffer a (-1) penalty to the same rolls.

➤ **Additional Benefits:** By spending a like number of Energy Points, the hero may also grant any number of chosen Leadership Edges.

NEREUS

"Challenged by Minos, Theseus dove into the sea to retrieve the ring. While swimming towards the abyss, some joyful dolphins came to greet him. The hero asked them, in the name of Nereus, to escort him to the Palace of Poseidon. The joyful dolphins accepted willingly, loaded him on their backs and swam to the deepest part of the sea."

- Hesiod, Deeds of Gods and Heroes

Patron Deity: Poseidon

Requirements: Novice, Acolyte (Nereus), Swimming d6+

Description: Members of Nereus, known by the epithet *Hàlioι* (*The Salt-sprinkled Ones*), officiate rites to learn the mystical secrets of Nereus, the divine Old Man of the Sea, father of marine creatures and of the fifty Nereids. Members love the sea and have such an affinity with fish and sea monsters (land animals are under the patronage of Artemis) that they prefer their company to that of men.

Cult Hindrance: Call of the Sea

SEA FRIEND (ACOLYTE)

Energy Points: 1

Skill: Swimming

Range: 5

Duration: Special

Trappings: The sea creature and hero become close friends.

The hero transfers some of his consciousness into a fish or marine mammal that immediately becomes his

faithful companion. *Sea friend* can only be used on non-hostile creatures. The creature is able to understand the hero and does anything, even fight, to help him. However, the creature expects something in return, and remains faithful for life, unless the hero fails to carry-out the expectations of his companion.

FISH COMMANDER (BAPTIST)

Requirements: Novice, Baptist (Nereus), Swimming d8+

Energy Points: 1

Skill: Swimming (-1)

Range: Agility x 2

Duration: Rank x 10 minutes

Trappings: Fish and marine mammals gather around the hero and follow his orders.

The hero can control the instincts of one or more fish or marine mammals, causing them to act according to his orders. *Fish commander* affects a number of creatures up to the hero's Swimming x 10.

SEA DWELLER (GNOSTIC)

Requirements: Seasoned, Gnostic (Nereus), Swimming d8+

Energy Points: 1

Skill: Swimming (-1)

Range: Self

Duration: Rank x 1 hour

Trappings: The initiate turns into a marine creature.

The hero enters into deep communion with aquatic life and is able to transform into a fish or marine mammal. In such form, he retains his Smarts, Spirit and all related skills. Additionally, he acquires the ability to understand similar animals and all physical Traits of the animal in question. The metamorphosis takes three rounds, during which time the hero is unable to defend himself.

- **Raise:** With a Raise, the duration is increased to indefinite (chosen by the hero).

SEA LORD (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Nereus), Swimming d10+

Energy Points: 2

Skill: Swimming (-2)

Range: Agility x 2

Duration: Rank x 1 hour

Trappings: Prodigious marine creatures gather around the hero and follow his orders.

The hero gains the power to control the supernatural creatures of the marine world such as Tritons and Nereids. *Sea lord* affects a number of creatures up to the hero's Swimming x 2. However, any creature can resist the power with an opposed roll using their Spirit versus the hero's Swimming.

ABYSS DWELLER (ESOTERIC)

Requirements: Legendary, Esoteric (Nereus), Swimming d12+

Energy Points: 3

Skill: Swimming (Special)

Range: Self

Duration: 10 minutes

Trappings: the hero turns into an awesome Abyss dweller.

The hero turns into a supernatural creature that inhabits the ocean depths. He can choose to become any creature, incurring a (-2) penalty to Swimming while Large creatures impose a (-3) penalty, Huge creatures impose a (-4) penalty and Gargantuan creatures impose a (-5) penalty. The hero retains his Smarts, Spirit and all related skills. Additionally, he acquires the ability to understand similar creatures and all physical Traits and special powers of the creature in question. The metamorphosis requires four rounds, during which the hero is unable to defend himself.

- **Raise:** With a Raise, the duration is increased to indefinite (chosen by the hero).

OCEANUS

"And behold the immense Oceanus, driven by furious Poseidon, ordered all his sons' rivers to swell, overpowering the banks and running like horses at full gallop through the fields, so as to cover the tops of high mountains. And so it was, every river overflowed and flooded the sea for miles along the coast, uprooting trees and knocking down buildings, until Gaia was entirely covered by Oceanus."

- Daedalus, Chronologos

Patron Deity: Poseidon

Requirements: Novice, Acolyte (Oceanus), Strength d6+, Boating d6+

Description: Members of Oceanus, known by the epithet Hydrikòì (*Water*), officiate rites to learn the mystical secrets of Oceanus, the first-born god that surrounds Gaia as an immense river, from which originate all sources. Members have an extreme affinity for water in all its forms and fear fire's destructive power.

Cult Hindrance: Pyrophobia

DEEP DIVER (ACOLYTE)

Energy Points: 1

Skill: Boating

Range: Self

Duration: Rank x 1 hour

Trappings: The hero breathes and moves freely underwater.

By appealing to the power of the god Oceanus, the hero moves and breathes underwater as if he were on land, without any penalty and in total freedom.

RIDE THE TIDE (BAPTIST)

Prerequisites: Novice, Baptist (Oceanus), Boating d8+

Energy Points: 1

Skill: Boating (-1)

Range: Strength x 10

Duration: 1 hour per Experience Rank

Trappings: Water currents obey the hero's commands.

The hero is able to govern the flow of water such as ocean currents, rivers, springs and so on. He can create favorable or unfavorable currents, reverse the flow of a river or even block the gushing water from a spring.

WATER TRAVELER (GNOSTIC)

Prerequisites: Seasoned, Gnostic (Oceanus), Strength d8+

Energy Points: 1

Skill: Boating (-1)

Range: Self (Special)

Duration: Instant

Trappings: The hero dives into a water pool and emerges from another one.

To use this power effectively, the hero must first spend at least 10 minutes meditating deeply on Oceanus's mysteries. After he's reached the right mental focus, he calls upon the power of Oceanus and plunges into a water pool to reemerge from another he previously chose. The "starting" pool and the "ending" pool must be at least twice as big as the hero and they cannot be more than 10 miles apart.

If he scores a raise, a mystic passageway will remain "open" between the two chosen pools, allowing all Oceanus's initiates, as well as water creatures, to use it freely for 24 hours. If anything goes wrong, the hero appears in a random water pool that fits the prerequisites within 10 miles.

PART WATERS (DAEMONSTRATOR)

Prerequisites: Veteran, Daemonstrator (Oceanus), Boating d10+

Energy Points: 2

Skill: Boating (-2)

Range: Special, even better with a raise

Duration: Rank x 10 minutes

Trappings: Waters open before the hero, allowing him to walk on dry land.

Oceanus grants the hero the power to shape huge masses of water in such a way as to create a dry passage. Such passage can be created with the following maximum dimensions: width 30 yards, length 1 mile, depth 300 yards. With a raise, he can open a passageway twice as big (60 yds x 2 miles x 600 yds). Unfortunately, this power doesn't work on waters deeper than 600 yards.

TIDAL WAVE (ESOTERIC)

Prerequisites: Legendary, Esoteric (Oceanus), Boating d12+

Energy Points: 3

Skill: Boating (-2)

Range: Special

Duration: Special

Trappings: The rage of the waters sinks fleets or destroys coastal areas.

Oceanus, with the help of Poseidon, upsets the waters, creating titanic whirlpools capable of swallowing a huge fleet or creating incredibly high waves capable of submerging entire coastal towns. The catastrophe will affect an area within 10 miles of the hero. It is possible to postpone this event for up to 10 hours. Before verifying the success of the power with the roll of the dice, the hero must stand still for at least an hour in prayer. At the GM's discretion, sacred buildings or places could be spared by the tidal wave or can be granted a roll to resist its effects.

ORACLE

"Jason went to see Mopsus, the infallible prophet, who said to him, "Son of Aeson, you must appease Rhea, the Goddess of the Beautiful Throne. Only in this way will the terrible storms stop. This is the advice the Divine Apollo, resplendent with light, hath sent me. So hurry and climb to the summit of Mount Dindymon."

- Apollonius of Rhodes, the Argonautica

Patron Deity: Apollo

Requirements: Novice, Acolyte (Oracle), Knowledge (Olympian Religion) d6+

Description: Members of Oracle are known by the epithet Pythoi (*The Wise Pythons*), as a tribute to the famous Delphic Oracle. They officiate secret rituals to acquire the gift of divination from Apollo: the uncanny ability to review the past and predict the future. Members are among the most respected people of Cosmos, by lay people and priests. Their caution is famous: they never act without first consulting the will of the gods.

Cult Hindrance: Oracles Addicted

Optional Rule: The GM may choose to roll each power's dice results in secret to determine the outcome. If the dice are favorable, true information is provided to the hero. In case of a failure (or worse, a critical failure), wrong (or misleading) information is provided to the hero. Players thus do not know the true outcome, forcing them to decide whether to trust the visions or not.

VISIONS FROM AFAR (ACOLYTE)**Energy Points:** 1**Skill:** Knowledge (Olympian Religion) (Special)**Range:** Self**Duration:** Rank x 1 minute**Trappings:** The hero gets lost in a mystical trance.

Within a mystical trance, at which time the hero is unable to defend himself, he is able to learn of events that are happening in other places at that precise moment. However, the hero must have already seen this place or be able to touch someone who has for *visions from afar* to work.

Visions from afar allows the hero to “be” at the chosen place, as if he was actually there, although the images are blurred and the sounds are confusing. Additional penalties to the roll should be assessed according to how familiar the hero is with the location. If he is vaguely familiar, the roll incurs a (-1) penalty. If he has only briefly seen the place, or is touching someone who has, the roll incurs a (-2) penalty.

- **Raise:** With a Raise, the image is clear and the sounds are properly heard. Additionally, the duration doubles.

VISIONS FROM THE PAST (BAPTIST)**Requirements:** Novice, Baptist (Oracle), Knowledge (Olympian Religion) d8+**Energy Points:** 1**Skill:** Knowledge (Olympian Religion) (Special)**Range:** Touch**Duration:** 1 minute**Trappings:** The hero gets lost in a mystical trance.

Within a mystical trance, at which time the hero is unable to defend himself, he is able to learn of events

that already happened in the place where he stands. He can also use this power on a single object to know who used it in the recent past. The hero is able to discern events from the past month, incurring a (-1) penalty. Attempting to learn of events up to 10 years in the past imposes a (-2) penalty and events since the creation of Cosmos imposes a (-3) penalty.

DISTANT PAST (GNOSTIC)**Requirements:** Seasoned, Gnostic (Oracle), Knowledge (Olympian Religion) d8+**Energy Points:** 1**Skill:** Knowledge (Olympian Religion) (Special)**Range:** Self**Duration:** Rank x 1 minute**Trappings:** The hero gets lost in a mystical trance.

Within a mystical trance, at which time the hero is unable to defend himself, he is able to learn of events that already happened in a chosen place. However, the hero must have already seen this place or be able to touch someone who has for *distant past* to work.

Distant past allows the hero to “see” the chosen place, as if he had been there, although the images are blurred and the sounds are confusing. Additional penalties to the roll should be assessed according to how familiar the hero is with the location. If it is a place he knows well, the roll incurs a (-1) penalty. If he is vaguely familiar, the roll incurs a (-2) penalty. If he has only briefly seen the place, or is touching someone who has, the roll incurs a (-3) penalty.

- **Raise:** With a Raise, the image is clear and the sounds are properly heard. Additionally, the duration doubles.

FUTURE VISIONS (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Asclepus), Knowledge (Olympian Religion) d10+

Energy Points: 2

Skill: Knowledge (Olympian Religion) (-2)

Range: Touch

Duration: 1 minute

Trappings: The hero gets lost in a mystical trance.

Within a mystical trance, at which time the hero is unable to defend himself, he is able to learn of events that will occur in the place where he stands. He can also use this power on a single subject to know of his or hers future destiny.

PROPHECY (ESOTERIC)

Requirements: Legendary, Esoteric (Oracle), Knowledge (Olympian Religion) d12+

Energy Points: 3

Skill: Knowledge (Olympian Religion) (-2)

Range: Self

Duration: 1 minute

Trappings: A beam of divine sunshine descends illuminates the hero.

The hero speaks directly to Apollo, allowing him to discern the past, present and future on any topic desired. There is no limit to what he may learn, but Apollo's answers come through as blurry images, confusing sounds and cryptic words requiring interpretation. The same question cannot be asked twice.

PHOBOS AND DEIMOS

"At the center of the shield of Heracles was a relief depicting the terrible faces of Phobos and Deimos. Whoever looked at the relief was seized with dreadful fear, since the eyes of the two sons of Ares ignited of a frightening flame with jaws bristling with sharp, clenched teeth surrounded by gloomy sounds. Even the bravest soul would have been shattered by this terrifying vision, which melted the knees of each opponent."

- Hesiod, the Shield of Heracles

Patron Deity: Ares

Requirements: Novice, Acolyte (Phobos and Deimos), Spirit d6+, Intimidation d6+

Description: Members of Phobos and Deimos, known by the epithet Deindoi (*The Terrible Ones*), officiate rites to learn the mystical secrets of the twins Phobos and Deimos, charioteers of Ares, which spread panic and terror on the battlefield. Members instill so much discomfort that even their friends would rather not stand close to them.

Cult Hindrance: Unpleasant

Special Rule: Since Phobos and Deimos is based on fear, Fearless heroes and creatures are unaffected by these powers.

MENACING PRESENCE (ACOLYTE)

Energy Points: 1

Skill: Intimidation

Range: Spirit

Duration: Rank x 10 minutes

Trappings: No visible effect.

The hero becomes surrounded by a fear-invoking aura. The hero can

frighten a number of targets up to Spirit x rank. This is an opposed roll of the target's Spirit versus the hero's Intimidation. Any targets that fail immediately become Shaken and the hero gains a +2 bonus to attack rolls against them. Targets that succeed are not affected.

DREAD GAZE (BAPTIST)

Requirements: Novice, Baptist (Phobos and Deimos), **Intimidation** d8+

Energy Points: 1

Skill: Intimidation (-1)

Range: Spirit

Duration: Rank x 1 hour

Trappings: Targets are seized by a horrendous fear.

The hero becomes surrounded by a fear-invoking aura. The hero can frighten a single target. This is an opposed roll of the target's Spirit versus the hero's Intimidation. If the target fails, he immediately becomes Shaken and flees from the hero, if possible. If the hero makes an attack, he gains a +2 bonus to attack rolls against the target, although the target still attempts to flee. Targets that succeed are not affected.

PHOBOS BATTLE CRY (GNOSTIC)

Requirements: Seasoned, Gnostic (Phobos and Deimos), **Intimidation** d8+

Energy Points: 1

Skill: Intimidation (-1)

Range: Spirit

Duration: Rank x 1 hour

Trappings: The hero's scream makes everyone flee on his heels.

The hero belts out a fear-invoking scream. The hero can frighten up to a number of targets equal to Spirit x rank. This is an opposed roll of the target's Spirit versus the hero's Intimidation. Any targets that fail immediately become Shaken and flee from the hero, if possible. If the hero makes an attack, he gains a +2 bonus to attack rolls against the target, although the target still attempts to flee. Targets that succeed are not affected.

DEIMOS' GAZE (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Phobos and Deimos), **Intimidation** d10+

Energy Points: 2

Skill: Intimidation (-2)

Range: 2

Duration: Instant.

Trappings: The victim collapses senseless.

The hero turns a deathly gaze upon a single target. This is an opposed roll of the target's Spirit versus the hero's Intimidation. If the target fails, he immediately makes a Vigor roll with a (-2) penalty. Success means he's Shaken for 1d4 rounds. Failure means he's Incapacitated and dies in 2d6 rounds. The target can be saved from death with a successful Healing roll at (-4), although he remains Incapacitated.

PHOBOS AND DEIMOS (ESOTERIC)

Requirements: Legendary, Esoteric (Phobos and Deimos), **Intimidation** d12+

Energy Points: 2

Skill: Intimidation (-2)

Range: Hearing

Duration: Instant

Trappings: The sky darkens while Phobos and Deimos enter the battlefield.

Phobos and Deimos stand aside the hero, performing their own battle cry and deathly gaze. The hero can choose up to sixty targets within hearing range. Each target makes an opposed roll of their Spirit versus the hero's Intimidation. If the target fails, he immediately makes a Vigor roll with a (-2) penalty. Success means he's Shaken for 1d4 rounds. Failure means he's Incapacitated and dies in 2d6 rounds. The target can be saved from death with a successful Healing roll at (-4), although he remains Incapacitated.

POSEIDON'S TRIDENT

"And so it was that Zeus ordered Poseidon to punish the wickedness of the inhabitants of the fabled Atlantis. The god of the seas struck the ground three times with his mighty trident. Immediately, huge crevasses opened throughout the island; beautiful buildings collapsed, huge statues disintegrated and fast ships sank, caught up in the immense vortex that the island itself, sinking into the abyss, created."

- Daedalus, Chronologos

Patron Deity: Poseidon

Requirements: Novice, Acolyte (Poseidon's Trident), Strength d6+

Description: Members of Poseidon's Tridern, known by the epithet Sismòdes (*The Earth Shakers*), officiate secret rites to learn the mystic secrets of Poseidon's Trident, the mighty weapon of the irascible God of the Seas. Members are very irritable; better not to arouse their fury as they are able to break down an entire village to punish one of its inhabitants.

Cult Hindrance: Vengeful

Special Rule: Powers of Poseidon's Trident can be very destructive. At the GM's discretion, sacred or relic objects and places could be immune to these forces due to some divine intervention.

SHAKING VIBRATIONS (ACOLYTE)

Energy Points: 1

Skill: Strength

Range: Strength

Duration: Rank x 1 round

Trappings: The targeted object vibrates.

The hero causes an object weighing up to 40 lbs. to vibrate violently. These vibrations destroy very fragile objects; more resistant ones instead move, fall on the floor, etc. Anyone attempting to handle a vibrating object must succeed on an opposed Strength roll. Success means the target may continue using the object, incurring a (-1) penalty to all associated actions. Failure means the object is dropped and possibly breaks or shatters.

CRUMBLING TOUCH (BAPTIST)

Requirements: Novice, Baptist (Poseidon's Trident), Strength d8+

Energy Points: 1

Skill: Strength (-1)

Range: Touch

Duration: Instant

Trappings: The targeted object crumbles into pieces.

The hero touches an object weighing up to 80 lbs. impressing upon it such a destructive force that it immediately cracks and falls to the ground in many pieces. *Crumbling touch* only works on inanimate objects.

SHOCK WAVE (GNOSTIC)

Requirements: Seasoned, Gnostic (Poseidon's Trident), Strength d8+

Energy Points: 1

Skill: Strength (-1)

Range: 50

Duration: Instant

Trappings: A terrifying energy wave a distant object to dust.

The hero unleashes the devastating power of Poseidon upon a distant object weighing up to 400 lbs., causing it to instantly crumble to dust. *Shock wave* only works on inanimate objects.

RAGING RIFT (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Poseidon's Trident), Strength d10+

Energy Points: 2

Skill: Strength (-2)

Range: Special

Duration: Instant

Trappings: A great rift opens, swallowing anyone on its path.

The hero vents his anger by hitting the ground and opening a crevasse five yards wide, ten yards deep and up to 300 yards long. Additionally, the opening shakes the earth, causing buildings to topple, rivers to divert and anyone in its path to fall inside.

ERASING QUAKE (ESOTERIC)

Requirements: Legendary, Esoteric (Poseidon's Trident), Strength d12+

Energy Points: 3

PROTEUS

"The divine Aphrodite, following the indications of polymorph Proteus, let Zeus take on the appearance of Amphitryon while she became identical to the head maid. By doing so, Zeus seduced chaste Alcmene unbeknownst to her while Aphrodite orchestrated it in such a way that no one would suspect anything."

- Hesiod, Deeds of Gods and Heroes

Patron Deity: Aphrodite

Requirements: Novice, Acolyte (Proteus), Spirit d6+

Description: Members of Proteus, known by the epithet Apròsopoi (*The Faceless Ones*), officiate rituals to acquire the secrets of Proteus, the deity blessed with the gift of transforming his face and body to assume any identity. Anyone dealing with Proteus' members recalls them being false and misleading.

Cult Hindrance: Liar

FACE ALTERATION (ACOLYTE)

Energy Points: 1

Skill: Spirit

Range: Self

Duration: Rank x 1 hour

Trappings: The hero alters his face, making him difficult to recognize.

The hero applies slight alterations to his facial features (nose, lips, eyes, etc.) becoming difficult to recognize. Notice rolls to identify the hero suffer a (-1) penalty. Additionally, the hero may alter his Charisma (such as altering one's appearance) by either +1 or (-1), to a maximum total of +4. If the hero alters his Charisma, the roll to identify him instead becomes an opposed roll of the target's Notice versus the hero's Spirit.

- **Raise:** With a Raise, the duration is increased to 1 day.

Skill: Strength (-2)

Range: Special

Duration: Special

Trappings: Poseidon shakes Gaia, causing a devastating earthquake.

Poseidon, at the behest of the hero, unleashes his fury across the earth causing a massive earthquake. The catastrophe affects an area within ten miles and at any time within ten hours. However, the hero must remain still while praying for an hour.

SIZE ALTERATION (BAPTIST)

Requirements: Novice, Baptist (Proteus), Spirit d8+

Energy Points: 1

Skill: Spirit (-1)

Range: Self

Duration: Rank x 1 hour

Trappings: The hero alters his size, making him difficult to recognize.

The hero applies slight alterations to his body size (height and weight) becoming difficult to recognize (no more than 1 ft. and 20 lbs.). Notice rolls to identify the hero suffer a (-1) penalty. *Size alteration* can be combined with *face alteration* for a cumulative (-2) penalty and alteration to Charisma (including the opposed roll when necessary).

- **Raise:** With a Raise, the duration is increased to 1 day.

JOHN DOE (GNOSTIC)

Requirements: Seasoned, Gnostic (Proteus), Spirit d8+

Energy Points: 1

Skill: Spirit (-1)

Range: Self

Duration: Rank x 1 hour

Trappings: The Initiate transforms into an "average" individual of a chosen culture.

The hero alters his appearance to assume the physical characteristics of a "typical" member of a culture he chooses (it should be one he is familiar with). Although this alters the hero's appearance, it does not alter his clothing.

- **Raise:** With a Raise, the duration is increased to 1 day.

LOOKALIKE (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Proteus), Spirit d10+

Energy Points: 2

Skill: Spirit (-2)

Range: Self

Duration: Rank x 1 hour

Trappings: The hero transforms into the exact copy of a chosen individual.

The hero mimics the precise features of any human being they've previously encountered no more than 24 hours prior. He acquires the target's Strength, Vigor, Agility and Charisma as well as all "physical" Edges, skills and characteristics (such as voice). The hero does not gain the individual's "mental" Edges, Hindrances, skills or memories.

- **Raise:** With a Raise, the duration is increased to 1 day.

FLAWLESS TWIN (ESOTERIC)

Requirements: Legendary, Esoteric (Proteus), Spirit d12+

Energy Points: 3

Skill: Spirit (-2)

Range: Self

Duration: 5 hours

Trappings: The hero transforms into the exact copy of a chosen humanoid.

As per *lookalike*, but the hero may choose any humanoid being.

- **Raise:** With a Raise, the duration is increased to 1 day.

THEMIS

"Oedipus could not find an explanation for the ills afflicting Thebes after the defeat of the Sphinx, and asked the wise Tiresias for help. The latter, illuminated by Themis, revealed to Oedipus that he, not knowing it, had violated the most sacred laws by marrying his mother and killing his father. Oedipus, seized with terrible remorse, took his own view and wandered the Cosmos, persecuted by the implacable Furies."

- Daedalus, Chronologos.

Patron Deity: Athena

Requirements: Novice, Acolyte (Themis), Knowledge (Olympian Religion) d6+

Description: Members of Themis, known by the epithet Dikàioi (*The Righteous Ones*), officiate rites to learn the mystical secrets of Themis, Uranos' and Gaia's daughter, who oversees compliance with the Divine Laws. Members devote their lives to divine justice; evildoers across Cosmos fear them and pious people approve of them. Their extreme zeal in avoiding crimes and injustices can be very difficult to comply with.

Cult Hindrance: Righteous

LIE DETECTOR (ACOLYTE)**Energy Points:** 1**Skill:** Knowledge (Olympian Religion)**Range:** Smarts/2**Duration:** 1 hour**Trappings:** The hero hears a bell ring every time the target lies.

The hero is able to distinguish truth from lies during a speech by warning against lies. The hero must choose a single target as an opposed roll using the target's Spirit versus the hero's Knowledge (Olympian Religion).

- **Raise:** With a Raise, the duration is increased to 1 day.

TRUE ANSWER (BAPTIST)

Requirements: Novice, Baptist (Themis), Knowledge (Olympian Religion) d8+

Energy Points: 1**Skill:** Knowledge (Olympian Religion) (-1)**Range:** Smarts/2**Duration:** Instant**Trappings:** A shining avatar appears behind the hero when he asks the question.

After choosing a single target, an avatar appears behind the hero, forcing the target to truthfully answer with a yes or no one question the Initiate asks. The target can try to resist with an opposed roll of the target's Spirit versus the hero's Knowledge (Olympian Religion).

- **Raise:** With a Raise, the target instead tells everything he knows about the subject in question.

REMORSE (GNOSTIC)

Requirements: Seasoned, Gnostic (Themis), Knowledge (Olympian Religion) d8+

Energy Points: 1**Skill:** Knowledge (Olympian Religion) (-1)**Range:** Touch**Duration:** Special**Trappings:** No visible effects.

After choosing a single target, the hero instills a strong sense of remorse for a crime the target committed. This is an opposed roll of the target's Spirit versus the hero's Knowledge (Olympian Religion). On a success, the target overcomes the feeling. On a failure, they incur a (-2) penalty to every subsequent roll until they atone for their crime. Remorse only works on targets that are actually guilty. Those who are innocent are unaffected.

CONVERSION (DAEMONSTRATOR)

Requirements: Veteran, Daemonstrator (Themis), Knowledge (Olympian Religion) d10+

Energy Points: 2**Skill:** Knowledge (Olympian Religion) (-2)**Range:** Self**Duration:** 1 year**Trappings:** A shining light enlightens a chosen criminal, who suddenly becomes a righteous citizen.

After choosing a single criminal target, the hero converts them to a righteous citizen. This is an opposed roll of the target's Spirit versus the hero's Knowledge (Olympian Religion). Upon success, the target resists all righteous urges. Upon failure, the criminal changes his ways and becomes a righteous citizen. At the GM's discretion, *conversion* may only apply to repeat criminal offenders.

- **Raise:** With a Raise, the duration is increased to 2 years.

SUPREME JUDGMENT (ESOTERIC)

Requirements: Legendary, Esoteric (Themis), Knowledge (Olympian Religion) d12+

Energy Points: 3

Skill: Knowledge (Olympian Religion) (-2)

Range: 50

Duration: Special

Trappings: Targets are teleported to appear in front of the divine Supreme Court.

Everyone within range is affected by *supreme judgment*. Criminals are deemed unworthy and immediately suffer the consequences of the *remorse* power. Those who are virtuous and pious receive a blessing, which heals all Wounds and grants a +1 bonus to all rolls for one day. Those who are not virtuous and pious, but are not criminals, panic and flee from the hero.

➤ **Raise:** With a Raise, the range is increased to 1 mile.





GAMEMASTERING - HELLAS

HELLAS

GEOGRAPHY AND CULTURE

At the heart of Gaia lays a mountainous land inhabited by proud people with heroic spirit: the Hellenes. Their ancestor, Hellen, was the son of Deucalion, chosen by Zeus to give rise to a new breed of men after the terrible flood. Hellen and his children settled in the dry lands under the protection of Olympus and named them Hellas. Mount Olympus marks the northern boundary of Hellas. In the areas northwest of Olympus are the Illyrian territories and to the northeast is Thrace. Hellas is surrounded by the sea on all other sides and is mostly mountainous with the exception of the plains of Thessaly and Attica, both on the mainland and in the islands.

Most Hellenes actually descend from Deucalion. Originally, they all spoke a common language (the Hellenic language) and obeyed one king. After more than one century of Dynasty Wars, the scenery has changed. Hellas is now divided into small regions, typically no larger than a small island.

The never-ending struggles against neighboring kingdoms have deeply changed Hellenes' mentality. Inhabitants of Hellas only regard people from their own city or region as friendly and trustworthy, deeming everyone else suspicious and different. This mentality affects the language as each kingdom has its own accent and dialect. Although Hellenes speak the same language, they can easily recognize a foreigner from a local from the way she speaks.

The feuds between the royal houses have extended to the population. As an example, people from Thebes deeply hate those from neighboring Orchomenos due to the long war between the two kingdoms, even though both cities are located in Boeotia. This leads to a paradox: an inhabitant of Hellas is more likely to trust an unknown Hellenic foreigner than a citizen of a neighboring kingdom who waged war against her city.

Hellenic mentality is even more suspicious when dealing with other cultures. Hellenes call all citizens who cannot speak the Hellenic language, barbarians, because during conversations their babbling sounds like "bar-bar-bar". This applies to all foreign cultures like Thracians, Illyrians and Thyrrenians. The only cultures that Hellenes deeply respect are Egyptians, Cretans and Phoenicians, since some of the actual royal houses descend from foreigners.

CITIES

Nowadays in Hellas, "main city," "kingdom" and "state" are synonyms. Most of the kingdoms are not bigger than one island or don't stretch far from the main city where the king reigns. Greater kingdoms (like Sparta) extend to one geographical region, but normally a region is divided into many kingdoms. Each of the following cities can be considered to be a capital to which all satellite villages and small towns defer.

ARGOS

Αργος

The Shining City, The City of Nobles

Location: Southern Hellas (Peloponnesus), Argolis region

Population: circa 15,000, called *Argives*. Most are strong warriors, but there are sensible artists as well.

Symbol: A big eye, symbolizing one of the hundred Argus guardian's eyes.

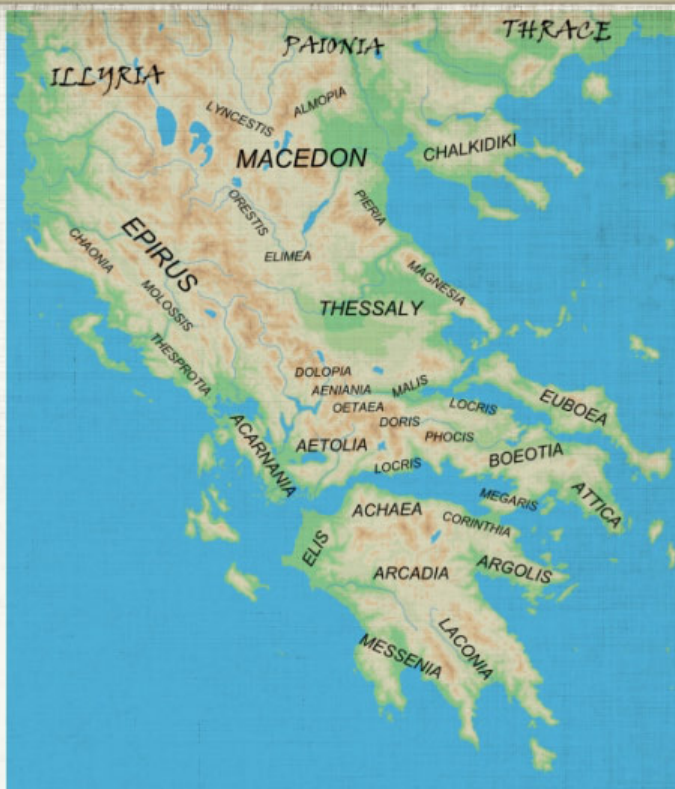
King: Argos is ruled by two kings: Sthenelus from the Royal House of Proetus and Diomedes from the Royal House of Calydon.

History: Argos is the oldest city of Hellas. Some scholars say that Phoroneus, the wisest among the wary Biandres, founded Argos centuries before the Great Flood. Some say that Argos is even older than Atlantis. In any case, many of the oldest and most powerful Royal Houses originated in Argos or ruled the city. After the Great Flood, Danaus and his descendants ruled Argos and Tiryns until the twins, Acrisius and Proetus, quarreled for the throne. After many battles, they split the kingdom in two: Acrisius ruled over Argos and Proetus in Tiryns.

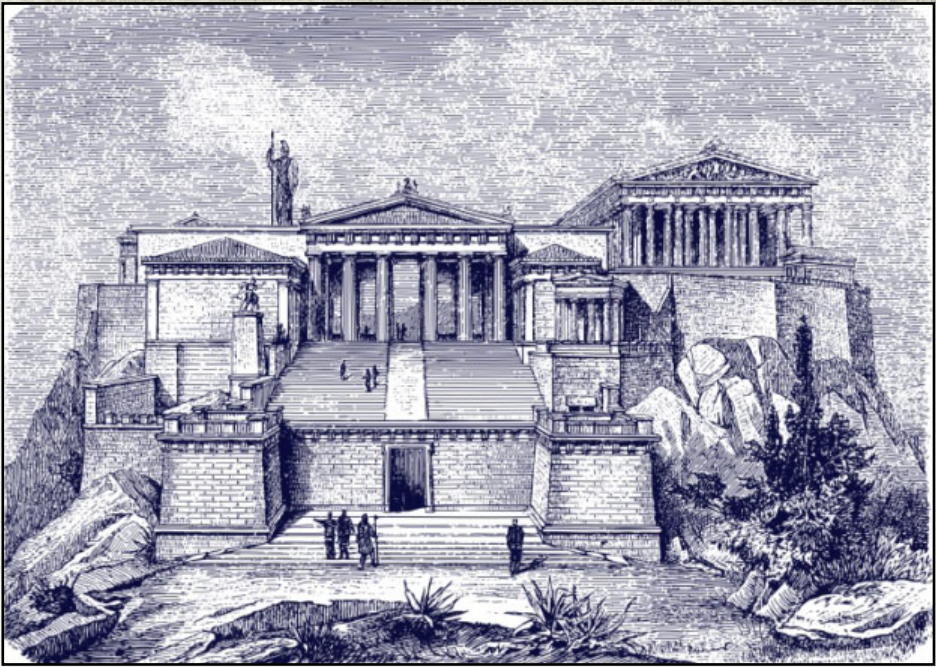
The most famous Argive hero is Acrisius' grandson Perseus, slayer of Medusa and the terrible Sea Dragon, but Perseus never reined in Argos; he exchanged kingdoms with his cousin Megapenthes from the Royal House of Proetus and ruled over Tiryns. Since then, the Shining City has lost much of its former power and went through a "dark age." This was due to the rise of Mycenae and the further division of Argos' kingdom into several parts among different and foreign royal houses. Thanks to the recent victory during the war of the "Twin Dragon's Revenge," the kingdom of Argos gained many riches and is now ruled by only two royal houses. This has brought much hope for a new Argive golden age.

Religion: Argos holds the most important sanctuary of Hera: the Heraion.

Mentality: Each inhabitant of Argos boasts of being a descendant of Danaus and Perseus, whether true or not. These noble and heroic ancestors, added to the city's long historical heritage, let every Argive think they are more noble and superior to all other Hellenes. For every citizen of Argos, "Argive" and "noble" are synonyms. These beliefs have given Argives the notion that they live in a perfect paradise surrounded by uncivilized and backwards territories.



The list of cities in Hellas herein is by no means exhaustive. A great number of cities are left out and many lands and deeds aren't even mentioned. Further information on different cities and heroic deeds will be available in future supplements.



ATHENS

Αθήναι

Athena's City, the Great Workshop

Location: Central Hellas, Attica region

Population: circa 12,000, called *Athenians*. Many of them are skilled artisans while the wisest become scholars.

Symbol: An owl's head or the olive tree.

King: Athens is ruled by Menestheus, appointed as a king by the Dioscuri from Sparta.

History: Its founder, Acteus, from which the region of Attica is named, was not a son of Deucalion, but one of the autochthonous, snake-legged children of Gaia generated spontaneously from the earth. His son, Cecrops, was the referee in the contest between Athena and Poseidon regarding Athens' patronage, giving the victory to the invincible goddess. Many natives succeeded to the throne of Athens until the arrival of Aegeus whose heroic son, Theseus, ended the horrendous toll of human sacrifices demanded by Minos, king of Crete, to feed the Minotaur. Theseus then followed his friend, Pirithous, in a secret raid in the Realm of Hades, but remained stuck within. In the meantime, the Dioscuri from Sparta stormed Athens to rescue their sister, Helen, previously abducted by Theseus. The Dioscuri then appointed the Egyptian Menestheus as king of Athens. Many Athenians still hope for the return of Theseus.

