

Age of Heroes

Chapter 1

BACKGROUND

Timeline: 2200 B.C. to 394B.C.

Many of the dates given below are approximate and represent the generally accepted time in which these events occurred.

2200 B.C.: Minoan civilization flourishes.

1500 B.C.: Mycenaean's become dominant.

1250 B.C.: The Trojan War is fought.

1100 B.C.: The Dorian Invasion occurs. Though barbaric in other ways, the Dorians bring iron weapons into Greece. Knowledge of writing is lost. The Greek "Dark Ages" lasts nearly 300 years.

1000 B.C.: Ionians fleeing invaders establish cities on the west coast of Asia Minor.

800 B.C.: City-states arise.

776 B.C.: First recorded Olympic Games.

750 B.C.: Greek script, based on Phoenician characters, is created. *The Iliad* and *The Odyssey* are written.

730 B.C.: The First Messenian War. Sparta dominates the south-western Peloponnese.

640 B.C.: The Second Messenian War is fought. Sparta becomes pre-eminent, crushing the native population.

594 B.C.: Solon reforms the laws of Athens.

560 B.C.: Peisistratus becomes the first Athenian Tyrant.

532 B.C.: City Dionysia introduced in Athens, and first tragedies performed.

510 B.C.: Tyranny in Athens is overthrown.

508 B.C.: Cleisthenes introduces sweeping democratic reforms in Athens.

490 B.C.: Persian Wars begin. Persians are defeated at Marathon by Athenian hoplites.

483 B.C.: Themistocles builds the Athenian navy.

480 B.C.: Spartans defeated at Thermopylae. Persians burn Athens. Athenians destroy the Persian fleet at the Battle of Salamis.

479 B.C.: Remaining Persian troops defeated at Plataea. The Delian League forms.

477 B.C.: Athens becomes ascendant.

465 B.C.: Sparta suffers a series of disastrous earthquakes and helot uprisings.

462 B.C.: Pericles begins his rise to power in Athens. Radical democracy is introduced.

431 B.C.: Start of the Peloponnesian War.

405-404 B.C.: The Athenian navy is destroyed. Athens is starved into surrender. End of the Peloponnesian War. Sparta imposes the rule of the Thirty Tyrants on Athens.

403 B.C.: The Tyrants are expelled and democracy restored in Athens.

400 B.C.: Retreat of the Ten Thousand under Xenophon. Sparta is at war with Persia.

394 B.C.: Coalition of Athens, Thebes, Corinth, and Argos defeated by Sparta at Coronea.

The Minoan Period

2200-1450 B.C.: The Minoan civilization was founded by people who emigrated from Asia Minor to the Aegean islands around 3,000 B.C. during the Neolithic era. Their culture flourished most notably on the island of Crete, where they built communities centered around huge, multi-level palaces. The palace of Minos, the king for whom the culture was named, was built at Knossos. Its labyrinthine passages, twisting corridors, and hundreds of rooms may have given rise to the legend of Theseus and the Minotaur. The tale of Theseus may have been a mythologized version of the story of Athens' emancipation from Minoan overlordship.

Good climate but limited agricultural areas led the Minoans to become great seafarers and traders (a practice which would later be successfully imitated by the Greeks). The king was a trader and administrator rather than a warlord. Accounts of imports, exports, and agricultural production were meticulously kept by his scribes, and his palace, which could house up to 80,000 people, was a centre for commerce and religious rites. Food and metal were the most common imports, while wine, olive oil, pottery, gems, and knives made up the bulk of Minoan exported goods.

Aside from their accomplishments in artisanship and literacy, the Minoans excelled as artists and engineers. They took pride in using art to enhance even the humblest item and were noted for their expertise in mural paintings (frescoes), miniature sculptures, and gem carvings. They built roads which averaged 11 feet wide, and the palace at Knossos boasted both indoor running water and a light well which lit the Grand Staircase that connected the different levels. Interestingly, they felt no need to build defensive fortifications or walls around their cities.

Women were considered the equals of men (a unique notion at the time) where allowed to enter any profession or participate in any sport they chose, even boxing! The Minoans engaged in dancing, foot races, and boxing, and built theatres to house their musical spectacles and processions. A particular sport, known as bull leaping, in which young male and female acrobats attempted to somersault over the backs of charging bulls, may have been part of their religious observances.

Minoan religion centered around a goddess who was both good and evil. The Minoans may also have worshiped certain animals and birds (bulls, snakes, and doves) and sacred trees. Rites were held in shrines inside the palace, in the open air, and in sacred caves. Priestesses performed the sacrifices. There were no male priests.

Later Cretan myth tells that the infant Zeus was hidden from his father Cronus in a cave on Crete and was fed by the animals there. The Cretan Zeus was an agrarian deity who died and was born again annually, much like Dionysus in the later Greek pantheon. He is also associated with bulls.

Around 1450 B.C., the geologically unstable region was rocked by earthquakes and a great tsunami, which decimated the island of Thera and caused terrible destruction among the Minoan palaces. Weakened by the disaster, and without defensive structures, the Minoans were supplanted by the Mycenaean's, a more warlike mainland culture.

The Mycenaeans

1600-1100 B.C.: Around 1900 B.C., Indo-Europeans (also known as Pelasgians), who spoke an early form of Greek, invaded the peninsula. By 1600 B.C., these people had formed communities which were influenced by the Minoans, with whom they established trade. A warlike people, the Mycenaeans became the dominant power of the region, ruling from their mainland cities of Mycenae, Tiryns, Athens, and Iolkos. Each city and its territory was ruled by a king, called a *wanax*. Mycenaean cities were built on hilltops and heavily fortified because they warred among each other and had a slave system based upon war captives. Bronze spears, swords, and daggers were the usual weapons

employed by Mycenaean warriors. They wore heavy, somewhat rigid and clumsy banded armour and helmets and carried shields shaped like a figure eight. Later, these were superseded by smaller round shields and less body armour (breastplates).

Though they adopted much of the Minoan culture into their own, their art was stiffer and less refined, except for their inlaid bronze daggers which showed exquisite artisanship. The warlike nature of the Mycenaeans also found expression in their art, much of which depicted fighting, hunting, and soldiers with spears and swords. Though they used chariots for hunting, there is no evidence that these were used in warfare except for the references to such by Homer in *The Iliad*.

The Mycenaeans became seafarers, and their distinctive pottery became familiar as far away as Syria and Palestine. By 1500 B.C., they had supplanted the Minoans as rulers of much of the Aegean. Fifty years later, after earthquakes and tidal waves had weakened the Minoans too much for them to resist; the Mycenaeans took control of Crete as well.

Though Mycenaeans helped the Minoans rebuild Knossos and ruled them peacefully for a time, around 1400 B.C. other Greek invaders came to Crete and destroyed the city, ending Minoan civilization. Mainland Greece became the central power of the Aegean.

Mycenaean religion centered around the worship of a pantheon of deities. Among these were Zeus, Hera, Hermes, and Poseidon. Later Greeks adopted these gods and goddesses, but altered their places in the pantheon. The Mycenaean interest in sports led to competitions which were held in honour of the gods and at funerals (where the deceased persons belonging if still in use, would be given to the winners as prizes)

About 1250 B.C., the Mycenaeans waged war against a city in Asia Minor known as Troy. This war, which lasted 10 years, is the source for the great epic poems the *Iliad* and *The Odyssey*. Many of the characters appear to have been real people, but they have been mythologized, and it's not known if Helen's abduction or the battle for the Black Sea was the real cause for the war.

Between 1200 and 1100 B.C., the Mycenaean invaders succumbed to internal decadence and invaders. They were overrun by the Dorians, barbaric northern Greeks whose iron weapons allowed them to overcome the Mycenaeans. Only a few areas managed to resist the influx of Dorians (notably Athens) and retain their prior degree of civilisation.

The Greek Dark Ages

1100-800 B.C.: The Dorians conquered the central and southern areas of the Greek mainland, plunging the area into a Dark Age. Written records and the art of writing itself was lost during this time, and the prior cultures were known only through the chance survival of a few written fragments and the ballads and short epics, sung embellished and handed down orally by wandering bards. The more primitive Dorians managed to overcome the Mycenaeans by using iron weapons. These weapons were not better made than the Mycenaeans' bronze ones, but were cheaper, easier to fashion, and easier to replace.

Each Dorian community was independent and was overseen by a *basileus*, a ruler who was little more than a tribal leader. His duties included commanding the army during wartime and acting as the community priest. The *basileus'* chief responsibility was to offer sacrifices to gain the gods' favour for his people. He had no power to make laws or enforce them or to settle issues and impose justice.

Each community had both a council of nobles and a warriors' assembly, but these were more signs of social rank than legislative bodies. They had no power except socially. Custom was used to decide issues, and any justice was private, paving the way for feuds between families as one sought justice from another only to again be attacked in retaliation for their "justice-taking."

There was no conception of the "idle rich", as nobles oversaw their own lands and acted as war captains. Workers who laboured on the nobles' lands also served them as warriors when the need arose. Known artisans included wagon makers, goldsmiths, potters, and swordsmiths; agriculture, herding, and warfare were the chief occupations of free men. Slaves were mostly women, usually war captives, who became servants, wool-processors, or concubines. Each household wove its own clothing, raised its own food, and even made its own tools. Coinage and large trading ventures were unknown, with barter being the only type of exchange practiced among the Dorians.

Their deities were much like themselves on a larger scale. They had human bodies, weaknesses, jealousies, and quarrels. They appeared in person or in some other form to interact with mortals. They often produced offspring, and they could be bargained with to bestow their favour. They ate ambrosia and drank nectar, which made them immortal. They lived atop Mount Olympus, a mountain in northern Greece which is the tallest peak in the region, about 10,000 feet high, and their power outstripped that of mortals.

No one god was considered to be above the others. Zeus, sky god, wielder of the thunderbolt and father of gods and men; Aphrodite, goddess of love; Athena, goddess of wisdom and war and the patroness of fine crafts; and Poseidon, god of the sea and earthquakes, were all honoured equally. Their temples were not places of worship, but shrines built to house the gods when they wished to visit. Aside from the *basileus*, there were no priests.

The Dorians believed that after death, people went to the realm of Hades, a land beneath the earth where they would continue a shadowy form of their previous life until finally fading away. Though the Dorians admired the virtues of bravery, loyalty, self-control, love of friends, hatred of enemies, and cunning, Hades did not serve as a heaven for those who exemplified these behaviours, nor was it a hell for the punishment of those who failed to do so. It was simply a continuation after life and had no connection with reward or punishment. Another realm near Hades was the Elysian Plain, where some lucky persons chosen by the gods passed on to comfort and ease. Tartarus, which has sometimes been mistaken for a kind of hell, was not a place for the dead at all, but rather a prison for the rebellious deities known as Titans. Late in this period, the classic form of the Greek pantheon took shape, which was passed down to the Dorians' descendants.