Religion: Athens holds the most important sanctuary of Athena.

Mentality: Athenians are great workers. Following Athena's example, they excel in every craft and work hard to attain perfection. Athenians believe that their city is great thanks to everyone's effort and they strive to create masterpieces to adorn the city and temples that demonstrate this effort. They also admire scholars; every Athenian father hopes to sire a son blessed with Athena's smarts.

CORINTH

Κορινθός

The City with two havens, the City of Wonders

Location: Isthmus of Corinth, between Central and Southern Hellas.

Population: circa 18,000, called *Corinthians*. Many of them are unrivaled traders and daring seamen.

Symbol: The winged horse Pegasus, tamed by Bellerophon in Corinth.

King: On the Acrocorinth, the fortress that overlooks the city, dedicated to the titan Helios, resides King Propodas, descendant of Sisypheus.

History: Its founder was Aeetes, son of the titan Helios. He left the city shortly after to move to distant Colchis where he was later entrusted with the Golden Fleece, the Argonauts' target. The mighty hundred-handed Briareus resolved a dispute between Helios and Poseidon for the patronage of the city. The shining titan got the Acrocorinth while the God of the Sea took custody of the city and its two ports. On the Acrocorinth is the Peirene spring, where Bellerophon tamed the winged horse Pegasus.

Its two ports (Lechaenum on the northwest and Cenchreae on the southeast of the isthmus) quickly became the most important stops for all trade routes in Hellas. Corinthian kings were seldom involved in any Dynasty War, so the city's trade prospered peacefully.

Religion: The cult of Poseidon at Corinth holds its most important sanctuary of all Hellas in Corinth, where Isthmian Games are celebrated every two years.

Mentality: Corinthians are open-minded people. They are used to dealing with different cultures, speak many languages and tend to be everyone's friends. The vast majority are merchants and traders who bring all kinds of wares from all over Cosmos such as Arabian spices, Egyptian perfumes, Phoenician textiles and more. This collection of wares is why Corinth is known as the City of Wonders; anything one may seek, the Corinthians have.

MYCENAE

Μυκηνάι

The City of Lions, the Newborn

Location: Southern Hellas (Peloponnesus), Argolis region

Population: circa 16,000, called *Mycenaeans*. They are the most famous charioteers in all Hellas.

Symbol: Two lions engraved on the most important door in Mycenae's walls.

King: Agamemnon from the Royal House of Atreus reigns in Mycenae's citadel, the Leoikia.

History: Perseus, who at that time ruled Tiryns, founded Mycenae. All Perseus' descendants ruled in Tiryns and considered Mycenae to be nothing more than a vassal city. Things changed when the Royal House of Atreus acquired the leadership.

Fearing the intrigues of Tirynthian nobility, Atreus moved the capital to the "newborn" Mycenae, vastly increasing this city's importance. Mycenae quickly grew in population and wealth, rivaling Argos and Tiryns for supremacy over Argolis. To further decrease the chances of an uprising among the population, who was very loyal to the former House of Perseus, Atreus divided the city into districts and introduced the "Flying Wheel" chariot competition that quickly became the main goal of every Mycenaean's life.

Religion: Mycenaean honor all deities equally.

Mentality: A true Mycenaean lives for the Flying Wheel trophy. From childhood, she wishes to become the most skilled charioteer to compete in the annual race and win the trophy for her district. Charioteers are the most admired people in Mycenae and every district tries their best to obtain the most skilled charioteer for the annual race; quarrels and open fights between factions over chariot business are a daily issue.

PHTHIA

Φθία

Deucalion's Throne, the Anthill

Location: Northern Hellas (Thessaly), Phthiotis region

Population: circa 10,000, called *Myrmidons*. Many are simple shepherds and farmers, although their elite warriors are very famous.

Symbol: An ark, symbolizing Deucalion's deeds, and the ant, Myrmidon's symbol.

King: Peleus, from the Royal House of Aeacus, reigns in Phthia's citadel, the Hellenacropolis.

History: The old Phthia of Deucalion's times was completely destroyed by the Great Flood. Hellen and his offspring ruled over the new city of Phthia until the arrival of the ant-like hero Myrmidon, son of Zeus, who conquered the city and the region with his powerful ant-warrior army. Myrmidon's offspring reigned in Phthia until the arrival of Peleus from Aegina Island, who became king. Peleus became famous due to heroic deeds like joining the Calydonian Boar Hunt and joining the Argonauts' mission.

Religion: Myrmidons honor all deities equally.

Mentality: Citizens of Phthia love tranquility. They rely on a simple self-sustaining economy and are very proud of their heritage and traditions. They welcome guests, but seldom leave their homes. They don't like posing or boasting; they only do what is needed and are satisfied with the minimum. Those blessed with the ant-like outlook, proof of Myrmidon's legacy, become incredibly strong warriors sworn to protect Deucalion's Throne.

SPARTA

Σπάρτη

The Champions' Gymnasium, the Stadium

Location: Southern Hellas (Peloponnesus), Laconia region.

Population: circa 12,000, called *Spartans* or *Lacedaemonians*. Their athletic prowess is famous all over Hellas.

Symbol: The "L" (Lambda), initial of the mighty hero Lacedaemon and the Laconia region.

King: Menelaus, from the Royal House of Atreus, rules Sparta from the royal palace called "Arcostratus."

History: Since ancient times, Sparta was dominated by the family of the famous hero Lacedaemon, who called Lacedaemonians his subjects and gave to the capital of Laconia his wife's name, Sparta. He laid the foundations of the educational model of the Spartans, who yearn for physical perfection and triumph in sport and battle. The king Tyndareus, the penultimate king of

Sparta, had several children including the beautiful Helen and the prodigious twins Castor and Pollux, known as the Dioscuri, who more than anyone else embody the values of Spartan perfection. After Menelaus of the Royal House of Atreus married Elena, King Tyndareus, who died unexpectedly while visiting Mycenae, left to him the throne of Sparta, excluding the heroic Dioscuri from their rightful succession. The Lacedaemonians do not look kindly on the House of Atreus, and fear the curse that weighs upon the family of Menelaus will bring ruin and misfortune.

Religion: The cults of Ares and Hermes have many followers in Sparta. Spartans have a particular veneration for the Dioscuri too, who they see as perfection incarnate.

Mentality: Most of the Spartans train every day to achieve supreme athletic performances. Sport competition and fair play are the basis of Spartan mentality; each Lacedaemonian sees the gym and the stadium as his second home and his wildest dream is becoming an Olympian champion. They prefer to focus on athletics and fighting sports, such as boxing, pancratium and javelin throw. Of course, they make excellent soldiers; fighting is a terrific exercise for body and mind alike.

THEBES

Θηβαι

The Dragon's City, the Viper's Nest

Location: Central Hellas, Boeotia region

Population: circa 12,000, called *Thebans*. They are prosperous cattle breeders and skillful snake handlers feared for their dragon warriors.

Symbol: The head of the Castalian spring's Dragon or Oedipus's sphinx.

King: Thersander, leader of the Dragon's Revenge War, now reigns in Thebes' citadel, the Cadmea.

History: Thebes' history was entirely shaped by the Royal House of Cadmus, the Phoenician prince who slew the powerful dragon inhabiting Thebes' land. From the dragon's teeth originated the Spartoi, powerful manlike dragon warriors who, together with Cadmus, are ancestors of Thebes' citizens. Slaying the dragon cost Cadmus a heavy curse from its protector Ares.

Cadmus managed to atone for this sin after years of servitude, but the curse continued weighing on his offspring and all Theban citizens. The curse's latest manifestations were the Dragon Wars between the twins Eteocles and Polynices, both from the Royal House of Cadmus, who fought for Thebes' throne and waged war against the City with Seven Gates, causing deaths, grief and sorrow. At last, Polynices' son, Thersander (known as the Avenging Dragon), now reigns in war-exhausted Thebes.

Religion: Thebans honor all deities equally.

Mentality: Thebans are very superstitious. Since ancient times, they have cherished snakes, lizards and all dragon-like animals in hopes of lifting the dragon's curse. Every family in Thebes has a tamed reptile called a Protector Dragon; the larger and more poisonous the reptile is, the greater the luck it brings. Nothing brings more happiness to a Theban father than siring a Dragon Child: a half man, half dragon breed that proves Spartoi descent. Dragon Children are deadly warriors cherished by all Thebans.

TIRYNS

Τίρυνς

The Old Lady, the Conquest City

Location: Southern Hellas (Peloponnesus), Argolis region

Population: circa 14,000, called *Tiryntians*. They are fine blacksmiths and sturdy warriors.

Symbol: A wall with an eye engraved on it; a tribute to the Cyclops who built the city's huge walls.

King: Kratistos, winner of last year's Hoplomachy, rules Tiryns as a regent for the Royal House of Atreus.

History: Tiryns' history is almost as old as Argos'. Danaus and his descendants ruled Argos and Tiryns until the twins, Acrisius and Proetus, quarreled for the throne. After many battles, they split the kingdom in two: Acrisius ruled Argos and Proetus ruled Tiryns. During Proetus' reign, Tiryns flourished and Cyclops built the city's huge defensive walls. Proetus' son, Megapenthes, and Acrisius' grandson, Perseus, exchanged thrones and Tiryns, and the newly founded Mycenae, was ruled by the Perseids since, while the Proetids ruled in Argos.

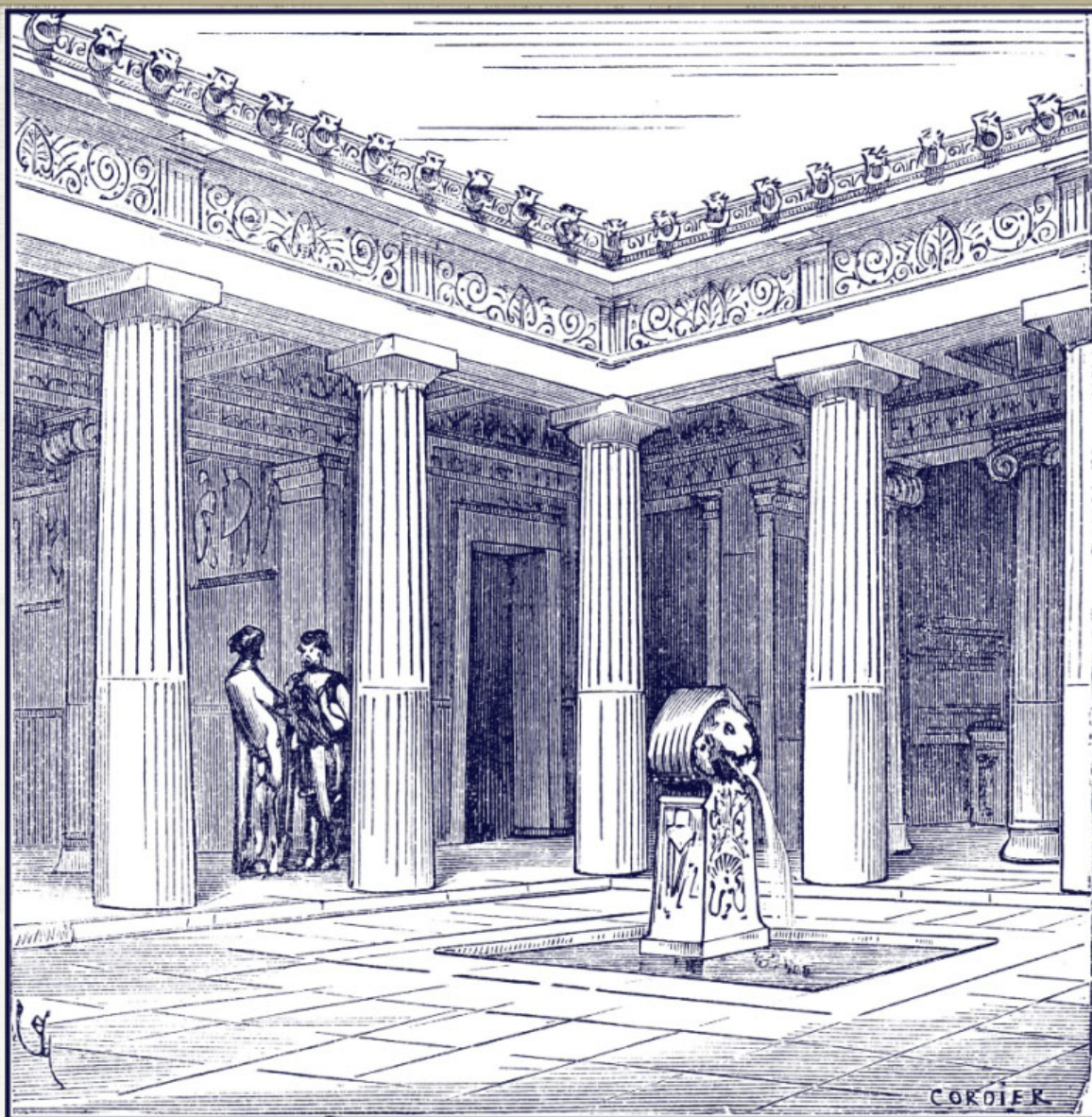
Eurystheus was the last of the Perseids to rule Tiryns and Mycenae; he and all his sons died battling the Heraclids. Atreus succeeded Eurystheus but, fearing the long tradition of Perseids' supporters in Tiryns, he decided to move the capital to Mycenae. He then started a competition called Hoplomachy, a long series of duels among heavily armored warriors with the winner gaining rule over Tiryns as a regent for one year. Since the only rule for admission is being able to afford a complete set of weapons and armor, once a year, Tiryns is crowded with competitors from all over Cosmos ready to risk their lives to become regent. Tiryntian nobles see this as a cunning method devised by the filthy Atreides to lower the chances of an uprising while allowing potential successors to kill themselves in battle. Whatever the reason might be, since the Hoplomachy started, blacksmiths flourished and Tiryns became the most important marketplace for refined weapons and armors.

Religion: Tiryntians honor all deities equally, but have a particular predilection for Hephaestus.

Mentality: Tirynthians believe that power is not given from the gods, but is for the strongest to take. Since the Hoplomachy started, every Tiryntian who can afford it tries her best to become the city's regent – that's why Tiryns is called the Conquest City. It's the only place in Hellas where you don't need to be a hero or demigod to become the ruler.

ROYAL HOUSES

Dynasties and bloodlines are very important in Cosmos. Kings in Hellas descend directly from a deity or great hero chosen by the Olympians, given the right to rule. Every king rules in the name of the gods, presenting a reason for everyone to obey him; murdering a king is thus one of the worst sins a person can commit. Kings are bestowed special regal powers by the gods, such as cleansing murderers' sins and the power to let guilty people atone for their misdeeds. The divine right to rule extends automatically to the king's offspring, especially legitimate ones, thus creating a royal house.



In Hellas, royal power can thus be obtained in only three ways: being a deity's child, being chosen by a deity or through marriage. Many understand the third option is the easiest one, causing countless conflicts, performing treacherous acts and killing unwanted contenders to achieve supreme power; these continuous battles are known as the Dynasty Wars. Many years of Dynasty Wars created the actual Hellas' scenery: a vast land divided into dozens of small, constantly fighting kingdoms. Royal houses attempted to spread their offspring through many kingdoms to claim additional thrones, but this goal was seldom accomplished; children killing parents to obtain the throne and brothers exiling their siblings for power's sake were much more common. Ananke (necessity) and Eris (discord) drove men into the same madness that cursed Olympians eons before.

What follows is a list of royal houses that have shaped Hellas' political scene. Each entry contains the houses' deeds, woes, allies, enemies, where they rule and what their goals are.

The list of royal houses presented herein is by no means exhaustive. A great number of them are left out. Further information on different royal houses, heroic deeds, and tragedies will be available in future supplements.

ROYAL HOUSE OF ATREUS

AKA: Atreides, Atreidae

Royal Seal: A winged wheel, symbolizing the chariot of Pelops.

Headquarters: Mycenae for Agamemnon and Sparta for Menelaus.

Description: The Atreides comprise the most dreadful and most powerful royal house in Hellas. They rule Mycenae, Tiryns and Sparta and have many relatives in Argos and Elis.

History: The treacherous Tantalus, ruler of a kingdom in Anatolia, was the founder of the dynasty. His first son, Pelops, was trained by Poseidon to become a skillful charioteer. After winning a chariot race, he became king of Pisa in Elis, but his influence and power was so great that all the region of Apia was then named “Peloponnese” (island of Pelops). He had many children and arranged weddings for all his daughters with Perseus’ sons, strengthening his family’s influence in Hellas. However, a heavy curse weighed on Pelops that would eventually drown his family in blood.

Pelops’ two sons, Atreus and Thyestes, fighting over the leadership, caused so much bloodshed among relatives that their father Pelops exiled them. The most infamous one was the “dreadful dinner” when Atreus killed Thyestes’ children and served them to his brother for supper. When Eurystheus, king of Tiryns and Mycenae, went out to battle against Heracles’ children, his cousin Atreus was appointed as regent. Unfortunately, Eurystheus was killed in battle and never came back, so Atreus and his children became kings of Tiryns and Mycenae. Atreus feared that Tirynthians would not accept him as a legitimate ruler, so he moved the capital to Mycenae and appointed a different regent for Tiryns each year.

Familial murders didn’t stop. Aegisthus, Thyestes’ illegitimate son, killed Atreus while Agamemnon and Menelaus, Atreus’ children, killed their uncle Thyestes and exiled Aegisthus. This way, Agamemnon and his brother, Menelaus, acquired their father’s power and married the daughters of King Tyndareus from Sparta. While visiting Mycenae, King Tyndareus died, entrusting his entire kingdom to Menelaus. Thus, Agamemnon now reigns in Mycenae and Tiryns while Menelaus inherited Sparta’s kingdom.

Goals: The Atreides have one goal: fulfilling their grandfather’s dream to rule all of Hellas. They are famous for their cunning cruelty and nothing seems to stop them.

Allies: Due to their cruelty and the curse that weighs on them, the Atreides don’t have faithful allies. Nevertheless, it would be very difficult for every ruler to decline an aid request from the Royal House of Atreus, since the rewards they can offer are very valuable.

Enemies: The blood shed by the Atreides caused them to have many enemies. Aegisthus, the illegitimate cousin of the Atreides, hates them the most and is actively seeking aid from other kingdoms to assemble an army and avenge Thyestes’ murder. The Royal House of Heracles claims to be the legitimate ruler of Mycenae and Tiryns; the Atreides are on their “black list.” Finally, the Royal House of Lacedaemon wishes to regain power in Sparta, waiting for the right moment to strike.

ROYAL HOUSE OF CADMUS

AKA: Cadmides, Dragon's Children

Royal Seal: The head of the great Dragon that Cadmus slew.

Headquarters: Thebes in Boeotia.

Description: Cadmus was the founder of Thebes and his family has reigned there ever since. In the past, the Cadmides were one of the most powerful royal houses, but now they've been split up and ravaged by a long-lasting blood war.

History: Cadmus came to Hellas from distant Phoenicia searching for his sister Europa. After many years of futile searching, he landed in Boeotia with his men. There, they approached a spring that was guarded by a huge dragon. Cadmus slew the dragon but was the only survivor. Following Athena's instruction, he sowed the teeth of the dragon in the soil. From each tooth sprang a fierce humanoid warrior who looked like a dragon. These warriors began fighting against each other and against Cadmus as well. After hours of battle, the five surviving dragon-men recognized Cadmus as their ruler. Cadmus called them "Spartoi" (sown men) and together they founded the city of Cadmeia, which would later be called Thebes.

Each of the dragon-men settled in Thebes and had many offspring. However, the slain dragon was sacred to Ares, who required seven years of servitude by Cadmus for the sin of killing the dragon. After seven years, he was free to leave and was given Harmonia as a bride. As happened to Pandora, all deities attended the wedding and made gifts, the most famous of which was Harmonia's Necklace, crafted by Hephaestus. Nevertheless, Ares' wrath wasn't fully quenched; Cadmus and his dragon-men's children often became struck by ill-fortune. The most famous one concerns Oedipus, who unwillingly slew his father, Laius, and married his mother Jocasta. When he realized his atrocities, he plucked out his eyes and went into exile, leaving Thebes to his children, the twin brothers Eteocles and Polynices. They agreed to alternate rule over the city for one year, but Eteocles, when Polynices' turn arrived, refused to give the throne and exiled his brother.

Polynices fled to the court of King Adrastus of Argos to raise an army (known as the "Seven Against Thebes") and win back his throne, thus starting the "Twin Dragons War." Thebes resisted, but Polynices and Eteocles were each slain by the other. After the war, Jocasta's brother, Creon, who before had governed Thebes after the death of Laius and the exile of Oedipus, became regent for Eteocles' son, Laodamas. It was during one of Creon's reigns that Heracles was born in Thebes.

Creon served as protector of Heracles, his stepfather Amphitryon, and his mother Alcmené. Creon even gave his daughter, Megara, in marriage to Heracles. In return, Heracles defended Thebes in two more wars that Thebes became entangled in; first against King Erginus of Minyan Orchomenus, then against King Pyraechmus of Euboea. When Eteocles' son, Laodamas, came of age, Creon resigned the rule to him. Like his father, King Laodamas was confronted with an attack by the Epigoni, the sons of the Seven led by Polynices' son Thersander, in a new war called "The Dragon's Vengeance." The Epigoni succeeded. Thersander killed Laodamas and has reigned as king of Thebes ever since; people call him "The Avenging Dragon."

Goals: Thersander wishes to get rid of the dragon's curse taunting his family and possibly reign in peace.

Allies: Sthenelus, king of Argos descending from the Royal House of Proetus, was one of the Epigoni who fought in "The Dragon's Vengeance" war. He can be counted as a trusted ally of the Avenging Dragon.

Enemies: Since Laodamas died childless, Thersander rests peacefully. However, the people of Thebes don't look at him favorably, since his bloodline waged two wars against the city and caused a lot of deaths. Moreover, the kingdom of Orchomenus and Euboea still wish to conquer Thebes.

ROYAL HOUSE OF HERACLES

AKA: Heraclids, Heracleidae

Royal Seal: The head of the Nemean Lion, the First Labor's trophy.

Headquarters: Aeginion in Thessaly, at the court of King Aegimius.

Description: After Heracles' death, his children have been vexed and persecuted all over Hellas. Exiled from their homeland, they took refuge in Thessaly where King Aegimius adopted them as his children.

History: Heracles was the most famous and powerful hero of all times. His family descends from the famous Perseus and traces back to the Argive Danaus. Zeus was Heracles' real father; he wished for his son to become king of Tiryns and Mycenae. Hera didn't agree with this, letting Eurystheus become king and forcing Heracles to serve under him for more than ten years, fulfilling many epic deeds.

During his heroic existence, Heracles sired many children all over Cosmos and gathered riches and lands that made him very powerful and influential. After Heracles' apotheosis, Eurystheus feared for his throne and began persecuting Heracles' children, depriving them of the land and riches their father collected. During a fierce battle under Athens' walls, Iolaus, son of Heracles' twin Iphicles, killed Eurystheus. After the battle, Iolaus escorted Heracles' children to Thessaly, where King Aegimius adopted them as his sons. Now, Hyllus, the bravest among Heracles' sons, is appointed as the leader and is planning to regain the land and power the House of Heracles deserves.

Goals: Hyllus and his siblings plan to regain the throne of Mycenae and Tiryns along with all lands and riches their father, Heracles, acquired.

Allies: Heracles helped and rescued many kings all over Cosmos, who now owe his children help and assistance. For example, he helped Tyndareus from the house of Lacedaemon to regain his throne and helped the Royal House of Cadmus to defend Thebes many times. This is the greatest resource the Heraclids can count on. Thanks to their wide support, they are willing to assemble a huge army to get back what is theirs.

Enemies: Eurystheus is dead, along with all his children. This means the Heraclids have no sworn enemies. However, their first target is Tiryns, now feud of the Atreides, who are doubtless a very powerful enemy.

ROYAL HOUSE OF LACEDAEMON

AKA: Lacedaemonides

Royal Seal: The "L" (Lambda), initial of Lacedaemon.

Headquarters: Sparta in Laconia.

Description: The Royal House of Lacedaemon reigned in Sparta and Laconia since ancient times. Recently, King Tyndareus appointed Menelaus from the House of Atreus, who married his daughter Helen, as his rightful successor, preventing his own sons to become kings.

History: Lacedaemon was the powerful son of Zeus and the Pleiad Taygete. He married Sparta, daughter of King Eurotas, and together they founded the city that now bears her name. After Eurotas' death, Lacedaemon became king of Laconia and its inhabitants came to be called Lacedaemonians.

The Lacedaemonides dynasty reigned without too many problems until the three sons of King Oebalus, Tyndareus, Icarius and Hippocoon, quarreled for power. Hippocoon expelled both Icarius and Tyndareus from Sparta, and became king of the Lacedaemonians. At this time, Heracles was campaigning in the Peloponnesus; he had already captured Elis, and after attacking Pylos, he killed Neleus and his sons, except Nestor. When Pylos was taken, Heracles marched against Sparta, because the Lacedaemonians had supported the Pylians. After Hippocoon and his sons were defeated, and dead, and Sparta subjugated, Heracles restored Tyndareus, entrusting the kingdom to him.

Tyndareus married Leda and had many children: the twins Castor and Pollux (better known as the “Dioscuri”), Clytaemnestra and the most beautiful Helen. The divine twins fulfilled many heroic deeds; they hunted the dreadful calydonian boar and joined Jason’s crew as Argonauts. During Tyndareus’ rule, Helen, who was still a little child, was abducted by the Athenian Theseus. Fortunately, the mighty twins Castor and Pollux brought her back.

As soon as she reached bridal age, many kings and princes of Hellas came to Sparta as suitors of Helen. Tyndareus gave his niece Penelope to Odysseus and Helen to Menelaus from the House of Atreus. Clytaemnestra married King Agamemnon, brother of Menelaus. While visiting Mycenae, King Tyndareus mysteriously died. Agamemnon, king of Mycenae, swore that Tyndareus, just before dying, wished to give his kingdom to Menelaus. Since then, Menelaus, from the House of Atreus, reigns in Laconia while the Lacedaimonides silently watch.

Goals: Castor and Pollux believe their father was murdered by the Atreides to gain power in Laconia. They wait for the right moment to strike and regain the throne.

Allies: Whoever is an enemy of the Atreides is a trustful ally for the Lacedaimonides. However, the king of Athens, Menestheus, owes to them his kingship, so he would doubtlessly help them.

Enemies: The House of Atreides.

ROYAL HOUSE OF PROETUS

AKA: Proetids, Proetidae

Royal Seal: One of the hundred eyes of Argus.

Location: Argos in Argolis.

Description: The Royal House of Proetus reigns (though not alone) in Argos, that once was the richest and most powerful city in Hellas. Forced to unwillingly share their power with other royal houses, they strive to reunite it and bring Argos to its former glory.

History: As per the Heraclids, the Royal House of Proetus also descends from Danaus, who came from Egypt to Hellas and settled in Argos, succeeding King Gelanor after the flood. The House of Danaus ruled over Argos and Tiryns until the twins, Acrisius and Proetus, were born, who divided the kingdom in two. Perseus, grandson of Acrisius, founded Mycenae and exchanged kingdoms with his cousin, Megapenthes, son of Proetus. Since then, the Proetids rule over Argos, while the Perseids rule over Mycenae and Tiryns.

During Anaxagora’s reign, Dionysus visited Argos and most of the population, refusing to follow his directions, became insane. The only ones who could cure the people were the seer Melampus and his brother Bias, both from the House of Aeolus. They came to Argos demanding one third of the reign each. Anaxagora had no choice and divided his kingdom into three parts: one for himself, one for Melampus and one for Bias, thus starting the period called “The Three Kingdoms of Argos.”

The list of Hellas' landmarks provided herein is by no means exhaustive. A great number are left out. Further information on additional landmarks and their role in Cosmos's heroic deeds and tragedies will be available in future supplements.

Years later, Polynices, of the Royal House of Cadmus, came from Thebes to King Adrastus, a descendent of Melampus, seeking vengeance against his twin brother Eteocles. All three kings of Argos went to war, but only Adrastus survived. Seeking vengeance for the death of his father and many Argives, Sthenelus, from the House of Proetus, waged war once more against Thebes together with the Epigoni, led by Thersander, son of Polynices. This time, they were successful, and Sthenelus arrived home rich and gained Bias' part of Argos kingdom, sharing his title only with Diomedes, son of Tydeus of Calydon who married Adrastus' daughter, and inherited Melampus' portion.

Goals: Sthenelus aims to be the one and only king of Argus.

Allies: Thersander, of the Royal House of Cadmus in Thebes, can be regarded as a trustful ally.

Enemies: The last part of the Argos kingdom is held by Diomedes from the House of Calydon. He is the first one in Sthenelus' "black list."

LANDMARKS

Hellas is a wonderful place, shaped by gods and heroes through the ages. Many sites have been blessed by the gods or the deeds of astounding heroes while others still retain the scars of gods' punishments or mortals' misdeeds. Here follows a brief description of some of the many important landmarks in Hellas; noteworthy cities or places, holy grounds and dangerous places that wise men avoid, but daring heroes go to show their worth to their patron deities.

THE ARGONAUTS' TREASURE

Location: Northern Hellas, Magnesia region, Iolcus town.

Description: The city of Iolcus was the starting and ending point of the incredible Argonauts' expedition, who went to the distant Colchis to bring back the legendary Golden Fleece. The expedition was led by the hero Jason and involved the greatest heroes of the time – who set sail towards the remote lands of Colchis, facing many dangers, fighting powerful enemies and exploring distant lands. The Argonauts succeeded and brought back the Golden Fleece. As long as a king owns the golden skin of the sacred Aries (the Golden Fleece), nobody will ever stand against him in arms, or else Zeus would strike down the bold contender and all his soldiers.

Nowadays, the lucky owner of the Golden Fleece is King Thessalus of Iolcus, son of Jason and the Colchian princess Medea. However, the Golden Fleece is not the only treasure that Jason left. In Iolcus is harbored the fabled ship Argo, on which the Argonauts fulfilled their mission. The Argo is a wonder to behold: a sturdy ship with fifty oars with a speaking log at its prow. No other ship can be compared to the Argo; its value is immeasurable. Alas, such great treasures inevitably attract many greedy men, who constantly try to steal the Golden Fleece or the ship, causing many troubles to Thessalus' and Iolcus' inhabitants.

THE CALYDONIAN HOWLING FOREST

Location: Central Hellas, Aetolia region.

Description: Not far from the city of Calydon lies a vast forest sacred to Artemis. Since ancient times, it was one of the most beautiful and peaceful forests of all Hellas until King Oeneus of Calydon, father of Diomedes who

now reigns on Argos, was negligent towards Artemis. The huntress goddess punished him and his country by sending a boar of huge size and strength, which destroyed the cattle and the people and prevented the land from being sown. To get rid of this ravaging beast, King Oeneus assembled the noblest men of Hellas, now known as the Calydonian Hunters, and promised to give the boar's skin as a prize to whoever killed it. After a fierce battle, the Calydonian Hunters succeeded in killing the huge boar and the prized skin was given to the virgin heroine Atalanta.

The heroic deed didn't calm Artemis, whose anger only grew stronger. The once beautiful forest became a scary and twisted place, inhabited by packs of wolves and hideous monsters. Many armed expeditions were made in the attempt to clear the forest, but nobody ever came back. During full moon nights, many people have spotted terrifying, huge creatures, appearing as half man and half wolf, howling at the full moon and preying on cattle and human flesh. Hoping to solve the situation, Lycopeus, King Oeneus' nephew, led an army against his uncle, put him in jail and exiled Prince Diomedes. However, Artemis' curse didn't stop, leaving Calydon in fear and despair.

Nowadays, Calydon is nothing more than a ghost city, inhabited by the few people who survived the expeditions or decided to stay while the forest grew bigger and darker, looming over the city, ready to swallow it to appease Artemis' anger.

DELPHI'S ORACLE AND FESTIVALS

Location: The exact center of Cosmos, Phocis region.

Description: On Mount Parnassus lays the most famous oracular sanctuary of all Hellas: Pytho, better known as Delphi's Oracle. Its foundations lie on the exact center of Cosmos, represented by the sacred Omphalos stone, Gaia's navel, once guarded by the great serpent Python. In ancient times, this was Gaia's oracle, but after the Titanomachy took place, the titaness Themis was in charge.

After the Great Flood, Apollo slew the great Python at Delphi, becoming the temple's new patron. The dead Python fell into a chasm and started rotting. Since then, its miasmic vapors inspire a divine trance from the priestess, called Pythia. When asked, the Pythia inhales the miasmic vapors and starts "raving." Her ravings are "translated" by other temple priests into elegant poetical hexameters that must be interpreted by the supplicant.

People from all over Cosmos consult the Delphic oracle on everything from important matters of public policy to personal affairs. However, the oracle cannot be consulted during the winter months, for this is the time when Apollo usually lives among the Hyperboreans.

The supplicant to the oracle must undergo a three-stage process to be received and admitted into the Pythia's presence:

Step 1: Journey to Delphi – Supplicants must undertake the long and sometimes arduous journey to come to Delphi to consult the oracle. Apollo particularly praises supplicants who go there alone and on foot.

Step 2: Preparation of the Supplicant – Supplicants are interviewed in preparation of their presentation to the oracle by the priests in attendance. The genuine cases are sorted and the supplicant has to go through specific rituals involving the purification, the framing of his questions, the presentation of gifts to the oracle and a procession along the Sacred Way carrying laurel leaves to visit the temple, symbolic of the journey he made.

Step 3: Visit the Oracle — The suppliant is then led into the temple to visit the Adyton (the sacred chamber), put his question to the Pythia, receive her sibylline answer and depart.

Delphi is famous for its many festivals too. The Pythian Games take place every four years to commemorate Apollo's victory over Python. Another regular Delphi festival is the "Theophania," an annual festival in spring celebrating the return of Apollo from his winter quarters in Hyperborea. The culmination of the festival is a display of a secret image of the god, usually hidden in the sanctuary, to worshippers. Musical and poetical contests are held regularly every year at Delphi among singers and composers, and prizes are offered to the best hymn to the god. A crown of laurel is the prize for a Pythian victory on account of the love of Apollo for Daphne, who turned into a laurel tree, a branch of which the god made into a wreath for himself.

Additionally, rumors say that Delphi is where Apollo's mystery cult followers assemble in secret to perform their rites. Nobody, not even the priests, knows exactly what they do, where they perform their rituals or who leads the cult.

THE ELEUSINIAN MYSTERIES OF IMMORTALITY

Location: Central Hellas, Attica region, Eleusis town.

Description: Long before the Heavenly Contest began, Demeter founded in Eleusis, a city in western Attica, a very peculiar mystery cult called Eleusinian Mysteries of Immortality. It all started centuries ago when Demeter was desperately searching for her daughter Persephone, abducted by Hades in the Underworld. During her long journeys, she came disguised like a poor old woman to Eleusis, where the four lovely daughters of King Celeus accosted her. The four girls kindly befriended her and introduced her to their mother, Metaneira. So impressed was Metaneira by the old woman's dignified bearing that she kindly offered her the position of nurse for her infant son Triptolemus.

Demeter accepted and under her care the child thrived marvelously well. What the mortals didn't know, however, was that Demeter was secretly treating the infant with a series of mystical practices to thank Metaneira and their family for their kindness. Every night, while the palace slept, Demeter would anoint young Triptolemus's limbs with ambrosia and put him into the fire to slowly burn out his mortal essence. The child might have become ageless and deathless had the procedure continued; but unfortunately, Metaneira spied on Demeter one night, and when the little child was put into the flames, she screamed in fright. At this, the indignant goddess broke off the treatment, revealed herself in her full divine majesty and demanded a temple be built in her honor.

After the Eleusinians had built the temple, Demeter taught Triptolemus the mystical ways that can lead a worthy mortal to immortality, thus founding the Eleusinian Mysteries. Only those who are born in Eleusis, or adopted by an Eleusinian, and have shed no blood, or have subsequently been purified, are eligible to participate in the rituals. Each new initiate, known as a "Mystes," must swear to maintain absolute secrecy on whatever he sees or hears and receives preliminary instructions and guidance from an experienced sponsor, or "Mystagogos," who comes from one of the leading families of Eleusis. Preliminary ceremonies, known as "Lesser Mysteries", are held every year at Eleusis.

A Mystes who returns to Eleusis a second time for induction into the highest levels of esoteric knowledge is known as an Epoptes. Only Epoptes are allowed into the "Greater Mysteries" ceremonies, held at Eleusis every five

years. What an Epoptes should do to attain immortality is not for common people to know. Rumors say that they must undergo difficult trials and embark on perilous journeys to the borders of Cosmos to face risks and threats that no mortal would ever dream of. Thousands of people have tried to obtain immortality this way; only Heracles is known to have accomplished all trials for initiation and thus acquired immortality.