During the Dorians' rule, migrations from the mainland to Asia Minor (particularly the area known as Ionia) and the eastern Aegean islands occurred. The people who departed did so to avoid more warfare and to find better farmlands. Asia Minor and the islands nearby would later become noted for their wealth of poets, philosophers, and artists, perhaps because they managed to preserve more of the Minoan and Mycenaean culture than the areas under Dorian domination.

During the final years of the "dark ages", the Phoenicians began a westward expansion, and the art of writing was rediscovered in Greece with the creation of a Greek script based on Phoenician characters. Attica, the region where Athens is situated, united under the Athenian Kings. The nobility of Attica settled in the city and trade began to once more become a major part of Greek life.

The Rise of the City-States

800-500 B.C.: The geographic features of mainland Greece helped to determine the development of city-states rather than a unified country under a central ruler. Much of Greece was covered by volcanically active mountain ranges which divided the land into narrow coastal plains cut off like separate little pockets, and fertile areas around rivers. Plains regions were found in the northern (Macedonia and Thessaly), central (Boeotia), and western parts (Peloponnesia and the plains of Sparta) of Greece, but these too were separated by mountains. These features had already made it easier for each tribal community to remain autonomous, and they were once again instrumental in keeping the Greek *poleis* (singular is *polis*) or city-states separate.

Out of a need for more trade and for defence, cities grew up around a central marketplace and a place which could serve as a defensive fortification (such as the Acropolis of Athens). The city-states included all the agricultural land surrounding the cities that they could oversee and control. Though Sparta eventually controlled more than 3,000 square miles of territory, and Athens about 1,600, the other city-states were tiny, averaging control of about 100 square miles. At the peak of their power, Sparta and Athens each had a population of approximately 400,000 people, but the other cities had only about a quarter as many, meaning that Athens and Sparta could usually field armies which were three times the size of any of the others.

In general, the Greek city-states underwent certain patterns in government. Most started as *monarchies* (rule by a king), since the king or tribal leader was already the established leader of the community. As time went by, however, the kings came under increasing pressure from their nobles, wealthy landowners who began concentrating more and more land, wealth and power into their own hands. These nobles, who usually formed councils, eventually became so powerful that they were able to

abolish the monarchy and set themselves up to rule instead. These were known as *digarchies* (rule by the few).

Because the common people then found themselves dispossessed from their lands and under debt to the nobles, many colonies were founded, trade increased, and the urban population swelled, as farmers, artisans, and merchants attempted to earn a livelihood. Urged on by demagogues who promised reform and relief, they joined together to attack the landholders. These “rabble rousers” then usurped power because they had gained enough support from the people, and became dictators. Called *tyrants*, since they had unlawfully assumed control of the government, many of them ruled benevolently and well, but others simply replaced the excesses of the oligarchies with their own whims.

Eventually, the common people realized that they held economic and social power. They ousted the Tyrants, formulated new laws and constitutions, and became democracies. Athens best demonstrated democracy, though Athenian democracy was unlike modern democracy in several important ways.

The city-state of Sparta never moved beyond a double monarchy which was overseen and controlled by a military council. The cities varied in their cultural evolution as well, with Corinth and Argos the leaders in literature and the arts during the eighth century B.C. (Sparta was the most noted during the seventh), and the Greek-speaking cities of Asia Minor and the Aegean Islands pre-eminent in philosophy and science in the sixth century B.C.-all before the glory of Athens, which would rise to such heights that its fame would last throughout the centuries.

During this period, the poet Homer composed the great epic poems *The Iliad* and *The Odyssey* which told of the siege of Troy by the Greeks (called Achaeans in the Deeds) under King Agamemnon, the Mycenaean, and the 10-year journey homeward of one hero of the Trojan War, Odysseus. These became the focus of education for most Greek cities, serving to teach reading, writing, and poetry; emphasize the need to practice sports and warfare; and give the Greeks (who called themselves Hellenes) a common heritage, philosophy of personal honour and worth, devotion to the gods, and civic pride. Though he drew upon the oral accounts of travelling bards, Homer was probably also influenced by the trade expansions and new colonisations which ranged from the Black Sea coast to what would become Italy, France, and Spain.

Because of the new emphasis on expansion and trade, the Greeks became embroiled in skirmishes with the Phoenicians; the region's other seafaring power. Conflicts over trade routes and lucrative careers as go-betweens for trade with Egypt and Arabia caused wars between Phoenician Carthage and Greek Syracuse. This led to Greek domination of the northern Mediterranean and Phoenician concentration on the southern routes, which stretched from Tyre through the Straits of Gibraltar. Later conflicts with the Etruscans, their western neighbours in Italy, secured the Hellenes against Etruscan aggression as well.

Sparta's defeat and subjugation of Messenia in the First and Second Messenian Wars led Sparta to create the only professional army in Greece at that time, in order to deal with malcontents and handle uprisings by those they conquered. In contrast, Athenians were granted a great deal of liberty when in 594 B.C. the laws were reformed and an Athenian constitution was written by Solon. These divergent paths were to later prove too great a difference for the two city-states to overcome, and the conservatism of Sparta would meet and battle the liberality of Athens in the Peloponnesian War. Before that came to pass, however, the two would be allies in the wars against Persia.

The Golden Age

500-338 B.C.: The various Greek city-states were seldom at peace. Though they shared common cultural influences such as language, gods, knowledge of Homer's epics, appreciation of the arts and sports, and civic pride, their differences led to constant bickering between one state and another. Various cities also fought against foreign enemies, either alone or in concert with other states.

The Persian War

The Persian War began due to Athens' expansion into the eastern Mediterranean. The mainland Hellenic cities found common cause with the Greek-speaking cities of Asia Minor which were under Persian rule. In 499 B.C., these Ionian cities rose in revolt against Persia, and Athens sent ships to aid them. The revolt was crushed, and Darius, the king of Persia, decided that the Greeks should be punished for their actions. He was also well aware of the gains to be made should he manage to add the

Greek *poleis* to his empire. He sent envoys demanding tribute of earth and water, which symbolized their surrender. Though some cities agreed, Athens, Sparta, and Eretria refused.

Accordingly, in 490 B.C., King Darius sailed with a fleet of 600 ships to attack the Greeks. They began their campaign by assaulting Eretria, which fell within a week and was looted. Next, the Persians turned their attention to Athens. A force of 20,000 men landed at the Bay of Marathon and began the overland march toward the city. The Athenians, having noted the Persian advance, sent messengers to Sparta asking for help, then mobilized 10,000 *hoplites* (heavily armed infantrymen) and marched to meet the Persian force.

The Persian elite infantrymen were known as Immortals. They carried wicker shields with a leather covering and wore a metal scale shirt covered by a tunic. They wore no helmets, preferring a cloth headdress similar to a *kaffiyeh*, and their legs were protected only by cloth. Their armament consisted of bows and arrows, spears, and long daggers. They were supported by cavalry and archers.

The Greek hoplite wore a cuirass of layered linen (this would later be replaced by a moulded bronze breast plate), bronze greaves on his legs, and a bronze helmet which covered most of his face. His shield (called a *hoplon*) was smaller and heavier, and made of wood with a bronze rim that could deflect arrows, spears, and daggers. It was also equipped with an innovation. Rather than one strap, the Greek shields had two. One was a metal bar under which the soldier passed his arm. It spanned the centre of the shield. A leather strap near the rim provided a grip for the hand, giving the hoplite both a better grasp on his shield and the ability to be far more flexible in moving it as needed. Hoplites carried a short slashing sword and a long spear meant for thrusting. They fought in a phalanx, marching in close formation, hoplons raised and spears thrust forward to fill the gap between each man.

Realizing that they could not wait for help from Sparta to arrive, General Miltiades, one of the Athenian commanders, called for an attack. The Athenians charged the Persian lines in an apparently suicidal assault. However, it effectively nullified the advantage of the Persian cavalry and archers, as they could not attack without harming their own troops. Additionally, Miltiades had thinned the central ranks and extended his line to protect against flank attacks, and when the Persian infantry broke through the centre, the phalanxes to left and right wheeled and attacked the Persian flanks, surrounding them.

Those who were not killed fled to their ships and escaped. The Spartan force arrived the next day. Though they were too late to help, they combed the battlefield, noticing the details, learning how Athens had triumphed, and paying honour to the Athenian dead. The Greek hoplites had won their first great victory, meeting a force which was twice their size, killing over 6,000 Persians and losing less than 200 Athenians.

Legend tells of the runner who, after fighting all day against the Persians, ran from the plain of Marathon to Athens, a distance of 26 miles. His news was essential to keep the people from a panic and avert the abandonment of the city. He is said to have gasped out the good news of Athens' victory and then died. The modern Marathon race was formed to honour this gallant feat, though it was never a part of the ancient Olympics.

Darius refused to give up and made plans for a larger expedition against Greece. He died before he could implement it, and his son Xerxes was occupied with putting down rebellions in Egypt and Babylon. Finally, in 481 B.C., Xerxes turned his attention to the Greek campaign. He summoned the greatest force ever assembled until that time - a quarter of a million men - and in 480 B.C. his thousands of vessels set sail for Greece.

Themistocles, a charismatic politician, persuaded the Athenian assembly to build 200 new warships to meet the threat of the Persians and to build their own sea power. Sparta gathered the other Greek states into the Hellenic League, which comprised some 30 states. Many others, fearing a Persian victory and reprisals, refused to fight.

Consultations with the Oracle at Delphi revealed slight hope for the Greeks. Sparta was told that Zeus favoured the Persians, while Athens was told that the city would be taken, the buildings levelled, and blood would flow in the streets. They were counselled to flee before the might of the Persians. The

oracle added a strange piece of advice, telling them that they would be safe behind the wooden wall, an assertion which made no sense to the Athenians, since their walls were stone.

As Xerxes carved his way through Thrace and Macedonia, the Hellenes decided to make their stand at Thermopylae, a slender strip of land where the mountains came within fifty feet of the shore. The Persians would have to cross through the narrow area, which was so constricting that a much smaller force could stop them. King Leonidas of Sparta, commanding 7,000 advance troops, took up position in the pass. The combined Greek navy, which consisted of 270 warships, lay in wait for the Persian fleet in the narrow waters off the coast.

In early August, King Xerxes reached Thermopylae and was stopped at the pass by the Spartans. Three brutal attacks were turned back before the Spartans were betrayed by a greedy local farmer who led the Persians around the Greek force. Leonidas discovered the danger just in time to order the main body of his army to withdraw, but he himself and 300 of his countrymen battled the Persians, first with weapons, then when those were gone, with bare hands until every one of the 300 fell. They had bought the rest of the Greek army the time it needed to withdraw safely.