THE LAKE OF STYMPHALIA

Location: Southern Hellas (Peloponnesus), Arcadia region.

Description: The Lake of Stympalia is a great lake near Mount Cyllene in Arcadia. About fifty years ago, it became famous due to a wicked race of brazen feathered birds that came out from nowhere and settled on the lake, quickly becoming an impressive number and a deadly threat for any living thing that passed nearby. In fact, they had a taste for human flesh and started attacking neighboring villages, killing people and cattle by letting their deadly sharp, armor piercing brazen feathers fall down like rain on the prey.

Eurystheus, who at that time was king of Tiryns and Mycenae, sent the mighty Heracles to drive the birds away for good during one of his Labors. Heracles realized the birds' huge number was too much of a threat to face alone, so he prayed to the wise Athena for advice. The Goddess of Wisdom lent him brazen castanets that the crafty Hephaestus forged for this occasion. Heracles shook the castanets and frightened the birds into the air. He then shot them with arrows dipped in the deadly poison of the Hydra.

The surviving birds flew far away in a huge flock, although nobody knows where; Heracles fulfilled his labor and peace returned to Stymphalian Lake, but it didn't last. About five years ago, the deadly Stymphalian Birds came back to the lake, threatening neighboring villages once again. Nobody knows why they come back; they are either a divine punishment or Lake Stympalia is simply the best place for the birds to live. Some scholars came out with a strange theory that a forbidden Atlantean relic, that attracts these "strange" and "artificial" birds, lays on the bottom of the lake. Whatever the truth might be, Arcadian kings are offering great rewards to brave heroes to rid the lake of these nasty birds once and for all.

MOUNT OLYMPUS

Location: Northern Hellas, Thessaly region.

Description: Over 9,570 feet tall, Mount Olympus is the highest mountain on Cosmos, created during the great clashes that tore Cosmos asunder during the Titanomachy. Olympus is both the northern border of Hellas as well as the abode of the gods. North of it lay the barbaric lands of Thrace and Illyria while south of it the great Thessalian plains begin.

Mount Olympus is never shaken by winds or wet with rain, nor does snow fall upon it, and the air is outspread, usually clear and cloudless while a radiant whiteness hovers overhead. Imposing clouds appear from time to time to isolate the god's kingdom from the outside world's eyes.

Every Olympian has a wonderful palace, crafted by the lame Hephaestus, primarily used as a dormitory. The gods live with a similar rhythm to the mortals: attending their duties, racing for the Heavenly contest, abiding to customs and gathering from time to time in the palace of Zeus for small conferences. The Olympians have an immortal staff at their service including cup bearers, servants and doorkeepers who open and close the gates of Mount Olympus to invited guests or to allow the deities to appear among the

mortals. Whoever wishes to make an offering to a deity must do so at the base of the mountain, where a great altar is placed. The mountain is a “no entry” area for all mortals. Ascending Mount Olympus uninvited is a great sin of Hubris that Zeus doesn’t tolerate; many heroes (such as Bellerophon) have felt his wrath.

MOUNT PELION: HOME OF THE CENTAURS

Location: Northern Hellas, Magnesia region.

Description: Around 5,000 feet tall, Mount Pelion rises over Magnesia and overlooks Thessalian plains. It is famous for being home to the Centaurs, a peculiar humanoid race with a human head, arms and chest and a horse body for the rest, including four legs, hindquarters and a tail. Many Centaur tribes are reported across Hellas, but the vast majority lives in herds on Mt. Pelion and is a plague to the surrounding lands. They go about drunk, eating raw cattle flesh, trampling crops and raping female humans and nymphs. They don’t tend farms or breed cattle, instead they hunt and forage whatever food they can find. They have a special taste for wine, although they get drunk very easily. Although the intellectual parts they inherited from humankind left them ignorant, they are a cunning species.

The centaurs’ origin dates back to Ixion, king of the neighboring Lapiths, who attempted to seduce the goddess Hera. To punish him, Zeus shaped Nephele, a cloud resembling his wife, and sent her to lay with Ixion. From this unnatural union, the first centaurs were born. Being Ixion’s offspring, centaurs lived side by side with their Lapith stepbrothers. Their peaceful relations ended during the wedding banquet of Pirithous, one of Ixion’s “natural” children. After drinking too much wine, all centaurs at the banquet became frenzied and started acting disrespectfully, even trying to rape Pirithous’ bride. Although they were stepbrothers, the Lapiths didn’t tolerate this act and launched a battle that evolved into the war better known as the Centauro-machy. After many bloody battles, centaurs and Lapiths reached an agreement to put an end to the conflict: they would divide their territory and live separately. Since then, centaurs continue ravaging the neighboring lands and the land of Lapiths as well, as if no agreement were made. Lapiths are exhausted from this continuing defiance and are looking for neighboring kingdoms to finally settle the score with the wild centaurs.

NEMEA’S ROARING CAVE AND THE NEMEAN GAMES

Location: Southern Hellas (Peloponnesus), Argolis region.

Description: In the mountain valley of Nemea sits a great cave that was inhabited by a deadly lion about fifty years prior. The lion was the offspring of the Olympian challenger Typhon and Echidna the snake-goddess, mother of Cosmos’ worst creatures. This lion was far greater and more menacing than normal lions as his skin was impervious to all weapons. He plagued all nearby cities, devouring cattle, slaughtering humans and spreading terror with his mighty roar coming out of the cave where it dwelt, immediately named the Roaring Cave. Although no one could stand against such a monster, Eurystheus, who then was king of Tiryns and Mycenae, sent his servant Heracles to slay the invincible beast as his First Labor. After shooting an arrow at the beast, Heracles perceived it was invulnerable. After closing one of the cave’s openings with a huge stone, he followed the lion inside from another entrance. In those dark and close quarters, Heracles stunned the beast with his club and, using his divine strength, strangled it to death. Heracles managed to

prevail over the seemingly invulnerable beast and fulfilled his First Labor, restoring tranquility to Nemea.

Another incredible event was going to take place in Nemea years after. Around 22 years ago, the great Argive army, assembled by King Polynices during the "Twin Dragons' War," passed through Nemea on its way to Thebes. When the Seven Leaders arrived, they were very thirsty. The kind Hypsipyle, former queen of Lemnos Island who was then the nurse of Opheltes, son of Nemea's King Lycurgus, showed the heroes the way to the nearest well. She left the young Opheltes behind lying in a meadow. The Dragon Curse, weighing on the House of Cadmus, stroked the poor Opheltes. During his nurse's absence, a huge snake came and devoured him. When the Seven saw the accident, they slew the great snake and instituted funeral games to be held to honor the king's son every third year. Thus, the Nemean Games were born consisting in athletic and equestrian contests.

Last year, the Roaring Cave echoed again with frightening roars as a large lioness appeared, fiercer than its predecessor. Nobody knows where it came from or why; the only thing sure about it is its invulnerability, tested by several brave warriors who could not even scratch it. Some seers say the Roaring Cave is connected to the Tartarian lair of Echidna, where the huge serpent goddess spawns dire monsters. Regardless, Nemea is now drowned again in despair by this invincible feline menace; the king offers great rewards to the daring one who can end this plague for good.

THE OLYMPIAN GAMES

Location: Southern Hellas (Peloponnesus), Elis region.

Description: Since ancient times, the city of Olympia has been chosen as the place where important games were to be held. Daedalus, in his *Chronologos*, says that games were held on the Olympian site since Cronus was king of Cosmos during the Golden Age. Many other kings held games in Olympia during the ages, but the founder of the modern Olympian Games was Heracles. After defeating the treacherous Augeas in Elis, Heracles built gaming facilities and temples for all deities on the plain along the banks of the River Alpheus to thank the gods for his victory. He decided these games should be held every four years and the winners of each competition should receive no money, only an olive-tree wreathed crown, a symbol of eternal glory.

The first Olympian Games, held by Heracles, were attended by many athletes from many different countries. The number of attendees has continually increased during subsequent decades. Following Heracles' directions, only those who speak Hellenic can take part in the games, without discrimination of gender, wealth or social status. All athletes must compete completely nude in any athletic competition (unless otherwise specified). Married women are not allowed to watch or compete in Olympic Games, but single women are. The athletic competitions are the following: the stadion (a 200-yard footrace), the diaulos (a 400-yard footrace), the dolichos (a three-mile footrace), the hoplitodromos (a 400-yard, fully armored footrace), boxing, wrestling, pankration (a cruel mix of boxing and wrestling) and the pentathlon (discus throwing, javelin throwing, jump, stadion and wrestling). Other competitions include chariot races on tracks about nine miles long; the owner of the winning chariot is regarded as the winner instead of the driver.

Event after event, the Olympian Games have grown to an incredible degree of popularity, so much that they even involve political schemes. Many cities send specially trained athletes or chariots and horses to show other cities their power; an Olympian victory can bring powerful allies or dissuade rival



cities from attacking such athletic and wealthy citizens. Citizens too care very much about the Olympic Games and cheer the athletes. An athlete who wins an Olympic contest is regarded as a demigod in her hometown; everyone will cheer and look up to her, artists will make paintings or statues of her, poets will compose odes to her victory and her name and deeds will forever be remembered.

THE SWAMP OF LERNA

Location: Southern Hellas (Peloponnesus), Argolis region.

Description: Long before the Great Flood, Lerna was a beautiful spring where fresh water flowed and quenched Argos inhabitants' thirst. Things suddenly changed when, 32 years before the flood, Danaus and his 50 daughters (known as the Danaids) came from Egypt to Argos seeking King Gelanor's protection. Aegyptus, Danaus' brother who was king of Egypt, wished to wed his 50 sons with the 50 Danaids to fulfill a prophecy and become Cosmos' supreme ruler. Aegyptus came to Argos and threatened war if the unwilling Danaids were not to be married to his sons.

The Danaids were forced to marry Aegyptus' sons, but, driven by their savage Biandres' nature, they secretly agreed to kill their husbands on the wedding night. The Danaids beheaded their grooms during the night except Hypermnestra, who was in love with her husband Lynceus. Not yet satisfied, the killer brides buried their grooms' heads in a secret place in Lerna, far away from the bodies buried headless in Argos' citadel. Due to their sin, Zeus's wrath fell upon the Danaids, except Hypermnestra who perished during the flood.

After the Flood, Lerna turned into a muddy, unhealthy swamp inhabited by poisonous creatures, forcing Argives to look for a healthier source of water. Every passing year, Lerna swamps' unhealthy vapors poisoned all surrounding areas in a five miles radius where crops perished, cattle died and every form of wildlife withered, leaving only barren and desolated rocks where poisonous and dangerous swamp creatures roam. The most feared swamp creature was the hydra, a huge nine-headed, poisonous snake descended from Typhon and Echidna. Its size and venom were too much of a challenge for a typical hero and, should any of its heads be severed, two healthy ones immediately replaced it.

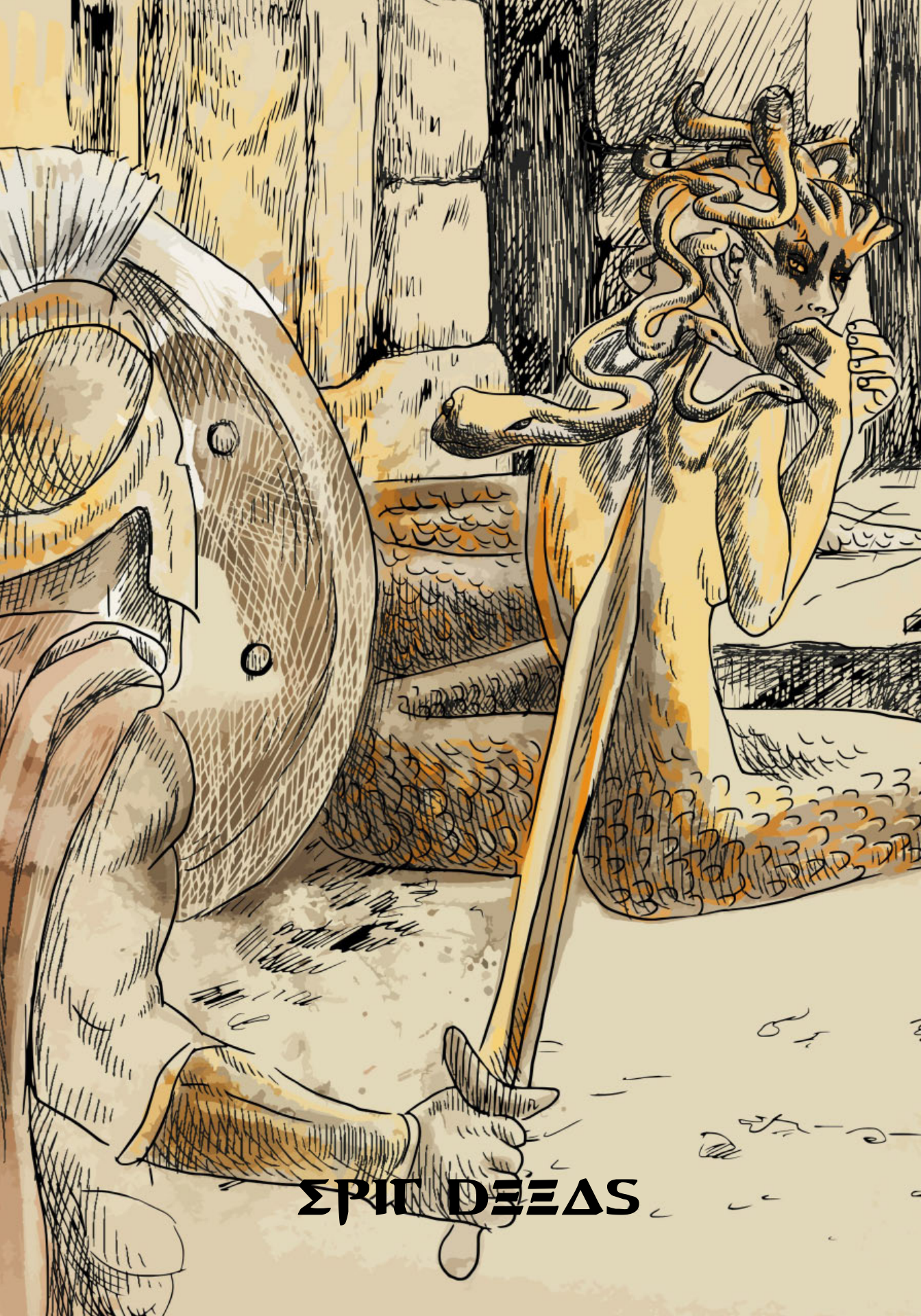
The mighty Heracles killed this powerful monster to fulfill his Second Labor. After this incredible deed, hope spread among farmers who began cultivating Lerna's surrounding, hoping it would become fruitful again. Alas, their hopes were in vain. The swamp's poisonous gases kept exhaling, crops didn't grow and cattle became ill and died. The swamp continued expanding its mephitic influence, reaching a seven-mile radius.

Months ago, another hydra, this time with eleven heads, appeared in the swamp, terrorizing all Argolis. Sthenelus, king of Argos from the Royal House of Proetus, went to Delphi seeking an answer to this urging problem. The Pythia answered that "Argos and Aegyptus' sons will finally find peace together." Priests argued over this response until they agreed over one thing: the Danaids' misdeeds are the root of Lerna's problem. The swamp won't stop poisoning the lands until Aegyptus' sons' corpses are reunited with their heads to receive a proper burial. Great rewards now await the brave hero who challenges the Lernean Swamp to find all Aegyptus' sons' heads to provide them a proper burial.

TAENARUM: THE "NO RETURN PROMONTORY"

Location: Southern Hellas (Peloponnesus), Laconia region.

Description: Taenarum promontory is a barren promontory in southern Laconia, better known as the "Land of No Return." Everyone carefully avoids this zone, since those who enter disappear. Sages know this phenomenon is due to one of Hades' Realm's entrances that lays hidden in Taenarum. Whoever enters Hades' Realm cannot leave unless Hades allows him to do so. Orpheus and Heracles have been the only ones allowed to visit Hades and leave; all others, even those who accidentally visited the Underworld, were forced to remain there forever. Thus, whoever enters Taenarum risks being unwillingly swallowed by the secret portal leading to Hades' Realm, never to return. Nevertheless, people still enter this land, defying all warnings, facing the many hideous creatures that roam these foggy, barren lands. Many say they are Mystery Cult initiates wishing to discover the secrets of afterlife, or desperate people who challenge the Underworld's dangers to desperately try and bring back someone dear to them.



ΣΠΙΤ ΔΕΞΕΔΣ

ΕΠΙΚ ΔΕΣΣΔΣ

*"Jason, my pupil,
 you have become strong and vigorous.
 It is now time
 That thou goest to Iolcus
 to claim the throne of thy father Aeson,
 that Pelias usurped,
 and that is rightfully yours.
 Many difficulties you will face,
 but thou will manage to overcome all
 if you keep in mind my teachings.
 First, face all difficulties,
 whatever they may be.
 The gods put us to the test constantly;
 deeply commit yourself
 and you will be able to change the cruel fate
 that deprives you of what is yours.
 Remember your birth;
 You are an Aristocrat, and as such,
 you should always behave.
 Take care of your Honor;
 never make promises you cannot keep
 and respect your family.
 Always remember, a man without honor
 is like a broken vase: no one wants it.
 Respect the gods;
 always honor all of them in sacrifices,
 without forgetting anyone.
 Remember, the gods can give you so much,
 but they can also make you fall down
 without warning, if you do not respect them.
 Finally, keep in mind your prophecy.
 Prophecies and Omens
 reveal the will of Fate;
 if you can interpret them,
 you will always know how best to act.
 But now go, Jason,
 it is time that you start
 the journey that awaits you.
 Should you experience any hardship,
 remember my words
 and you'll always know how to behave."*

- Chiron's parting speech to his pupil Jason

Understanding the various aspects that go into creating the mood of an epic campaign allows the GM to better tie the heroes' lives to the Olympians they fight in honor of. The mythology of Mythos should be weaved directly into every aspect of an adventure.

The following contains hints and tips for the Game Master to use when running an epic campaign within the mythological setting of *Mythos*.

Mythos is a game of heroic deeds, daring exploits and fantastic adventures set in the richest world that our tradition has ever conceived: mythology. The imagination of the Game Master can draw from the setting to narrate epic and exciting adventures of every kind in Cosmos. Here's some advice to design these epic campaigns, but remember, the only true king of Mythos is your imagination. The Game Master is free to create any kind of story she wishes and any kind of adventure the players desire. The most important thing is to have fun together.

THE EPIC MOOD

How does the GM present an epic campaign? What makes the GM's storytelling epic? Listed below are useful hints for the GM to create an epic storytelling tone and awe-inspiring campaigns. They are in no way obligatory and should be tuned to fit into the GM's campaign.

GREAT CHALLENGES

A story becomes epic when heroes solve grievous problems affecting large communities. Examples include: a larger-than-life sea monster plagues Ethiopians and the king must sacrifice his daughter to appease Poseidon's wrath and the mighty Perseus rescues Princess Andromeda by slaying the terrible monster. Legendary heroes are required to fulfill such great feats so that the greater the challenge, the more epic the story becomes.

HEROES IN THE SPOTLIGHT

Epics are about heroes (or antiheroes) who undertake great perils to fulfill their destinies. The PCs should have the people's attention (in-game) at all times. They are the ones shaping Hellas and Cosmos' destinies with their actions as everyone follows their exploits, constantly praising or wooing them. Bards, poets, actors and all kind of news bringers speak about these deeds, for good or for ill, increasing the heroes' reputation.

THE GODS' IMMANENT PRESENCE

In an epic campaign, the gods are always there. Whether they descend from the heavens to help or hinder the heroes or watch their deeds silently from Olympus, the gods have a deep influence on all of Cosmos' important events. Since the Heavenly Contest began, their influence over Cosmos, especially the heroes, has become even greater.

However, Olympian gods are not the only ones in Cosmos. In an epic and mythological campaign, the hills, rivers, streams and trees are alive. Most geographical features have incarnate spirits, usually nymphs, who guard and protect them. Thus, when a hero despoils a river, he is hurting a conscious being as well, who will then take appropriate action. Not every geographical feature has an incarnate spirit, but the larger or more prominent it is the more likely one will find an incarnate spirit. Finding such an entity, and gaining her permission to use what is, in effect, her body, requires a Knowledge (Olympian Religion) roll.

INVISIBLE THREADS OF FATE

Fate is essential to an epic *Mythos* experience. The more Fate Points heroes use or acquire the more epic (and dramatic) the story becomes. Fate draws people, creatures and places into the hero's life where he is forced to confront them. Will the hero accept his fate or will he go against it?

LINEAGE MATTERS

Many royal houses rule in Hellas. Each house's sovereign descends from one or more deities who bestowed upon their offspring the "heavenly right" to rule over other people. This is why Hellas' aristocrats are held in high esteem, since many are demigods or tied by family bonds to one or more deities. Dozens of wars have been fought due to this lineage; whoever has powerful ancestors always shows it off. Encourage the heroes, especially demigods and aristocrats, to create intriguing family histories. Whenever possible, they should be called upon to share their ancestry. Award Bennies to those with captivating histories and who immerse their heroes in the "my family is more illustrious than yours" mentality.

PUSH IT TO THE LIMIT

Epics tend toward the extreme. Bad breaks in an epic should be catastrophic, like the shattering of the only weapon able to overcome an otherwise invincible foe or the loss of an entire bireme fleet to a tidal wave. Good luck should be just as extreme, like becoming king or gaining admittance to the Island of the Blest. Although small events will always occur and are often unavoidable, weave epic events into the storyline.

HONOR COMES FIRST

Honor is very important in an epic campaign. Epic heroes and heroines are expected to maintain their honor and refuse to do anything inappropriate, like insulting a priest, ravaging a woman or desecrating a temple, always keeping their word and honoring their oaths. Some epic villains follow the same rules, while others cannot be trusted and instead lie, cheat and steal whenever possible. Every heroine has her own ethos that derives from her patron deity. Nevertheless they are expected, should they swear an oath, to keep their word and show respect to their elders and deities.

In an epic world like Hellas, people who maintain their honor are held in high esteem. Those who don't are deemed treacherous and without honor and treated as no better than animals; people won't speak with them, help or rescue them and, in the worst cases, kill them on sight. Hoplites, aristocrats and most demigods are also expected to follow the rules of "honorable combat," requiring them to announce themselves before attacking a noble foe and to abstain from fighting between the hours of dusk and dawn. In particular, they should obey the customs and rules of their society, even though they make little sense and put the heroine at a disadvantage, like throwing away her armor to face an unarmored foe on equal terms.

RAGING EMOTIONS

Epics overflow with passion and high emotion. Epic heroes rarely keep calm and collected. When happy, they dance, sing and shout. When sad, they moan, weep and throw themselves upon the ground. When angry, they gnash their teeth, stomp about and hurl things aside. Epic heroes tend toward the extremes. They may curse the gods, incurring severe consequences, and bemoan being born one minute, but the next minute, they proclaim themselves the luckiest being alive. Epic characters always live in the moment.

AWE-INSPIRING LANGUAGE

Stock phrases are an epic standard. Epic poems consist of lines like "and he died where he fell," "long-shadowed spear" and "night descended upon his eyes." Heroes are often referred to with phrases attached to their names, like Tydeus of the Mighty War Cry, Eteocles of the Flashing Helmet and Diomedes, Tamer of Horses. Allow the heroes to create their own epithet.

GIVE THEM A BREAK

Should heroes always be busy with dramatic tasks for the campaign to be epic? No, sometimes the heroes just want to sit and think about things, talk quietly together or look around without being jumped by charioteers or halted by gods. Heroes need downtime; when they do decide to act, simply bring back all those epic elements.

SETTING FEATURES

Cosmos is a wonderful place. The following is a list of Cosmos' most prominent features.

THE HEAVENLY CONTEST

Some of the Olympian gods are actively involved in a race for Zeus's succession. This means their attention towards Cosmos' daily business is increased; they are more present, sire more demigods and send more omens than deities not involved. They are more inclined to recruit worthy heroes to do their "dirty business" with proper rewards or smite unworthy heroes.

ALL POWERS DERIVE FROM THE GODS

Cosmos teems with mystical, deific energy and every natural feature has its own guardian spirit. However, *Mythos* is considered a low-magic setting where only those chosen by a patron or favored deity can wield these incredible powers. Powerful items are not simply for sale as they are incredibly rare artifacts that only the chosen ones can wield. Heroes must work very hard before being awarded one of these rare artifacts or gaining admittance into a mystery cult's highest rank.

INTRIGUE

Many royal houses fight for power using palace intrigues. Murder, banishment, plotting and deception are daily issues in the royal palaces and heroes can potentially become caught up in them. Heroes must be aware of who's who and implications their actions may have later. Choosing to support the wrong side at the wrong time is a mistake one cannot afford to make twice.

FATAL ATTRACTION

Doomchaining is a great plot device that binds people and places to heroes by intertwining their lives. Additionally, a hero's background, allies and even enemies can be used to create additional plot hooks as the heroes becomes attracted to someone from the past or present.

EPIC BATTLES

When important battles break out, they should be epic and memorable. There are many ways to do this such as avoiding plain, emotionless spaces. Let the players invent props for tricks, and include them in the scene as something to inspire the heroes with.

For example, a fight in a marketplace will have crates for the heroes to jump on, clay jars that can fall onto their opponents, and soon. Be open to the players' ideas and maybe award a Benny for creativity.

Remember, memorable does not have to mean victorious. Not every combat must be won as not all victories come from mere strength in battle. Some monsters have immunities the heroes must discover, or must be tricked in some way to be overcome, leading to greater epic stories down the road. Sometimes learning from an epic loss is as important as winning.

PROPHESIES

Heroes like to know what awaits them should their actions succeed. The only way to know about the whims of Fate and the will of the gods is by going to an Oracle and asking for a prophecy. Prophecies provide drama and flavor to campaigns as they bind someone to certain doom while their true meaning is never sure until actually fulfilled. Sometimes prophecies are revealed to unwilling heroes, but their consequences still apply.

In game terms, prophecies are made of two distinct parts: key events and consequences. If the key event takes place for whatever reason, the consequence immediately applies. This means that if a hero doesn't want to incur the prophecy's consequence, he should try his best to avoid that key event.

For Example, Aristides' prophecy is: "Should your father sire a son, you would die by his hands." Since Aristides doesn't want to suffer this prophecy's consequences, he can attempt to prevent the "key event" (his new brother's birth) from happening. He could ask his father for abstinence, throw him in jail or even kill him. It's up to him what to do, although Fate often finds a way to fulfill the prophecies.

Prophecies can also be used to foreshadow events that might happen during the course of an adventure. This is not so much to railroad the players into following a specific path, but rather it influences their desired resolution to a conflict by understanding how their hero's actions can affect all of Cosmos.

PROPHECY GENERATOR

GMs are encouraged to create fitting prophecies when the need arises. Should you need inspiration, use the following table to create a generic prophecy that can easily fit into your campaign. Roll a d10 four times and consult the table to create the prophecy

Key Event

If

1	the hero	1	would leave for a long trip
2	the hero's parent	2	would come back home
3	a relative	3	would be sincere
4	a friend	4	would persevere in his guilt
5	a man	5	would sire a child
6	a woman	6	would attain his goal
7	an enemy	7	would miserably fail
8	a king	8	would appease his anger of an enemy
9	a patron deity	9	would realize the truth
0	a hostile deity	0	would be clueless

Consequences

Then

1	a hostile deity	1	would end his existence.
2	a patron deity	2	would be admitted among the gods.
3	a king	3	would suffer a deity's wrath.
4	an enemy	4	would descend to Hades' realms.
5	a woman	5	would see his family slaughtered.
6	a man	6	would have the right reward.
7	a friend	7	would face his destiny.
8	a relative	8	would never attain his goal.
9	a parent	9	would be glorified.
0	the hero	0	would finally attain peace.

The GM is free to adapt and interpret the prophecy as she sees fit without disclosing its true meaning. Additionally, when the GM, not the hero, deems the conditions for the key event are fulfilled, the hero inevitably meets the consequence, for good or ill.

Example: rolling the dice results in a 2, 5, 10 and 3. After consulting the table, the prophecy reads: "If a parent would sire a child, then you would suffer a deity's wrath." From this base, the hero may interpret it as: "As soon as your mother has a son, you will immediately suffer Apollo's wrath" or "If your father were to sire a daughter, then you will suffer Poseidon's wrath." Regardless of how the hero interprets the prophecy, the GM has the final say.

ΘΜΣΤΣ

The deities cannot leave well enough alone. They watch everything and can't resist interfering. Often, rather than leaping into the fray themselves or addressing someone directly, they send a vague message. They do this because it amuses them to be mysterious and they like to challenge people. If the recipient can figure out the message, he earns the right to have that extra information or reassurance. If not, he should work harder to understand the will of the gods.

These messages, which can be private or public, dream or reality, are colloquially called omens. An omen is, simply put, a hint of what will come. Omens do not show information about the present; they only reveal tantalizing bits about the future.

The most famous omen in the Twin Dragons War regarded the snake and the birds. The Argive hoplites, on their way to Thebes, saw a strange sight: a mother sparrow was sitting upon her branch with her six babies when a red-banded snake slid out from the bushes and attacked. It swallowed the mother first then started swallowing one chick after another. Before he could swallow the last chick, the serpent and the little baby sparrow both turned to stone. The hoplites took this as a sign, because animals do not normally petrify. They decide it was an omen from Zeus, warning them how long the war will last. There were seven birds in all, so the war would last six days and end on the seventh. They were wrong.

King Adrastus, the only survivor of the Seven against Thebes, realized the omen's meaning was different. The serpent symbolized Thebes while they were the sparrows. That was a message from the gods to warn them not to wage a war they wouldn't win and from which only one would survive. That is the problem with omens: they have to be interpreted correctly.

THE OMEN'S ORIGIN

The first question with any omen is who sent it. Omens are messages from the gods, but each deity has his own agenda and information. Deities may even send false omens; knowing which god sent the sign makes it easier to determine how reliable it is.

One way to determine an omen's origin is to study the elements of the omen itself. Anything water-based comes from Poseidon, for water is his realm and no deity would dare infringe upon his domain. Fire usually indicates Hephaestus, though it could also mean Ares. Anything with the sun is from Apollo or Helios. Zeus controls the sky, so most weather-based omens are his, as are most omens that involve birds. The gods do like to be clever, though, and they may deliberately disguise their hand. Thus, a snake is not tied to any one god,

but if it has wave patterns in its scales, it may be from Poseidon; if it has gray eyes, Athena probably sent it.

Consider which deities are likely to monitor the heroes. Other deities can send omens, but patron deities are the most likely source and should be considered first. Does any deity have a grudge against a hero? If so, he might send a false omen.

Consider the events. Which deities are invested in the outcome? If a deity does not care about the campaign or particular event and has no attachment to the people involved, he has no reason to send an omen. The gods never send omens for no reason; they may have malicious intent, but they always have something to gain from the effort.

THE OMEN'S CONTENT

The second issue with omens is their content. What information does the message contain? The gods never send omens without a reason, and they never bother sending them if the content is obvious or meaningless.

Letting a mortal know he will die someday is foolish; all mortals die. Telling him he will die before the scenario ends is important. The gods rarely give such clear indications, however. This maybe because they cannot guarantee the outcome, they want the recipient to work for the result, or they like to make people suffer from not knowing, or possibly all three.

Decide what the god is trying to say, and to whom, and then make the message just clear enough to offer hope or a possible course of action, but vague enough that the heroes struggle to interpret it.

THE OMEN'S FORM

The third question with an omen is its form. Omens come in three varieties: dreams, signs and events. Dreams are exactly that. They occur when a hero is sleeping and anything can happen. The sleeping hero either speaks to someone else, who tells them something important, or they see a sign or event in their dream. When they awake, they remember the dream perfectly. This is the easiest way to know when a dream is really an omen, as most people can normally only remember bits of their dreams. Deities often appear to people in dreams, either in their own form or in the guise of someone the dreamer knows and trusts. Dreams are always private; a deity might appear to each member of a group, but each dream will be different with the deity saying different things to each dreamer.

Signs are static images. A tree shattered by lightning and now standing split is a sign; it is not active, but its very appearance means something important. Signs can be as small as a chipped tooth or a torn hem and as large as a perfectly flat sea or a cloudless sky. They are technically public, since anyone can see them, but often only the intended recipient will notice it. Signs can be mundane in appearance, like the split tree, or clearly supernatural, like the sea becoming still from horizon to horizon.

Events are active. Lightning striking a tree is an event because the tree is not the whole message; the fact it was struck is the real omen. An eagle attacking a dove is an event, as was the snake devouring the sparrows. Events are always public, and several people usually see them. Some events are unnatural, but most involve natural elements and could mean very little; eagles attack doves whenever possible, and birds are a favorite food of most carnivorous snakes.

Omens can be used to provide direction to the brave heroes and heroines when they become stuck, lost, or completely off track. When player characters deviate from the path desired by a deity and can't seem to find a way back to that path, throw in an omen to keep the forward momentum of the adventure without having to completely alter the storyline.

Some deities favor dreams for their messages; others prefer signs or events. Each deity is different. Zeus favors events, for example; he is too domineering to use static messages and enjoys showing his power by making the lightning flash and the clouds roll across the sky. Athena is subtler, preferring her messages reach only their intended recipient. Hera is a master of deception and diplomacy; she frequently uses dreams. Ares is too blunt to try anything but violent events. The form an omen takes should fit the god's personality and spheres of influence.

OMEN'S RECOGNITION

Once an omen appears, will people recognize it? Some omens are clearly signs from the gods and do not need identification rolls; the clouds do not normally rain blood upon the field. Others, like a choppy sea or lone eagle, could be normal events. How do the heroes tell whether something is an omen?

Honestly, they cannot. They can make a good guess, but without a deity standing nearby or a clear supernatural element to the event, they could always be mistaken. That is the beauty of omens; they are subtle things, and people who actively look for them will find them everywhere, while those who do not look will never see them at all.

Heroes may attempt a Knowledge (Olympian Religion) roll or, if they lack that skill, a Smarts roll at (-2) when an omen appears. If they succeed, they recognize it as an omen. If they fail, they think it merely a normal event. Consult the following table for modifiers.

Keep in mind that noticing an omen is not the same as understanding it. When the sky turns red and rains blood, everyone knows this is a sign from Zeus, yet nobody knows what it means.

Feature	Modifier
Only normal creatures	-1
Creatures with unnatural coloring	+1
Supernatural creatures	+2
Only normal events or weather	-1
Weather that does not fit the area	+1
Unnatural weather (blood rain, etc.)	+2
Drastic change in conditions (clear skies to storm clouds)	+1
Localized change in weather or light	+1
Divine magic (snakes turn to stone, etc.)	+2
The omen is invisible to everyone else	+2
A dead or absent friend appears	+1

OMEN READERS

Who can read omens? Priests, seers and, in particular, initiates of the Oracle Mystery Cult are expert omen readers; they receive divine guidance and can find concrete information in even the faintest sign. Aristocrats also have a gift for interpretation, as do demigods. Anyone with a connection to the gods can see the signs and try to interpret them. When an omen appears in public, everyone who can read it usually does, so conflicting translations often occur.

Another thing to remember about omens is that they may apply to multiple events. If six hoplites did die during the trip to Thebes, someone could claim the snake and the sparrows had presaged that, and the evidence would support the statement.

If heroes need omens interpreted, they should seek out a seer or a priest worshipping the deity who sent the omen. In dire straits, anyone with the

Knowledge (Olympian Religion) skill can attempt an interpretation. Individuals dedicated to a deity whose rival sent the omen should not be asked, for their own deity may deliberately give them a false interpretation to foil their rival's plans.

Only those with Knowledge (Olympian Religion) can interpret an omen. Others can guess, but they have no real knowledge of the gods' will. Interpretation is difficult, and even experienced seers can be wrong if they miss some aspect of the omen, mistake its creator or misjudge the deity's mood.

USING OMENS

When should you use omens? Obviously, you could insert them whenever heroes are at a loss and do not know what to do. After all, the gods send signs to keep their favorites focused. The gods also counter plans they do not like. If the heroes are dead-set on going one way, and one of the gods wants them to fail, send an omen suggesting they turn around.

Use omens sparingly and, once an omen appears, do not offer any clarification. Describe it clearly, but without adjectives or adverbs because those can reveal the omen's true meaning. Do not answer any questions about the omen; allow the heroes to decipher the true meaning on their own or with in-game assistance. This means there is potential room for error, but that's just another part of epic gameplay.