Xerxes rampaged through Attica, burning and looting. As his army approached Athens, the citizens fled to the island of Salamis, seeking sanctuary. Xerxes took Athens, burned it, and destroyed the Acropolis.

Helped by a storm which smashed over 400 Persian ships, the Greeks enacted a wily strategy. They lured the Persians into a narrow channel between the island of Salamis and the coast of Attica, negating the Persians' numerical advantage. As the Persian ships entered the channel, Greek triremes moving in disciplined ranks smashed into the hulls of the enemy ships, crushing and driving the attackers into each other. The words of the oracle became clear. The wooden wall which would save the people was the fleet of ships which Themistocles had persuaded them to build.

Fleeing the debacle, Xerxes sailed home with his remaining ships. He left a large ground force, under the command of his brother-in-law Mardonius, to winter over in Greece. The final battle took place at Plataea the next year. The Greek force numbered only 40,000 men against a Persian force of 100,000.

Skirmishes lasted three weeks before the Persian commander, mistaking the movement of one of the Greek lines for a retreat, ordered an all-out assault. Once again, the Hellenes' superior armaments and weapons proved their worth, and when Mardonius was slain, the now-leaderless Persian forces broke and ran. Along with the defeat of the remains of the Persian fleet, the victory at Plataea ended Persian aggression against Greece.

In 477 B.C., in the wake of the Persian War, Sparta retained its supremacy on land, but Athens rose to new prominence at sea. Joining with the Ionian states and the Aegean island states, Athens formed the Delian League. The states met on the island of Delos, and each freely gave money or ships to keep the Persians out of their territories and to free other Ionian states which were still under Persian rulership.

As the Persian threat abated, however, member states began to resent the dominant role Athens had assumed in the League. Several tried to withdraw or refuse payment, only to be overcome by Athens and forced to contribute. Athenian garrisons spread throughout the Aegean and Athens forced disputes to be tried in Athenian courts. The other member states had, in effect, become vassal states paying tribute to Athens. One sixth of the treasury of the Delian League was set aside for the goddess Athena, and it was used to begin a program of public works which beautified and glorified Athens. More League funds were used to pay citizens for time spent performing public duties and to pay the oarsmen who rowed the triremes of Athens' fleet.

In 464 B.C., Sparta suffered a series of disastrous earthquakes. This was followed by an exhaustive war, as the Messenian helots rose in revolt. Sensing Sparta's weakness, several states withdrew from the Peloponnesian League. These factors, coupled with Athenian expansionism, led to the Peloponnesian War, the great conflict between Sparta and Athens.

The Peloponnesian War

The Peloponnesian War was fought between Athens and Sparta from 431 to 404 B.C. To understand the factors which led up to the Peloponnesian War, it is necessary to examine the divergent histories of the two city-states involved.

Sparta

The Spartans were originally Dorians and came to the eastern Peloponnese as invaders. By the ninth century B.C., they had gained all of Laconia, but they wanted the fertile plain of Messenia to assure themselves of enough farmland. Following their usual practices, they conquered it and made it part of their domain. In 640 B.C., the Messenians, aided by the city of Argos, revolted. The war turned against the Spartans and reached into Laconia. If not for the death of the Argive commander and the patriotic fervour incited by the Spartan poet Tyrtaeus, Sparta might have been defeated. They rallied and won, but this time they confiscated all Messenian lands, killed or exiled all their leaders, and turned the people of Messenia into serfs, called *helots*.

Living in fear of another uprising, the Spartans devoted themselves to defending the territories they already possessed rather than expanding further. To maintain their dominance over a huge population of serfs, they resorted to discipline and to the subordination of the individual to the good of the state. Sparta became a state which was run as a military regime, with each segment fitting into the whole to work as efficiently as possible.

The Spartans rejected anything which might weaken their system. Afraid that new ideas would encourage rebellion, they discouraged travel and prohibited almost all trade with the outside world. To remain strong, their constitution preserved the forms of government left over from the Dark Ages, though they had two kings—each a representative from a different family of high rank. These retained those military and priestly powers which their ancestors had practiced. The Council, made up of the two kings and 28 nobles aged 60 or more, administered the law, preparing submissions for the consideration of the Assembly and serving as the highest court for criminal cases.

The Assembly consisted of all adult male citizens. They rejected or approved the proposals of the Council and elected all the public officials except the kings. The highest authority belonged to five men known as the *ephorate*. They decided how property should be distributed, made all the decisions regarding the educational system, had veto power over all proposals, and decided whether a king should be deposed or not.

Approximately one-twentieth of the population was the ruling class, descendants of the Dorian conquerors known as *spartiates* or “equals”. These were the only Spartans with political privileges. People who had once been allies of Sparta or from vassal states were known as *perioeci* or “dwellers around”. They were the only ones allowed to practice manufacturing and carry on trade. The *helots* were bound to the soil. Though they were allowed to keep for themselves part of what they raised for their Spartan overlords, they were treated like slaves.

Young *spartiates* were sometimes sent to live among the *helots* in disguise. They acted as spies or like secret police to avert another uprising. These young men had been given permission to kill anyone they deemed necessary to maintain Sparta’s control over the Messenians. Though they were the ruling class, the *spartiates* underwent rigorous and brutal training and were almost slaves to the state themselves.

At birth, they were all examined to determine if they would be weaklings. If so, they were taken into the hills to die. Males began their schooling at age seven, but their education was limited almost exclusively to military training. Girls had greater freedom than in many other Greek states, as they were encouraged to exercise to make themselves fit to be the mates and mothers of the Spartan men. Hardship was encouraged to inure both men and women to the pains and deprivations of war. Men between the ages of 20 and 60 had to spend most of their time in state service.

Marriage was expected, though young men lived in barracks and ate in military mess halls. For her part, a wife was expected to produce healthy offspring, though if they were male, they were taken away to be educated as soldiers when they reached age seven. Male or female, the *spartiates* all took fierce pride in their status as the ruling class.

The state claimed the best land and divided it into estates which were given to the *spartiates* as equally as possible. The *helots* who worked the land were also state property and were assigned to their master along with the land. The *spartiates* were forbidden to engage in any business except agriculture, so the *helots'* labour supported the entire ruling class. Spartan law forbade selling a *helot* outside the country or awarding a *helot* his freedom. Politically and socially, then, the Spartans were insular and conservative. Their greatest rival was a study in opposites.

Athens

Attica, the region in which Athens lay, did not suffer the Dorian invasion. The city prospered from silver mines nearby and enough farmland to raise some grain, grapes, and olives. The harbour at Peiraeas opened the city to a future in trade. In the eighth century B.C., Athens began to import large quantities of grain to feed her populace. Olive oil, marble, pottery, and finished products were exported.

Though originally under a monarchy, over time the large land owners formed the Council of the *Areopagus*, which quickly became the dominant power. Once in power, they abolished the monarchy. Because the council members were wealthy, they were able to survive the relatively long time it took for olive orchards and vineyards to produce usable crops. Imported grain was quite costly, and most people could not afford it. Small farmers were forced into debt, into serfdom, or into outright slavery when they could not repay the debts they had incurred.

The urban middle class sided with the peasants and called for governmental reform. Aside from the Council, the senior officials of Athens were called *archons*. They served as magistrates, administering the law. In 594 B.C., to address the concerns of the people, an aristocrat named Solon was appointed chief magistrate and empowered to make reforms. Solon changed the laws written by Draco over a century before, and wrote a constitution for Athens. Among the alterations was the establishment of a council known as the Four Hundred, which admitted the middle class as members. The lower classes were given the right to serve in the Assembly. A final court of appeals for criminal cases was created which was open to everyone and elected by popular vote of all free adult males.

Some of Solon's most significant reforms were to cancel existing debts of poor farmers and to outlaw enslavement for debt from that point on. The amount of land which an individual could own was restricted, and a new system of coinage was introduced. Athenian citizenship privileges were offered to any foreign craftsmen who would set up permanent residence in Athens, and all men were instructed to teach their sons a craft or trade.

Though they were accepted, Solon's reforms failed to please everyone. The nobles complained that their powers had been reduced, while the middle and lower classes complained because the Council of Areopagus still held power. Public outcry and discontent eventually led to the takeover by Athens' first tyrant, Peisistratus, who promised stable government and enrichment of the city. In 560 B.C., Peisistratus, backed by a great many citizens, usurped the government of Athens. Called a tyrant because he had acted illegally in taking control, Peisistratus ruled as a benevolent dictator. Under his rule, the City Dionysia was begun and the power of the nobles was further reduced. His son Hippias was cruel, however, and in 510 B.C., he was overthrown by a group of nobles who received aid from Sparta.

A noble named Cleisthenes emerged as the leader, and two years later he presented his reforms to the people. Cleisthenes has been called the "father of Athenian democracy" because his reforms granted full citizenship rights to all free men living in Athens. A new council was formed to act as the main governmental power, with control over the administrative portions of government and the power to prepare proposals to the Assembly.

Members of the Council were chosen by lot, and any male citizen over 30 was eligible. The authority of the Assembly was also expanded. It could request money for certain projects, reject or approve proposals made by the council, and declare war.

More reforms continued as the common people found themselves in control of their own lives for the first time. In 487 B.C., they instituted ostracism, which allowed a popular vote to exile anyone deemed dangerous to the state for 10 years. In 462 B.C., the man who was to guide Athens through her golden age rose to power.

Pericles was elected Chief *Strategus* (president or chief general) of the Board of Ten Generals chosen by the Assembly. These were the commanders of the army and the chief legislators for Athens. Under Pericles, the Assembly was given the right to initiate proposals as well as approving or rejecting those of the Council. Magistrates' powers were reduced to simply officiating over trials rather than acting as the judge. Instead, at the start of a new year, a list of 6,000 citizens was chosen by lot. From this, juries were formed to hear cases, though unlike modern juries, these ranged in size from 201 to 1,001 men who met to hear a particular trial. Majority vote decided the final verdict.

Despite the many new freedoms given to the citizens of Athens, many were disenfranchised. The citizen population of Athens was a minority which consisted only of free males. Women, foreign residents, and slaves were all excluded. At this time in its history, Athens, birthplace of democracy, had about 50,000 citizens and 100,000 slaves. It has been argued that without slaves to perform the manual labour of the city, Athenians would never have had the leisure time to develop the arts, theories of government, and philosophies which became their crowning achievements. Regardless of how many slaves Athens possessed, however, Sparta was suspicious of Athenian ideas of freedom.