Although not necessarily required, *Mythos* assumes the **Blood and Guts** and **Joker's Wild** optional rules, from *Savage Worlds Deluxe*, are being utilized. To get the full effect of this setting rule, use of both optional rules is suggested.

ΣPIC ΣETTING RULE

The following setting rule is used in *Mythos* to convey an epic feel.

THANATOS' JUDGMENT

Epic heroes rarely die by accident. Gods and Fate invest in them so much time and energy that they cannot afford for them to die, as long as they are needed. Only Fate and the gods can decide when a hero must die. In game terms, this means that, whenever a hero dies, the GM instead makes the following considerations:

- I. If the hero dies performing a deed his Patron Deity would disapprove of, there's no salvation for him. Otherwise, go to #2. Heroes with the Chosen by Fate Edge can ignore this passage and go straight to #3.
- II. If the patron deity's attitude is Indifferent or better, there's a chance the heroine will die another day. Otherwise, the deity is too upset to care for the heroine; Thanatos will sever the heroine's soul from her body and she dies on the spot.
- III. Consider the Hero's Actual Fate Points and pick the lower die-type closest to that amount. No matter how many Actual Fate Points the hero has, he cannot use a die higher than d12. If the hero has 0 Actual Fate Points, Fate doesn't need him anymore and the hero dies right then.
- IV. Roll the aforementioned die. This roll is modified by the number of times the hero has been "saved" from death. Gods don't like saving heroes over and over. Fate Points or Bennies cannot be spent on this roll. If it fails, the hero couldn't escape death, otherwise go to #5.

- V. If the hero is still alive, he's miraculously escaped the cold hand of Thanatos; the gods, Fate or both decided to give his another chance. The hero's patron deity's attitude drops to Indifferent (unless otherwise specified), and Actual Fate Points drop to 0. The GM describes how the hero miraculously escapes death and acquires a Hindrance closely related to the death experience. The hero can then be left incapacitated where he died or be transported by his Patron Deity's hands to a safer location and rejoin the party.

ΕΠIC INTERLUDES

What do heroes do when they're not involved in incredible deeds or out performing epic feats? To stimulate players' creativity and provide useful hints for time spent between adventures, roll a d20 on the following table and implement the effect. If it doesn't fit with the campaign, roll again or just choose one. Use of epic interludes is completely optional and this roll can be made on a character by character basis or with one roll for the entire team.

D20	Effect
1	Ungrateful sinner: The hero's actions angered his patron deity; his Divine Attitude drops one step until he atones properly.
2-3	Sinner: The heroine's actions angered a non-patron deity. That deity's Divine Attitude toward the heroine drops one step until properly atoned.
4-5	Bad Beat: The hero was imprisoned, beaten, robbed or something similar, and managed to save his skin and escape. If Hermes favors or loves him, he manages to escape unscathed and retrieves all his possessions. Otherwise, he loses all his money and equipment except one item per Experience Rank (GM's choice). Regardless, he is now enraged, providing him a +1 bonus to Soak rolls for the duration of the next gaming session.
6-7	Dionysian Orgies: The heroine had too much wine, food, hetaerae or whatever pleasure she prefers, dilapidating 1d6 x 100 Drachmas. If Dionysius favors or loves the heroine, the effect of all her partying is positive and the heroine gains a +1 bonus to Toughness for the next gaming session. Otherwise, all the carousing has given her a bad headache, or similar consequence, and she spends the next gaming session Fatigued.
8-11	Relax: The hero has indulged in his favorite hobbies, visited his relatives or celebrated with friends, but nothing particular has happened to him.
12-13	Lost and Found: The heroine has managed to put her hands on a valuable object or possibly lost one of her precious possessions. If Hephaestus favors or loves her, she acquires a single mundane item that can cost no more than the number of Drachmas she possesses. It can be a rare item. Otherwise, the heroine has lost the most valuable item (or the one she cherishes most) in her possession. This item may be recoverable.
14-15	Hyperactive: The hero can't wait for the next adventure to come, so he looked for a distraction of some type. If Athena's Divine Atti-



- tude is indifferent or better, the new occupation is positive and constructive (like training, speculating, etc.); he gains a temporary Edge of his choice, respecting all the requirements. Otherwise, he has acquired a bad habit or gotten into trouble. He gains a temporary Minor Hindrance (GM's choice). Both the Edge and the Hindrance last until the end of the next gaming session.
- 16 **Spreading Rumors:** Thanks to her heroic feats, the heroine has acquired a temporary reputation that inspires poets and bards. If Apollo's Divine Attitude is indifferent or better towards the heroine, this temporary reputation is positive, granting her a +2 bonus to Charisma. Otherwise, this reputation is negative and she suffers (-2) penalty to Charisma. The modifier lasts for the entire duration of the next gaming session.
- 17 **The Legend Spreads:** A follower joins the hero. It may be a Destined One, a slave the hero has freed, an old friend or relative or even an animal companion. It is an Extra and its stats are decided by the GM. When this result comes up, if the follower is not a Destined One (that follows his own rules) the GM secretly rolls the d20 again. A result from 11 to 20 means the follower is truly loyal to the character. Otherwise, he has a hidden agenda or brings some danger with him. If the hero already has a follower, he can instead choose to give that follower some type of in-game advancement.
- 18 **Enemy or Friend:** The heroine has done something to earn her the friendship or hatred of someone. If Aphrodite's Divine Attitude is indifferent or better, the heroine has acquired a new friend. She gains the Connections Edge, limited to three uses. Otherwise, she has displeased someone and suffers the Enemy Minor Hindrance for the next gaming session.
- 19 **Divine Appreciation:** The hero's actions pleased or appeased a non-patron deity. That deity's Divine Attitude increases one step.
- 20 **Divine Support:** The heroine's actions pleased or appeased her patron deity. That deity's Divine Attitude increases one step. Should the patron deity already love the heroine, the deity allows her to use one of his Sacred Items (player's choice) once without needing to roll.

Example: After two weeks of investigations, chases and a fierce, final battle against more than twenty opponents, the heavily armored hoplite Callimachus and his friends rid Argolis of some nasty road brigands and finally rescued King Diomedes' stolen cattle. Now, after getting their huge, hard-earned reward, they all wish to take a break in the shining city of Argos.

Alex, Callimachus' player, after repairing Callimachus' panoply and buying a brand-new war chariot with four horses, decides to roll on the Epic Interludes Table and rolls an 18. Since Aphrodite despises Callimachus for his past deeds, the GM declares that Callimachus has made a new enemy – one of the brigands' relatives who now wishes Callimachus dead.

The GM and Alex secretly decide this enemy is named Irene; she is the beautiful sister of the brigand's leader slain by Callimachus. Hidden behind a large rock, she secretly watched her brother's murder and knows perfectly well about Callimachus's current whereabouts.



THE ORACLE

THE ORACLE

Even the most creative GM sometimes runs out of ideas or needs a little help to improve his campaign. That's where the GM's oracle comes in handy, providing the Muses' help to create awe-inspiring epic adventures. The GM needs only to sit down, shuffle his Action Deck and let the Muses inspire him.

As usual, the Muses demand a little offering before everything can start: your imagination. The more imagination and creativity you put into this simple process, the better the adventure becomes. Let Calliope guide you while your imagination unfolds.

ADVENTURE DIVINATION

Following your inspiration, draw four cards from the Action Deck and place them one next to the other in the order they are drawn. The suit and value of each card provides useful hints to create an adventure. More specifically, the suits provide hints about the adventure's *concept*, while the values provide hints about the *unfolding* of the story.

The concept is the raw structure of your story, the "who, where, what and why." The unfolding is the way in which the PCs get involved in it. Even the simplest story can be enjoyable and memorable if recited in the right way, using the right techniques to motivate and involve the PCs, and spicing it up with unpredictable twists.

CONCEPT

Looking at the four drawn cards, starting from the first card on the left, the adventure's setting, main antagonist, motivation and Reward will be determined.

FIRST CARD'S SUIT – THE SETTING

Epic deeds and awe-inspiring adventures are heavily influenced by their location. Deciding where to set the main part of your adventure is the first step. This represents the central, most important scenario; other locations are added as needed. For each scenario, the Muses provide a list of Cosmos' locations particularly suited to house epic adventures.

SPADES – WILD LANDS

The adventure is set in a hostile natural environment. Outside Hellas' borders are highly hazardous areas where dangerous creatures live and Hellenic civilization is not welcomed. These places are commonly known as "Barbaric Lands." However, since the Heavenly Contest started, Hellas houses quite a number of highly dangerous places too, so it's not necessary to travel long distances to find barbaric lands.

In any wildland setting, heroes face bad weather, the risk of getting lost, Echidna's spawn, barbarians and above all, an unforgiving nature. GMs should add natural threats besides those posed by the antagonist. Please note that any scenario can easily become a wildland setting under certain conditions, such as a city during a pestilence sent by Apollo.

The most prominent deities in wild lands are Artemis and Demeter.

Suggested Wild Locations: Any area hit by the wrath of a deity, hyperborean mountain ranges, deep forests where Artemis hunts, insidious Ethiopian jungles, the foggy Lernean swamp, Scythian steppes and the never-ending Lybian desert.

HEARTS – SEA LANDSCAPES

Hellenes are seafarers as well as mighty warriors. The great sea where Poseidon dwells and the all-encircling River Oceanus are perfect sea landscapes. Whether heroes embark on a well-known route or set sail to explore uncharted waters, they face sea storms, mutinies, shipwrecks, pirates, unknown islands and wondrous creatures. Trading and exploration are important motivations for this kind of adventure where Poseidon plays a prominent role.

Suggested Sea Landscapes: Coastal villages, important islands, unknown or uncharted islands, furious naval battles, a ship's deck during a long journey and secret pirate dens.

DIAMONDS – THE CITY

The adventure takes place in an urban environment. It could be a prominent city like Argos or a lesser known one; in any case, it is an important center of power in the region. Cities are where kings reside in royal palaces, perfect locations for Dynasty Wars as well as scheming and deceptions. Major temples are typically in cities, providing a deity's influence over the adventure, as well as most of Hellas' riches that lure shady individuals trying to snatch them away.

Suggested City Locations: Tiryns's cyclopean city walls, Mycenae's prisons, Athens' marketplace, the temple of Hera in Argos, Phthia's royal palace, Sparta's gymnasium and Iolcus' dark alleys

CLUBS – THE COUNTRYSIDE

Beyond city walls, life is less hectic and a little more dangerous for people not used to outdoor life. Bandits and wild animals are recurrent plagues, while wondrous creatures are a possibility. The more the heroes stray from urban settlements, the more dangerous the areas become. Influence from the goddess Artemis is likely to be found in these environments.

Suggested Countryside Locations: Crossroads shrines, quiet rivers, dark woods, tidy farms, crowded inns, long roads, military camps, little villages or farm fields.

JOKER – HOLY GROUND

The adventure centers on a sacred location. It could be one of Artemis' sacred groves, the dark Realm of Hades or even Mt. Olympus. Heroes must pay special attention when entering such places, even with good motivations. Deities are easily angered when someone enters their holy grounds uninvited, which are usually guarded by dangerous creatures such as dragons. In such places, anything could happen, so let the imagination run free.

Suggested Holy Grounds: A Mystery Cult's secret temple, a Dionysian orgy, the "no return" Taenarum promontory, the Eleusinian mysteries or the Island of the Blessed.

SECOND CARD'S SUIT – THE ANTAGONIST

The more powerful the antagonist, the more epic and awe-inspiring the adventure becomes. The second card's suit gives the GM hints about the antagonist's nature and behavior. Some antagonists are solitary, while others might have dozens of minions under their command. What follows describes the antagonist's "archetype."

SPADES – THE CREEPY ONE

This kind of villain does not usually fall into the "human" category and relies on weirdness and fear to achieve his goals. He is driven by needs and goals very different from human standards, thus heroes rarely understand them, but are eventually forced to oppose them. Adventures with a creepy antagonist tend toward the dark and scary.

Suggested Creepy Antagonists: Keres or similar demons, flesh-eating Lamiae, initiates to spooky mystery cults (Erebus, Hecate, Phobos and Deimos) and wicked spirits.

HEARTS – THE PLOTTER

This deceiving villain loves scheming. His favorite tactics involve presenting himself as a friend or giving misleading directions to outwit and cheat the heroes. Uncovering his scheming is an important part of the adventure along with dealing with the plotter's minions, whom he uses as pawns for his evil purposes.

Suggested Plotting Antagonists: Spies, corrupted Hetaerae, scholars craving forbidden knowledge, royal siblings racing for the king's succession and greedy aristocrats.

DIAMONDS – THE MASTER

This adversary is either very rich or very powerful, possibly both. He lacks the Mighty One's physical prowess and the Plotter's smarts, but he has a whole army under his command and a lot of resources to strengthen and maintain it. Masters are obsessed with power and wish to always increase it. Followers and subordinates might be bound to the master by whatever reason the GM wishes: duty, faith or family bonds are just examples.

Suggested Master Antagonists: Kings, high priests, power-hungry aristocrats, famous heroes and wealthy merchants.

CLUBS – THE MIGHTY ONE

Mighty Ones are physically strong and rely on violence and brute force. They despise subterfuge, preferring a direct, head-on approach. They could be anything from a huge solitary monster to a violent lord of brigands who keeps his minions at bay using violence, threats and intimidation.

Suggested Mighty One Antagonists: Malevolent monsters (such as the Cetus, the Hydra or the Chimaera), a violent lord of brigands, an aristocratic hoplite, centaurs, and dire beasts.

JOKER – THE DIVINE ONE

Heroes are going to face a demigod, lesser divinity, such as nymphs, one of the Olympians or even Fate itself. Of course, Fate and deities cannot be taken down, but heroes can do something that openly defies that deity or challenges Fate's will. Let your creativity run wild or draw another card to further define this divine antagonist's archetype.

THIRD CARD'S SUIT – MOTIVATION

You know where the adventure will take place and who the main opponent is, but why does the antagonist oppose the heroes? Which goal does he want to attain? The third card's suit reveals the antagonist's motivation. Alternatively, this card's suit could instead determine the heroes' motivations that drive them to challenge the antagonist.

SPADES – NATURE'S HARSH LAW

The antagonist believes his life, well-being, future or environment is being threatened by something or someone and reacts accordingly. For example, a dryad nymph could start kidnapping the lumberjacks who cut trees down in her forest. Or maybe a once-famous hetaera poisons a younger girl who's become the king's new favorite. Unfair as it might seem, this is the harsh law of the Cosmos affecting all creatures.

Suggested Nature's Motivations: Food, self-esteem, vital resources (such as wood, metal, etc.), survival of the species, innate cruelty, wicked curiosity, instinct, harsh education and a sense of superiority.

HEARTS – STRONG EMOTIONS

The antagonist's soul is torn by a very strong passion. It might be anything ranging from deep hate to blind love. Why did this passion arise and who's the target of it? How are the heroes involved in these burning emotions? For example, the antagonist could be deeply in love with a NPC who rejects him. The villain realizes the desired NPC fell in love with one of the heroes; his burning passion blinds him and he won't be satisfied until the hero is killed.

Suggested Emotional Motivations: Honor, lust, revenge, piety, madness, justice, love (reciprocated or not), hate and desperation.

DIAMONDS – POSSESSION

The antagonist craves something and is ready to do anything to obtain it. The object of desire can widely vary, depending on the antagonist's nature, but it is always something very valuable to him. For example, a sage desperately seeks a lost scroll while a king plots a neighboring region's invasion.

Suggested Possession Motivations: Wealth, power, knowledge, very powerful or valuable items and higher social ranking.

CLUBS – GODS' WHIMS

The antagonist's actions are heavily influenced by deity or Fate. The villain could be "on a mission from a deity," led by an omen's interpretation (either right or wrong), working to fulfill a positive prophecy or attempting to avoid a tragic doom. In such cases, deities or Fate acquire a prominent role in the adventure's unfolding.

Suggested Gods' Motivations: Gaining admittance or a higher Gnosis Rank into a Mystery Cult, fulfilling a prophecy, avoiding a tragic doom, atoning for previously committed sins and acting as a deity's agent.

JOKER – COMPLICATED ISSUE

The antagonist's motivations are numerous and he is profoundly involved in the plot. Draw two cards and combine them. For example, the antagonist is a king; a heart (Strong Emotions) and a club (Gods' Whims) might mean the once-sane lord forgot to properly offer sacrifices to Aphrodite. This act angered the goddess, who made him fall madly in love with one of the heroines. Since this heroine rejected him, he locked the heroine in prison until she changes her mind.

FOURTH CARD'S SUIT – THE REWARD

By now, you've got an idea of the adventure's most important features. Only one thing remains to be decided: what will the heroes gain from it? Most importantly, apart from experience, **WILL** the heroes actually gain anything from it?

The fourth card's suit answers this question, although GMs are strongly encouraged to match the rewards to the group's experience and efforts, never forgetting that killing a powerful and notorious enemy or hoarding tons of treasures has at least one drawback. Alternatively, GMs could skip this phase, choosing rewards on their own.

SPADES – FAME

After completing an adventure, heroes gain some type of notoriety. Depending on their deed's impact on Cosmos, they could become anything from a forgotten village's heroes to an immortal legend whose awe-inspiring deeds are sung by epic poets.

Keep in mind that fame can have its drawbacks too. For example, if the heroes became famous supporting the Heraclides in a battle against Mycenae, they will be treated as heroes by the formers, while hunted by the latter. Of course, heroes can become famous for their misdeeds too.

Suggested Fame Rewards: Monster slayers, tireless fighters, city's saviors, fair leaders, merciless bandits and greedy pirates.

HEARTS – SOCIAL RELATIONSHIPS

After completing the adventure, the heroes' most important reward is the support of a prominent person, important leader or group of people. The support can be anything from a favor exchange to marriage. Sometimes earning someone's friendship means earning the same person's enemies too.

Suggested Social Relationship Rewards: Favors exchange, mutual friendship, social rank advancements, love interest, engagement, marriage and military support.

DIAMONDS – WEALTH

The heroes' efforts are rewarded by a wealthy bounty, possibly attracting unwanted attention.

Suggested Wealth Rewards: Cattle, horses, bulls, chariots, money, jewels, ships, houses, palaces and slaves.

CLUBS – A DEITY'S FAVOR

After the adventure, one or more deity's attitude toward the heroes improves. Whether they completed (willingly or not) a quest on a deity's behalf or atoned for a sin, the reward is the increase comes directly from a deity.

Suggested Deity's Favor Rewards: Sins atonement, gaining admittance or attaining higher Gnosis Ranks into a Mystery Cult, a deity's favor and a deity's love.

JOKER – UNEXPECTED OUTCOME

Against all odds, the adventure ends in a surprisingly bad or incredibly good way. The GM decides which path to take. In the former, heroes who survive the adversities discover they've been fooled or cheated, ending up with no reward at all. In the latter, draw two cards; thanks to the unexpected positive twist, the heroes get both!

UNFOLDING

By now, thanks to the Muses’ inspiration, the adventure’s base concept (the where, who, what and why) is complete. Now it’s time to focus on the how. The four cards’ values provide details about the adventure’s main theme, start, twists and principal scene. Once again, start with the card on the left as the first card.

FIRST CARD’S VALUE – THE MAIN THEME

The first card’s value provides useful hints about the adventure’s goal and general atmosphere, becoming the background of the storyline.

Value	Theme
2	Crime: A criminal action is the adventure’s main theme. If this card is red, the heroes are on the law’s side and should investigate the culprit. If the card is black, the heroes are on the criminal side, committing illegal actions and trying to get away with it.
3 / 4	Quest: The quest for an object, person or important fact is the adventure’s main theme. If this card is red, the heroes must actively look for something or someone. If the card is black, the heroes must destroy, hide or actively defend something or someone.
5 – 7	Destiny: Prophecies and omens, representing the invisible hand of Fate, are this adventure’s main theme. If this card is red, an NPC is caught in Fate’s threads. If the card is black, Fate pulls on the heroes’ strings.
8 / 9	Intrigue: Whether they are aware of it or not, the heroes fall into a metaphorical vipers’ nest. Treachery, cheating and pretending are this adventure’s keywords. If this card is red, the heroes must help an NPC who’s caught in a web of deceit or be the ones caught in the deceiving web. If the card is black, the heroes must spin the web of deception to attain their goals.
10	Horror: Fear is this adventure’s main theme. If this card is red, the heroes face their inner fears, a terrifying creature or a spooky environment. If the card is black, the heroes must avoid becoming hideous and sinister themselves.
J	Journey: Traveling is this adventure’s main theme. Whether it is a long, perilous journey or a short travel, the adventure focuses on its dangers and challenges rather than on what to do once the heroes arrive.
Q	Romance: Love, in any of its possible aspects, is this adventure’s main theme. This doesn’t mean the adventure should become a soap opera; the worst atrocities are carried out in the name of love. If this card is red, NPCs are the love story’s main characters. If the card is black, at least one of the heroes is directly involved in the love affair.
K	Duty and Honor: Keeping promises, obeying orders and behaving honorably are this adventure’s keywords; honor and duty are



held in great esteem in Hellas. If this card is red, the heroes or an NPC must behave honorably against all odds. If the card is black, the heroes or an NPC are forced or are cheated into behaving in a dishonorable way.

A **Secrets:** Mystery is this adventure's main theme, that's why something will be kept secret (the patron's identity, the mission's object, the villain's goals, etc.) If this card is red, the secret's not directly related to the heroes. If the card is black, solving the mystery means revealing a hero's secret too.

Joker **Major Event:** An exceptional occasion is this adventure's main theme. This event's importance could be anything from a Cosmos-shaking divine war to a prominent child's birthday. If this card is red, the event is a celebratory or happy one. If this card is black, the event is a tragic catastrophe.

SECOND CARD'S VALUE – THE START

The second card's value provides hooks on how to get the heroes involved in the adventure.

Value	Theme
2	The Unwilling Party: Someone or something "forces" the otherwise reluctant heroes to start the adventure. Perhaps they've been robbed of everything and wish to get revenge on the brigands. Or maybe a storm misled their ship and now they are stranded on an unknown island. Maybe they've contracted a debilitating disease and are forced to find a cure for it. Whatever the choice, this hook provides a double motivation: completing the adventure and solving the problem.
3 / 4	Fate Smiles on the Heroes: By chance, or after many efforts, the heroes retrieve an exceptional object or piece of info that launches the adventure. For example, among the many drachmas collected as a reward, the heroes find an ancient-looking coin made of Orichalcum. How did it get there? Will this lead them to a forgotten Atlantean treasure? If this card is red, the heroes have all the necessary info to begin the quest. If the card is black, the heroes only have a vague clue, and must investigate further.
5 – 7	Hired: Someone recruits the heroes to fulfill a mission on her behalf. If this card is red, the adventure starts when the patron approaches them, giving the heroes the opportunity to refuse, bargain or ask more questions. If the card is black, the heroes have already accepted the job.
8 / 9	Timing is Everything: The heroes arrive in a place where something important is about to start, involving them in the adventure. For example,they arrive at a village just a moment before bandits attack. Or maybe they arrive near a royal palace when stealthy thieves are attempting to climb its walls. If this card is red, the heroes' timing is perfect and they gain initiative, a favorable position or quickly save the day. If the card is black, the heroes arrive a little late or too late and must work to turn the tide.

- 10 I'm Not the One You're Looking For:**For some reason, at least one of the heroes is mistaken for someone else,leading to this adventure. If this card is red, a hero is mistaken for someone important, revered or loved, putting him into a favorable position. If the card is black, a hero is mistaken for a criminal, murderer or someone deeply hated, putting the party in serious trouble.
- J You Are Not Alone:** A relative, friend or patron ignites the adventure. If this card is red, the relative is in serious trouble and requests the heroes' help. If the card is black, the heroes are in serious trouble and the relative comes to their rescue.
- Q Personal Issues:** Every hero has his long problems list; this time one of them starts the adventure. One of the hero's past enemies, curses, nightmares or embarrassing situations come to haunt the party. For example, a hetaera who the hero abandoned years before approaches the hero in disguise and poisons him. If this card is red, the chosen hero is the target of his own problems. If the card is black, the chosen hero's problems affect another hero in the party and perhaps someone else too.
- K Behold My Power, Mortal:** A deity asks a hero (or the whole party) to fulfill a mission on his behalf. Of course, this is a "suggestion heroes cannot refuse" if they wish to avoid the deity's disfavor or, worse, wrath.
- A Omen:** A cryptic prophecy or a dubious omen launches this adventure. For example, a NPC, fearing a prophecy's fulfillment, asks the heroes to look after his newborn child. Alternatively, an omen's wrong reading leads the heroes into trouble. If this card is red, the prophecy or the omen has already been interpreted and the heroes must decide whether to fulfill Fate's plot or challenge it. If the card is black, an "official" interpretation is missing; the heroes need to seek a seer before making a hasty decision.
- Joker Paradox:** This adventure starts in a weird way, posing an urging problem that throws the heroes in immediately. For example, everyone wakes up in his worst enemy's body, is turned into an animal or suddenly loses his memory.

Alternatively, draw two cards and combine them. For example, drawing a six (Hired) and a Queen (Personal Issues) might mean the heroes are hired by one of their former personal adversaries or are hired to stand again against someone they deeply hate.

THIRD CARD'S VALUE – THE TWIST

Willingly or not, epic heroes spin the threads of Fate. Just when they think they've got a complete picture of what's going on, or believe they have complete control of the situation, something unexpected occurs. This could be a great boon or a horrible tragedy; nevertheless that's the way things go on Cosmos. After all, heroes are there to amuse the gods who watch from above.

Value	Theme
2	Sudden Death: During the adventure, an important NPC unexpectedly dies, leaving the heroes in big trouble. For example,



their wealthy patron dies before giving them their hard-earned reward. Or maybe the scholar who should have translated their ancient scroll was beheaded for treason the day before the heroes arrive.

- 3 / 4 Excruciating Dilemma:** At some point, the heroes must make a difficult choice, better if it's a moral one. For example, the heroes are hired to collect taxes from a village that's been struck by famine. Will they carry out their duties or will they join the poor villager's cause?
- 5 - 7 Everything Changes:** The GM suddenly changes one or more of the adventure's aspects (Antagonist, Location, Patron, etc.) For example, the heroes are looking for clues regarding a lost friend of theirs in a deep forest. Suddenly, they are ambushed by brigands who knock them all out with poisoned darts. They wake up naked in a palace's prison, side by side with their lost friends.
- 8 / 9 Never Trust Anybody:** A friendly NPC changes their allegiance, causing trouble for the heroes. For example, an allied king unexpectedly lines his troops on the opposite side of the battlefield. Or maybe the scholar they trusted provided them with incorrect translations only. If the card is red, the NPC has always been an enemy in disguise. If the card is black, the heroes have mistaken the NPC's attitude during the adventure.
- 10 Shocking Reality:** For some reason, the heroes' beliefs crumble to pieces when facing the truth. For example, they realize the "kidnapped girl" actually left on her own free will to marry the man she loves. If the card is red, they are victims of a misunderstanding or a coincidence. If the card is black, someone cheated or fooled them.
- J When the Going Gets Tough, the Tough Get Going:** The more the heroes get involved in the adventure, the tougher it gets, and it goes far beyond their expectations. For example, they realize the enemy they're about to face is far more powerful than expected or has dozens of minions protecting him.
- Q Any Help is Welcomed:** When the heroes are about to fail, an unexpected helper rescues them. If this card is red, help comes from a friendly or neutral NPC. If the card is black, a hostile NPC changes sides and rescues the heroes.
- K Mission Impossible:** The heroes realize they cannot even hope to fulfill the mission or would never come back alive from it. If this card is red, the heroes end up this way for negligence or ignorance. If this card is black, someone plotted this for the sheer purpose of killing or humiliating them.
- A Great Powers Mean Great Responsibilities:** The heroes' actions have a deep impact on Cosmos, leaving permanent consequences. If this card is red, the heroes' actions have a neutral or positive outcome. If the card is black, the heroes make a mess that hinders them.

Joker **Double Twist:** Draw two additional cards and combine them. For example, drawing a ten (Shocking Reality) and an Ace (Great Responsibilities) could mean that one of the heroes seduces a beautiful, mysterious woman who turns out to be Goddess Echidna herself, who will soon give birth to a monster even more powerful than Typhon.

FOURTH CARD’S VALUE – THE MAIN SCENE

The main scene is the most moving and addictive part of the adventure. Players could forget everything else about the adventure, but they would definitely remember this part, where the GM’s storytelling reaches its peak and where their hero’s skills are put to the test.

Value	Theme
2	Unexpected Reinforcements: When the conflict’s outcome seems set, unexpected help arrives, drastically changing the odds and providing a moving main scene. If this card is red, the allies come to the heroes rescue. If it’s black, uninvited enemies come to support the villain.
3 / 4	Daring Escape: Whether the heroes are the hunters or the prey, a fast-paced chase or daring escape is this adventure’s main scene. If this card is red, the heroes are the hunters, chasing something or someone in a dangerous situation. If the card is black, the heroes are being chased.
5 – 7	Epic Battle: Whether it’s an impressive clash of armies or an epic duel, a memorable battle is this adventure’s main scene. If this card is red, the battle involves all the heroes. If the card is black, only one hero is involved.
8 / 9	Unveiled Secrets: An important and dramatic discovery or revelation is this adventure’s main scene. For example, the heroes realize their most hated enemy is actually one of the hero’s brothers. Or maybe they discover their patron sent them on a suicidal mission, hoping they would die trying to fulfill it.
10	Heroic Sacrifice: During the adventure’s main scene, someone must sacrifice his life to allow all others to survive or triumph. If this card is red, a NPC is needed for the sacrifice. If the card is black, one of the heroes must offer himself for the heroic act.
J	Stalemate: This is a tension-filled main scene, where the heroes and villains reach a standoff point and the slightest error has heavy consequences. For example, the villain holds someone very dear to the heroes’ hostage and threatens them.
Q	Retrievers: This awe-inspiring main scene peaks when the heroes finally snatch the long sought artifact or rescue the proverbial damsel in distress. Whether it’s a stealthy, covert operation or a furious battle, the focus of this main scene is the daring retrieval of someone or something.
K	Fate Challengers: The heroes knew too well that this mission was opposed by Fate. Grim prophecies warned against a sad ending and bad omens followed one after another, but the heroes, thanks to their strong will, cunning and incredible resources,

managed to find a way to overcome the impending doom. For example, if a prophecy warned that “Whoever lays his hands on Apollo’s lyre will be turned to stone,” they could nevertheless snatch it away by sending a retriever dog to fetch it.

A **Time is Running Out:** In this main scene, the heroes must hurry, or something terrible is going to happen. For example, they must appease Poseidon’s anger before the devastating Cetus floods the city. Or maybe they must hastily find an antidote for the poison that’s slowly killing their king.

Joker **Mix it Up:** Draw two additional cards and combine them up to obtain an even more dramatic scene. For example, drawing a eight (Unveiled Secrets) and a four (Daring Escape) might mean the heroes discover the king they were working for would rather kill them than give them a reward, so they must somehow escape from the hostile and heavily guarded royal palace.

PUTTING IT ALL TOGETHER

After following the Muses’ inspiration, a rough plot with additional hooks is created to bring the adventure together. All that is needed now is to define the NPCs and creatures and add as much details and flavor as possible. The following is additional advice from the Muses to the GM.

FOLLOW YOUR HEART

Cards are a great inspirational source, but don’t let them override your own ideas. Your fantasy and your ideas are all that really matters; the cards are only there to provide direction. Ignore any undesired results and add as many features as desired.

BREATHE LIFE INTO YOUR NPCs

Creating a plain, nameless character and figuring out a true epic adversary require about the same amount of time. The real difference is how much passion is put into that character. When passion flows into a NPC, it becomes truly alive and ready to take on the Cosmos; this provides excitement and addictive entertainment for both players and GMs. Don’t fill in the stats, but rather ignite your NPCs with the power of your own emotions.

Build a story that will pump the adversary’s motivations, devise subtle plots to strike the heroes where it hurts most and let her escape in a cunning way so she can become a recurring villain. Epics need strong emotions and key NPCs are no exception.

ADD FLAVOR

Devising a sturdy plot is the best way to create a great scenario; that’s why it’s imperative to spend time adding flavor to the adventure. The more details about Hellas and Cosmos put in, the more the players feel emotionally involved in the story. Every minute spent adding flavor to the story is rewarded tenfold. Example include: finding a memorable name for NPCs, giving vivid descriptions of places and creating a truly epic atmosphere everywhere the heroes go.

SAMPLE ADVENTURE DIVINATION

Now that you know how to create the adventure, let's put this method to the test.

- I. Two of Spades (Setting and Main Theme)
- II. Five of Spades (Antagonist and Start)
- III. Nine of Spades (Motivation and Twist)
- IV. Two of Hearts (Reward and Main Scene)

Decipher the adventure's "concept" first.

- V. The first card's suit is spades, meaning a "wild" setting: a village destroyed by a deity's wrath.
- VI. The second card's suit is spades, meaning a "Creepy Adversary": a restless spirit or creepy monster is wandering among the razed village.
- VII. The third card's suit is spades, meaning "Nature's Harsh Law:" the creature is naturally dangerous. Thus, the antagonist is a wicked spirit haunting the devastated village.
- VIII. The fourth card's suit is hearts, meaning "Social Relations" as a reward: the heroes will gain someone's gratitude after the adventure.

Second, decipher how the adventure will unfold.

- IX. The first card's value is a two, meaning "Crime," and the heroes, since the card is black, are on the wrong side of the law. Because the adventure involves a deity, crime is being translated as a sin.
- X. The second card's value is a five, meaning someone hires the heroes and, since the card is black, they have already accepted the task. Someone asks the heroes to escort him to the destroyed village.
- XI. The third card's value is a nine, meaning "Never trust anybody." Since this card is black, someone will "change allegiances" during the adventure. For this example, the individual will be a traitor from the beginning.
- XII. Finally, the last card's value is a two, meaning "Unexpected Help." Since the card is red, reinforcements will help the heroes deal with the criminal and solve the case.

Now that we've got a complete picture, additional Egyptian flavor has been added and the structure for the scenario is ready:

THE EGYPTIAN MENACE

The heroes are hired by a refined Egyptian man, named Thutmose. He claims to be the only survivor of a great catastrophe that struck the nearby village of Kolpos two days ago. Thutmose believes the villagers' offerings to Goddess Artemis were not generous enough, so the goddess's wrath struck the villagers with a large pack of dire wolves, killing everyone. Additionally, Kolpos was swallowed by the forest.

Because Thutmose is not native to Kolpos, the Goddess probably spared him, allowing him to escape the slaughter. He is a merchant and wishes to retrieve at least a piece of his precious cargo that remains in that cursed place; that's why he needs the heroes' help.

On their way to the village, the heroes enter a deep, spooky forest where they risk getting lost and fight a pack of wandering wolves. When they reach the village, the once inhabited settlement has become a huge construction site now swallowed by the forest. The villagers were probably building a great stone monument, now crumbling to pieces. At the monument's center stands a large, blood-soaked stone altar that attracts the heroes' attention.

When everyone is distracted, Thutmose backstabs one of them and the wicked spirit haunting the altar shows itself, attacking the heroes. The wicked spirit belongs to the Egyptian pharaoh Seth XVI, whose sarcophagus is hidden inside the stone altar.

Thutmose lied the entire time. He's the pharaoh's loyal servant who firmly believes that sacrificing a certain number of humans will bring his master back to life. Actually, these unholy practices don't allow the pharaoh's spirit to reach Hades, turning it into a wicked spirit, forever haunting its sarcophagus.

Banished from Egypt, Thutmose came to the village of Kolpos years before, along with the sarcophagus. He settled in the village, where he became most influential thanks to his great healing skills. After gaining a prominent position, Thutmose instituted the Cult of the Pharaoh, practicing human sacrifice to bring his Lord back from the dead. But Artemis, angered by Thutmose's dark rites and the villager's defiance, let her wrath fall upon them all by interrupting the sacrifices, killing the villagers and razing the village as well as the temple.

Thutmose managed to escape the divine punishment and now tries to fulfill his wicked plans using the heroes as bait. In fact, Thutmose firmly believes that he needs a number of victims that matches exactly the heroes' party; as soon as Seth drains their energy, he will be back to life.

The wicked spirit is immune to all damage the heroes can inflict, so there's no way they can overcome it. However, from the forest emerges Itēa, a Dryad nymph who summons a fire elemental by her side (who can harm the Wicked Spirit) and turns the tide of the battle in the heroes' favor.

After defeating Thutmose and Seth XVI's wicked spirit, the heroes burn the sarcophagus and finally this menace is dispatched for good. Itēa informs the heroes that villagers had destroyed great sections of the forest to build their wicked temple where they performed their bloody rites. She's very happy they helped her eradicate the menace and befriends the heroes, who can count on her for future help.