In 445 B.C., Sparta and Athens agreed to a 30-year truce. Athens continued with her empire-building, however, and Sparta came to distrust about Athenian intentions. Where Athens was progressive and expansionist, with an advanced urban culture, Sparta was conservative, inclined to protection rather than expansion, and still tied to agriculture. Athenians revelled in their freedoms, while Sparta proudly continued its policy of self-denial and sacrifice. To Athenians, Sparta was old-fashioned, barbaric, and reactionary; Sparta saw Athens as wanting control over the Peloponnesian states and inciting the *helots* to rebellion with their dangerous new ideas. The spark which lit the Peloponnesian War, however, was not a direct result of their cultural differences, but Athens' attempt to control the Corinthian Gulf, the main trade route to Sicily and Italy.

Corinth, Sparta's chief ally, contested the attempt, and playing on Sparta's fears of Athenian imperialism persuaded Sparta to make war on Athens. In 431 B.C., Sparta's army invaded Attica, prepared to do battle. Pericles persuaded Athenians not to join battle, but to withdraw behind Athens' walls. Knowing they could not defeat Sparta's army in a land battle, they resolved to meet them at sea and provide for the city by importing grain from the Black Sea region and Egypt. The Spartans devastated the land, then left. They continued forays for six years.

From 430 to 423 B.C., plague came to Athens probably brought aboard the grain ships from Egypt. A quarter of the population of Athens died cooped up behind their walls, among them Pericles who had guided Athens for over 30 years. He was succeeded by Cleon and Nicias. They continued Pericles' plan, refusing to meet the Spartans on land while winning several battles at sea, and refused to accept Sparta's suit for peace.

After a series of inconclusive battles, the Peace of Nicias between Athens and Sparta was made in 421 B.C. It was to last for 50 years. Apparently believing itself free to resume its expansion, Athens invaded Sicily and lay siege to Syracuse. Sicily appealed to Sparta for help, and in 415 B.C., the war resumed. The next year, the Athenian army in Sicily was destroyed, and its general Nicias was executed for his incompetence.

Wishing to punish Athens for earlier insults and interferences, and seeking to regain power in Asia Minor, Persia offered to finance Sparta's fleet in return for recognition of Persia's claim to the Ionian states of Asia Minor. Since these states had traditionally been allied with Athens, Sparta quickly agreed. With Athens' army demolished, Sparta now looked to vanquish her at sea. With military precision, Sparta set about cutting off Athens' shipments and forcing naval battles.

The Spartans extended a final offer, which was rejected. At Aegospotami, the Spartans destroyed Athens' navy in 405 B.C. A year later, its grain supplies cut off, left without an army or navy, its trading empire in ruins, starving Athens surrendered unconditionally.

Athens was placed under the rule of a group of pro-Spartans known as the Thirty Tyrants, her fortifications were destroyed, and she was made a subject state of Sparta. Sparta now held sway over all of Greece and set up oligarchies which were supported by Spartan troops in place of democracies. They confiscated property and executed those who opposed them. Though Athens overthrew the Thirty Tyrants within a year and re-established their democracy, most of the rest of Greece was dominated by

Sparta for 30 years. Athens would never recover her political power, but continued as a centre for intellectual and artistic achievement.

In 400 B.C., Sparta sent mercenaries to aid the King of Persia's brother Cyrus in his bid for the throne. Defeated at Cunaxa, the Greek army of 10,000 managed an epic retreat under General Xenophon. Nevertheless, this signalled war with Persia. In 395 B.C., a coalition of Athens, Thebes, Corinth, and Argos, reacting to years of Spartan abuse, was formed. Funded by Persia, the coalition met Sparta in battle the next year at Coronea. Sparta's great general Agesilaus barely managed to defeat the coalition troops. Persia, beset elsewhere, eventually let the war wane.

In 371 B.C., the Theban army under their great general Epaminondas defeated Sparta at the Battle of Leuctra. This signalled a decline in Sparta's fortunes from which it never recovered. Thebes briefly gained ascendancy, and began the same sorts of abuses as the Spartans. Once again the other states rose to battle, and in 362 B.C., they fought at Mantinea. The battle was inconclusive, with both sides claiming victory, but Epaminondas was killed; left leaderless, the Thebans were unable to hold onto their gains

All the bickering and constant warfare had left the great city-states exhausted and weak, however, and by 350 B.C., they began to feel the shadow of the power looming to the north, as Philip of Macedon, father of Alexander the Great, began his bid to rule Greece.

LIFE IN ANCIENT GREECE

The world of the ancient Greeks was a small one. The area which they inhabited was seen as the centre of the earth, and their knowledge of other lands encompassed those areas which faced upon the Mediterranean, Black, Caspian, and Aegean Seas, the northern shores of the Indian Ocean, and Nubia. Legend told of other lands to the north which were inhabited by those the Hellenes called the Hyperboreans, a happy race who dwelt always in light. The Greeks' whole world was less than a tenth of the globe.

Travel and communications were slow and hazardous. The mountainous terrain which covered much of the Greek mainland made travel overland at best arduous and at worst impossible. Like the Minoans and Mycenaean, the Greeks had to rely on watercraft if they wished to travel very far from home. Since the Hellenes lacked the navigational instruments to allow them to sail straight to a destination across the sea, they hugged the coast whenever possible and depended on landmarks and islands to find their bearings. Still, travel from Peiraeus harbour to Egypt only took two days.

Climate

Greece was blessed with an abundance of clear, sunny days and warm weather tempered by sea breezes. Rainfall was minimal, resulting in much land that was stony and almost barren and rivers which dried up in the hot summer months. This severely limited the crops which could be raised in the more mountainous areas, such as Attica.

On the other hand, such an agreeable climate meant that from early spring until mid-December, the Greeks spent most of their time outdoors. This allowed the Hellenes to develop themselves physically, through regular exercise, and mentally and politically from their ability to meet together in large numbers and spend time outside the confines of their own houses.

Much of their grace and many of their accomplishments were made possible by the balmy climate. The graceful lines of their clothing and sandals were possible because they did not have to wear bulky garments to protect them from the cold. In like manner, they could attend day-long outdoor dramas without freezing from cold or boiling in the sun. Even their simple architecture focused on a central open court, a design particularly suited to a warm and sunny country.

Greek Houses

Most Greek houses were built along a similar pattern, which varied according to the wealth of the owner and whether or not the house was in the city or country. In general, city houses were smaller than those in the country because space in the city was more limited, and orchards and livestock were not kept within the confines of the house.

City houses presented a plain front. Most were one-story rectangles with no external windows and a plain, solid front door. Usually, the narrower side faced the street. Carved on the lintel above the door, there was always an inscription such as "Let no evil enter here!" In wealthier homes, the door was guarded by a porter and his dog, both of whom gave scant greetings to unwelcome visitors.

A short hallway led out to the central portion of the house, the courtyard. In wealthier houses, there were usually two courts (*aulae*), one for the men folk, known as the *andronitis* (the court of the men), and one for the women called the *gynaekonifis* (hall of the women). The andronitis served as a sort of living room for the house. Around the open space was a line of columns, and on very hot days, an awning covered the area. In the centre of the area was a small altar and statue to Zeus Herkeios (Zeus the Protector) upon which the father of the house would make offerings. The walls of the courtyard were washed with a light tint, and the floor was made of plaster or, in poorer homes, of hard-packed earth.

Around the sides were rooms, often little more than cells where the older sons of the house and the male slaves slept. Some were also used for storage. These chambers were very small and usually were lit only by their doors which opened onto the court. The master of the house received visitors in the andronitis, and the male slaves worked there. In some households, women joined their men folk for company in the andronitis, though in later times, women were not allowed to be present when visitors called.

Directly beyond the andronitis was a large room known as the *andron*, the dining hall. In this area was a small altar sacred to Hestia, the hearth goddess. At each meal, offerings of a little of the food and drink were sacrificed to her. The master of the house would entertain guests for dinner or for *symposia* (elaborate dinners followed by discussions, stories, and entertainment, usually held as a celebration). Wives, daughters, and female slaves of the household were not allowed to attend meals or entertainments which included guests who were not members of the family.

In the rear wall of the andron was set a solid door which led to the women's quarters. In a larger house, this consisted of the *gynaecoon*, the courtyard in which much of the spinning and weaving took place and in which the younger children played. Small rooms also surrounded the *gynaecoon* and served to house the female slaves and the younger children. At the very rear was the kitchen. On the side nearest the front of the house was found a larger room called the *thalamos*, the great bedroom of the master and mistress. Adult unmarried daughters slept in a similar nearby bedroom known as the *anti-thalameion*.

In very wealthy homes, there might be a small fenced-in garden in the rear. In poorer houses, the women's quarters had no court, but would simply be a screened-off back portion of the house or might even be on a second story which was reached by a staircase ascending from the andron. Those of even poorer means might simply have an entry door set in the street wall between two shops. These led to a very small court which opened onto a few tiny rooms.

Though constructed along much the same pattern, country houses were usually larger, since there was more space and more need for room, since the land served as a farm. Around the basic design were ranged barns, pigsties, granaries, stables, and housing for the slaves and hands who worked the farm. Around these stretched the fields, vineyards, and orchards. Further off were small huts and enclosures which served as housing for shepherds and for the livestock in bad weather.

Furnishings

Most of the furnishings of the Greek house were simple and elegant in design. Carved beds, couches, backless chairs and stools, and tables comprised the majority of the home's furnishings, with large carved chests serving in lieu of dressers and closets. Pegs along the walls served to hold everyday clothing.

Placed among these were terra cotta oil lamps, beautiful pottery and serving dishes and silver cups. Oriental carpets were used as wall hangings or bed coverings, and on festival days, brilliant tapestries were hung. In the andron, there was at least one finely carved dining couch inlaid with silver or with gold, and in some grander houses the walls were decorated with brightly coloured frescoes.

Though the home was gracious, the master paid little attention to it, as he was rarely at home other than to eat or sleep. It was the woman who oversaw all domestic tasks.

Greek Clothing

All Greek clothing was wrapped around the body and held in place by pins called *fibulae*, which were like safety pins. Most clothes were made of very finely woven wool, though some linen was also in use. Men and women both wore *chitons*, single pieces of cloth woven to the proper length, folded in the centre, wrapped around the body, and secured at the shoulders and sides by *fibulae*. Some were worn without sleeves; others had either short or long sleeves. These too were fastened down their length by *fibulae*.

Men's *chitons* tended to be shorter than women's, though Spartan girls wore the short *chiton*. They were worn straight (as in Sparta) or with a belt which allowed the wearer to pull some of the *chiton* up over the belt to form a bloused effect and to drape the folds created by the belt artfully. Craftsmen and farmers usually wore only a short *chiton* which would not interfere with their work.