ΣΠΙΤ TALES

ΕΠΙΚ ΤΑΛΕΣ

This section contains a list of Savage Tales grouped by rank. None of them are dependent on any other events or encounters. GMs are free to tweak and customize them as they see fit to best meet their needs, and to have more fun.

ΠΟΛΙΣ ΤΑΛΕΣ

BAD OMEN

Location: anywhere.

Last night, all the PCs have similar dreams. A newborn child in a little farmhouse near a large ash tree cries among his slaughtered parents, holding a blood-soaked dagger in his hands. Immediately, the child turns into a huge dragon, creeps towards the king's royal palace and slaughters the royal family.

If one of the PCs is a follower of Hera or a demigod sired by her, the dream continues only for him as the shining goddess asks him to get rid of this child, because it's another of Zeus's illegitimate offspring.

The next morning, the heroes are approached by a beautiful hetaera with a guard escort bearing the local king's seal (Hera in disguise, but only heroes with the right powers or Edges can unmask her). Her name's Aigle and she brings a message from the king, who shared the heroes' dream last night. Zeus appeared in the king's dream and suggested he address the heroes to get rid of that treacherous child, who is actually the latest of Echidna's spawn. The best thing to do is kill the baby before if it grows older and becomes an unstoppable menace. The lady kindly asks the heroes to hurry for the sake of all Hellas and assures them the king will cleanse their sins immediately after and give them an appropriate reward. The king will be glad to give them an audience after they've completed the task and will grant each one of them a reasonable wish.

Should the heroes realize Aigle's true identity, the goddess asks them to fulfill the quest under the same conditions. If asked, she reveals the child is an illegitimate son of Zeus. Should they refuse the task, they immediately gain Hera's disfavor and the goddess disappears, looking for new volunteers.

Should they accept the task, or wish to investigate further, with a simple Streetwise roll (+1) they find directions to the child's house, a small farm just outside the city walls inhabited by a man named Delos, his wife Chloe and three children. No matter how they approach the house, they find Delos playing with his newborn, Krios, and showing him a shining dagger to attract the baby's attention.

If the heroes attack, only Delos reacts. All other family members run away and hide. Delos is a simple commoner and only has the dagger. As soon as they kill the baby, the sky darkens and thunderbolts roar. The hero who killed the baby gains Hera's love but Zeus's despise. Hera's followers who helped carry out the task get +1 Base Fate Point. After that, should they address the king, his majesty receives them and eventually cleanses their sins because Hera ordered so, unaware of the child and the heroes' mission. This way, the heroes end up empty-handed and with Zeus's anger weighing on one of them.

If the heroes refuse Hera's proposal, a bandits' gang, who'll do their best to catch everyone unaware, ambushes them.

- Outlaw Chieftain (Wild Card): see page [241](#)
- Outlaws (2 per hero): see page [241](#)

The bandit's main goal is killing the baby and they focus on it. As soon as they accomplish the task, they flee. The heroes end up empty handed; neither Hera would cherish them nor Zeus would hate them. Should the heroes overcome the bandits and save Krios's life, Zeus appears before them. The mighty god thanks the heroes, tells them the truth and grants them his favor as well as a reasonable wish. After that, he snatches Krios and disappears with a thunderbolt.



DEAD OR ALIVE

Location: any large city.

There is a bounty on the head of the leader of a gang of bandits who robs travelers and caravans. He is the famous Golden Face; nobody knows his true identity since he always wears a Corinthian Helmet made of pure gold. The king offers 10,000 Drachmas for his head.

With a successful Streetwise roll, the heroes learn that Golden Face commands about 150 men and is always looking for new recruits. Of course, the heroes' questions reach the bandits' ears who prepare an ambush as the heroes leave the city. However, if they look for a way to join the bandits, their fighting abilities are tested in the same encounter.

- Outlaw Chieftain (Wild Card): see page [241](#)
- Outlaws (2 per hero): see page [241](#)

If they capture a bandit or pass the test, they have the chance to reaching Golden Face's hideout. It's a hidden camp where he and his men reside in more than 20 tents. The heroes are free to act as they please to capture or kill Golden Face, although Stealth is advised. Nobody in the camp knows anything about his true identity. Additionally, if the heroes make the wrong move, more than a hundred outlaws attack.

Golden Face's tent is guarded by four outlaws (deserter soldiers). If the heroes manage to face him, use the "Violent" Lord of Brigands stats; if he's awake, he's wearing his famous golden helmet. If the heroes defeat him, they must choose whether to bring him in alive or sever his head as proof of their doing – no evidence, no bounty.

When the heroes reach the king's palace, they discover that Golden Face is a member of the royal family and is the king's beloved nephew Panteleimon. If the heroes brought him back alive, along with the golden helmet or some evidence that proves his involvement with outlaws, they get their reward and become the town's stars.

If the heroes brought him back alive, but have no helmet or other evidence of his involvement with the bandits, Panteleimon charges them with high treason. If the heroes brought only his head, but have enough proof of his bandit involvement, good role-playing and Persuasion rolls are needed to convince Panteleimon that they should not be punished. If the heroes brought Panteleimon's head without enough evidence, they're sentenced to death.

HUNGRY WOLVES

Location: a village in the woods or city near a large forest.

Lately, wolves have been preying on cattle at nighttime. Last night, these ferocious beasts slaughtered not only animals, but a whole family too. Nobody dares to face them, so our heroes must save the day.

Visiting the unlucky family's house, they meet a whole procession of people attending the burial ceremony. A Healing roll confirms the unlucky ones were killed by a ravenous beast, just like the animals. If the heroes ask around (or with a Streetwise roll), they learn that two days ago Agatha, the youngest maiden of the family, went missing in the forest. Their relatives went looking for the 14-year old girl, but to no avail. Now they're all dead.

If the heroes search the forest during daytime, they find nothing useful. If they enter the forest during a night, a successful Tracking roll shows them footprints that could be Agatha's. Following the footprints, they reach a clearing in the forest where a naked girl is crying. The girl matches Agatha's description. As soon as they arrive, red eyes glow around them as the wolves appear. The weeping girl is actually a Moon Maiden in human form, waiting for the right moment to strike.

- Moon Maiden (Wild Card): see page [227](#)
- Wolves (1 per hero): see the *Savage Worlds* core rulebook

PIRATES

Location: Any coastal or riverside city.

On a seemingly calm day, the city lookout reports a group of Pirate biremes approaching. Ships bear the feared "Four Hands" flag. With a successful Knowledge (Cosmos' History) or Streetwise roll, heroes know that the "Four Hands" are four legendary, slave-hunting Phoenician pirates who scourge the seas.

Pirate biremes run aground and their crews flood the city. They are very determined and will stop at nothing to loot the city. As the ships reach the shoreline, everyone inside disembarks, pulls the ship onto the land and runs, screaming into the city.

Should the PCs remain and defend the city, they face four waves of encounters (evenly divide the adversaries shown between encounters). The pirates deem the heroes to be perfect slaves, so they try to knock them down without killing them.

- Pirate Troopers (2 per hero): see page [246](#)
- Pirate Marksmen (1 per hero): see page [246](#)
- Pirate Captain (Wild Card): see page [246](#)
- Ex-Slave Pirate (2): see page [246](#)

If any hero is knocked down, the pirates place them on the breme's row line to be sold as slaves later. If the heroes succeed in these encounters, the remaining pirates fall back to their ships and flee the city. Searching the pirate captain's body produces a piece of a map. If the captain's still alive, he only speaks with a raise on an Intimidation roll or using and appropriate power. The following can be gathered on a successful Streetwise, Knowledge (Cosmos' History) roll or Knowledge (Legends and Lore) roll.

- Ω He's Hamilcar, one of the "Four Hands."
- Ω The map probably shows the exact location of Thera; an island said to be an ancient Atlantean outpost.
- Ω The other three "Hands" each have a map piece, but they are still looking for the fifth, most important piece.

Should Hamilcar be alive, he attempts to persuade the heroes into letting him free and joining him in the search for lost Atlantis treasures.

ΣΕΑΣΘΠΕΔ ΤΑΛΕΣ

THE BLACK MARBLE CURSE

Location: any small village near a river.

The heroes got lost during a journey. Just before running out of food and water, they spot a tidy village near a small river. The village is well kept, but a strange, eerie silence permeates it. Nobody's around, but with a Notice roll, the heroes hear someone crying. It's a young man who, as soon as he sees the heroes, shouts out, "Flee! Go away! We are all cursed! We are all doomed!" Immediately, the boy turns into a black stone statue and falls silent.

A successful Knowledge (Legends and Lore) roll reveals that this is not a curse, but rather the effect of a Basilisk's gaze or poison, which can be reversed using the proper antidote or power. Looking around, the heroes find a lot of black statues portraying villagers and animals attending their daily duties. Any saved villager begs the heroes to save the village from this curse. However, no matter how hard they try, nobody's left who hasn't been turned to stone, and the basilisk is nowhere to be found.

A basilisk is definitely responsible for this, but it never actually came to the village. The venomous snake poisoned the river's water and the villagers, continuously drinking the water, turned to stone. Anyone attempting to drink from any water source around the village or eat any fresh food from the village must make a Notice roll. With a success, the hero realizes something's wrong with it. In that case, a Craft (Pharmacy) roll reveals the water or food is poisoned. Anytime a hero eats fresh food or drinks water from the village, he must make a Vigor roll or be poisoned by a weaker version of the Basilisk poison – this requires a number of days equal to Vigor die before turning the target to stone. Dried food and alcoholic beverages in the village are not yet contaminated by the poison and can safely be consumed.

With the right power or antidote, the people can be turned back to normal. If questioned, the villagers are clueless about what they think was a curse from the gods. When the heroes reach the opposite side of the village, they find the landscape turns into an out-of-place barren desert, due to the Basilisk's poison. A successful Tracking roll allows them to follow the basilisk's footprints.

After killing the basilisk, the PCs can extract its poison and brew an antidote to cure the villagers.

➤ Basilisk: see page [211](#)

DIONYSIAN ORGIES

Location: large city where none of the heroes were born.

The heroes arrive in a celebrating city. Everywhere people are drinking wine, dancing and having fun. Soldiers drink with brigands, scholars discuss astronomy with animals and everyone has sex on the streets without caring too much for race or gender. Essentially, the city is totally out of control.

After strolling through the streets, allow the PCs to make a Streetwise roll. On a success, they learn that since the god Dionysus arrived a week before, the city has fallen into utter madness. The former king, who was not generous during sacrifices to the God of Wine, threw himself into the fire. Since then, the Dionysus started a party that will only end when someone entertains him properly. The king's two elder sons tried, but failed and were turned into wild leopards. Lysander, the former king's third son, who in theory is now the

Sometimes the odds are greatly stacked against the epic heroes. However, with *Mythos*, typical Savage Worlds scaling doesn't apply as characters have access to incredible mechanics (such as Divine Edges and Mystery Cult Powers) that require new scaling. When choosing an epic tale, especially one higher than Novice, consider the capabilities of the characters and how the hands of Fate have affected their lives up to that point. If Fate has been cruel, reduce the quantity of antagonists to ensure the heroes still have a fighting chance.

city's ruler, promised to give half of his kingdom to the **citizen** who ends this rampaging madness.

The PCs reach the central square where the Dionysus is sitting on a throne made of vine branches. A long row of aspiring challengers starts from a newly built stage. Challengers must prove their worth in one of the following fields: performing, drinking wine (Vigor rolls) or any kind of reckless bravado. Demigods sired by Dionysus or heroes who chose him as their Patron Deity can overcome the challenge by succeeding in a Votive Deed. They are not allowed to use Fate Points or Bennies.

All other characters must try harder. For them, a penalty of (-4) is imposed on all their rolls, but they can use Fate Points and Bennies. If a hero fails, Dionysus despises him and turns him into an animal. If a hero succeeds, Dionysus favors him, drinks another cup of wine and slowly leaves the city with all his celebrating crew, looking for new entertaining places. If a hero gets a raise with a Votive Deed, Dionysus loves him, crowns him with laurel and, before leaving, appoints him as the new legitimate ruler of the city. However, Lysander won't let a hero become ruler so easily.

If Dionysus appointed one of them as the new legitimate ruler, Lysander deploys his loyal garrison against the chosen one to banish him from the city.

- Aristocratic Hoplites (10): see page [244](#)
- Veteran Man-at-Arms (30): see page [244](#)

However, should the heroes ask Lysander to stick to the kingdom sharing promise, he kindly replies that **his** offer was only for citizens, and since the heroes were not born in that city, they cannot benefit from his promise. Instead, he offers them 2,000 Drachmas each for their help and bids them farewell.

KNOW YOUR ENEMY

Location: Thessaly

A Thessalian king asks the heroes' help to stop the raids occurring in villages near Mount Pelion. Scouts reported strange "half-horse, half-men" raiders, who came during the nighttime, have razed two villages, leaving no survivors. The king, who is related to the Lapiths, is convinced the centaurs are waging war and asks the heroes to lead an expedition to destroy them. To bolster their ranks, the king presents them with 20 men under the heroes' command: five men-at-arms, ten footmen, and five archers. The king chooses an appropriate hero to be the commander and offers him an additional reward: he would be married to one of the king's daughters.

When the heroes reach the razed villages, they find only smoking ruins and dead bodies. A successful Tracking roll shows recent human and horse footprints going towards Mount Pelion. A raise shows different, older horse footprints coming and going in a completely different direction, heading towards a forest. (A Thracian horse riders' tribe has made a secret camp in the forest and is pillaging nearby villages. The centaurs came to rescue the surviving villagers and brought them to a village on Mount Pelion.)

Following the more recent footprints, the heroes arrive in sight of the centaurs' village, where they also spot human villagers. A successful Notice roll reveal the village contains about 40 centaurs and 20 humans.

- Centaur Leader (Wild Card): see page [213](#)
- Centaurs (34): see page [213](#)
- Centaur Scouts (5): see page [213](#)



At some point, the surviving villagers attempt to inform the heroes that the centaurs were helping them. As the heroes return to village's ruins, a successful Tracking roll will reveal the older footprints heading towards the forest. Additionally, if a villager travels with, they could point this out.

The centaurs are friendly and were not responsible for the village's raids. Ixionides, the centaurs' leader, tells the heroes his scouts spotted human riders in the forest. Legends about "half-horse, half-men" demons probably spread because of low visibility and the foreign language of the riders. If the heroes successfully request the centaurs' aid, a Social Conflict is required. Ixionides can offer 10 to 30 Centaurs and himself. In exchange for their help, he demands large amounts of wine. A successful Knowledge (Legends and Lore) roll warns the heroes against giving wine to the centaurs before the battle; they could easily go berserk, attacking anyone in the immediate vicinity.

As the heroes enter the forest, a successful Tracking roll reveals the Thracian's secret hideout. There are about 60 people, of which 40 mounted are soldiers. They speak a barbarian language. The remaining Thracians scatter once the soldiers are defeated.

- Tactical Lord of Brigands (Wild Card): see page [241](#)
- Mounted Robbers (39): see page [241](#)

A SAD AWAKENING

Location: any small village.

The heroes stop to rest in a small village during their travels. During the night, they all dream of hundreds of filthy rats swarming around them, biting and spreading a lethal plague. When they wake up, they realize their room is full of filthy rats. They attack immediately, except heroes loved by Apollo who are ignored by the rats and unaffected by their disease. If bitten by the swarm, every hero must make a Vigor roll or contract a long-term chronic, debilitating disease that cannot be cured by normal means, because it's a divine

punishment. As long as Apollo's wrath lasts, all Apollo-related Edges and powers only work on those loved by Apollo.

- Large Rat Swarm (1): see the *Savage Worlds* core rulebook

The entire village is engulfed in a never-ending fog and millions of rats swarm all over the place. With an easy Streetwise roll (+2), the heroes realize the only one who could be of help is the village's soothsayer Erasmus, a follower of Apollo.

Erasmus, the only one in the village spared by the filthy rats, tells them that Apollo's wrath is falling on the village, doomed to a slow, certain extinction. The villagers didn't make sacrifices to the shining god for more than a year, angering Apollo who's now doomed the impious villagers to die by his plague. Since the heroes are not guilty, after a proper sacrifice to Apollo, they can ask Erasmus for a way for them to escape this doom. The soothsayer informs them that "a white swan would show them the way." Additionally, Erasmus tells them that, if they care for their health and the village's sake, they should make a hecatomb sacrifice to Apollo as soon as possible to appease his anger.

As soon as the heroes leave the village, a white swan appears before them. Following it, the heroes finally emerge from the fog. Should they go back to the village, they get lost in the fog only to return where they started. If any hero acquired a disease, and wishes to be healed, they need to perform a hecatomb sacrifice in the nearest Apollo's temple. If they do it in less than a week, most of the villagers survive. If they take up to a month, only one third of the villagers survive; any longer than that, only Erasmus survives.

VETERAN TALES

THE BEACH

Location: a large coastal city.

For several months, ships sailing on a well-known trade route have mysteriously disappeared. Since the feared "Four Hands" Phoenician pirates have been spotted on the route, many merchants avoid the route and now sail on a longer, safer route, increasing delivery times and prices.

Cletus, a wealthy aristocrat, asks the heroes to embark on a scouting mission to investigate the route where he's lost three merchant ships so far. He wishes to erase all problems and make it safe again. Pirates and bad omens have scared the sailors, but Cletus is sure the heroes will give new courage to the crews' hearts. In return for their effort, the heroes can keep 10% of Cletus' ships' cargo as well as anything else they find.

The heroes are escorted to the *Aphobos*, a great War Bireme ruled by captain Nestor, with a crew of 50 sailors. Additionally, Cletus places 30 Men-At-Arms and 10 Veteran Soldiers (Marksmen) under the heroes' command. As soon as they're ready, they set sail.

After two days of sailing along the trade route, the ship enters a thick fog and a sweet melody fills the air. A successful Notice roll reveals five sirens flying in circles over the ship. They are using their *fatal attraction* power; everyone must make an opposed roll to avoid its effects.

- Sirens (5): see page [233](#)

The helmsman is affected by the sirens' power and loses control of the ship (unstable platform) unless the heroes do something. After five rounds, the ship exits the fog and starts heading towards a deadly reef. On the right side of the ship, everyone can see a seemingly deserted island not so far away. Additionally, the rudder's blocked (Tritons have tied it underwater) and there's no way to make the ship change direction.

The only way to avoid a shipwreck is by lowering sails and rowing in the opposite way. There are only ten rounds before the unavoidable collision. If the crew manages to save the ship, the captain, fearing Poseidon's anger, orders to go back home as soon as possible. However, the heroes can dive into the water and reach the island by swimming, but the ship doesn't wait for them to return. A Notice roll reveals that underwater, dangerous creatures are lurking. If the crew cannot stop the ship, a shipwreck is unavoidable. All the heroes must make a Swimming roll as if they were in rough waters.

➤ Tritons (1 per hero): see page [237](#)

The heroes may avoid additional tritons from entering the fray by continuing their swim to the island. When they reach the island, they're amazed by its beauty: white beaches, lush vegetation and a warm climate. It's about one square mile and has a beautiful golden palace hidden in the central vegetation.

When they approach the palace, the heroes meet Callipyge, a beautiful Naiad Nymph (whose Sacred Focus is the island's only fresh water spring). She tells them that she's so lonely there and is very happy to have company. If kindly asked, she reveals that she's been Poseidon's secret lover since four months ago and that's why the God of the Sea doesn't want anyone to pass near the island. He put sirens and tritons on guard duty. Poseidon comes to visit her once a month, although she's very lonely all other days. Optionally, she could attempt to keep the heroes there forever.

THE BRIDE

Location: anywhere

The heroes attend a sumptuous marriage held in the palace of a prominent royal house. The groom is the royal family's fourth born prince while the bride is a beautiful princess from a distant Ethiopian kingdom. During the party, the heroes are approached by a servant as a member of the Ethiopian royal house wishes to speak with them privately. They arrive in a small room where a lone cloaked figure stands.

The cloaked figure is Apatea, the Ethiopian bride. Under the cloak she's dressed with only a small bikini and beautiful necklace. She casts away her cloak and falls at the most heroic-looking hero's feet, crying. The hero can clearly see she's scratched and wounded all over (she has one Wound). She speaks through her tears that since arriving in the palace, everyone's been mean to her, calling her a barbarian. Her future groom despises her and takes unhealthy pleasure in beating and whipping her. She does not want to marry her violent groom and asks the heroes to help her flee the palace.

Actually, it's all a lie. Apatea is one of Aphrodite's beloved demigoddesses, sent by the Goddess of Love to snatch the wonderful necklace owned by the groom's royal family. Now that Apatea has received it as a bridal gift, she wants to get away from the palace and needs the heroes' help. If they agree, she helps to devise a plan and, if they are smart and lucky enough, they could escape from the palace without bloodshed. If they don't wish to help her, she uses her powers to persuade them.

APATEA



Attributes: Agility d6, Smarts d8, Spirit d8, Strength d4, Vigor d4

Charisma: +6; **Pace:** 6; **Parry:** 4; **Toughness:** 4

Skills: Fighting d4, Knowledge (Cosmos's History) d6, Notice d6, Persuasion d8, Perform (Dancing) d6, Stealth d6

Edges: Divine Charisma, Aristocrat, Eros's Mystery Cult Gnostic

Hindrances: Nymphomaniac (Major)

Gear: Bikini, Cloak, Wonderful Necklace

Special Abilities:

- **Powers:** Apatea know the following mystery cult powers: *burning desire*, *ecstasy touch*, and *withering scorn*.

If the heroes waste too much time in the room, the groom surprises them. Seeing his bride nearly naked angers him, so he challenges the heroes to a duel. If they had already reached an agreement with Apatea, she aids their escape from this sticky situation, otherwise the cunning bride takes this lucky diversion to easily flee from the palace while everyone's attention is focused on the heroes.

The palace is very big and houses 150 commoners, who work as servants, 100 Soldiers, 25 Aristocratic Hoplites, 20 non-fighting Aristocrats and one King.

CURIOSITY KILLED THE CAT

Location: anywhere

A king summons the heroes to perform a covert operation. Years ago, a very precious family heirloom was stolen from the royal palace and now, after a long time, the king's spies reported that it will soon be carried in a black wagon as part of a bigger caravan. This caravan is guarded by another royal family's prince. Since the king wants his heirloom back and does not want to start a war, the heroes need to use discretion in retrieving it, never mentioning who's their sponsor. Additionally, the king demands that the wagon be retrieved "as it is" and NEVER be opened for any reason; the king does not want anyone to see the heirloom. The heroes will be awarded 10,000 Drachmas in advance to hire whatever help they might need and 10,000 Drachmas each after they've completed the task.

Should they accept the task, a king's attendant explains the target caravan's destination is a forest sacred to Ares, possibly the best place to attack. The forest is ten days away by horse, and the caravan should reach it in fifteen days. The king cares only to retrieve the black covered wagon; the heroes should not damage or open it, but they can loot everything else.

Heroes arrive in a small village at the forest's borders at least three days early. There is a city two hours away should the heroes wish to find more information or hire mercenaries. A Streetwise roll reveals that Prince Demetrius is planning to make great sacrifices to Ares: the three wagons of the convoy and the twenty people escorting it. A raise reveals the caravan's escort is composed of Prince Demetrius, five hoplites, five archers and nine commoners. Following a path into the deep forest, the heroes arrive at a small shrine with an altar.

When the day comes, the caravan arrives as expected. In addition to what the heroes may or may not know, Prince Demetrius also brought ten oxen for making sacrifices to Ares. Prince Demetrius is an aristocratic hoplite and part of Ares's entourage and thus gains his divine favor and benefits. Additionally, without armor and disguised as simple commoners, five sparti are ready to fight.

- Prince Demetrius (Wild Card) (Aristocratic Hoplite): see page [244](#)
- Sparti (Wild Card) (5): see page [234](#)

- Veteran Man-at-Arms (5): see page [244](#)
- Veteran Soldiers (Marksman)(5): see page [247](#)

Not considering the black wagon, the other two contain food, water, wine and assorted goods for a total of 2,000 Drachmas. Additionally, there are the ten oxen and six horses pulling the wagons. The black wagon has no windows or portholes, only a large, reinforced brass door with Prince Demetrius's family symbol on it. Inside is a coiled drake that guards a wooden crate. The only way to know anything about it is by opening the brass doors or using the right power or Divine Edge.

If Prince Demetrius is held prisoner, he'll keep repeating that Ares' wrath will fall on them all. If questioned about the black wagon, he says it holds his personal gift to his Patron Deity, but would rather die than reveal it. No one else among the caravan's escort knows anything about the black wagon's content. Should the heroes open the door, a heavy smoke billows out along with the drake, which attacks.

- Drake (Wild Card): see the *Savage Worlds* core rulebook

Upon emerging, the drake grows. For the first two rounds use the drake stats, after that, the beast becomes a full-size dragon (see page [219](#)). The dragon protects the wooden crate at any cost. If the heroes do not open the wagon before returning it, the drake instead emerges after being brought to a "safe" place, killing everyone around it. The crate contains an extremely rare item (GM's choice).

FROM DUSK 'TIL DAWN

Location: any small village.

The heroes stop to spend the night in an inn. The innkeeper proudly proclaims that tonight there will be special entertainment for the guests: Ra's daughters, three beautiful Egyptian princesses who perform an eye-catching belly dance. There is an extra charge for the room. A successful Streetwise or Knowledge (Cosmos' History) roll reveals that Ra's daughters are quite famous exotic dancers renowned for their astounding beauty.

Later that night, the inn becomes crowded; more than a hundred customers came from neighboring villages and packed the tiny inn. The lights go down and the exotic dancers begin their show.

Ra's daughters are three lamiae in their deceiving aspect. They were all slain by another lamia after their last performance and have "risen" as new lamiae. The heroes can unmask them with the right Edges or powers only.

As soon as they show up, their deceiving powers (*alluring beauty* and *lure of the temptress*) begin to work on the crowded hall, affecting the heroes as well. After two minutes of performing, the lamiae tell their bewitched assistants to turn the lights out as they change into their true aspect. Since the lamiae have fiery heads in their true aspect, the room is considered Dim within 3 in. and Dark within 6 in.

- Lamiae [Wild Card] (3): see page [223](#)

The lamiae will focus on slaying innocent girls and boys (there are at least ten). All the inn's customers snap out of the Lamiae's power, turning to scream and flee. The lamiae only shift their attention to the heroes if being threatened by them. Should any lamia receive three Wounds, she tries her best to flee.



ΣΠΙΤ FIEÑAS

ΣΠΙC FΙΣΙDΣ

*Inspire me, wise Muses, as I
 describe
 distant places inhabited by
 barbarous peoples
 and very strange creatures.
 Long trips by land I have made
 and often I have risked the sea.
 I'll tell you what I have seen
 and be sure to cherish it.
 Automatons I saw in the mouth
 of burning bright Etna
 and very disrespectful bandits
 led by cunning brigands.
 I avoided the lethal basilisks,
 small snakes from the bile of gall
 and centaurs, quarrelsome and
 jovial,
 that roam the wide Thessaly.
 Of the terrible three-headed
 Chimera
 I avoided the fiery breath
 and giants of marble and bronze
 and even wooden I met.
 Of the beautiful nymphs of the
 woods
 I was happy to catch a glimpse
 and I touched cold gloomy spirits
 and ghosts from dark souls.
 I talked with a lot of guards
 on the outskirts of large buildings,
 I narrated the exploits of hoplites
 so they educate our children.
 The tremendous Hydra progeny
 I saw one day far away
 as the bull Catoblepas*

*emanates an inhuman stench.
 And the keres, lethal demons,
 I saw in a tremendous battle
 while the cetus, giant and powerful,
 sank an entire fleet.
 I saw the dangerously fascinating
 machlyes
 who seduce both men and women,
 but my heart really fainted
 when I saw the Minotaur's horns.
 And the Naiads, marine nymphs,
 I saw a day in the water swimming
 and pirates with killer swords
 who plunder the coasts.
 And the minute pygmies
 that are very small in stature
 and the priests of all the gods
 in the city and outside walls.
 Sphinxes, also wise and deadly,
 that to passers-by address
 questions
 and sirens with white wings
 that lull everyone to slumber.
 And spartoi, tenacious warriors
 sprung from the dragon's teeth,
 and Tritons from the fish body
 inhabitants of the sea floor.
 And the bronze stymphalian birds,
 a deadly plague,
 and the Kings, our generals,
 to be followed, for better or for
 worse ...*

- Alektor, Wonderful Bestiary

In Cosmos, heroes perform great undertakings, but these heroic deeds are not easy at all; someone inevitably tries to hinder them, by their will or the will of capricious gods. As if that were not enough, prophecies, omens and the whim of the Olympians force the heroes to face one or more epic fiend, against which they have to demonstrate great courage and valor.

Listed below is a collection of adversaries to place in the path of the heroes, along with fearsome offspring of Echidna (dire monsters born from the horrible goddess).

WHAT HEROES KNOW ABOUT FIENDS

Knowledge is power and can save a hero's life. As a rule of thumb, heroes (especially the most ignorant ones) know little, albeit confusing, information about the many dangerous monsters of myth in *Mythos*. Of course, they may recognize a many-headed, giant snake as a hydra (Heracles' Labors are famous all over Cosmos) and are thus wise enough to stay away from it; Common Knowledge spoken of throughout heroic prose does not need a roll to understand how dangerous a creature is. However, outside of this Common Knowledge, the heroes don't necessarily know that a hydra is very poisonous and are clueless about its weaknesses.

To gather useful details about particular fiends, they should consult epic poets, sages, oracles, seers or make a Knowledge (Legends and Lore) roll. Successful rolls allow the heroes to understand the creature's most common features while a raise provides them useful properties too (such as the use of a siren's feathers to brew a flying potion). After they've overcome a unique enemy once, they should know everything about its nasty powers, but until then they'd better gather as much info as they can to attack the fiends' weaknesses.

DIVINE ENTOURAGE

Humans are not the only ones worshipping the Olympian gods. Other humanoid cultures revere the gods while others have a deeper intimacy and even accompany the gods or serve as their favorite pets. Deities cherish many other creatures as much as they cherish the heroes, sometimes even more! When a strong bond between a creature and a deity exists, it's indicated by the term "Divine Entourage." Creatures that have this ability receive aid and protection from the given deity and are cherished by it; harming such a creature can bring the wrath of that deity.

Additionally, that creature benefits from their Patron Deity's favored rolls along with any other bonuses gained from their Patron Deity. Harming that creature is considered a sin against that Patron Deity forcing a roll on the Divine Reaction Table and suffering any consequences.

CREATURE ATTITUDE

If a creature and a hero worship the same deity, the creature is friendlier towards the hero. However, since the Heavenly Contest started, if a rival deity of the hero's Patron Deity protects a creature, that creature will instead be unfriendly to the hero. This attitude doesn't have to apply to the hero's allies if they worship a different deity as each hero is approached differently by the creature.

CUSTOMIZATIONS

Some entries include suggested customizations. These are offered to the GM as a way of adjusting the creature to better fit their adventures and campaigns.

BESTIARY

BASILISK

Βασιλισκος

Anyone who sees the eyes of a basilisk dies immediately. It is a little snake no more than twelve inches long, with white markings on its head that look like a diadem. Unlike other snakes, which flee and hiss, it moves forward with its middle raised high. Its touch and breath scorch grass, kill bushes and burst rocks. Its poison is so deadly that once when a man on a horse speared a basilisk, the venom traveled up the spear and killed not only the man, but also the horse.



- Alektor, Wonderful Bestiary

The basilisk (Hellenic: "the little king"), is a lethal snake. When the serpent goddess Echidna is pregnant, cocks lay eggs during a full moon's night from which a basilisk hatches. His breathing and bite is so pestilential that it withers any plant form, transforming every environment around it into a barren desert. Frequently, the waters from which it drinks become unhealthy and even lethal, plaguing entire villages and regions.

Whoever is able to get close to the monster must be careful not to meet its gaze, as it's able to kill instantly. Only a mongoose's bite is able to instantly kill a basilisk, but, since they usually die in the attempt, these animals prefer fleeing from the lethal snake unless they have no other choice. This poison may be extracted from the basilisk, after it's dead, by making a successful Craft (Pharmacy) roll, producing 2d6 doses.

BASILISK

Attributes: Agility d8, Smarts d4 (A), Spirit d6, Strength d4, Vigor d4

Pace: 4; **Parry:** 6; **Toughness:** 2

Skills: Fighting d6, Notice d12, Stealth d4

Special Abilities:

- **Basilisk Poison [-2]:** Failure results in the target turning into black stone in 1d6 hours. Success causes 1 wound and Exhaustion. Those turned to black stone irrevocably die in a number of weeks equal to their Vigor die. However, they can be saved by brewing an antidote and smearing it on the torso, recovering in 1d6 hours.
- **Lethal Bite:** Str (Basilisk Poison)
- **Size -2:** Basilisks are less than 2 ft. tall.
- **Small:** Attack rolls against basilisks suffer a (-2) penalty to hit.
- **Unavoidable Gaze:** The basilisk Incapacitates anyone meeting its gaze. Those surprised by the basilisk automatically meet its gaze, otherwise those engaged in melee combat must choose to look away, incurring a (-4) penalty to Fighting rolls against the basilisk. During this time, the basilisk gains a +2 bonus to Fighting against those looking away from it. Using a mirror to deflect the basilisk's gaze reduces the penalty to (-2) and the basilisk's bonus to +1. Meeting the basilisk's gaze is treated the same as succumbing to its poison. This ability does not work in total darkness.

CATOBLEPAS

Κατωβλεψ

In the remote areas of Ethiopia, not far from the banks of the great river Oceanus, where the Pygmies struggle against the Cranes, strange animals live. The seemingly harmless herbivores are actually lethal. Their name is catoblepas. One looks like a bull with a horse mane covering its heavy head, far too big if confronted to the rest of its body. Those who sight one of them had better flee, because the glance of the catoblepas' fiery eyes is able to send into the Kingdom of Hades even the bravest of souls. Their breath, then, is pestilential; nothing is more disgusting and able to wring the guts.

- Alektor, Wonderful Bestiary

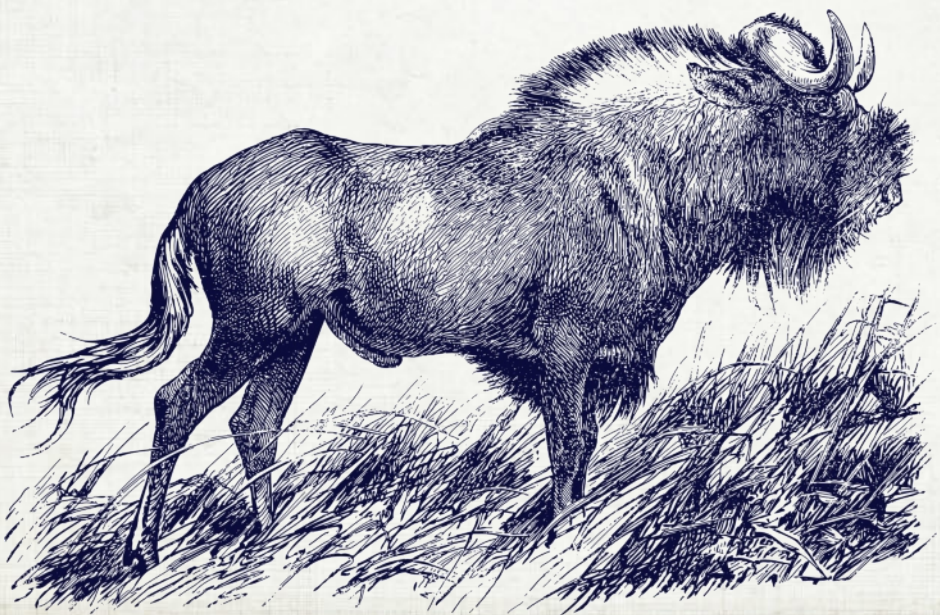
The Catoblepas (the "Down-looking one" in Hellenic language) is a harmless appearing, but actually lethal, animal. Fortunately, it has been spotted almost exclusively in remote areas of the Cosmos, but nothing prevents its presence in more civilized areas. It looks like a large bull with a huge head covered by a thick mane; it generally moves in small groups of five to six. It is not aggressive, but it's better not to provoke it. Its gaze is so terrifying as to cause the death of those who look into its fiery eyes. His pestilential breath is so disgusting it can overwhelm even the most resistant heroes. A catoblepas's head is said to retain its death-gaze even after death, that's why many adventurers unsuccessfully tried to hunt one down. Additionally, since catoblepas-es eat poisonous roots and snakes, Ethiopians worship it as a sacred "purifier" animal and believe their milk could cure any poison.