Over the *chiton*, a *himation*, a sort of long mantle, could be worn. Women were expected to wear one for reasons of modesty, but they also provided extra warmth during the short winter. The *himation* was also wrapped around the body and either tucked over the shoulder and secured or held in one hand (a mark of nobility, since this implied the wearers had nothing more important to do with their hands, such as work). Women sometimes pulled their *himations* up over their heads to form a hood. Round-brimmed hats were added in inclement weather.

Young men and travellers often wore the *chlamys*, a semicircular cape which was open down one side and had an armhole on the other. Daring young men wore nothing but the *chlamys*, though others used it as a cloak to ward off the effects of foul weather.

The modern assumption helped on by countless Hollywood films, black and white pictures in history books, and by the pristine white marble sculptures left from that time, is that all Greeks wore white. Though white was a favoured colour, the Hellenes' usual clothing featured many colours. Blue, purple, yellow, red, rust, brown, black, green, and a sort of magenta were all known and used.

Furthermore, most people could afford to have their clothes embroidered and even white items were decorated with colourful designs along the sides or bottom. Nor were their statues originally so colourless. They were painted in lifelike colours, and the statue of Athena on the Acropolis was gifted with a beautifully embroidered new *chiton* and *himation* woven each year by the noblewomen of Athens specifically to fit the statue.

Footwear

Footwear consisted of leather sandals with a sole and straps or thongs which laced up the leg. Most people went barefoot in the house and wore sandals only when they went out. The widespread use of sandals rather than shoes is reputed to be the reason why Hellenes had such shapely feet and ankles, and why that was considered a sign of beauty.

Boots were used in very cold weather, when travelling, or occasionally when engaged in warfare. They were made of strips of leather attached to a leather sole. The laces fastened over the leather, and the toes were left open.

Hair

Hairstyles for both men and women changed over time. In Minoan and Mycenaean times, men and women both wore their hair in long elaborate curls. All the men wore curled beards. The Dorians also wore long hair, and their descendants, the Spartans, always combed out their long hair before going into battle to show their disdain for their enemies. Most other Greek males clipped their hair short as soon as they were accorded the status of being men, so as to give enemy soldiers nothing to grab in battle.

Throughout the time period, women wore their hair long. Several styles were developed which depended upon tying the hair up off the neck with ribbons. Most hairstyles stayed in vogue and could be seen in use from the eighth to the fourth century B.C. Both men and women's hair was regularly treated with scented oil.

Though dark hair predominated, there were some blond Greeks as well. Auburn hair was thought to be very beautiful and desirable, and several darker-haired men and women arranged to give themselves auburn or blond hair through having their hair bleached and dyed! Men took care to keep their beards curled, short, and neat.

Jewellery

Men usually confined themselves to wearing gold or silver chains, silver, gold or electrum armbands, and pins made of precious metals and jewels. Some wore rings. Wealthy women adorned themselves with gold, silver, or electrum bracelets, necklaces, earrings, anklets, armbands, clasps, pins, and diadems. These usually showcased gemstones, but might have faience or lesser stones such as Egyptian lapis lazuli. Even poorer women might have a bronze diadem or copper bracelet which would be lovingly kept and polished to be worn at public festivals or when making important sacrifices.

A young boy might be given a copper or bronze armband, and a girl might have some small jewels sewn into her sandal laces or be given a small, stoneless ring.

Daily Life

The daily life of Greeks differed greatly depending on the time period, location, and the social station and sex of the person in question. The life led by the Spartans has already been mentioned, and the description of Greek houses includes clues as to the limited opportunities for women. It is impossible in a short gaming reference to cover all the possible lifestyles, though a few are represented here.

Women

Tradeswomen and slaves had to work for a living. Those of the poorer classes usually had booths or corners in the *agora* (marketplace) where they sold their wares. Slaves did domestic chores, were concubines, and worked wool. Free women grew up with the expectation of marriage and were trained to manage a household. To them fell the task of overseeing all the slaves of the household, acting as peacemaker in any of their disputes, and making sure the day-to-day arrangements for comfort were made.

The women had to care for and educate the young and instruct their daughters in the duties of a wife. Not least among their tasks were weaving cloth and embroidering clothing for the family. Most women were at least literate, and many had some rudimentary knowledge of numbers as well. They were expected to act as stewards of the house, keeping track of supplies and accounting for expenditures.

Women were not allowed to go to the *agora* nor, at one time, could they participate in or observe the athletic games, though they were encouraged to fully participate in public processions. Several religious rites and observances throughout the year were reserved exclusively for them. Though they were not allowed to attend the bawdy comedies, their presence at the tragedies was not questioned.

The Helots

There were actually two kinds of helots (serfs) to be found under Spartan rule: the ones of Laconia, the home state of Sparta, and those of Messenia. The former, though tied to the land, had privileges which recompensed them. They were required to turn over a fixed amount of their crop to their overlord, which usually amounted to about one-third of the harvest. Though this made life difficult in poorer years, they still had to turn over only the fixed amount in abundant ones, and could sell any extra for profit for themselves. They could improve the property and even raise their own goats or sheep along with their master's herds. Further, their tie to the land was as much for their protection as for Spartan convenience. They couldn't be ousted from land. It was their hereditary right to farm. Further, they often served as auxiliaries in war, and particular bravery or talent in warfare might win them freedom and a place among the citizenry.

Messenian helots were treated far more harshly. Conquered by the Spartans, they rose in revolt, were crushed, and were forced into a terrible servitude as a result. They were slaves of the state and were assigned to their masters along with the land they were to work. Their labour provided the sole support for their overlords, which amounted to at least half the crop. As some land had to lie fallow each year, their portion of the crop yield might become smaller and smaller.

They couldn't be sold outside the country or freed, and they had no rights. They arose long before dawn, went to the fields, and laboured until dark. Any who were suspected of posing a threat to the state could be summarily executed by any Spartan. The helots' lives were harsh and brutal, consisting of backbreaking work, poor rations, and no chance for betterment. Nor could their children look forward to any other way of life. It is little wonder they were always ripe for revolt.

Artisans, Craftsmen, and Merchants

Many types of craftsmen were found in ancient Greece. Blacksmiths, goldsmiths, potters, leather workers, armourers, chariot makers, and carpenters were either citizens or *mastics* (resident foreigners) in Athens or were like the *pevioeci* in Sparta. They formed a middle class between the aristocrats and the peasants. To their number were added the small merchants, sellers of grain, produce, bread, wine, oil, charcoal, fish, myrtles (flowers), and slaves. All of these spent their mornings in the *agora* selling their wares. As many of the Athenians were full citizens, those who could do so usually spent their mornings attending the assembly or sitting in judgment at a trial while their slaves, junior workers, or children watched their booths. Some had the leisure to spend their afternoons at a gymnasium. Those who were less affluent worked at their craft or oversaw junior workers or slaves who did all the labour except for the most exacting details.

The produce sellers were farmers who arose before dawn to bring their wares to the market and who returned to work their fields once their business in the *agora* was concluded (sometime before noon). The fishermen were awake and working long before dawn. They usually fished with nets strung between two boats, but some line fishing was done as well. They brought their catch up to the market. When the morning crowds had thinned and the fishermen had sold their wares, they usually returned to make repairs to their boats and nets.

Of all the sellers in the agora, the bread makers, the fish sellers, and the flower girls commanded the most popularity. Everyone needed bread and fish daily, and a supply of garlands was considered to be absolutely indispensable. Garlands were used to honour the altar of Zeus Herkeios in the home and for other statues and altars throughout the city. No social function, from the birth of a child to a wedding to a symposium to a great festival, took place without garlands for the guests and celebrants. These were usually made of myrtle or ivy and entwined with various flowers such as white violets, narcissi, lilies, crocuses, blue hyacinths, or roses, though oak leaves were considered proper for honouring Zeus, and laurel was used for Apollo.

In the agora, the wares were found in circles, small areas reserved for one particular type of craft or goods. Those who could afford more permanent businesses or who needed more substantial spaces to practice their trade might be found along particular streets where all of the businesses of that type were located. Barbers' shops, smithies, tanneries, and physicians' offices were among these. Some had booths in the agora as well as their regular shops. Most craftsmen kept only a few readymade items on hand to show the quality of their wares. Almost all work was done to order.

Children

Both female and male children lived in the women's quarters until they were seven years old. They were educated by their mothers and by nursemaids whose sole duty was to oversee them and teach them civilized behaviour. Spartan nursemaids were considered superior for raising young boys, as they did the best job of instilling discipline in the children. At the age of seven, the boys' lives changed dramatically. While the girls stayed at home and learned weaving, sewing, embroidering, and house management, the boys were sent to school.

In Sparta, this meant their first assignment to a barracks, where they spent most of the rest of their lives. The boys were given a little more schooling in reading, writing, poetry, numbers, and the sacred warrior songs and group dances, but most of their education was focused on making them fit for military duty. The emphasis in Sparta was on exercise and games which inured them to hardship and suffering. Flogging was frequent and thought to be important in toughening them for the hardships they would face throughout their lives.

When he reached the age of 19, a Spartan boy was initiated in the rite known as the *cryptogam*. He was sent out naked and weaponless to live for a year in the wilderness. During this time, he was not supposed to be seen by anyone, but was to learn self-sufficiency, cunning, and survival. When he returned, he was considered a man, accorded a place in the army, and endowed with the privileges of citizenship. Originally, the *cryptos* (the one undergoing the *crypteia*) was not allowed to return until he had killed an enemy. This may have taken the form of executing a helot considered dangerous to the state. Eventually, this practice ceased.

Boys in Athens received a more well-rounded education. Though attention was given to reading, writing, poetry, music, and gymnastics, it was considered far more important to teach young men morals and good character.

Each boy was given a *pedagogue*, a slave or old family servant whose job it was to accompany the boy whenever he went out, go with him to school, carry his books, help him with lessons, and administer punishments as needed. The school master, the pedagogue, the harp master, and the gymnastics master all tried to instil in the boy an appreciation of harmony and beauty, patriotism, dignity, loyalty, and modesty. Development of mind and body were considered equally important.

Mornings were spent at the school, where the emphasis was on learning the poetry of Homer. *The Iliad* and *The Odyssey* served as primers and moral guidance references as well as historical and geographical texts for the boys. Those whose fathers wished them to study philosophy were taught more than elementary arithmetic, learning geometry. As they grew older, they began more complex studies with the philosophers or orators. Later in the morning, the boys ate a quick meal, and then went to the harp master where they learned music, choral singing, instrument playing, the group dances which were part of religious festivals, and the basics of public speaking.

Afternoons belonged to gymnastics. The boys went to the *palaestrus* (wrestling grounds) found near the outskirts of the city, where they were trained in wrestling, running, jumping, boxing, discus throwing, and javelin tossing. Additionally, they were given training in simple military manoeuvres.