CATOBLEPAS

Attributes: Agility d6, Smarts d4 (A), Spirit d8, Strength d12+2, Vigor d12

Pace: 7; **Parry:** 4; **Toughness:** 10

Skills: Fighting d4, Notice d6



Special Abilities:

- **Hooves:** Str+d4.
- **Pestilential Cloud:** When threatened, catoblepases emit clouds of gas that engulf everything within 5 in. for 6 rounds. Those in the area must make a Smarts roll to hold their breath before the tainted air enters their lungs. Failure indicates the hero is Shaken and Fatigued.
- **Size +2:** Catoblepases are large creatures.
- **Soothing Milk:** One Catoblepas in three is female. If heroes are lucky enough to engage a female Catoblepas with little cubs, they could take 1d6 doses of milk from her, the most powerful antidote on Cosmos. This milk turns sour after three days, unless it undergoes a pharmaceutical treatment. To retain these curing properties, a successful Craft (Pharmacy) roll must be made with proper lab equipment. Failure results in the milk being wasted.
- **Terrifying Gaze:** The death-gaze of the catoblepas forces a Fear roll at (-4) which doubles when rolled on the Fright Table. All those within 10 in. meet the catoblepas's gaze or must choose to look away, incurring a (-4) penalty to attack rolls against the catoblepas. During this time, the catoblepas gains a +2 bonus to Fighting against those looking away. Using a mirror to deflect the terrifying gaze reduces the penalty to (-2) and the catoblepas's bonus to +1. This ability does not work in total darkness. This terrible power works after the catoblepas's death. A successful Craft (Leatherworks) roll (with all the penalties for not looking directly at the object) must be made within an hour from the beast's death to cut the head off and use it as a weapon. Success provides a head that retains half of the original power (distance, Fear penalty and Fright Table modifier), while a Raise provides full power.

CENTAUR

Κενταυρος

And so it was that Ixion fell in love with Hera and tried by every means to possess her. When the goddess revealed to Zeus the intentions of Ixion, the Father of the gods fashioned a cloud in the likeness of Hera, and sent it to him. And so it was that Ixion lay with the woman-cloud believing it to be Hera, and from their union the Centaurs were born, proud riders of Thessaly's plains.

- Daedalus, Chronologus

In the great plains of Thessaly, especially in the vicinity of Mount Pelion, is easy to find the Centaurs, human beings from the head to the navel, horses for the rest of the body. They are staunch fighters and skilled archers, but easily prone to anger and prone to the wildest passions. They are very fond of wine, but they tend to get drunk easily, as evidenced by the tales of Heracles's Labors and the long war against the Lapiths that followed a brawl during Pirithous's wedding. The famous centaur Chiron, noble, wise and erudite, does not belong to their race, being one of Cronus's children instead.

Suggested customizations:

- Centaur Scout (add Stealth d8, Woodsman)
- Centaur Leader [Wild Card] (Fighting d10, Block, Frenzy. Wears a leather cuirass and a leather helmet).

CENTAUR

Attributes: Agility d8, Smarts d6, Spirit d6, Strength d10, Vigor d8

Pace: 8; **Parry:** 6; **Toughness:** 8

Skills: Fighting d8, Intimidation d6, Notice d6, Shooting d6, Survival d6, Throwing d6, Tracking d6

Edges: Liquid courage

Weapons: Club (Str+d4) or Javelin (6/12/24; Str+d4) and Bow (12/24/48; 2d6)

Special Abilities:

- **Booze Berserkers:** Centaurs like drinking wine but cannot get a hold of themselves afterwards. Should they drink at least 8 oz. of any alcoholic beverage, they immediately gain the Berserk Edge (along with the Liquid Courage advantages) and start attacking everyone. They return to "normal" after 1d4+1 rounds.
- **Fleet Footed:** Centaurs have a roll a d10 for running.
- **Hit and Run:** Centaurs can perform a ranged attack while moving up to their Pace without incurring a multi-action penalty.
- **Kick/Punch:** Str.
- **Multi-attack:** Centaurs can kick and use a melee weapon in the same round with no penalty.
- **Size +2:** Centaurs are fairly large creatures.



CETUS

Κητος

The sea waved as the terrible storm and the fury of Poseidon poured noisily on high rocks. And behold, from the depths emerged a cetus; it was taller than a mountain and larger than a ship as it rushed towards Andromeda. Perseus became airborne with the divine Hermes' sandals and sank his divine sword into the vicious monster's scales. Several times he pierced it, while the sea stirred terrible, and finally the huge beast collapsed, raising a wave like that of the devastating flood.

- Hesiod, Deeds of Heroes and Gods

The Cetus (pl. Cetea) is the most dangerous monster that lives in the depths of the sea. It appears as a giant sea serpent with enormous jaws and incredibly destructive power. Its appearances are very rare and equally feared as a clear sign of the wrath of Poseidon. It's capable of creating waves that can destroy a fleet or wipe out coastal towns and villages for many miles.





CETUS

Attributes: Agility d6, Smarts d6 (A), Spirit d10, Strength d12+10, Vigor d12

Pace: -; **Parry:** 5; **Toughness:** 22 (4)

Skills: Fighting d6, Notice d8, Swimming d8

Special Abilities:

- **Aquatic:** Cetea breathe water normally, and can breathe air for short periods, though they can't move on dry land. They can stretch out on land half of their body, while the other half must remain in water. They swim at Pace 10.
- **Armor:** Scaly hide (All 4)
- **Bite:** Str+d8
- **Divine Entourage (Poseidon):** +1 bonus to Strength; Swimming and Strength Favored Rolls.
- **Fear -2:** Cetea are terrifying creatures to behold.
- **Fearless:** Cetea are immune to Fear and Intimidation.
- **Gargantuan:** Attackers add +4 to their attack rolls against the dragon due to its massive size. Additionally, it can only be damaged by Divine Weapons and adds its Size to its damage rolls (minus the Size of its target).
- **Hardy:** Cetea do not suffer a wound from being Shaken twice.
- **Overwhelming Wave:** As a standard action, the Cetus can cast the fury of the waves within 50 in. around him. Whomever the waves hit must make a Vigor (-2) roll. A success indicates the target is Shaken; a failure indicates the target suffers a Wound and is pushed back 10 in. All ships in the affected area sink on a d10 roll of 9 or 10 and any housing structures collapse on a d10 roll of 7 - 10. The Cetus can only use this power once per day.
- **Ship Sinker:** With a successful Agility roll, a Cetus can hurl itself up out of the water and onto a target, doing damage equal to its Strength (minus the target's Size rating for creatures). This attack ignores armor.
- **Size +10:** A Cetus is over 70 ft. long and more than 10 ft. in diameter.
- **Swallow Whole:** When a cetus makes a successful bite attack against an opponent of size +1 or smaller, it can swallow it by making an opposed Strength roll against the target's Agility. If it succeeds, the target is swallowed whole and is immediately Shaken. Every round the target spends in the dragon's gizzard, he suffers and additional Wound. Targets can try to cut their way out of the cetus' gizzard using slashing or piercing weapons and successfully inflicting a Wound against Toughness 8.

CHIMAERA

Χίμαιρα

Echidna, united to the tremendous Typhon, then gave birth to Chimaera, who snorted raging fire, a beast great and terrible, and strong and swift-footed. Her heads were three: one was that of a glare-eyed lion, one of a goat, and the third of a snake, a powerful dragon. But Chimaera was killed by Pegasus and gallant Bellerophon. But she also, in love with Orthrus, mothered the deadly Sphinx and the Nemean Lion.

- Hesiod, Theogony

Before being killed by Bellerophon, Chimaera had lain with the horrid two-headed dog Orthrus, guardian of herds of Geryon, and gave birth to the Sphinx, the Nemean Lion, and other horrible cubs like her. The latter are now full grown adults that look like their mother having a large feline body with a lion's head, a goat's head on the back with a



deadly fiery

breath and a big scaly serpent's tail that ends with the head of a dragon.

CHIMAERA

Attributes: Agility d6, Smarts d6 (A), Spirit d8, Strength d12+2, Vigor d8

Pace: 6; **Parry:** 6; **Toughness:** 12 (2)

Skills: Fighting d8, Notice d10+2

Special Abilities:

- **Armor +2:** Thick, tough hide.
- **Bite/Horns/Claws:** Str+d4 damage.
- **Fear -2:** Chimaeras are fearsome creatures to behold.
- **Fire Breathing:** A chimaera's goat head can belch forth fire, using the Cone Template. Anyone in the area must make an Agility roll at (-2) or take 2d8 fire damage. A chimaera can't use the Sweep ability and breathe fire in the same round. However, she can perform another melee attack, without penalty, using her horns or claws.
- **Flight:** Chimaeras have a Flying Pace of 10" and a Climb of 2.
- **Improved Sweep:** Chimaeras can attack all adjacent opponents at no penalty.
- **Size +3:** Chimaeras are very large creatures.
- **Three Headed:** +2 bonus to all Notice rolls; +2 to recover from Shaken; called shots to the head do no additional damage. However, a called shot to the head which results in at least 1 wound kills that head. Destroying all three heads kills the creature.





DRAGON

δράκων

A narrow path led Jason and Medea to the sacred wood, where they were making for the huge oak on which the fleece was hung, bright as a cloud incarnadined by the fiery beams of the rising sun. But the great dragon with his sharp unsleeping eyes had seen them coming and now confronted them, stretching out his long neck and hissing terribly. The giant snake in the sheath of horny scales rolled forward his interminable coils, like the eddies of black smoke that spring from smoldering logs and chase each other from below in endless convolutions.

- Apollonius Rhodius, Argonautica

A dragon (in Hellenic language: “*He who sharply gazes*”) is a huge serpent deployed by the gods to act as a sleepless guardian for sacred places or great treasures. The goddess Echidna is the mother of all dragons; her beloved spawn have served as guardians since ancient times.



DRAGON

Attributes: Agility d8, Smarts d6 (A), Spirit d10, Strength d12+9, Vigor d12

Pace: 8; **Parry:** 7; **Toughness:** 20 (4)

Skills: Fighting d10, Intimidation d12, Notice d12+2

Special Abilities:

- **Armor:** Scaly hide (All +4)
- **Bite:** Str+d8
- **Divine Entourage (Choose):** Dragons gain all the benefits from choosing a Patron Deity.
- **Dragon Heart:** The secret of a dragon's regenerative power is hidden in its heart. A successful Knowledge (Legends and Lore) roll allows a hero to quickly locate the heart in the beast's body and a successful Agility roll at (-2) allows a hero to cut it out with a slashing weapon. If done within two minutes from the dragon's death, heroes obtain a still-pulsating dragon's heart. To maintain it indefinitely, a successful Craft (Pharmacy) roll at (-2) must be performed with proper equipment and ingredients, otherwise the heart becomes useless after an hour and completely rots in 1d4 days. The heart provides 1d6+2 potions that provide the Dragon's Blood power for 24 hours.
- **Dragon's Blood:** +2 to recover from being Shaken; Dragons have an incredible regenerating power. Every round, they make a Vigor roll to heal any sustained damage, even after becoming Incapacitated. Success heals one wound or removes the Incapacitated status, while a Raise heals an additional wound. This power does not work on the head; any damage inflicted there with a Called Shot heals normally. If they dragon becomes Incapacitated with a Called Shot to the head, it dies immediately.
- **Dragon's Teeth:** The teeth of a dragon can be harvested for sowing in a sacred place, following a deity's instruction, to give birth to a spartus and persuade it to become an ally by besting it in combat. This is a Strength roll producing 1d6+10 teeth and 2d6+10 with a raise. Failure only provides 1d6 teeth while a critical failure provides nothing.
- **Fear -2:** Dragons inspire a chilling fear in anyone who sees them.

- **Fearless:** Dragons are immune to Fear and Intimidation.
- **Gargantuan:** Attackers add +4 to their attack rolls against the dragon due to its massive size. Additionally, it can only be damaged by Divine Weapons and adds its Size to its damage rolls (minus the Size of its target).
- **Restless Guardian:** Dragons gain a +2 bonus to all Notice rolls and are always aware of their surroundings, making it impossible to gain The Drop.
- **Size +10:** Dragons are massive snake-like creatures. They are over 70 ft. long and more than 10 ft. in diameter.
- **Slam:** Dragons can attempt to rise up and crush their opponents beneath their massive bodies. This is an opposed roll of the dragon's Fighting versus the target's Agility. If the Dragon wins, the victim suffers 4d6 damage.
- **Swallow Whole:** When a dragon makes a successful bite attack against an opponent of size +1 or smaller, it can swallow it by making an opposed Strength roll against the target's Agility. If it succeeds, the target is swallowed whole and is immediately Shaken. Every round the target spends in the dragon's gizzard, he suffers and additional Wound. Targets can try to cut their way out of the dragon's gizzard using slashing or piercing weapons and successfully inflicting a Wound against Toughness 8.
- **Tail Lash:** A Dragon can sweep all opponents in its rear facing in a 3" long by 6" wide rectangle. This is a standard Fighting attack, and damage is equal to the creature's Strength (-2).

HYDRA

Υδρα

And third again Echidna bore the grisly-minded lernaean Hydra, whom the goddess Hera nourished because of her quenchless grudge against the strong Heracles. Yet he, Heracles, son of Zeus, of the line of Amphitryon, by design of Athena, the spoiler, and with help from warlike Iolaus, killed this beast with the pitiless bronze sword.

- Hesiod, Theogony

The second of the famous twelve labors of Heracles was to defeat the Hydra, the huge monster with many snake-like poisonous heads ravaging the swamp of Lerna. After the triumph of Heracles, the Cosmos breathed a sigh of relief, believing the threat of these monsters was gone. Unfortunately, newborn Hydrae have been reported all over the Cosmos.

Defeating these creatures is a very daring undertaking. Their venom is quite powerful, though not immediately fatal.



ATHENA'S WISDOM: HYDRA'S WEAKNESSES

To determine which substance represents the weakness of a given Hydra, choose any reasonable substance or draw a card from the Action deck and consult the table below. Oracle or seer divination or analysis of a Hydra's blood by a pharmacist (with a Craft (Pharmacy) roll at (-2)) can reveal this information.

Card Value	Weakness
2	A particular fruit's juice
3	A particular creature's milk
4	A specific spring's water
5-6	Fire
7-8	Sea Water
9	Alcohol or Spirits
10	Salt
J	A creature's blood
K	A specific oil
Q	A specific acid
A	A particular creature's urine
Joker	Draw two cards and combine them

The simultaneous attacks of its ever-increasing serpent heads have killed many would-be heroes. All these fearful features, added to its incredible regenerative power, make the Hydra such a terrible opponent that only the most daring and mighty heroes can free the Cosmos of such disasters. The

Hydra's poison may be extracted after it's dead by making a successful Craft (Pharmacy) roll, producing 3d6 doses.



HYDRA

Attributes: Agility d6, Smarts d8 (A), Spirit d8, Strength d12+2, Vigor d10

Pace: 6; **Parry:** 5; **Toughness:** 13 (2)

Skills: Fighting d8, Intimidation d10, Notice d10

Special Abilities:

- **Armor:** Thick scales (All +2)
- **Bite:** Str+d4, reach 1
- **Large:** Opponents get a +2 to all attack rolls.
- **Many-Headed:** Hydras have 2d6+3 heads. Each one is treated as a separate Extra, although damaging one incurs the (-4) Called Shot penalty. Each head has Parry 7 and Toughness 7. An individual head can be Shaken without affecting the others. As long as one head remains Unshaken, the body can act as well. Each head also has the following special properties:
 - **Biting Gang:** Hydras have a number of attacks equal to the number of heads it has. Each one makes a separate attack choosing the same target or different ones.
 - **Double Dragon:** All of Hydra's heads, but one, suffer damage normally. However, when these heads are Incapacitated, two new ones spring out from it the following round. If the attack exploits the Hydra's defined weakness, no new heads appear.
 - **Immortal Head:** Hydra's have one immortal head that can only be harmed by exploiting its weakness. All other attacks

are useless against it. If this particular head suffers a wound from an attack that exploits the Hydra's weakness, the creature immediately dies. Choose which head is the immortal one. *Clairvoyance* or a successful Knowledge (Legends and Lore) roll at (-2) determines which head is the immortal one.

- **Size +4:** Hydras are large creatures.
- **Undying Body:** The Hydra's body uses the preceding stats. Additionally, it can make a Natural Healing roll (using Vigor) each round, and when Incapacitated, unless the damage was caused by the Hydra's weakness.
- **Venom (-2):** When a Hydra bites someone, the target must immediately make a Vigor roll at (-2). On failure, the target suffers an "incurable" Wound and an "incurable" Exhaustion. On success, the target is Exhausted, but can recover normally, and doesn't incur any further effects. On a raise, the target is Fatigued, but can recover normally, and doesn't incur any further effects. Those who fail must repeat the roll every 24 hours, or suffer an additional "incurable" Wound. This can only be healed with a proper antidote brewed from the hydra's venom or by using the *catharsis* power.
- **Weakness (Variable):** Attacking the Hydra by exploiting its weakness is the best way to defeat it. Although apparently identical, each Hydra is different from one another and each one has its own weakness (see sidebar). A Hydra suffers 2d8 additional damage per round when in contact with its weakness, ignoring the Size bonus to Toughness.

KER

Κήρες

And, while the battle raged, the tremendous ker, the bringer of violence and suffering, clawed a man recently injured and bit another one, unscathed until then. Then she grabbed one of the fallen corpses and began to kick and drag it from its feet. The ragged clothes of the foul creature had become crimson with blood; its terrible fangs glistened clutching on another screaming victim.

- Hesiod, Deeds of Heroes and Gods

A ker (pl. keres) is a female demon and bearer of violent death, as opposed to Thanatos the bringer of sweet death. They were released from Pandora's Box a long time ago, and since then keres afflict Cosmos according to the will of the Fates and the gods. The few who survive an encounter describe keres as ugly, savage women with sharp claws and dangerous fangs, dressed in tattered rags soaked red by the copious amounts of blood from their victims. They enjoy violently snatching away life from dying bodies and frequently take part in mass battles following Ares' death raids. They also appear spontaneously wherever there is the possibility to harvest a large number of victims.

**KER**

Attributes: Agility d8, Smarts d10, Spirit d12, Strength d8, Vigor d10

Pace: 6; **Parry:** 6; **Toughness:** 7

Skills: Fighting d8, Intimidation d10, Notice d8,

Special Abilities:

- **Divine Entourage (Ares):** +1 bonus to all damage rolls; Fighting and Intimidation Favored Rolls.
- **Fear -2:** Keres are terrifying creatures to behold.
- **Fearless:** Keres are immune to Fear and Intimidation.
- **Level-headed:** Keres act on the better of two cards.
- **Masochistic Pleasure:** Keres do not suffer from Wound penalties; instead, while wounded, they gain a +1 bonus to all Trait rolls.
- **Metal Immunity:** Keres do not suffer damage from metal weapons. Only metal Divine Weapons or those enhanced by a Mystery Cult's power harm them. All other attacks and weapon types do normal damage.
- **Painful Claws/Bite:** Str+d6. A Ker inflicts incredibly painful wounds; those Shaken by them incur a (-2) penalty to Spirit to recover.

**LAMIA**

Λαμία

But the feared fiery haired monsters, called lamiae, were not ugly at all when it came to their real design; luring men, especially young ones, to bed. For this purpose they could turn themselves into beautiful women, in which shape they sucked the blood from their victims and ate their flesh.

- Alektor, Wonderful Bestiary

Lamiae look like beautiful women, who by voluptuous artifices attract young men, to enjoy their fresh, youthful and pure flesh and blood. The first lamia was once a Libyan queen loved by Zeus. When his jealous wife Hera learned of their affair, she stole away her children. Lamia went mad with grief, tore out her eyes and committed suicide. Her grief was such that she didn't reach Hades' realm; instead she turned into an undead monster that perpetually exacts her revenge by hunting and devouring young boys and turning young girls into new lamiae. Behind the deceiving illusion of a beautiful woman, lamiae's true aspect is demonic; they have empty eye sockets, flaming hair and serpentine legs.



LAMIA

Attributes: Agility d8, Smarts d10, Spirit d10, Strength d12+3, Vigor d12 (Deceiving Aspect) **Charisma:** +2; **Pace:** 6; **Parry:** 4; **Toughness:** 10

Skills: Fighting d4, Persuasion d8, Notice d8

(True Aspect) **Charisma:** -4; **Pace:** 6; **Parry:** 7; **Toughness:** 10

Skills: Fighting d10, Intimidation d12, Notice d8, Shooting d8, Throwing d8

Special Abilities:

- **Alluring Beauty (Deceiving Aspect Only):** Any male individual with Spirit d4 or less must make a Spirit roll the first time he sees a Lamia in her Deceiving Aspect. Failure means he falls deeply in love with her.
- **Bite/Claw:** Str+d6
- **Fiery Head-butt:** Str+d6 fire damage. The target could catch fire.
- **Fire Immunity:** Lamiae ignore fire damage.
- **Improved Frenzy:** Lamiae may make two attacks per round without penalty.
- **Lure of the Temptress (Deceiving Aspect Only):** This power works on all male targets within a number of inches equal to the lamia's Spirit die. A failure means the target sees the lamia as a friend and would not harm her without a reason. Thus the monster gains The Drop on him. Should the target notice a lamia's aspect change, he makes another Spirit roll to end this power's effects.
- **Partial Invulnerability:** Lamiae can only be harmed by Divine Weapons, weapons enhanced by a Mystery Cult's powers or by soaking a weapon in water and performing a Called Shot at their head. They may be Shaken by other attacks, but never wounded.
- **Undead:** +2 Toughness; +2 to recover from being Shaken; called shots do no extra damage (except to the head). No wound penalties.
- **Undying Curse:** Any female human slain by a lamia has a 50% chance of becoming a lamia herself in 1d4 days. This curse can only be lifted by a Hades' priest or Initiate who succeeds in a Knowledge (Olympian Religion) roll before the transformation.
- **Unpleasant Surprise:** Lamiae can change their "aspects" at will, employing a full-round action.
- **Weakness (Head):** If a hero delivers at least 1 oz of water to a lamia's head with a called shot, using a vial of water or a water-soaked weapon, the lamia must make a Vigor roll versus the damage roll. If successful, it takes damage normally. If it fails, it immediately dies.
- **Weakness (Invitation Only):** Lamiae cannot enter a private dwelling without being invited or summoned. They may enter public domains as they please.
- **Weakness (Water):** Lamiae hate water, which hinders their burning hair where their hateful essence resides. If sprinkled with water, they become Fatigued. If immersed in water, they immediately die.

LYCANTHROPE

λυκάνθρωπος

It is said that ever since the time of Lycaon, a man was turned into a wolf-like raging beast if the gods were angry with him. Yet, the change is not for life. If, when he is a wolf, he abstains from human flesh, after nine years he becomes a man again, but if he tastes human flesh he remains a beast forever.

- Alektor, Wonderful Bestiary

Being turned into a wolf-man is one of the most severe punishments the gods deliver to sinful mortals. The wrathful god turns the sinner into a lycanthrope, a terrible hybrid between a wolf and a man, despised by both species. A lycanthrope's tainted offspring are called moon wolves and moon maidens, doomed to live an existence between the human and animal worlds.

Lycanthropes once were impious humans, guilty of severe offences toward the gods, such as eating human flesh or serving human flesh as a meal for the gods. Their misdeeds caused the wrathful deities to turn the miserable ones into a raging hybrid between a man and a wolf, with an insatiable hunger for human flesh. Their doom is to live on the edge between the human and animal worlds and to be despised by both.

During daytime they hide in deep woods to avoid human hunters; during nighttime they are hunted by Artemis and her followers who deeply wound, but don't kill, them to eternally prolong their sufferings. Only during moonless nights are they relatively free to roam the woods and appease their urging hunger of human flesh.

Lycanthropes are a dire scourge for nearby inhabitants since they prey on cattle, kill innocents and kidnap women who later give birth to moon wolves. Legends say that should a Lycanthrope abstain from eating human flesh for nine years, his curse will end. Unfortunately, no one has proven this legend true.



LYCANTHROPE

Attributes: Agility d8, Smarts d6, Spirit d6, Strength d12+2, Vigor d10

Pace: 8; **Parry:** 9; **Toughness:** 7

Skills: Climbing d8, Fighting d12+2, Intimidation d10, Notice d12, Swimming d10, Stealth d10, Tracking d10

Special Abilities:

- **Claws:** Str+d8
- **Fear -2:** Lycanthropes chill the blood of all who see them.
- **Godly Punishment:** Lycanthropes are cursed by at least one deity. Therefore, they suffer all penalties of being Despised by that deity (GM's choice).

- **Low Light Vision:** Lycanthropes ignore penalties for Dim and Dark lighting.
- **Partial Invulnerability:** Lycanthropes must endure a lot of pain for a lot of years. They can only be Wounded by Divine Weapons, weapons enhanced by Mystery Cult powers or by silver weapons. All other weapons can only Shaken them.
- **Silver Aversion:** Lycanthropes suffer 1d6 additional damage from weapons crafted from silver.

Moon wolves are human children spawned in one of three ways: born from the union of a lycanthrope and human woman, the union of a man and a moon maiden or have at least one moon wolf parent. When these children reach the age of 14, they start expressing strange behaviors; if exposed to moonlight they turn into dire wolves with an insatiable hunger for human flesh. In this state, they commit atrocities only to wake without remembering anything.

MOON WOLF (BEAST FORM)

Attributes: Agility d8, Smarts d6 (A), Spirit d6, Strength d8, Vigor d8

Pace: 10; **Parry:** 6; **Toughness:** 6

Skills: Fighting d8, Intimidation d8, Notice d6

Special Abilities:

- **Bite:** Str+d6
- **Fleet-Footed:** Moon wolves roll d10s instead of d6s when running.
- **Go for the Throat:** Moon wolves instinctively go for an opponent's soft spots. With a raise on its attack roll, it hits the target's most weakly armored location.
- **Lycanthrope's Blood:** Moon wolves ignore Dim and Dark lighting penalties and suffer 1d6 additional damage from silver weapons (in beast and human form).
- **Moonlight Shapeshift:** If a Moon Wolf in human form is exposed to direct moonlight, he turns into a large wolf. This takes 1d4 rounds and the moon wolf can only defend itself. If a moon wolf, in its bestial aspect, is not exposed to direct moonlight for at least one hour, it transforms back to its human form. While in human form, moon wolves do not remember what happens while in bestial form and are completely unaware of the monster dwelling inside.
- **Weakness (Wolfsbane):** Moon wolves can't stand the smell of wolfsbane in either their bestial or human form. They must make a Vigor roll at (-4) whenever they're within 6 in. of it. Failure means they cannot approach the source of the wolfsbane.

Moon maidens are female wolves that turn into beautiful maidens under the moonlight. They are spawned in one of two ways: born from a lycanthrope and a female wolf or from a man and a moon maiden. As soon as they reach adulthood and are exposed to moonlight, they turn into beautiful human maidens craving sexual intercourse with human males, thus perpetually increasing their number. If their male partner is still with them when the moon sets, the hungry moon maidens eat them alive.

Pregnant moon maidens can bear either a moon wolf or a moon maiden. Should a moon maiden bear a moon wolf, she will not raise it, leaving it exposed in the woods or left in front of a villager's house. Use the *moon wolf* stats for a moon maiden's bestial form.

MOON MAIDEN (HUMAN FORM)**Attributes:** Agility d6, Smarts d6, Spirit d10, Strength d6, Vigor d6**Charisma:** +2; **Pace:** 6; **Parry:** 4; **Toughness:** 5**Skills:** Fighting d4, Notice d8, Persuasion d8, Stealth d10**Edges:** Attractive**Hindrances:** Nymphomaniac (Major)**Special Abilities:**

- **Alluring Beauty:** Any male with Spirit d4 or less must make a Spirit roll the first time he sees a moon maiden. Failure means he falls deeply in love with her.
- **Lycanthrope's Blood:** Moon maidens ignore Dim and Dark lighting penalties and suffer 1d6 additional damage from silver weapons.
- **Moonlight Prolonged Shapeshift:** During nighttime (with the exception of new moon nights) a moon maiden can turn into a beautiful woman. This takes 1d4 rounds during and the moon maiden can only defend herself. The transformation lasts until the moon sets or, if the moon maiden feels threatened, she chooses to turn back to her bestial form in 1d4 rounds.
- **Telepathy:** While in human form, moon maidens cannot speak any human language and instead communicate telepathically.
- **Weakness (Wolfsbane):** Moon maidens can't stand the smell of wolfsbane. They must make a Vigor roll at (-4) whenever they're within 6 in. of it. Failure means they cannot approach the source of the wolfsbane.

MACHLY

Μαχλυσ

In the remote Libya, in the districts adjacent to Calliphanes, you can meet the machlyes; strange beings with beautiful features and perfectly proportioned bodies. Their peculiarity is to be androgynous and perform the function of both sexes alternately. Their dual-nature is so prevalent that their left breast is masculine while the right is feminine, attracting with their lasciviousness both men and women.

- Alektor, Wonderful Bestiary

Machlyes are the personification of the ambiguous allure of the forbidden. Their beautiful bodies, with bronze complexion, are the union of a powerful, virile warrior in the left half and a beautiful, shapely woman on the right. The obvious ambiguity of their bodies gives them an irresistible, exotic charm, to which male and female minds yield. The gods have given them the power to cloud the minds of anyone watching, who become so enamored to be reduced to a condescending slave. It is not known what happens to the unfortunates who fall prey to this fascination. Some believe machlyes first satisfy their instincts upon the unfortunate and then sacrifice their victim to Aphrodite, while others believe the unlucky ones are used as working animals. Machlyes know well about their influence on other people and walk around in the nude to exercise it at full power. Normally, machlyes are only found in Libya, but since the Heavenly Contest started, quite a number of them have been brought to Hellas.

MACHLY

Attributes: Agility d6, Smarts d4, Spirit d8, Strength d8, Vigor d6

Charisma: +2; **Pace:** 5; **Parry:** 7; **Toughness:** 5

Skills: Fighting d8, Healing d4, Notice d6, Shooting d6, Stealth d6, Throwing d6

Gear: Short sword (Str+d6), crescent shield (+1 Parry)

Special Abilities:

- **Divine Entourage (Aphrodite):** +1 bonus to Charisma versus the opposite sex; Persuasion, Streetwise and Charisma Favored Rolls.
- **Lovers' Essence:** A machly's feces can be turned into a love potion. On a successful Craft (Pharmacy) roll, 1d6 doses of love potion are created. Whoever drinks a dose of this potion falls in love with the first person they spot for 2d6 days. Failure results in the ingredients being wasted.
- **Tainted Love:** The body of the machly forces a Spirit roll, modified by Charisma, to avoid being overwhelmed by its alluring nature. All those within 5 in. of the machly must choose to look away, incurring a (-2) penalty to attack rolls against the machly, or risk falling under its complete control. Failure of the Spirit roll results in the victim's actions becoming controlled by the machly. During this time, the machly gains a +2 bonus to Fighting against those looking away. Using a mirror to deflect the alluring appearance of the machly reduces the penalty to (-1) and the machly's bonus to +1. This ability does not work in total darkness. Additionally, the Spirit roll is modified as follows: (-2) if the Machly is nude or (-1) if it's half-nude.

MINOTAUR

Μινώταυρος

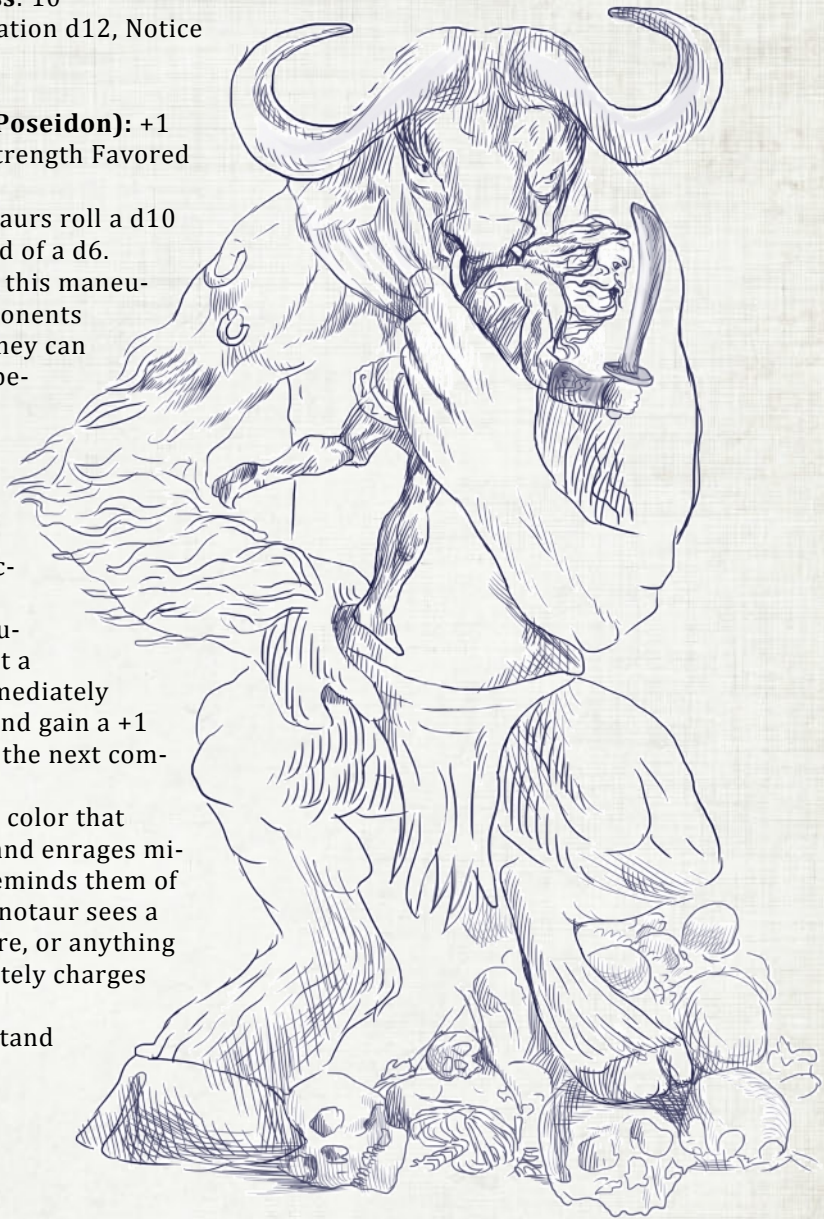
Finally, when he reached the heart of the Labyrinth, Theseus surprised the terrible monster, which left his fatal meal to turn to the hero. It was terrible; as tall as an oak tree and covered with bristly hairs. Its horrible bull's head was down, stretching the terrible sharp horns and blowing with swollen nostrils. The bloodlust of the monster had been awakened. Theseus seized his courage, and rushed towards the beast, deciding to free Cosmos of such calamity.

- Hesiod, Deeds of Heroes and Gods

The first minotaur (in Hellenic language: "King Minos' bull") was born in Crete from the foul union between Queen Pasiphae and a highly-prized Poseidon's bull. His insatiable thirst for human blood forced King Minos to lock him in the famous Labyrinth, where young people from Athens were regularly offered to him as meals. The epic quest of Theseus ended his brutal existence as well as Athens' tributes. Unfortunately, other monsters like him have been reported in various corners of Cosmos, probably born from the union of the first minotaur with some of its Athenian victims or by the whim of Poseidon. A minotaur has superhuman strength and an insatiable thirst for human blood, giving the beast wicked pleasure and relieving his wounds.

MINOTAUR**Attributes:** Agility d8, Smarts d6, Spirit d8, Strength d12+2, Vigor d12**Pace:** 8; **Parry:** 8; **Toughness:** 10**Skills:** Fighting d10, Intimidation d12, Notice d10, Throwing d6**Special Abilities:**

- **Divine Entourage (Poseidon):** +1 bonus to Strength; Strength Favored Rolls.
- **Fleet-Footed:** Minotaurs roll a d10 when running instead of a d6.
- **Gore:** Minotaurs use this maneuver to gore their opponents with their horns. If they can charge at least 6 in. before attacking, they gain a +4 bonus to their damage roll.
- **Horns/Bite:** Str+d4
- **Human Eater:** Minotaurs have a particular taste for human flesh. If they bite a human target and inflict a Wound, they can immediately make a healing roll and gain a +1 on Trait rolls during the next combat round.
- **Seeing Red:** Red is a color that particularly excites and enrages minotaurs because it reminds them of human blood. If a minotaur sees a blood-soaked creature, or anything red hued, it immediately charges it at full speed.
- **Size +2:** Minotaurs stand over 7' tall.