Those whose athletic prowess hinted that they might be victorious in the games usually specialized in one area, though training in all the gymnastic arts was still required. At the close of this instruction, it was time to return home for the large meal of the day and to bed.

Once these civilizing influences had their effect on him, the boy's father began taking him along to public gatherings to teach him the workings of the government. By age 18, the boy had learned what his place in the life of the city would be and readied himself to assume that position. He was then enrolled in his father's *deme* (a petty township or precinct of the city), his hair was clipped short, and he allowed his beard to grow. The final training for him came in the form of military service. He went to the temple with the other boys of his age and took an oath of loyalty to the city and its laws. For the next year, he served as a guard at the Peiraeus (the port and guarded harbour for Athens), was given military training, and was called an *ephebus*. The next year, the state presented him with a shield and spear and assigned him to garrison duty on the border of his state's territory. After that year, he was freed from state military service, though he might still be called up for duty whenever there was need. He was now considered to be a full citizen of his state, with all the rights and responsibilities accorded a free man.

Slaves

The slaves of Sparta were the Messenian helots, who have already been discussed. Other cities' slaves were more like those of Athens, which provide the model given here. Slaves provided much of the work done during the time of the city-states. They worked the mines, loaded and unloaded cargo from the ships, cultivated the fields, performed household chores, rowed many of the galleys, served as junior craftsmen to many of the artisans, acted as personal attendants, and performed as entertainers. It has been estimated that Athens had twice the number of male slaves as free men and even more slave women. Though the women did not perform the heavier physical labour, they served as craft assistants, entertainers, attendants, and cloth makers. Many slaves were trusted enough to run small shops for their masters.

The majority of slaves were non-Greeks from Asia Minor or the Black Sea region. Wars there provided many war captives, and piracy and raiding kept the supply coming during peacetime. Other sources for slaves were Greek war captives, abandoned children, and at one point the families of bankrupt debtors. The slaves that brought the highest prices were children and young adults who had marketable skills. Able-bodied men who were trained to fight were usually sent to work in the mines or on the galleys where they could cause the least trouble.

Depending upon his placement, the slave's life was either truly miserable or fairly comfortable. Work on the galleys and in the mines usually meant poor rations, hard work, and an early death. Placement with a craftsman or farmer meant long hours, but better rations and a degree of respect for the slave's skills. Best of all was to be sold as a household or state-owned slave.

Most moderately wealthy Athenians had somewhere between 10 and 20 house slaves who often served as stewards, porters, bakers, cooks, nurses, pedagogues, weavers, personal attendants, and maids. Though slaves could be whipped, no master was allowed to put one to death. The slaves were counted as part of the family and allowed to participate in the family's sacrifices to the gods. They were also allowed to visit the temples, though they were barred from the gymnasium and the assembly. Usually, they dressed no differently from poorer Athenians and had no outward sign that they were slaves rather than free men. Faithful service was rewarded with freedom often enough that most slaves tried to be loyal and helpful to their masters. Once freed, they were not given citizenship, but were accounted as *metics* (resident foreigners). As such, the former slave had his former master or other citizen represent him in all legal business.

Some of the more unpleasant aspects of life for slaves were that they had no right to marry, and though their testimony was acceptable in court, they were allowed to give it only under torture, as it was assumed slaves could not be trusted to tell the truth otherwise. Though society frowned on mistreating slaves, there were enough cruel masters that a law was enacted which allowed slaves to flee to the Temple of Theseus when grievously wronged. Once there, slaves could claim the privilege of being sold to a different master.

Some slaves also served the city directly and were considered the property of the state rather than of an individual. The first "public servants", they were clerks in the treasury office, executioners, coin

makers in Athens mint, and keepers of the rolls and provider: of payment to those citizens attending the assembly or working as jurists.

Most interestingly, the Scythian bowmen who acted as the police force for Athens and who numbered 1,200 were all slaves. Their duties included patrolling the city at night keeping the peace, making arrests, apprehending criminals, overseeing the agora to make certain laws were kept, and acting to keep order in the assembly and the courts. The safety of the city was in their hands, and they also served as auxiliaries in wartime.

Aristocrats

Spartan aristocrats spent their days in military training and service to the city. Though they formed the aristocracy, the *spartiate* were, for all practical purposes, slaves to the state. In the other cities, the pattern followed that of Athens more closely. A typical day for a moderately wealthy Athenian began before dawn with a light breakfast of bread, wine, and perhaps a few figs. Following this, the women retired to their part of the house and began the day's chores. The master of the house, accompanied by his market slave(s), visited the agora. There, the flimsy booths which could be torn down every night were erected again, and craftsmen's wares or produce were displayed.

Other aristocrats mingled with the farmers and their laden donkeys, slave girls fetching water, flower girls selling newly woven garlands, and fishermen up from the Peiraeus harbour with their fresh catches. Schoolboys, followed by their pedagogues, pushed quickly through on their way to their lessons, and peddlers moved smoothly among the booths selling medicinal remedies from trays or baskets hung around their necks.

The *Boule* (the council of 500 which aided the magistrates), the Jury Courts, and the Public Assembly all met at sunrise when they were needed. If he was to serve in one of these, the aristocrat went to the appointed place to fulfil his public duties. If he was not serving or if the sessions were not meeting, the Athenian gentleman took his place in one of the *stoa* (covered walkways) found on the sides of the agora. Everyone knew everyone else, and he met with friends, heard news, exchanged gossip, pondered philosophies, and discussed pleasantries with his friends while the day's shopping was done by his slave(s).

If planning a celebration or a symposium for that evening, he invited those whom he wished to attend and would oversee the buying of the foodstuffs and the hiring of entertainers for the party himself. Almost no women were found in the agora. Slaves went where they were told, but respectable women in Athens, even those of modest means, avoided the agora and did not do the shopping for the household.

Most men went to the barber shops near the agora to have their hair and beard trimmed and shaped, and many went daily to have sweet smelling oil or perfume worked into their hair. Another attraction was the barber himself and his other customers, many of whom knew rumours which the aristocrat's other friends had yet to hear. This was also true of the physician's establishment, and many men included it in their daily circuit as well. Finally, replete with the latest news and gossip, the man of means made his way home. It was almost noon, and time for his midday meal.

The wealthy Athenian had several diversions in the afternoon. He and his family might stay at his farm in the country for a few days, where he would oversee the harvest. He might go down to Peiraeus to watch repairs being made on the ships there, to watch the city's galleys go through their manoeuvres, or even to take a swim.

If he was responsible for the upkeep of one of the city's ships that year, he might go aboard or speak with the captain about the needs of the ship and the crew. To fail to maintain the ship and crew in perfect condition would not only cause him shame and sully his reputation, but he would also be held responsible for any losses due to shoddy upkeep and might be forced to pay to rebuild the whole ship!

On days when a review was called, he spent his afternoon armed and armoured, practicing manoeuvres with the other hoplites and cavalry. Failing the need to fulfil that obligation, he might opt for an afternoon of exercise at the gymnasium. Like the boys, the men preferred to spend their afternoons keeping themselves fit. Even the older men, whose physical prowess was not what it once was, might engage in wrestling or footraces, though they took care not to lose their dignity while doing so. The

gymnasium also provided a place where once again the aristocrat might find pleasant conversation as well as physical challenges. As darkness neared, he started for home and the dinner which awaited him.

If he had not planned a dinner party or symposium for that evening, or if he himself had not been invited out to one, he ate the large meal for the day in the company of his wife and children and then retired to his bedchamber. If a symposium had been planned, he returned early from the gymnasium to oversee the arrangements and to be on hand to greet the guests when they arrived at his home.

Dinner was followed by stories, dances, songs, discussions of the news and gossip, and entertainments which included flute girls and acrobats or jugglers. Though all Greek wine was watered, enough was served to assure that all the diners would feel talkative and jocular. All attendees except for the entertainers were male, as women could not attend dinner parties which included other than family members. After an evening of entertainment and a hearty dinner, the host saw his guests to the door and then retired.

Though this was the usual pattern for the man of leisure, it was occasionally varied by calls to arms, religious holidays and processions, and festival days spent attending either the games or the great tragedies and comedies at the theatre.

Law Courts and Juries

The laws of most Hellenic cities were specific to each particular city. What was law in Athens might be merely custom in Argos or illegal in Sparta. In Athens, where most of the populace was literate, the laws were carved in stone in the agora for all to see. When new laws were proposed, the assembly voted to accept or reject them, and ordinary citizens formed the juries which heard all but the most serious criminal cases. Jurors took an oath before the proceedings in which they agreed to uphold the laws and hear each side of the argument impartially before rendering a verdict.

Any full citizen had the right to prosecute anyone else, for everything from broken agreements up to murder. Each man was responsible for stating his own case or making his own defence, though those who had no talent in oration often hired a professional orator to speak for them or write their speeches.

Though there were penalties for spurious cases and perjury, a whole breed of false accusers called *sycophants* arose who would prosecute anyone they thought was rich enough to make it worth their while. If they won the case, they would be awarded some payment from the defendant. Even if they barely had a case, they could sometimes reap a profit. Many practiced blackmail and took payments to keep an embarrassing or potentially costly case out of court.

Each side was given the chance to speak and make their points in the case. They had to limit their orations to the time allotted by the *clepsydra* (a water clock which functioned much like an hour glass). When both sides had spoken, two urns with narrow mouths were passed among the members of the jury. One was wood, the other bronze. Each juror had two round bronze disks, one of which was solid and one which had a hole bored through the centre of it.

The solid one was used to vote for the innocence of the defendant, while the one with the hole was used to denote a guilty verdict. The juror dropped the disk to be counted into the bronze urn and placed the other in the wooden one. The bronze urn was then carried to the archon, and the votes were counted.

If there was no set penalty for a guilty verdict, the second part of the trial would proceed with each side making counter-proposals as to the amount of the fine or the penalty to be paid. The jurors would then vote for whichever one they believed was fairer, and that would be the penalty. The jury could not choose to alter the amounts or penalty imposed; they could only vote for one proposal or the other. The verdict was final, and there was no appeal. When the verdict had been rendered, each juror would be paid his daily jury fee of three obols.

Trials for murder or manslaughter were the business of the Areopagus. If the death penalty was given and the offender was a slave or barbarian, he would be killed in a painful and gruesome manner and his corpse thrown into a pit on the outskirts of the city. Should the offender be an Athenian, however, he was given a cup of hemlock juice to drink while sitting and conversing with his friends. The poison slowly numbed him and he slipped painlessly into death, after which his friends and family could decently bury him.

The Ecclesia (Public Assembly)

The Public assembly met four times in every 35 days to conduct regular business. At least five days notice was given of impending meetings, and a notice of the proposals to be discussed would be posted in the agora. In an emergency, heralds would go through the streets crying out notice that the assembly was meeting and a flag would be raised above the *pnyx* (the assembly place). Soon thereafter, the Scythian bowmen would march through the agora, sweeping up those who were tardy and putting them on the road to the *pnyx*. All the citizens of Athens who were at least 20 years old could attend.

Once the meeting was called to order, the proposal would be read and all those who wished to speak for or against it would be given the chance to speak. To keep order, people were allowed to speak only one at a time and had to go to the front to the speakers' platform, where they were handed a wreath which granted them the right to be the sole speaker. When that person was through, the president of the assembly would call for others until all who wished to speak had done so. When this was finished, the president called for a simple yes or no vote. If candidates were being selected, ballots would be handed out. Once the vote was concluded, the assembly adjourned.

It is important to note that only full citizens could attend. Full citizens were defined as adult males whose parents were themselves Athenian citizens (for this purpose, legitimate daughters of Athenian citizens who were legally married to an Athenian citizen counted as "full citizens"). Resident aliens, slaves, those with mixed parentage (one a citizen, one not), and women could not attend and had no vote.

Customs

Several Greek customs arose from their superstitions and belief in the literal and immediate presence of the gods. One custom, which has survived to the present day in the form of the saying "putting your best foot forward", was to always enter a house or other building with the right foot first. To enter "left-footed" was considered unlucky and a sign that disaster would soon follow. Another custom was to take a goat, revile it, and imbue it through ritual with the sins of the community, then sacrifice it to the gods, thus making it the scapegoat and diverting any due punishment to the animal rather than the people.

The extending of hospitality was due as much to the lack of inns for travellers and the dangers of the road as to the belief that one might be entertaining a god in disguise. Though in later days hospitality was not offered as often as in the past, certain rules for behaviour were recognized in the host/guest relationship.

When visitors came to the door seeking hospitality, even if they were unknown to the occupants of the house, it was the custom to invite them inside. Before inquiring who the visitors might be or what business they had, the host was obligated to have a servant or a daughter of the house bathe the visitors' hands and feet with clean, scented water. Food and drink would then be offered-the best which the house had to offer.

Only when the guests were settled and fed were they asked their names and business. The guests were not obliged to tell the host this if they felt disinclined, though it was considered somewhat rude not to answer civil questions. Usually, the guests told their names and their reason for seeking shelter when first invited in, and would reward the host with news or stories or even fine wine and other gifts.

While the visitors remained guests, both host and visitors were constrained from doing anything which would harm or hurt the other. When the guests were ready to leave (and thoughtful guests stayed no longer than two nights unless expressly invited to do so), they usually received gifts from the host or assistance on the next leg of their journey. In return, they might make a gift to the host or carry letters or presents to distant relatives.

These customs were sacred, and to break them was to earn a reputation as a barbarian, one whose word could not be trusted and who mocked the gods. Paris, the prince of Troy, broke this sacred trust when he abducted Helen from the house of Menelaus, who had offered him shelter in his home. Even one's worst enemies could claim shelter in this way, and host and guest were constrained to refrain from hostilities during the hosting and for two days afterwards.

The ideas of the scapegoat and of hospitality combined to produce a unique viewpoint of beggars. Many beggars travelled from one city to another seeking a livelihood. Most kept a tame crow, which was considered a child of Apollo and the excuse for feeding the beggar, was that people were giving grain or bread to feed the “sacred” crow. The beggar himself was just a sort of tithe collector who allowed people the chance to propitiate the god, a lucky occurrence.

Other beggars made themselves at home in only one city by fulfilling a public duty through inviting themselves to dinner at various households. When a beggar, who was clad in rags as the symbol of his office, presented himself at the door, he would be invited in. The other diners might throw a stool at him or make fun of him (thus making him a kind of scapegoat). Once he had endured this, he was allowed to share in the dinner and conversation. In return, the beggar was expected to call upon Zeus, protector of those seeking hospitality, and implore him to fulfil the desires of such a good and generous host. Thus did Odysseus disguise himself when he returned home from the Trojan War and his wanderings.

Festivals

The Greeks had well over 30 important religious festivals, several of which extended over more than one day. These were spent in processions, dancing, singing, spectacles (such as the great dramas), making special sacrifices to the gods, and in athletic competitions. Two of particular note were the City Dionysia of Athens and the Olympic games.

The City Dionysia

The City Dionysia was instituted during the reign of Peisistratus, the first Tyrant of Athens. In honour of the wine god Dionysus, this festival attracted visitors from all over Greece. Held in the spring, it was one of the most colourful festivals because of the enormous quantities of brightly coloured flowers woven into wreaths and garlands for everyone. Great amounts of wine were consumed, and many dancers, jugglers, and acrobats performed throughout the city.

The great attraction of this festival, however, was the competition in tragedies and comedies. On the third day of the festival, everyone in Athens who could afford a seat attended the theatre. On the days tragedies were performed, women were allowed to attend the theatre, as it was considered an uplifting and educational experience. They were not allowed to attend the comedies, which were usually crude and vulgar.

The theatre of Dionysus consisted of a series of wooden benches set around the southern slope of the Acropolis. It held about 15,000 people. Below this was a large semicircular “dancing floor” about 90 feet in diameter, known as the *orchestra*. It was the place where the chorus and actors danced, sang, and recited their lines. Behind the orchestra rose a low building or booth in which the actors changed their costumes and stored their props. Called a *skene*, it usually had a simple scene painted on it to represent a temple, palace, or countryside. The whole came together to fashion a remarkable place in which the acoustics were so good that whispers from the orchestra could be heard clearly even in the two obol seats!

The actors wore long robes (the colours of which were symbolic), shoes called *cothurnus boots* which made them taller, and representative masks for the roles they were assuming. Prizes were awarded to the winning playwright and to the *choregus*, the wealthy citizen who funded the chorus for the play

The Olympic Games

In the year 776 B.C., a great footrace was held in a field at Olympia. Though this was the first recorded Olympic games, the custom of holding such an athletic contest stretched back much further. Legend states that Zeus and Cronus wrestled on the peaks above that spot for possession of the earth, and games were held there to honour Zeus’ victory.

Another legend tells the story of Pelops, the wily suitor of the beautiful Hippodamia, daughter of King Oenomaus. It was the king’s custom to invite suitors to take his daughter into a chariot and flee. The king would pursue in another chariot, and when he caught the unlucky suitor (who’s double-burdened chariot could not move as fast as the king’s), Oenomaus would kill the man by thrusting a spear through him.

Thirteen suitors were killed in this manner before Pelops presented himself and bribed the king's charioteer to sabotage the king's chariot. During the pursuit, the back wheels of the king's chariot came off, throwing the king out and breaking his neck. It was said that Pelops instituted the games to commemorate his victory and give thanks to the gods. This legend may explain the enthusiasm which greeted the chariot races which became part of the Olympic Games.

In 776 B.C., the footrace was the only competition, but the Greeks believed it an important enough festival that they began reckoning their dates by the four-year intervals between the games. Eventually, other games were added, including javelin hurling, discus throwing, high and broad jumping, horse and chariot racing, the pancration (a brutal combination of boxing and wrestling), and the *pentathlon* (five events, all of which counted toward the overall winner). The stadium and hippodrome were built, the tiers of which held about 50,000 people, and free-born Greeks who swore that they had committed no sacrilege against the gods and had trained for at least 10 months prior to the games flocked to compete. The prizes were wreaths and a certain kind of immortality, as many Olympic winners were celebrated in poetry and sculpture and became national heroes.

Throughout the competition, the Hellenes never lost sight of its religious aspects. Thanks were given to Zeus for victories, many shrines were placed throughout the grounds, and eternal flames were kept lit in honour of the gods, and the grounds were built around temples and altars to Zeus and Hera. The games were a religious festival for all of Greece, and all hostilities were suspended during *Heirorneniu*, the sacred month in which the competitors and spectators travelled to and from the games.

Though women were barred from the early games, when the disguised mother of one competitor was discovered in the stands and was not killed for her daring and "sacrilege", other women began attending. Eventually they were allowed as competitors as well as spectators. The Greeks had finally learned what the Minoans had known so long before.

Trade

Even the isolationist Spartans engaged in trade and founded colonies. The rest of Greece found glory in dominating the trade routes of the Mediterranean, the Aegean, and the Black Seas. Athens was well-suited to become a great trading port due to her fine harbour at Peiraeus and her need to import large quantities of grain for her populace. The city was so dependent on grain shipments that it enacted a law which stated that no ship owned by an Athenian citizen or by the state could use the port at Peiraeus without bringing in grain. Other laws made it illegal for anyone in Attica to lend money to a ship which was not bringing grain to Athens. Another law made it illegal for any person in Attica to transport grain to any harbour *but* the Peiraeus. Other desirable imports were wood, tin, and specialty items: fine woollens from Miletos, spices and perfumes from Syria, carpets from Babylonia, papyrus from Egypt, and slaves. Most trade was carried on by sea. Land routes were slow and often dangerous.

In return, such items as olive oil, wine, pottery, and Hymettus honey comprised the bulk of Athen's exports along with slabs of white, grey, black, and blue marble. Other areas specialized in articles as varied as chariots (from Boeotia) and easy chairs (from Thessaly).

Banking

At first, barter was the general mode of trade, but as trade increased, coins came into general usage. With the advent of coinage came the moneychanger. There was no standard coinage used throughout Greece or the other nations with whom it traded. Though Athens issued coins which were widely accepted and which they refused to devalue, others used their own coins. In the Peiraeus and the agora, money changers set up tables to exchange coins for travellers. They usually charged about a 5% commission for such simple transactions.

Eventually, they began accepting letters of credit and loaning sums to others. These would bring interest, which meant a profit both to the money changer and to the wealthy client who had loaned out the money. In addition, the money changer became a speculator, loaning out his own money to merchants and traders against their future earnings. Despite the difficulty in collecting bad debts, these bankers could usually turn a fair profit, and if they lost their money to bad investments, they could always just disappear for a while. This was somewhat euphemistically referred to as a "rearrangement of the tables."

Ships

The ships which were used for merchant ventures were more rounded than those used for war and depended on sail power rather than oarsmen. Many were open ships with a small forecastle and poop deck and a single square sail. The cargo was carried in the centre of the ship where it was open to the elements. Others had more decking; more sails, and even cabins. The average ship was only 30 or so tons and could be hauled up on shore at night to allow the crew to sleep on land.