NYPH

Νύμφη

O Nymphs, who from Oceanus derive your birth, who dwell in liquid caverns of the earth, nourish flowers, in meadows dwell and caves and dens, swiftly soar through air, fountains and dews. And winding streams your care and gentle course through flowery vales to glide, whom woods delight, whose streams exhale the breeze refreshing and the balmy gale. With goats and pastures pleased, and beasts of prey, nurses of fruits, whom oaks delight, lovers of spring.

- Pithekopes, Aulic Songs

Nymphs are “lesser” immortal female creatures. They appear to humans as ravishingly beautiful women strongly associated with a specific ecological phenomenon, such as glades, rivers, lakes or trees. Nymphs are primarily protective fertility deities and can be divided into a dazzling array of sub-categories depending on what type of phenomenon they protect. This association is known as the nymphs’ “Sacred Focus.” The most common ones are oreads (mountain nymphs), dryad (nymphs of oak trees), nereids (sea nymphs, daughter of the Sea-god Nereus) and naiads (nymphs found in bodies of fresh water).

Every nymph’s task is to protect and nurture her territory, but from time to time they indulge in kidnapping handsome boys to have fun with them whenever they please. Male humans with the Attractive or Very Attractive Edge are potential targets for a nymph’s special attention. Serious damage dealt to her Sacred Focus or an area under her influence harms the nymph. Total destruction of that area or Sacred Focus kills her outright.

Suggested customizations:

- Dryad (**Sacred Focus:** oak tree, **Patron Deity:** Artemis, Demeter or Dionysus)
- Oread (**Sacred Focus:** large rock, **Patron Deity:** Demeter)
- Nereid (**Aquatic, Sacred Focus:** giant seashell, **Patron Deity:** Poseidon)
- Naiad (Aquatic, Sacred Focus: spring or lake, Patron Deity: any)

NYPH

Attributes: Agility d8, Smarts d8, Spirit d10, Strength d6, Vigor d6

Charisma: +6; **Pace:** 6; **Parry:** 4; **Toughness:** 5

Skills: Fighting d4, Notice d8, Persuasion d8, Stealth d10

Edges: Divine Charisma, Beast Bond, Beast Master

Hindrances: Nymphomaniac (Major)

Special Abilities:

- **Beauty Slave:** A nymph's beauty is such that every man would gladly do anything for her. This power can be used twice a day and works on male heroes within a distance of the nymph's Spirit. This is an opposed of Spirit plus Charisma. If the nymph succeeds, the target is under her total control; the victim may attempt another opposed Spirit plus Charisma roll to regain control. This power lasts for one hour.
- **Divine Entourage (Demeter):** +1 bonus to Smarts; Vigor, Healing and Persuasion Favored Rolls.
- **Divine Merging:** A nymph can physically merge with her Sacred Focus. While merged, she completely heals in one hour, can hear or see everything within 100 yards and can't be harmed unless the Sacred Focus itself is harmed. However, if she's taken more than ten miles away from her Sacred Focus, she must make a Vigor roll each round or die. A nymph can also force a Beauty Slave to merge with her Sacred Focus. The target can make a Spirit roll to resist, but failing that, he is dragged into it. Merged victims live as long as the Sacred Focus does, remain forever under the Beauty Slave effect and can only be freed if the nymph wishes so. Should the Sacred Focus be destroyed, all Beauty Slaves perish.
- **Natural Defenders:** A nymph can use the *summon ally* power at will, even when merged with her Sacred Focus, resulting in 1d4+2 animals arriving every 20 minutes to aid the nymph. Additionally, she may summon an elemental, of her desired type, once per day.
- **Natural Essence:** Nymphs gain a +2 bonus to Notice and Stealth while in their associated area.
- **Supernatural Beauty:** Any male hero with Spirit d6 or less must make a Spirit roll the first time they see a nymph. Failure means the hero falls deeply in love with her.



PEGASUS

Πήγασος

When Perseus saw Medusa, he beheaded her. As soon as her head was severed there leapt from her body the winged horse Pegasus and Chrysaor, the father of Geryon. The father of these two was Poseidon.

- Hesiod, Theogony

The first pegasus (in Hellenic language: "He who springs forth") was a beautiful white-winged horse that sprang from the blood of Medusa after she was slain by the famous hero Perseus. Later, the hero Bellerophon tamed Pegasus, and the stallion aided him in his fight against the chimaera. Pegasus mated with Ocyrrhoe, a seeress who had been transformed into a mare because the gods feared her prophecies would reveal too many divine secrets to mortals. From the union of Pegasus and Ocyrrhoe sprang an entire brood of pegasi. After the pegasi were born, both Pegasus and Ocyrrhoe were placed in the heavens as the constellations "Pegasus" and "Equuleus," or "Little Horse."



PEGASUS

Attributes: Agility d10, Smarts d8 (A), Spirit d8, Strength d12+1, Vigor d8

Pace: 8; **Parry:** 6; **Toughness:** 8

Skills: Fighting d8, Notice d8

Special Abilities:

- **Fleet Footed:** Pegasi roll a d10 when running instead of a d6.
- **Flying:** Pegasi have a Flying Pace of 12 in. and a Climb 6.
- **Inspirational:** Allies within 5 in. of a Pegasus gains a +1 bonus to recover from being Shaken.
- **Kick:** Str+d4
- **Size +2:** Pegasus is the size of a horse.

SIREN

Σειρήνα

The sad sailor, who unfortunately hears the song of the treacherous sirens, bewitched by the melody, will be drawn to a grim fate. No more will he cleave the waves; no longer will he plow the blue waters with his oars now dry; abandoning himself to the chaining melody, he will forget to row. No more shall he turn his eyes to the starry seven Pleiades; no more will he follow Ursa Major's circles with his eyes.

- Pithekopes, Aulic Songs

Sirens are beautiful nymphs who once lived with Demeter's daughter Persephone. After the latter was secretly abducted by Hades, Demeter charged the nymphs to search for his beloved daughter everywhere, gifting them a pair of white wings and an irresistible voice to call any creature to ask about Persephone's whereabouts. The sirens parted and sought out Persephone, flying throughout the Cosmos, in vain. After several months of frantic search, they realized Hades had married Persephone and made her the Queen of the Underworld. Blindly persevering in their task, the sirens continue using their melodious voice to lure unsuspecting passers-by, but only to kill them first and force their dead souls to go to the Underworld and bring Persephone a message from her grieving mother. Since they dislike using brute violence, using their incredible beauty and irresistible voice, they lure passersby into deadly traps or send them among bloodthirsty monsters.

SIREN

Attributes: Agility d8, Smarts d8, Spirit d10, Strength d6, Vigor d6

Charisma: +4; **Pace:** 6; **Parry:** 4; **Toughness:** 5

Skills: Fighting d6, Notice d8, Perform (Sing) d12, Persuasion d10, Stealth d10

Edges: Very Attractive

Special Abilities:

- **Divine Entourage (Demeter):** +1 bonus to Smarts; Vigor, Healing and Persuasion Favored Rolls.
- **Fatal Attraction:** Sirens attempt to attract all those within 50 in. through their singing. This is an opposed roll of ever target's Spirit, modified by their Charisma, against the sirens Perform (Sing), also modified by their Charisma. On a success, the target is immune to the Fatal Attraction ability for 24 hours. On failure, the victim moves toward the sirens using the most direct route. If this route travels through obviously hazardous terrain, a second opposed roll is made to break the sirens' hypnotic song. Additionally, if the target is ever Shaken or Wounded from a creature other than the sirens, another opposed roll is made to break the sirens' hypnotic song. This effect lasts for one round after the sirens stop singing.
- **Flying:** Sirens have a Flying Pace of 6 in. and a Climb 3.
- **Siren's Feathers.** A siren's wings can be used to create a potion for flight. On a successful Craft (Pharmacy) roll, and with a week's worth of time, 1d6 doses of Flying Potion are created. Failure results in the ingredients being wasted. Each dose grants the ability to fly using the siren's stats for one hour.

SPARTUS

Σπαρτος

Following Goddess Athena's instructions, Cadmus sowed the dragon's teeth in the plain of Eonia. From the teeth of the beast suddenly sprang the Sparti, mighty warriors with magnificent weapons that began to fight against each other. Those few who survived founded, with Cadmus Thebes, the city of the Seven Gates.

- Hesiod, Deeds of Heroes and Gods

Aspartus (in Hellenic language: "*the Sowed Ones*") is a mighty warrior that springs from the soil when dragon's teeth are sown in sacred places according to divine instructions. The sparti's fighting ardor, derived from their dragon blood, is indomitable. Unfortunately, they are not very brilliant and this fault, combined with their feral dragon instinct, makes them bullish: they attack first, and later, sometimes, they think. From their dragon ancestors they derived their snake-like eyes and skin as well as their incredible regenerative abilities.



SPARTUS

Attributes: Agility d8, Smarts d4, Spirit d8, Strength d10, Vigor d10
Charisma: 0; **Pace:** 5; **Parry:** 7; **Toughness:** 11 (3)

Skills: Climbing d6, Fighting d10, Intimidation d8, Notice d6, Shooting d8, Survival d4, Throwing d8

Edges: Berserk, Brawny, Improved Frenzy, Sweep

Hindrances: No Retreat! (Major)

Gear: Spear (Str+d6), short sword (Str+d6), bronze panoply [Corinthian helmet, peturgis, bronze cuirass, bronze greaves] (+3), round shield (+1 Parry, +2 Armor vs. ranged attacks)

Special Abilities:

- **Dragon's Blood:** Sparti have an incredible regenerating power. During each combat round, they make a Vigor roll to heal damage they have sustained, even after they are Incapacitated. A success heals one wound (or removes Incapacitated status) and a raise heals an additional wound. This power does not work damage inflicted to their head. Additionally, they gain a +2 bonus to recover from being Shaken. If a spartus is Incapacitated with a called shot to the head, they it dies immediately.

SPHINX

Σφινξ

During the reign of Creon, a major threat hung over the city of Thebes: the sphinx, daughter of Orthrus and Chimaera sent by vengeful Hera. It had the face of a beautiful woman, chest, legs and tail of a lioness and feathered wings. It had learned from the Muses a terrible riddle and, stationed on Mount Phikion, challenged the Thebans to solve it. "What animal walks on four legs at dawn, on two at noon and on three at sunset?"

- Hesiod, Deeds of Heroes and Gods

Chimaera and Orthrus gave birth to a lot of terrible monsters, including the sphinxes, terrible winged lions with a woman's face. The most famous sphinx was sent to Boeotia. This ferocious creature was a plague to Thebans until Oedipus, resolving its inextricable question, made the sphinx so desperate that it took its own life. Sphinxes are well versed in any topic, particularly favoring history and geography. They typically pounce on their prey and ask them a riddle; whoever hears their voice cannot keep his mind from the question. After they have made fun of the ignorance of the challenged ones, they put an end to the conversation, massacring those who do not solve the riddle. Many people seeking for hidden knowledge address sphinxes looking for answers.

**SPHINX**

Attributes: Agility d8,
Smarts d12, Spirit d10,
Strength d12, Vigor d8

Pace: 8; **Parry:** 6; **Toughness:** 8

Skills: Fighting d8, Knowledge (all)
d12, Notice d8, Stealth d6

Special Abilities:

- **Bite or Claw:** Str+d6
- **Flying:** Sphinxes have a Flying Pace of 6 in. and a Climb 3.
- **Improved Frenzy:**
Sphinxes may make two attacks per round without penalty.
- **Pounce:** Sphinxes pounce on their prey bring their mass and claws to bear. They can leap 1d6 in. to gain a +4 bonus to Fighting and damage. However, their Parry is reduced by 2 until their next action.
- **The Riddle:** The queries of the sphinxes are mazes for the mind. Using a standard action, the sphinx asks a very difficult question. Everyone capable of hearing and within a distance of the sphinx's Smarts x 2 must make an opposed Knowledge roll. This roll must have a chosen specialization, and those without can make a Smarts roll with a (-2) penalty. On a failure, the target becomes lost in their thoughts to solve the riddle. On a success, the sphinx becomes friendly and deems the target worthy. Those who fail may make the roll a second time with a cumulative (-2) penalty. On a success, the sphinx lets the target go but does not deem them worthy. A third attempt is possible, with the same results on a success, but a third failure results in the sphinx attacking.



ATHENA'S WISDOM: ORICHALCUM, ATLANTEANS' LEGACY

Orichalcum, a secret alloy created eons ago by Atlanteans, is the most prized metal in Cosmos. While Atlantean civilization was at its peak, orichalcum was produced in large quantities, but the technique to create it has been lost. Synthesizing orichalcum is impossible without an Atlantean forge, but skilled Hellan artisans can smelt orichalcum ingots or objects to create weapons, armor and tools.

Orichalcum requires delicate treatment; otherwise it loses its special properties, turning instead into normal bronze. Heroes who wish to turn Orichalcum ingots or creatures into weapons or armor must find first the lost Atlanteans knowledge about metallurgy.

Weapons made of orichalcum have AP 2, while armor increases by 1 and weighs 25% less. Fighting die rolls against those wearing orichalcum armor or shields or wielding orichalcum weapons result in the weapon breaking on a roll of 1, regardless of the Wild Die.

These items are almost priceless but, as a general guide, orichalcum weapons and armor should cost at least twenty times their standard cost if they are for sale.

STYMPHALIAN BIRDS

Ορνιθες Στυμφαλιδες

Flying creatures, known as stymphalian birds, are as dangerous as lions or leopards. They are covered with hard bronze feathers and feed on flesh of any kind. As soon as they spot a prey, they rise in the air, creating a shower of feathers sharp as razors and kill the unfortunate creatures with their beaks of hard metal.

- Alektor, Wonderful Bestiary

Stymphalian birds derive their name from the Stymphalian Lake where they were seen for the first time. They are akin to an average stork with a 10-foot wingspan, but their hard golden-colored body is covered with razor-sharp brass feathers, making them extremely tough and dangerous. Legends depict them as bloody man-eaters, but they are actually artificial creatures created by Atlanteans centuries ago to act as guardians. They live in flocks of 10-20 but nothing prevents them from reaching higher numbers. Heracles managed to drive them away from Stymphalian Lake, but failed to exterminate them. Nowadays, reports come from various corners of Cosmos of new flocks of stymphalian birds slaughtering men and cattle.

STYMPHALIAN BIRDS

Attributes: Agility d6, Smarts d6 (A), Spirit d6, Strength d6, Vigor d8

Pace: 2; **Parry:** 5; **Toughness:** 10 (4)

Skills: Fighting d6, Notice d8

Special Abilities:

- **Armor:** Metallic feathers (All 4); additionally, any attack roll of 1 on the Fighting die results in the weapon breaking.
- **Feather Volley:** Using a full round action, a stymphalian bird can let loose a volley of razor-sharp metallic feathers with a range of 3/6/12. However, if the birds are in the air, range has no effect. These metallic feathers cause 2d6+2, AP 2 damage. Additionally,

each time the bird uses this ability, their armor decreases by 1. After three uses, they cannot use this ability again for 24 hours.

- **Flying:** Stymphalian birds have a Flying Pace of 12 in. and a Climb 3.
- **Metallic Beak/Claws:** Str+d4, AP 2
- **Metallic Body:** +2 to recover from being Shaken; called shots do no extra damage; immune to the effects of disease and poison.
- **Metallic Source:** A stymphalian bird's body can be collected for orichalcum. ON a successful Craft (Blacksmithing) roll, 2d6 pounds of orichalcum are produced. Anyone making a successful Knowledge (Legends and Lore) roll at (-2) will know of this. Failure on the Knowledge (Legends and Lore) roll results in the metal being deemed as regular bronze.
- **Size -1:** The bodies of stymphalian birds are small.

TRITON

Τρίτων

Of Amphitrite and the loud-roaring, Earth-shaking Poseidon were born great, wide-ruling tritons. They own the depths of the sea, living with their dear mother and the lord their father in their golden house.

- Hesiod, Theogony

Tritons are sea creatures born from the union of Poseidon and Amphitrite. They appear human in the upper half of the body, while the lower half is that of a fish. They live in the underwater palace of Poseidon, where they act as messengers or drivers, but can be seen throughout the seas of Cosmos. As worshippers of Poseidon, they are friendly toward those who honor him and offer their protection to ships whose crews have made a generous sacrifice.

Tritons have silvery skin that fades into silver-blue scales on the lower half of their body. Their hair is deep blue or blue-green and they are about the same size and weight as a human. Usually, they do not show themselves to humans, appearing only when they have a mission to accomplish or to defend their habitat.

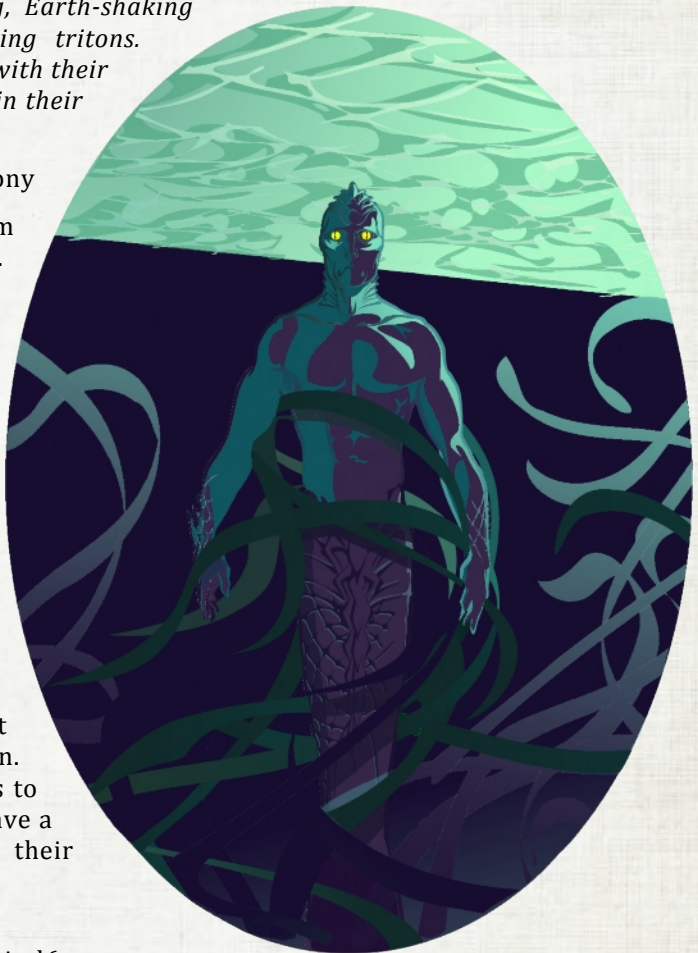
TRITON

Attributes: Agility d8, Smarts d6, Spirit d6, Strength d6, Vigor d8

Charisma: 0; **Pace:** -; **Parry:** 5; **Toughness:** 8 (1)

Skills: Fighting d6, Notice d6, Swimming d8, Throwing d8

Gear: Trident (Str+d6), Seashell armor (Torso, Arms +1)



Special Abilities:

- **Aquatic:** Tritons live in and breathe water. They cannot drown, swim at Pace 8, and are immune to the cold and high pressure of deep water.
- **Dehydration:** Tritons must immerse themselves in water one hour out of every 24 or become gain a level of Fatigue each day until they are Incapacitated. The day after that, they perish.
- **Tough:** The pressure of their deep homes make Tritons tougher than most, gaining a +1 bonus to Toughness.

WICKED SPIRIT

Φάσμα

Hearing the lugubrious lament, the hero turned around. And that was how he saw it; evanescent, pale shadow of a memory of earthly life, filled with anger and hatred. Its cold, ghostly aura aroused terrible fear, while the haunting weeping provoked sadness and despair. "Go back in the Kingdom of Hades, you restless soul!" cried Heracles, but to no avail. The shapeless shadow was coming toward him, as inexorable as the judgment of Thanatos.

- Hesiod, Deeds of Heroes and Gods

Wicked spirits are the restless souls of the dead who have not received proper burial and, for this reason, never reached the Kingdom of Hades. They usually appear as pale and blurry images, but can also manifest as evanescent lights or strange and mournful anthropomorphic gas clouds. They permeate the area of their death, begging the living to give what's left of their bodies a proper burial. Wicked spirits are not visible, but become noticeable when they try to interact with living beings, forcing them to avenge their deaths or possessing them to settle things personally. In some cases, those who have died a violent death, albeit buried flawlessly, return in the form of an evil spirit to haunt their murderers or search for empty vengeance on any living being. Only members of Hecate's mystery cult can interact with these vengeful souls; otherwise only appropriate offerings or divine weapons can stop the wicked spirits. Wicked spirits retain a perfect memory of what happened in their past lives; they can become very useful sources of information.

Suggested customizations:

- Some wicked spirits know about hidden secrets or long-forgotten knowledge. Others have important quests to be fulfilled. GMs should modify their Traits as appropriate to the adventure.
- **Shadow of the Dead:** These are the normal inhabitants of Hades' kingdom, found primarily in the Realm of Shadows. They do not have offensive powers, such as *energy drain* or *possession*, but are subject to the same rules when interacting with mortals.

WICKED SPIRIT

Attributes: Agility d6, Smarts d6, Spirit d10, Strength d6, Vigor d6

Pace: 6; **Parry:** 5; **Toughness:** 5

Skills: Fighting d6, Intimidation d12+2, Notice d12, Taunt d10, Stealth d12+4

Special Abilities:

- **Energy Drain:** With a successful touch attack, a wicked spirit's target is Shaken, and with a Raise is wounded. Additionally, this prolongs manifestation by two rounds.

- **Ethereal:** Wicked spirits can only be harmed by Divine Weapons, elemental damage, Orichalcum weapons or mystery cult powers.
- **Fear -2:** Wicked spirits cause Fear checks at -2 when they let themselves be seen.
- **Manifestation:** Wicked spirits cannot interact with living ones indefinitely. When they do decide to, they become visible and can use their Special Abilities for a number of rounds equal to two times their Vigor die, after which time they become invisible again for 2d6 hours.
- **Offerings:** Wicked spirits can be appeased with ritual offerings of food, wine or blood. One pound of fresh food or one oz. of wine counts as one unit of offering. A sacrificed creature's (that must be killed on the spot) Vigor die counts as that many units. If the offered units equal or exceed the wicked spirit's Vigor die (cumulative if there is more than one) and a successful Knowledge (Olympian Religion) roll is made, they are appeased and immediately cease possession. Additionally, each unit offered increased manifestation by a like number of rounds.
- **Possession:** If a wicked spirit moves into a space occupied by a living creature, it can try to possess it. This is an opposed roll using Spirit. If the wicked spirit succeeds, it gains total control of the host body; otherwise it loses 1d4 rounds of manifestation. While possessing a creature, the wicked spirit can perform any action the host can, except for using mystery cult powers or divine weapons. Should the host body die, the wicked spirit is forced to cease its manifestation.

When creating winged creatures of a different deity, adjust the Divine Entourage Special Ability, choose Attributes and Skills according to the Patron Deity's Favored Rolls, the form the winged creature takes (such as eagle-men and dove-women), and provide gear appropriate to that deity.

WINGED CREATURES

Πτεράνθρωποι

And when Aphrodite Cypris put her wonderful feet on the shell, a flock of doves immediately came down, among a thousand white feathers. And when they came to rest on the shiny shell, their shape changed into that of beautiful girls with the head of a white dove and white-feathered wings. The Winged Creatures began to praise Aphrodite and led her to Olympus, chirping merrily

- Hesiod, Deeds of Heroes and Gods

Winged Creatures are wonderful beings and part of the procession of deities. They possess a dual nature and their shape may either be that of a simple bird or a winged humanoid with the head of a bird. The poets tell of having seen several of these creatures: eagle-men accompanying Zeus, dove-women hailing Aphrodite, swan-men preceding Apollo, and so on. Their appearances generally indicate the presence of a god around. They hardly speak or interact with humans, if not ordered to do so. Normally, they escort the deity who protects them or the deity's chosen heroes.

Suggested customizations:

- Different Patron Deity (d8 in the deity's divine offspring attributes, and a skill related to the deity's favored rolls)
- Different Bird-Form (depending on the deity)
- Different Gear (depending on the deity)

SWAN-MAN

Attributes: Agility d6, Smarts d6, Spirit d8, Strength d6, Vigor d8

Pace: 5; **Parry:** 5; **Toughness:** 5

Skills: Fighting d6, Healing d8, Knowledge (Legends and Folklore) d8, Knowledge (Olympian Religion) d6, Notice d6, Perform d8, Shooting d8, Survival d6, Throwing d6, Tracking d6

Weapons: Bow (12/24/48; 2d6; AP1)

Special Abilities:

- **Acolyte:** Swan-men can use one of the following acolyte-rank powers deriving from their deity's Mystery Cult: *visions from afar*, *healing sunray* and *call of orpheus*.
- **Divine Entourage (Apollo):** +1 bonus to Vigor; Shooting (Bow), Perform (Musical Instrument), Healing and Knowledge (Legends and Folklore) Favored Rolls.
- **Flight:** Swan-men have a Flying Pace of 5" and a Climb of 1.
- **Hollow-boned:** Swan-men incur a (-1) penalty to Toughness.
- **Kick/Punch:** Str.
- **Shapeshifting (Swan):** Swan-men and shapeshift from humanoid to swan, and vice-versa. This requires a full round and they retain the use of all their Acolyte powers. Normal men can't recognize a swan-man in bird form.
- **Virtues and Sins:** Swan-men observe Apollo's ethos code.

HUMANS

Although wonderful creatures and hideous monsters populate the world of Mythos, humans probably pose the most frequent challenge to valiant heroes. From bandits to pirates, rival hoplites to divine officers, humans, with their widespread presence and scheming cunning, are often challenging opponents to be reckoned with. Given the right circumstances, they can become even more dangerous than Echidna's offspring.

BANDITS

To reach Athens, Theseus could choose to go by sea or cover the distance by land, being exposed to the attacks of the infamous outlaws who infested the road. The young, vigorous and ambitious Theseus chose to go to Athens by land, to clear the road from pernicious bandits and emulate the deeds of the divine Heracles.

- Hesiod, Deeds of Heroes and Gods

Even in Cosmos there are people without honor who rob the wayfarers, or worse, kill them first and then rob them of their possessions: the brigands. Individually they do not constitute a threat to a hero, but groups of them can be a challenge. A "Lord of Brigands," which merits a separate discussion in terms of cruelty and perfidy, controls larger bands of bandits. Their standard approach toward victims is to first numerically overwhelm them and then lure them into an ambush. They are not the "lionhearted" type and, if reduced to equal or outnumbered, are ready to flee or surrender. In many cities and villages there are bounties on the outlaws' heads; they are wanted dead or alive.

Outlaw Suggested Customizations:

- Deserter Soldier (replace armor/shield with leather cuirass and dyplon shield)
- Mounted Robber (Riding d6, add horse to gear)
- Outlaw Chieftain (usually one in ten average outlaws proclaims to be the "leader." He has Strength, Vigor and Fighting d8 and is usually equipped with bronze cuirass, spear, short sword and a round shield)
- Poacher (Survival d8, Woodsman, equipped with a bow)
- Rebel (replace weapons/shield with spear and dyplon shield)

Lord of Brigands Suggested Customizations:

- Tactical Lord (Knowledge (Battle) d8, Command Presence, Tactician)
- Violent Lord (drop Smarts and Spirit to d6, raise Strength and Vigor to d10, Brawny, Improved Sweep, drop Level Headed, replace Dyplon shield and long sword with Greatsword)

OUTLAW

The most common outlaws are road thieves. They move in groups, know their surroundings well, and are "connected" with friendly citizens or villagers that provide information and warnings.

Attributes: Agility d6, Smarts d4, Spirit d6, Strength d6, Vigor d6

Charisma: 0; **Pace:** 6; **Parry:** 6;

Toughness: 6 (1)

Skills: Climbing d4, Fighting d6, Intimidation d6, Notice d4, Shooting d6, Stealth d6, Survival d6

Hindrances: Wanted

Gear: Short sword (Str+d6) or club (Str+d4), crescent shield (+1 Parry) or bow (2d6; 12/24/48), linen armor (+1)



LORD OF BRIGANDS

More cruel, dangerous and greedy than "standard" outlaws, the Lords of the Brigands are examples of atrocities. Lords of Brigands command large numbers of outlaws (usually over 100) and terrorize entire regions. Some of them rely on physical strength, while others prefer cunning and deception.

Attributes: Agility d8, Smarts d8, Spirit d8, Strength d8, Vigor d8

Charisma: 0; **Pace:** 6; **Parry:** 9;

Toughness: 9 (3)

Skills: Climbing d6, Knowledge (Battle) d6, Fighting d10, Intimidation d8, Notice d6, Riding d8, Shooting d8, Stealth d6, Streetwise d6, Survival d8

Edges: Block, Command, Improved Nerves of Steel, Level Headed, Natural Leader, Sweep

Hindrances: Greedy, Wanted

Gear: Long sword (Str+d8), Dyplon Shield, Bronze Cuirass (+3)

COMMONER

After she had found Persephone, however, Demeter became reconciled with Zeus and gave Triptolemos the corn to sow, instructing him both to share the gift with men everywhere and teach them everything concerned with the labor of sowing.

- Hesiod, Deeds of Heroes and Gods

Commoners are men and women without heroic ambitions. Adjust the following stats to represent specific individuals.

Suggested Customizations:

- Beggar (Persuasion d4, Streetwise d6)
- Blacksmith (Craft (Blacksmithing) d6, Strength d6)
- Master Crafter (Smarts d8, Craft (choose one) d10)
- Merchant (Persuasion d6)

COMMONER

Attributes: Agility d4, Smarts d6, Spirit d6, Strength d4, Vigor d4

Charisma: 0; **Pace:** 6; **Parry:** 4; **Toughness:** 4

Skills: Craft (choose one) d6, Fighting d4, Notice d4

Gear: Knife (Str+d4) or farming tool (Str+d6, Improvised Weapon), tools of the trade

DIVINE OFFICERS

Obsequious and amazed by the divine miracle, the people of Corinth summoned the Acrocorinth Polidos, the priest of the temple of Poseidon. He arrived in front of the fabulous Pegasus and said, "The hero who manages to tame this divine winged steed will perform feats that will make him famous all over Cosmos. But do not forget, he, being a mortal."

- Hesiod, Deeds of Heroes and Gods

Divine officers are prominent figures in Cosmos. They serve as intermediaries between deities and men, administering religious services, interpreting the divine prodigies and celebrating the sacrifices to appease the anger of the gods. Each community, however small and isolated, has at least one divine officer.

Being in direct contact with the gods, priests are revered and respected by everyone. The word of a seer or oracle is taken into account in the same way as that of the king. Harming a divine officer is a grim act of impiety that causes the wrath of the gods. Most divine officers worship a divine godhead in a "normal" way; only few of them gain access to the secret Mystery Cults.

Priest Suggested Customizations:

- Only the fittest! (Only people who have the right Traits are allowed into priesthood. Shape each deity's priest this way: d8 in his Patron Deity's divine offspring's attributes and d6 in his Patron Deity's favored roll skills.

Seer Suggested Customizations:

- Different Patron God (change benefits from Divine Entourage accordingly)
- Oracle [WC] (Knowledge (Legends and Lore) d8, Knowledge (Olympian Religion) d12, Oracles Addicted (Major), add the *future visions* and *prophecy* powers)

PRIEST

Each priest and priestess is affiliated to a temple or shrine. They revere all the Olympians but focus on worshipping and performing holy services for a particular deity. Since the Heavenly Contest started, priests tend to be more proselytizing, emphasizing the power and deeds of their patron deity, increasing the number of offerings and scouting potential Mystery Cult initiates.

Attributes: Agility d6, Smarts d6, Spirit d6, Strength d6, Vigor d6

Charisma: +2; **Pace:** 5; **Parry:** 5;

Toughness: 5

Skills: Knowledge (Legends and Lore) d4, Knowledge (Olympian Religion) d8, Notice d4, Persuasion d6

Edges: **Charismatic**

Gear: Staff (Str+d4), Priest's vestments

Special Abilities:

- **Virtues and Sins:** Priests strictly adhere to their Patron Deity's ethos code.
- **Divine Entourage (Choose):** Choose a Patron Deity and apply the Divine Entourage ability as appropriate.

SEER

Seers specialize in augury, prediction and divination. They have a mystical connection with the world around them that becomes stronger over time. At an early age, the seer learns the art of soothsaying and is able to interpret the will of the gods by reading their signs and omens. Most seers lead a lonely life in isolated areas or wander the Cosmos, following the gods' advices. Only a few of them settle in temples or shrines that immediately become crowded with people seeking advice. The most famous and skilled seers are chosen by the gods to become oracles in the most important temples. Since the Heavenly Contest started, most seers and oracles are under Apollo's protection.

Attributes: Agility d6, Smarts d6, Spirit d8, Strength d6, Vigor d6

Charisma: 0; **Pace:** 5; **Parry:** 5; **Toughness:** 5

Skills: Fighting d6, Knowledge (Cosmos History) d6, Knowledge (Legends and Lore) d6, Knowledge (Olympian Religion) d8, Notice d6

Hindrances: Oracles Addicted (Minor)

Gear: Staff (Str+d4), Oracle's vestments

Special Abilities:

- **Divine Entourage (Apollo):** +1 bonus to Vigor; Knowledge (Legends and Folklore) Favored Rolls.
- **Soothsaying.** Once a day, a seer can use one of the following powers from the Oracle Mystery Cult: *visions from afar*, *visions from the past* and *distant past*.

HETAERA

εταίρα

We have hetaerae for pleasure, pallakae to care for our daily body's needs and gynaeakes to bear us legitimate children and be faithful guardians of our households.

- Pithekopes, Aulic Songs

An hetaera (in Hellenic language "female companion") is a highly educated and sophisticated courtesan. Despite that most engage in sexual relations with their aristocratic patrons, hetaerae are not prostitutes. Mostly ex-slaves from distant kingdoms, these courtesans are renowned for their achievements in dance and music, as well as their physical and intellectual talents. Unlike most other women in Hellenic society, hetaerae are educated and are the only women who actively take part in the aristocratic symposia, where their opinion is welcomed and respected by men. Hetaerae could be prominent courtly figures, hired assassins or infiltrated mystery cult initiates.

Suggested Customizations:

- Beautiful Assassin (Craft (Pharmacy) d6, Knowledge d4, Stealth d8, only one Perform skill)
- Initiate (Hetaerae tend to follow Aphrodite's Mystery Cults, but they could join any other if they meet the necessary requirements)
- Princess (Aristocrat, Intimidation d6, only one Perform skill)
- Seductress (Very Attractive, Persuasion d10)
- Tavern Wench (Craft (choose one) d6, Fighting d6, Streetwise d6, remove Knowledge skill and drop one Perform skill)

HETAERA

Attributes: Agility d6, Smarts d8, Spirit d8, Strength d4, Vigor d4

Charisma: +2; **Pace:** 6; **Parry:** 4;

Toughness: 4

Skills: Fighting d4, Knowledge (Cosmos History) d6, Notice d6, Persuasion d8, Perform (two specialization of choice) d6, Stealth d6

Edges: Attractive

Gear: Dagger (Str +d4), Courtier's outfit

HOPLITES

In the uproar of battle, he saw him from a distance coming forward. His helmet was decorated with a shiny long crest, enemy darts bounced off his shield of bronze, his chest was covered with a splendid armor and his spear ravaged enemies. He arrived in front of the hero, stared into his eyes and said, "I am Agenor, brother of Belus. The Princess Andromeda was promised to me in marriage. Be prepared, Perseus, you will perish by my hand."

- Hesiod, Deeds of Heroes and Gods

Hoplites are epic dueling stars. Equipped with fine weapons and armor, they are formidable opponents. Depending on their lineage and social status, they can be anything from a heavily armored soldier to a shining fighting prince on a scythed war chariot.

Man-at-Arms Suggested Customizations:

- Veteran Man-at-Arms (Vigor d8, Seasoned Hoplite, Block)

Aristocratic Hoplite Suggested Customizations:

- Dishonorable (remove Code of Honor hindrance, Smarts d8)
- Divine Patronage: Choose a Patron Deity and apply the Divine Entourage ability as appropriate.
- Initiate: Should they meet the minimum requirements, aristocratic hoplites can use powers deriving from one or more Mystery Cults
- Tactician (Knowledge (Battle) d8, Leader of Men)

MYTHOS

MAN-AT-ARMS

Men-at-arms are trained soldiers bearing heavy armor and weapons. They usually don't have aristocratic lineage and are thus not allowed to lead troops. They can be an elite bodyguard or, if fighting in ranks, a crushing force on a battlefield under an aristocratic hoplite's command.

Attributes: Agility d6, Smarts d6, Spirit d6, Strength d8, Vigor d6

Charisma: 0; **Pace:** 5; **Parry:** 7;

Toughness: 8 (3)

Skills: Fighting d8, Healing d4, Notice d4, Shooting d6, Throwing d6

Edges: Hoplite

Gear: Spear (Str+d6), short sword (Str+d6), bronze panoply [Corinthian helmet, peturgis, bronze cuirass, bronze greaves] (+3), tower shield (+2 Parry, +2 Toughness, notes)



ARISTOCRATIC HOPLITE

Lords of the battlefield, they usually have an aristocratic lineage and are trained in the use of weapons in an honorable way from an early age. Being a royal house member, an aristocratic hoplite doesn't get involved in fights against "unworthy" opponents, but rather leads his troops in mass battles from his swift chariot. Should he meet a "worthy" opponent, an aristocratic hoplite would challenge him to a single duel and fight honorably. Their weapons and armors are of the best quality, making them recognizable from afar.

Attributes: Agility d6, Smarts d6, Spirit d8, Strength d8, Vigor d8

Charisma: +2; **Pace:** 5; **Parry:** 7;

Toughness: 10 (4)

Skills: Fighting d10, Healing d4, Knowledge (battle) d6, Notice d4, Shooting d6, Throwing d8.

Edges: Aristocrat, Combat Reflexes, Command, Counterattack, Frenzy, Seasoned Hoplite

Hindrances: Code of Honor

Gear: Spear (Str+d6), long sword (Str+d8), bronze panoply [Corinthian helmet, peturgis, bronze "doubled" cuirass (+1), bronze greaves] (+3), round shield with Mark of Hephaestus (+2 Parry, +2 Toughness, notes)], bronze bracers, war chariot with two horses driven by a charioteer

Special Abilities:

- **Mark of Hephaestus:** Gold detail work enhances the armor. The wearer gains a +1 bonus to all Intimidation and Charisma-related rolls on the battlefield.

KING

βασιλευς

The valiant Aeetes, king of Colchis, can be considered the favorite son of Helios. The mighty Titan solar granted him many gifts: a beautiful golden palace, a golden chariot drawn by fiery horses, a splendid armor with dazzling solar friezes and even his eastern kingdom, in the remote Colchis. Aeetes was even worthy to once drive the magnificent chariot of the sun, quite a rare and valuable honor.

- Hesiod, Deeds of Heroes and Gods

Descending directly from the gods, legitimate kings are the highest political and religious authority of Hellas. They are equipped with the best weapons and armor, as they are always at the forefront when it comes to fight honorably against the enemies of their kingdom. When they are not fighting, they live in large buildings where they personally administer justice. Their personal guards comprise soldiers and hoplites of aristocratic blood. The word of the king is harsh, even the most fearless heroes have to comply. Their divine patronage makes them able to purify the souls of the worst crimes.

Suggested Customizations:

- Dishonorable (remove Code of Honor hindrance, smarts d8)
- Illegitimate King (remove King's Relative, Divine Patronage, Sins Cleanser)
- Initiate: Should they meet the minimum requirements, kings can use powers deriving from one or more Mystery Cults

- **Philosopher King** (drop Fighting, Shooting and Throwing to d4, remove Combat Reflexes, Counterattack, Frenzy and Seasoned Hoplite. Raise Healing, Knowledges and Persuasion to d8)



KING

Attributes: Agility d6, Smarts d6, Spirit d8, Strength d8, Vigor d8

Charisma: +2; **Pace:** 5; **Parry:** 7;

Toughness: 10 (4)

Skills: Fighting d10, Healing d6, Knowledge (Battle) d6, Knowledge (Cosmos History) d4, Knowledge (Olympian religion) d4, Notice d4, Persuasion d6, Shooting d6, Throwing d8

Edges: King's Relative, Combat Reflexes, Command, Command Presence, Fervor, Leader of Men, Counterattack, Frenzy, Seasoned Hoplite

Hindrances: Code of Honor

Gear: Royal Outfit in peace; while in war Spear (Str+d6), long sword (Str+d8), bronze panoply [Corinthian helmet, peturgis, bronze "doubled" and "fitted" cuirass with Mark of Helios (+1), bronze greaves] (+3), round shield with Mark of Hephaestus (+2 Parry, +2 Toughness, notes)], bronze bracers, war chariot with scythed wheels and four horses horses driven by a charioteer

Special Abilities:

- **Divine Entourage (Choose):** Choose a Patron Deity and apply the Divine Entourage ability as appropriate.
- **Mark of Helios:** Anyone looking at the armor in sunlight must make a successful Spirit roll to avoid being bedazzled for 1 round, during which they suffer a (-2) penalty to all attack rolls. This quality expires after a number of battles equal to two times the equipment's armor value.
- **Mark of Hephaestus:** Gold detail work enhances the armor. The wearer gains a +1 bonus to all Intimidation and Charisma rolls while on the battlefield.

- **Sins Cleanser:** A legitimate king has the power to cleanse sins. If he wishes, making a successful Healing roll, he is able to purify someone of all sins. This saves the sinner from being slaughtered on the spot by the Furiae, but doesn't change the gods' attitude towards him.

PIRATES

O pirate, why would you loot the evermore fragile and bold ships by sea? Why would you steal sacred ornaments from our temples? And why would you rip our own daughters from our breasts? Does your wicked mind ever recall the pious images of your parents? The evil storms Poseidon sends when anger seizes him, did they ever put in your mind the idea to dedicate yourself to honest toil?

- Pithekopes, Aulic songs

Sea journeys have become more arduous and uncertain thanks to the feared presence of the pirates, plunderers of the sea-lanes without mercy and without honor. They flank merchant ships and throw a shower of darts and stones on them before moving on to plunder. More organized crews plunder villages on the coast, hoarding food and equipment and reducing the population to slavery. In many cities and villages there are bounties on pirates' heads; they are wanted dead or alive.

Crewmember Suggested Customizations:

- Ex-Slave (Strength and Vigor d8)
- Helmsman (Boating d8, Pelops' Drive Edge)
- Marksman (add Bow to Gear)
- Trooper (add Spear and Sling to Gear)

PIRATE CREWMEMBER

These men are now the scourges of the sea, no matter what their past was. They are under a pirate captain's command, but this doesn't mean they are loyal.

Attributes: Agility d8, Smarts d4, Spirit d6, Strength d6, Vigor d6

Charisma: -2; **Pace:** 6; **Parry:** 6;

Toughness: 5

Skills: Boating d6, Fighting d8, Intimidation d6, Notice d4, Shooting d4, Stealth d4, Throwing d6

Hindrances: Mean, Wanted

Gear: Dagger (Str+d4; 3/6/12)

Special Abilities:

- **Ships' Plunderer:** Pirates gain a +1 bonus to all attack rolls when on a ship.



PIRATE CAPTAIN

Since every population is ruled by the leader it deserves, pirate captains are the worst scum around. They keep their crew at bay with an iron fist and their names instill fear in many coastal villages. With some exceptions, they usually don't care much for honor and would sell their own mothers for money.

Attributes: Agility d8, Smarts d6, Spirit d6, Strength d8, Vigor d8

Charisma: 0; **Pace:** 6; **Parry:** 6;

Toughness: 7 (1)

Skills: Boating d8, Fighting d10, Intimidation d8, Notice d6, Shooting d6, Stealth d4, Throwing d6

Edges: Command, Counterattack

Hindrances: Greedy, Mean, Wanted

Gear: Long sword (Str+d8), Dagger (Str+d4; 3/6/12), Linen cuirass (+1)

Special Abilities:

- **Ship's Leader:** Pirate captains gain a +1 bonus to all attack rolls and Charisma when on a ship.

SCHOLARS

In natural ability, Daedalus towered far above all other men and cultivated the building art, the making of statues, and the working of stone. He was also the inventor of many devices which contributed to the advancement of art and built works in many regions of the inhabited world which arouse the wonder of men."

- Hesiod, Deeds of Heroes and Gods

Scholars are the greatest source of information in Hellas. In a world ruled by the darkness of ignorance, they stand out as beacons of knowledge. Sages tend to be elusive and selfish seekers of ultimate knowledge while epic poets are a crowd's idol, ready to share their experiences.

SAGE

Sages are elite scholars who live to gather knowledge. Moved by curiosity with a sincere enthusiasm, they read parchments, gather papyrus and travel long distances to reach great libraries situated in foreign lands. Because gathering knowledge is an expensive hobby, sages are typically aristocrats or gifted commoners funded by wealthy royal houses who rely on their precious advices.

Attributes: Agility d6, Smarts d10, Spirit d8, Strength d4, Vigor d4

Charisma: 0; **Pace:** 5; **Parry:** 4; **Toughness:** 4

Skills: Craft (two of choice) d8, Knowledge (Choose one: This is the Sage's Specialty) d10, Knowledge (All others) d6, Fighting d4, Notice d4, Persuasion d6, Taunt d4

Edges: Encyclopedist, Scholar

Gear: Staff (Str+d4), Scholar's outfit, writing implements, tools of the trade

EPIC POET

Epic poets are the most common source of information in Hellas. Traveling from city to city, these scholars gather useful information they are ready to share with crowds in a public square or Royal Palace hall while chanting epic poems and legends. They specialize in history and folklore; their exhibitions are one of the most sought-after cultural events.

Attributes: Agility d6, Smarts d6, Spirit d8, Strength d6, Vigor d6

Charisma: +2; **Pace:** 5; **Parry:** 4;

Toughness: 5

Skills: Fighting d4, Knowledge (Cosmos History) d8, Knowledge (Legends and Lore) d8, Perform (Oratory or Sing) d8, Notice d6, Persuasion d8

Edges: Charismatic, Epic Poet

Gear: Staff (Str+d4), Bard's outfit, tools of the trade

SOLDIERS

The hero finally reached the Palace of Serifos, but two soldiers blocked the entrance. "Move away, soldiers," said the hero, "I am Perseus, son of Danae. I finished my business and I have to talk to Polydectes." "If what you say is true," said one of the guards, "then show us the proof of your deeds!" So it was that Perseus raised high in front of them the hideous Gorgon's head, turned the unbelieving soldiers to cold stone and crossed the threshold of the Palace of Serifos.

- Hesiod, Deeds of Heroes and Gods

Heroes often deal with soldiers, guards charged with maintaining order in the largest urban centers of Cosmos or, more frequently, responsible for the safety of a king's Palace. Soldiers are not heavily armed.

Common Soldier Suggested Customizations:

- Archer/Slinger (Shooting d8, add bow or sling to Gear)
- City Watch (Notice d6, Streetwise d6)
- Footman (Fighting d8, add Footman's Spear and Leather Cuirass to Gear)

Veteran Soldier Suggested Customizations:

- Aristocrat's bodyguard (Fighting d10, Alertness)
- Marksman (Shooting d10, add Composite bow to Gear)

COMMON SOLDIER

The standard warrior with average experience and gear.

Attributes: Agility d6, Smarts d4, Spirit d6, Strength d6, Vigor d6

Charisma: 0; **Pace:** 6; **Parry:** 6; **Toughness:** 6 (1)

Skills: Fighting d6, Intimidation d6, Notice d4, Shooting d6, Throwing d6

Gear: Short sword (Str+d6), crescent shield (+1 Parry), linen cuirass (+1)

VETERAN SOLDIER

Very skilled warriors; professionals in their field.

Attributes: Agility d8, Smarts d6, Spirit d6, Strength d8, Vigor d8

Charisma: 0; **Pace:** 6; **Parry:** 7;

Toughness: 8 (2)

Skills: Fighting d8, Intimidation d6, Notice d6, Shooting d6, Throwing d6

Edges: Combat Reflexes

Gear: long sword (Str+d8), spear (Str+d6), round shield (+1 Parry, +2 Armor vs. ranged attacks), leather cuirass (+2)



DESTINY'S CHILA

DESTINY'S CHILD

Destiny's Child is an introductory adventure for Novice heroes. It shows many of the setting's features (Fate, mystery cults, deities and monsters) as well as some of its more peculiar aspects (royal houses, scheming, lineage and omens). Its unexpected open ending could lead to the start of a great series of adventures.

INTRODUCTION

Only a few people know that Atreus, founder of the Atreides royal house, sired not only two, but three sons: Agamemnon, Aristarchus and Menelaus. The second-born, Aristarchus, has always been the least loved by his father because of his violent and rebellious nature. He also harbored a deep resentment towards his father and for this reason, as soon as he came of age, he left the royal palace, as well as all his duties, to devote himself to the mystery cults of Ares. This rebellious act angered Atreus, who declared his second son Aristarchus was never meant to be king. After the death of Atreus, Agamemnon remained true to his father's will, entrusting the throne of Sparta to the third brother, Menelaus, rather than Aristarchus who, since leaving the palace years before, never showed up again.

Aristarchus didn't complain, but continued to lead a solitary life until meeting the beautiful seer Calliste at Delphi, granddaughter of Eurystheus of the Royal House of Perseus. Aristarchus fell madly in love with Calliste and the two soon married. Their union was immediately fruitful and a few days ago, Calliste gave birth to a beautiful baby boy named Agathon.

At least, that's what he thinks.

Apollo is the actual father of Agathon. Calliste conceived him from the solar deity during one of her mystical ecstasies. Neither Calliste nor Aristarchus knows about Agathon's true lineage, but they will discover it soon.

The birth of Agathon has profoundly changed the unaware Aristarchus, who now wishes to return to Mycenae and provide his wife a quiet and prosperous life, thus allowing his son Agathon future to become king. His brother, Agamemnon, has a son, Orestes, by his wife Clytemnestra. His other brother, Menelaus, has not yet sired any children by his wife Elena. Additionally, Agathon has the right to become king of either Tiryns or Mycenae as he descends from Atreus and Perseus.

Agamemnon is not happy that his brother is coming home after so many years. He fears Agathon will grow violent and insane like his father, ruining not only himself but the whole royal house. Deeply inside, Agamemnon wishes his son to become king of Mycenae, Tiryns and Sparta. For this reason, Agamemnon contemplates shady plots to get rid of his returning brother and his family.

Apollo, knowing Agamemnon's intentions well, is sending his faithful swanmen to save Calliste and her newborn son from the bloody curse of the Atreides. During the adventure, no soothsaying powers or Edges ever reveal Apollo's true intentions because the sun god wishes to keep his secrets.

MEETING AT THE PRANCING LIONS

The heroes are having a good time in one of Mycenae's most famous taverns, the Prancing Lions. Two polite dignitaries bearing the royal seal of Atreus approach them.

The heroes' reputation has reached their master, Aristarchus, who needs their services. They are to join their master's personal guard, decimated during the long and dangerous journey to reach Mycenae. In exchange for their loyal protection, their lord will reward them handsomely (about 1,000 Drachmas monthly income) and, if they meet the expectations, possible future employment by the Royal House of Atreides. Should the heroes ask the dignitaries about Aristarchus and his family, the two answer briefly without filling in too many details; the heroes have plenty of time learn about the Atreides after accepting the job.

Since the Atreides are possibly the most powerful and wealthy employer the heroes could dream of; given their Novice status, it shouldn't be difficult persuading them to accept the task.

As soon as they accept, the dignitaries escort the heroes to Mycenae's citadel, the Leoikia, where Agamemnon is holding a symposium to celebrate his brother's, Aristarchus, return. The royal palace is impressively huge and exquisitely decorated for the celebrations. The heroes are introduced to Stratus, the captain of the royal palace's guards, who briefly questions them to test their reliability. Stratus is one of Agamemnon's favorite pawns and wishes to know any useful detail about people who might interfere with Aristarchus's family's elimination.

After talking a little, the heroes are given the Atreides guards' uniform and brought to the palace's terraces, where the symposium is being held. The terrace has a wonderful view over Mycenae and Argolis. Among dozens of other elegant aristocrats, the heroes finally spot, from a distance, their master employer and his family.

ABDUCTOR'S SWANS

Location: Mycenae, Lions' Palace, Sunset

The shining sun chariot has almost finished its course in the sky and now gives its last rays to the beautiful Mycenae, illuminating the large terrace of the Palace of the Lions, the place from which the lords of men rule the city. Today, on this terrace, many noble shepherds of people meet to celebrate the fifteenth day of Agathon, nephew of Agamemnon, son of his brother Aristarchus and of the beautiful Calliste. The little child seems to bask in the sunlight in the arms of his nurse, Electra, surrounded by parents and uncles who, like many other aristocrats, came from afar to see the baby.

Mycenae, below, is celebrating too, and thanking the gods for the birth of the one who, if the gods wish, will rise on the throne of prosperous Tiryns. Even nature seems to take part in this joy; doves and sparrows are chirping in the trees, cheering the company with their sweet voices.

While the young and proud parents converse with their relatives, the buxom nurse notices the baby stretching his hand towards the sky, indicating a distant point. Electra does not see anything at first, but then catches a glimpse of a flock of birds that come gradually closer. They are swans; to everyone's amazement, white and candid swans glide slowly onto the terrace right next to the child and his nurse.

"It's a gift of the gods to your son, Calliste," women whisper, full of admiration mixed with pious reverence. "Apollo is sending you an omen. Twenty-five white swans, indicating the number of years your son will reign or the number of battles he'll win."

General amazement has not yet subsided when, suddenly, the miracle becomes even more wonderful and terrifying. The swans, before the incredulous eyes of the guests, turn into winged men with long slender necks. One of them, quickly and decisively, snatches Agathon from the arms of his distraught nurse, unleashing panic across the terrace.

➤ **Swan-Men (25):** See page [239](#)

Flying over the terrace are 25 swan-men armed with composite bows. Along with the heroes, Aristarchus and his veteran soldiers (up to ten including the heroes) attack while everyone else remains dazed or flees in panic.

The heroes are 20 yards away from the swan-man holding Agathon. Next to him, Aristarchus is desperately fighting a swan-man trying to kidnap Calliste. If the PCs do not interfere, the child is taken away by the swan-men after three rounds of struggle, but Aristarchus saves Calliste.

Each PC is faced by a swan-man preventing them from going any farther. If a hero is loved by Apollo, the swan-man does his best to only keep him at bay without harming him. Attacking the swan-men holding Agathon and attempting to kidnap Calliste is only possible with ranged weapons as other swan-men cover their escape. Even if the PCs manage to kill the swan-man holding Agathon, another one will collect the child and flee. Regardless of what happens, the child remains unharmed.

After three rounds, the swan-men flee. Aristarchus saves Calliste, but the winged creatures take Agathon. Slowly they disappear into the mountains to the west and evening comes.

AGAMEMNON'S COMMAND

Location: Mycenae, Lions' Palace, Just after sunset

The winged men have disappeared on the horizon, taking Agathon with them. Electra, hysterical, falls to the ground weeping while Aristarchus, Calliste and their guests are shaken by the encounter; they cannot believe this really happened. Agamemnon, lord of Mycenae and uncle of the kidnapped Agathon, majestically enters the terrace. Stratus follows him, escorted by a handful of hoplites.

Although he wears a sad face, Agamemnon is happy that someone else, for some unknown reason, has taken away the "inconvenient" nephew. Nevertheless, he pretends to be desperate for what has happened and does his best to persuade Aristarchus and the PCs that the best thing to do is stay in the palace while he unleashes his best hunters and soldiers to pursue the flying creatures. Sadly, these are only empty promises; he's not going to lift a finger. Moreover, he orders the royal palace's doors closed, prohibiting anyone's exit until further notice. Agamemnon claims the culprit of such an abominable act must lurk within the walls of the building and wants to start an immediate investigation.

Should the PCs successfully use a lies-detecting Power, they uncover Agamemnon's deceit. Otherwise, Agamemnon must make a Persuasion (d6+2) roll opposed by the PCs' Notice. Any PC winning the roll suspects Agamemnon's intentions; otherwise they believe the king's words.

Whether they believe the king or not, Agamemnon's command is peremptory; no one can leave the royal palace without permission. Anyone disobeying the order is charged with treason and conspiracy against the Royal House of Atreus.

Before the swans turn into swan-men, allow the heroes an opportunity to interpret the omen in their own way.

ESCAPE FROM MYCENAE

Location: Mycenae, Lions' Palace, Evening

The partygoers were sure that everything that has happened is nothing, but bitter reality and horror has now given way to cold determination. The PCs should have an indication that someone planned the kidnapping of Agathon and, given the way he was abducted (the use of the swan-men), a deity must be involved. Who can it be? And why? All sorts of doubts and uncertainties should be gripping the PCs' hearts and confusing their minds.

While having dinner, Aristarchus approaches the PCs and thanks them for helping against the swan-men. He asks their opinion on the kidnapping and quietly informs them of his suspicions that Agamemnon is behind it all. Only too late, Aristarchus has realized his brothers see him as a rival, not as a family member, and advises the PCs to escape from the deadly palace as soon as possible. If the PCs don't believe him, he tells them about his prophecy: "Do not sleep with lions if you do not want to be devoured." Whether the PCs have the ability to interpret omens or not, the meaning is obvious; they should not spend the night in the palace.

Aristarchus has no personal guards left, so the PCs (the only ones who are not under Agamemnon's direct command) are the only ones who can help him out. Thus, he asks them to join him in his late-night escape from the royal palace and his subsequent quest to recover Agathon.

Regardless of how the PCs choose to proceed, Aristarchus and Calliste flee from the palace at midnight, no matter how hard the PCs try to dissuade them. Should the PCs agree to assist, they all meet at the palace's front gate at midnight.

The door guards are loyal to Agamemnon, but Aristarchus needs little effort to order them to step aside and let them all pass. As soon as everyone has crossed the threshold of the Palace of the Lions, the door guards shout out the alarm, alerting the palace of their escape.

The Lion's Gate leading outside the walls of Mycenae is very close (about 200 yards away), and by a lucky coincidence, it's open despite the late time (actually, some of the swan-men opened the way for Calliste).

Aristarchus is determined to leave Mycenae as soon as possible; no matter what the PCs say or do, he rushes straight to the Lion's Gate. Once there, they face a small patrol that, alerted by the general alarm, won't let them out without a fight. (Agamemnon's orders are to bring all fugitives back alive, so all soldiers deal nonlethal damage.)

- Veteran Man-at-Arms (1): see page [244](#)
- City Watch (3): see page [247](#)

They only have 10 rounds before Stratus and his garrison joins the battle, hindering their escape. They also deal nonlethal damage.

- Stratus: see page [257](#)
- Hoplites (5): see page [243](#)
- Veteran Soldiers (10): see page [247](#)

If the PCs are captured, they wake up tied up and Agamemnon himself sentences them to be publicly executed the day after for treason and conspiracy against the Atreides Royal House. No matter how Aristarchus tries to persuade his brother, their situation doesn't change. They are then locked up where they will all fall asleep, having weird dreams about flying on the backs of swans. Upon waking, the PCs find themselves at the foot of a mountain. They only have their clothes (no weapons, armor, money or mundane items),

but they're free. They see swan-men atop the mountain as they decide to climb it. (Proceed to **Mount Arkon's Riddle**.)

If the PCs manage to exit the Lion's Gates, they should feel as though they are being hunted, but actually are not.

AMBIGUOUS PROPHECY

Location: Mycenae's outskirts, dawn

Darkness covers the PCs' escape. The fields outside the walls of Mycenae are deserted, the farmers who care for them still sleeping. A crescent moon brightens the path while the sun rises in the distance. Fate, or perhaps the will of a patron deity, leads the PCs to the vicinity of a small temple of Apollo that Calliste knows very well. The elderly priest residing there is an old friend of hers and has very good prophetic abilities. The temple is located on a fork in the road in front just a few minutes away. No one is following the PCs, although they should feel as though someone will come for them.

Calliste, because of her doubting nature, refuses to continue without first consulting Cleon, the oracle of the nearby temple and an old friend of hers. She firmly believes he can provide the answers they need regarding their son. Despite the urging situation, Aristarchus agrees and asks the heroes to escort them to the nearby temple.

After appropriate purifications and ablutions, everyone is allowed in the presence of the "new" soothsayer, Hermione. She came from Delphi about a week ago and professes to have even more extraordinary powers than the old Cleon. Strangely enough, although Hermione claims to come from the same temple Calliste spent most of her life, she is a stranger.

Should anyone use an appropriate Power or Edge, they notice the soothsayer is actually a swan-woman in disguise. Should Calliste use the Power *visions from the past*, she sees when the swan-men came to the temple and the swan-woman turning into Hermione.

On a successful Notice roll, white feathers are found scattered about. Anyone looking closer sees they are swan feathers. If the PCs turn on the priestess, or after seeing one of the PCs inspecting the feathers, she changes to her true swan-woman form.

- Swan-Woman (1): see page [239](#)

Should the heroes instead trust Hermione, the woman states that Apollo has listened to Calliste's prayers and is sending his messengers with the baby back to Mycenae. In fact, just outside the temple, a flock of swan-men can be seen flying towards Mycenae. However, if the PCs return to Mycenae, they find a trap and face Stratus's army (using lethal force).

- Stratus (Wild Card): see page [257](#)
- Hoplites (20): see page [243](#)
- Veteran Soldiers (50): see page [247](#)
- Common Soldiers (150): see page [247](#)

Searching the temple reveals Cleon, tied with ropes, hidden behind the altar. Whether they ask him or a captured swan-woman, they learn that the kidnappers were swan-men and are heading towards the nearby Mount Arkon's summit. The swan-woman (even if tortured or threatened of death) won't tell anything more and Cleon doesn't know anything more. Additionally, any soothsaying power used to discern more about what's happening on Mount Arkon fails miserably (Apollo doesn't want humans to interfere with his plans).

Cleon is happy to heal or assist the PCs, but he'll never leave the temple. He shows them the way and bids them farewell.

MOUNT ARKON'S RIDDLE

Location: Mount Arkon's slopes, Noon

The road to ascend mount Arkon is definitely not easy. It seems that only shepherds and goats have the nerve to go up. The path is rough, but the dangers faced so far and the determination to embrace the small Agathon gives wings Calliste's feet. Additionally, the desire to find out why Apollo is acting this way towards the group is growing stronger.

At noon the PCs arrive near the top of the mountain. At this point the road forks into two paths: west and east. Looking up, about 40 feet above their heads, is the entrance of a cave where swan-men hurry in and out. From where they are, it is not easy to discern which path leads to the cave. The PCs need to act quickly before the swan-men notice them and fly away.

A successful Tracking roll reveals swan feathers and peculiar footprints littering the eastern path. The western path seems to have a bear's footprints on it leading to a bear's cave.

Divination powers or similar Edges can be employed to determine which path to take, but they do not provide any info about the cave, what's going on inside or why this is happening.

➤ Large bear (1): see the Savage Worlds core rulebook

As the PCs ascend the eastern path, read or paraphrase the following:

You take the path to the east; climbing upwards becomes even more difficult until you come to a small clearing where you can catch your breath for a moment and admire the view. You are almost there.

Suddenly, a sweet, female voice says:

*They arrive in the evening,
but nobody brought them.
They're not there in the morning,
but nobody stole them*

You turn around, and before you lands a majestic winged creature with a lion's body and a beautiful, female, human face. Calliste recognizes it as a sphinx, a fearsome progeny of Orthrus and Chimaera. Her voice is terrible, but at the same time sensual and the words she proffered echo through your mind, confusing your ideas and freezing your limbs. The creature mockingly smiles and shows its lethal claws, anticipating its future meal, and gets ready to play with you like a cat with a mouse.

This is the sphinx's *riddle* power.

➤ Sphinx (Wild Card): see page [234](#)

The solution is "Stars." Award a Bennie to the PC that solves the riddle without rolling dice. The sphinx does not attack Calliste or any PC loved by Apollo. No matter what Calliste does, the sphinx will not harm her. Should a PC loved by Apollo openly interfere, the sphinx uses nonlethal blows only.

Should the sphinx kill everyone else in the party, it leads Calliste and the PCs loved by Apollo into the cave, where the deity tells them the truth. Otherwise, if the PCs overcome the sphinx, they may continue to the cave.

THE SHINING CAVE

Location: Mount Arkon's top, Afternoon

Read or paraphrase the following:

You finally reach the entrance of the cave, but a large number of swan-men armed with bows swoop in front of you, ready to pierce you with their arrows. You are ready for a desperate battle when, suddenly, you hear from inside the cave a voice as mellifluous as the gurgle of a river and as sweet as the song of a skylark. The winged ones move obsequiously to the side. In front of you, from the deep darkness of the cave, comes a warm golden light that dazzles your eyes and quenches your thirst.

When your sight adapts to the supreme vision, you see the divine Apollo in his golden splendor. Words cannot describe the glory of the solar god as you kneel before his majestic presence. The god is holding Agathon, who smiles happily and peacefully. The divine vision drowns you in dreamy ecstasy, until the sweet words of Apollo come as melodious music to your ears: "Do not be afraid, sweet Calliste, approach! Our son is a splendor, isn't it?"

Agathon is not Aristarchus's son, but Apollo's.

Aristarchus cannot stand this terrible truth. Although Callistetriestries to stop him, he charges Apollo with his spear. If the PCs intervene, Aristarchus fights against them, using all his fighting powers. If no one stops Aristarchus's charge, after a round of futile battling, then Apollo turns the angry Aristarchus into a laurel tree.

The same fate awaits anyone who tries to harm the god, annoys him or is openly disrespectful in any way. If there is a demigod among the PCs sired by Apollo, the god smiles at her and introduces her half-brother, Agathon.

After dispatching Aristarchus, Apollo tells the PCs the truth: if Aristarchus hadn't interfered, Calliste would already live on mount Olympus and Delphi's priests would have raised Agathon, as he was destined. Instead, Aristarchus came, snatched Calliste and was about to let her and Agathon be slaughtered by his cursed brother.

That's why Apollo sent his trusted swan-men to save Agathon and Calliste, but Aristarchus interfered again. Thus the god is thankful to the heroes who protected Calliste and brought her safely to him. Now he and Calliste can ascend to Olympus and celebrate their reunion. But before that, Apollo has a favor to ask the PCs.

If a demigod sired by Apollo is in the party, the god addresses her. If not, he addresses the character who complies best to these requirements: an initiate of one of Apollo's mystery cults, a hero that chose Apollo as her patron deity, or, in extremis, the PC with the highest Vigor die. This character becomes 'the chosen one.'

Apollo entrusts Agathon to the chosen one and asks her to bring his beloved son to Calchas, Delphi's temple high priest. This is a "no refusal" proposal: should the chosen one decline the task, she is turned into a laurel tree and Apollo addresses a new "chosen one" among the PCs.

Once the heroes accept the task, Calliste thanks them all, asks them to protect her son and disappears into a shining explosion of light together with Apollo and all the swan-men.

The 'chosen one' becomes Loved by Apollo while all other PCs become Favored.

ΠΟΠ-PLAYER CHARACTERS



ARISTARCHUS

18 years old, second-born of Atreus

Aristarchus, fearing a conspiracy against him, left Mycenae years ago for a life full of battles and duels and joined the mystery cult of Ares in Thrace. After many adventures, Aristarchus married the beautiful Calliste, soothsayer of Apollo and granddaughter of Eurystheus, king of Tiryns before it passed under the Atreides.

Attributes: Agility d6, Smarts d6, Spirit d8, Strength d8, Vigor d8

Charisma: +2; **Pace:** 6; **Parry:** 7; **Toughness:** 10 (4)

Skills: Fighting d10, Healing d4, Knowledge (battle) d6, Notice d4, Shooting d6, Throwing d8

Edges: Combat Reflexes, Command, Counterattack, Frenzy, King's Relative (Atreides), Seasoned Hoplite

Hindrances: Code of Honor, No Retreat! (Major), Quarrelsome, Tragic Doom

Energy Points: 8

Armor: Bronze panoply [Corinthian helmet, peturgis, bronze "doubled" cuirass, bronze greaves] (+4), round shield with Mark of Hephaestus (+1 Parry, +2 Armor vs. ranged shots; see notes), bronze bracers

Weapons: Spear (Str+d6, notes), long sword (Str+d8)

Special Abilities:

- **Agon's Mystery Cult (Gnostic):** Aristarchus can use the following powers: *bloody falls*, *armor destroyer* and *hundred-arms attack*.
- **Mark of Hephaestus:** Gold detail work enhances the armor. The wearer gains a +1 bonus to all Intimidation and Charisma rolls while on the battlefield.
- **Tragic Doom's Prophecy:** Do not sleep among the lions if you do not want to be devoured.



CALLISTE

16 years old, granddaughter of Eurystheus.

Calliste's beauty was evident since her childhood. Initiated into the mysteries of Apollo, Calliste received the extraordinary gift of prophecy. Several times, in moments of mystical ecstasy, the divine Apollo appeared next to her in a dream. He stopped to talk to her, dazzling her with his divine light. Calliste seemed destined to become the new Pythia of the Oracle of Delphi, but her life was suddenly changed by love. The impetuous Aristarchus fell in love with and courted her, taking her away from Delphi.

Attributes: Agility d6, Smarts d6, Spirit d8, Strength d6, Vigor d8

Charisma: +2; **Pace:** 6; **Parry:** 4; **Toughness:** 6

Skills: Fighting d4, Knowledge (Cosmos's History) d6, Knowledge (Legends and Lore) d6, Knowledge (Olympian Religion) d8, Notice d6

Edges: Aristocrat, Attractive

Hindrances: Oracles Addicted (Major)

Energy Points: 8

Gear: Aristocratic dress

Weapons: Staff (Str+d4)

Special Abilities:

- **Favored (Apollo):** +1 bonus to Vigor; Shooting (Bow), Perform (Musical Instrument), Healing and Knowledge (Legends and Folklore) Favored Rolls.
- **Oracle's Mystery Cult (Gnostic):** Calliste can use the following powers: *visions from afar, visions from the past and distant past.*



CLEON

46 years old, Soothsayer

Cleon is an old friend of Calliste's. They met in Delphi many years ago and he's been her tutor for five years. One day he left Delphi to attend divine duties in a small temple near Mycenae.

Attributes: Agility d4, Smarts d8, Spirit d8, Strength d4, Vigor d8

Charisma: +0; **Pace:** 6; **Parry:** 5; **Toughness:** 6

Skills: Healing d6, Fighting d4, Knowledge (Cosmos's History) d8, Knowledge (Legends and Lore) d8, Knowledge (Olympian Religion) d10, Notice d4

Hindrances: Oracles Addicted (Major), Pacifist (Major)

Energy Points: 8

Gear: Oracle's dress

Weapons: Staff (Str+d4)

Special Abilities:

- **Asclepius's Mystery Cult (Acolyte):** Cleon can use the *healing sunray* power.
- **Oracle's Mystery Cult (Daemonstrator):** Cleon can use the following powers: *visions from afar, visions from the past, distant past and future visions.*



STRATUS

30 years old, Captain of Lions Palace guards

Stratus is Agamemnon's right arm and executioner. Apparently, he looks like a just and fair captain, but actually he is as bloodthirsty as Agamemnon. He is involved in most of Atreides' blood feuds and gained his envied position executing his master's cruelest orders without questioning them.

Attributes: Agility d6, Smarts d6, Spirit d8, Strength d8, Vigor d8

Charisma: +0; **Pace:** 6; **Parry:** 7; **Toughness:** 9 (3)

Skills: Fighting d10, Healing d4, Knowledge (battle) d8, Notice d4, Shooting d6, Throwing d8.

Edges: Combat Reflexes, Command, Counterattack, Frenzy, Leader of Men, Seasoned Hoplite

Hindrances: Mean

Armor: Bronze panoply [Corinthian helmet, peturgis, bronze cuirass, bronze greaves] (+3), round shield (+1 Parry, +2 Armor versus ranged shots)

Weapons: Spear (Str+d6, notes), long sword (Str+d8)

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MYTHOS

Charisma

Pace

Parry

Toughness

Fate

Attributes

Agility					
Smarts					
Spirit					
Strength					
Vigor					

Injuries

Name

Race

Home Land

Patron Deity - Divine Attitude

Skills

Boating						Perform					
Climbing						Persuasion					
Craft						Repair					
Driving						Riding					
Fighting						Shooting					
Gambling						Stealth					
Hacking						Streetwise					
Healing						Survival					
Intimidation						Swimming					
Investigation						Taunt					
Lockpicking						Throwing					
Notice						Tracking					

Mystery Cult - Rank

Equipment

Armor

Head: _____

Torso: _____

Arms: _____

Legs: _____

Special: _____

Total Weight Carried: _____

Weight Limit: _____

Encumbrance Penalty: _____

Weapon

Range

RoF

Damage

AP

WT

Notes

Power

Cost

Range

Damage/Effect

Notes

Fatigue -1 -2 Incapacitated -3 -2 -1 Wounds

Divine Attitudes

Hindrances

Edges

N

5

10

15

S

25

30

35

V

45

50

55

H

65

70

75

L

90

100

110

120

130

140

150

Patron Deity

Favored Rolls

Favor Benefits

Disfavor

Rival

Doomchained

Allies

Campaign Notes

Adventure Notes