Warships were longer and narrower than those used by merchants. The first ones were *pentecontevs*, literally a "fifty-oar ship", which had a narrow open hull, raised cabins in the prow and stern and 25 oars to a side. More oars were needed to give the ships power, but the craft could not be lengthened without sacrificing speed and making the vessel too heavy to be dragged up on shore at night. This problem was solved by the invention of the *bireme* (two banker), which featured two banks of oars, one atop the other in a staggered formation. These were soon surpassed by the *trireme* (three banker), which quickly became the standard warship of all Greek city-states.

Despite the number of oars, the hull of the trireme was only about 14 feet wide. The upper deck of oarsmen (*thranites*) was a little over 10 feet from the waterline, and the rowers pulled oars which were 13 1/2 feet long. The middle tier (*zygites*) was situated about 5 1/2 feet above the water, with each man's rowing bench and stool in front of and lower than the *thranites*, but higher and behind the lowest tier of oarsmen (*thalamites*), which was raised only 3 feet. Though sails were used for normal movement (supplemented by one bank of oars), in battle, the sails were not used.

The greatest weapon of the trireme was its "beak", a three-pronged ram set in the front of the prow and close to the waterline, above which glared the orange or red painted eyes which were standard on all Greek ships. In battle, the oarsmen were commanded by the *foixarchoi* (oar masters), the *keleusfes* (flute timer), and the *frierauls* (voice timer), who guided them to row in time to a beat set by the flute. Pulling together, the oarsmen would send the craft flying forward into an enemy vessel, holing it, and crushing its timbers with their beak. Then the ship filled with water, and the vessel sank. Few aboard survived.

The second favourite attack, shearing, involved precision timing. In this manoeuvre, one ship ran headlong at another. Just before contact, the *kybernafes* (the "governor" or pilot in charge of the ship) adjusted the huge steering paddles, and the men were instructed to draw in their oars while the other ship's rowers were still working theirs. The vessel then scraped down the whole of the other ship's oar bank, breaking them and leaving the ship crippled and easy prey for a ramming attack.

Aside from the 174 oarsmen (usually free men) and the ship's officers, a typical trireme carried 17 to 20 common sailors whose job it was to maintain and work the rigging and sails, and 10 marines in hoplite armour, who were there to harass the enemy with javelin or arrow fire and to repel boarders.

The Olympian Pantheon

When talking about the gods as a whole, we usually refer to them as a pantheon. The term means “all religion,” or all the related deities worshipped in an area or culture. For the Greeks, this means Zeus, his siblings, and their collective children.

The Greek gods resided on mist-shrouded Mount Olympus, the tallest mountain in Greece. From there, the gods could look out over the world and watch the activities of mortal men. And watch they did, because the Greek gods took profound interest in mortal affairs, often lending a hand to favourites or creating obstacles for those earning their enmity.

Of the various deities in mythology, the Greek gods perhaps acted the most “human” of any pantheon. Not only did they all look completely human—taller, stronger, and more attractive, though—they also exhibited a variety of human flaws, arrogance being the most common, but also carelessness, rage, and lust. The Greek gods, particularly the males but occasionally the goddesses as well, selected lovers from among the mortals, and the children produced from these unions became the foremost heroes of the age, inheriting their mortal lifespan from their human parents but increased physical beauty and prowess from their divine blood.

The gods were by no means a harmonious family, either. They feuded amongst themselves, and humans became pawns in their arguments. A god might attack a mortal because another god favoured him, while a mortal earning a god’s hatred gain another god assistance just to spite the other. Zeus ruled the deities completely, and accepted no debate about his decrees, though the other gods found loopholes in his statements, or undermined his plans by attacking peripheral characters—or they simply broke his commandments when he was not looking.

Part of their behaviour stemmed from their origins. Before the gods came the Titans, mammoth beings of immense power. The king of these was Chronos, who ruled with his wife Rhea. A prophecy told that one of Chronos’ children would best him and usurp the throne. So, Chronos swallowed all of his children to protect himself. His wife, angry at losing her children, finally tricked him by giving him a rock wrapped in swaddling cloths. She hid the real child, and had him was raised in secrecy. He returned as a young man to slay his father and free his brothers and sisters, who had lived all this time in the Titan’s stomach. The conquering son was Zeus, and his brothers and sisters were the gods Hades, Poseidon, Hera, Demeter, and Hestia.

That was not the end of the conflict. The other Titans refused to bow to this upstart, and a war began between the two groups. Eventually the gods won, and threw most of the Titans down into a dark pit. The gods divided the world between them. Zeus, as the strongest, claimed the air, and became the overlord of the others taking Hera as his wife. Poseidon claimed sovereignty over the oceans and seas. Hades became lord of the Underworld and master of the dead.

That they had spent so many years fighting close kin may account for the gods’ short tempers and their willingness to argue with each other. Once they defeated the Titans, though, their lives became much easier. In fact, their lives became too easy, and they grew bored. To amuse themselves, they toyed with the lives of mortal men, rearranging their fates at whim just to see what would happen.

Aphrodite

The goddess of love, Aphrodite appears as a beautiful woman with perfect skin, shining blond hair, and an ideal body. She is seductive and used to getting her way. Aphrodite was once married to Hephaestus, but he caught her having an affair with Ares, and sent her away, replacing her with a less beautiful but more amiable bride.

Aphrodite is very confident when dealing with matters of love or beauty, but she knows nothing of war or weapons. She has few favourites, but lavishes attention upon the ones she does.

Portfolio: Love, emotion, beauty, and seduction.

Holy Symbol: A seashell

Clerical Training: Aphrodite's priests arrange marriages, dispense advice to the lovelorn, train both men and women in the arts of seduction, and generally meddle in other people's personal lives. Her priests train in seduction, acting, and art, and, being hedonistic, seek pleasure at every opportunity.

Clerical Practices: Aphrodite sends her priests out into the world to find hidden beauty, taste new pleasures, and to observe scandalous affairs. They train powerful young women in the ways of love.

Prayers: Both men and women pray to Aphrodite when trying to seduce someone. Actors often pray to her as well, asking for the power to sway the audience. People enjoying luxuries or sensual pleasures offer her thanks before partaking, hoping to receive the greatest enjoyment possible.

Shrines: Aphrodite's temples and shrines are always beautifully crafted and decorated, made of expensive materials like marble and gold leaf. Silks drape across doorways, and rich rugs cover the floors making the temples feel like extravagant bedrooms. Many women keep small shrines to Aphrodite in their private chambers, so they can pray to her before bed.

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

Rites: The rites of Aphrodite involve sensual massages, delicately scented oils, fine silks, and flower petals. To an outsider, they seem more like a ritualized orgy, which is not far from the truth.

Herald and Allies: Doves act as messengers for this goddess, as do lovebirds. Her strongest ally is her lover Ares.

Apollo

The archer god Apollo (also called Phoebus Apollo) appears as a tall, well-built young man with golden curls and a golden tan. As a master archer, he can hit any target with his bow, and as a master musician, his lyre sways even the gods. Additionally, he rules over prophecy and medicine.

Apollo is swift to anger, just like his father Zeus, but also quick to forgive. He loves to laugh and sing. Apollo does not often enter battle directly; he prefers to loose arrows from high above.

Portfolio: Music, poetry, archery, prophecy, medicine, and the sun.

Holy Symbol: A golden lyre.

Clerical Training: Apollo's priests are advisors, teachers, diplomats, and healers. They prefer peaceful solutions to conflict, and mediate disputes. They train in music, and can play instruments, sing, and recite poetry. They also train with the bow, for Apollo requires them to be good hunters.

Clerical Practices: Apollo may send his priests on quests to carry prophecies to people. They also bring joy, laughter, and song to troubled regions easing the people's burdens with their music. Whenever someone claims to be a prophet, Apollo sends his priests to test him. If the person does have a genuine gift, he offers him a position within his priesthood, but if he is a false prophet, his priests denounce him publicly, and punish him for his presumption.

Prayers: Apollo receives prayers at dawn each day. Archers pray to him before every shot, and musicians and bards pray to him before each performance. Healers pray to him before working on a patient, and most prophets (though not seers) pray to him for guidance and prophetic vision.

Shrines: Apollo's temples are bright, sunny places with open courtyards and fountains. In rural areas, they stand near to small streams or natural hot springs. His temples have sickrooms for patients and a divination chamber where his priests and oracles meditate upon the future.

Main Temples: The greatest cult centre is Delphi, home of the oracle. The island of Delos is also sacred to Apollo and houses an extensive sanctuary.

Rites: As the god of poetry, music, and songs, his priest always plays a lyre to accompany the god's rites. His priests perform his rituals outside in the sunlight, but the ceremonies are short, simple, and poetically worded.

Herald and Allies: The sun is Apollo's ally; it burns anyone who offends him. The phoenix is also an ally, and it sometimes carries messages for him. All songbirds answer to Apollo.

Ares

The war god, famed for his red hair and hot temper, Ares is a pure fighter—bold, brash, a bit crude, and not terribly bright. He and Athena are rivals, but where she is careful and precise, he is rash and rough. Ares loves battle, and favours warriors who show strength and courage. He wanders battlefields, watching the fighters and encouraging them toward acts of reckless daring, and then wades in himself to crush entire armies with a single blow. Ares and Aphrodite are lovers.

Portfolio: War, destruction, strength.

Holy Symbol: A red-tipped spear.

Clerical Training: Ares' priests train extensively for combat, and are rough and blunt. They rarely train warriors, but they do encourage them to compete against each other. His priests may become commanders of the local forces, and if so, they attack their neighbours frequently. They also spend time drinking and performing feats of strength, or participating in sports like boxing and wrestling.

Clerical Practices: Ares sends his priests out to demonstrate their strength and to encourage conflict. Whenever two cities, towns, or nations think about fighting, one of his priests arrive on each side to ensure tempers flare. When a war occurs, Ares' priests flock to it, cheering on those men who show strength, daring, and recklessness. They insult anyone who hesitates in battle, and taunt those who flee.

Prayers: Ares presides over any act of brute strength or destruction and over the more violent aspects of combat. People pray to him before battle and participating in aggressive sports.

Shrines: Ares few temples look more like fortresses than they look like religious sanctuaries. Most armies have a shrine to the war god and erect trophies before it to demonstrate their strength.

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

Rites: Rituals for Ares are short, blunt, and filled with dark liquid, sometimes wine and sometimes blood.

Herald and Allies: Ares' major ally is his lover Aphrodite. The bull is his creature, and it obeys his commands, as do great cats.

Artemis

Apollo's twin sister Artemis appears as a lovely young woman, with a fit body and tanned skin of someone who spends all her time outdoors. She is shy when compared to her brother, and prefers the wilds to the company of others. Artemis is a hunter rather than a warrior—she is an expert archer, but cannot handle a sword, and is uncomfortable dealing with men in armour. Her favourites are young women, hunters, and animals.

Portfolio: Hunting, the moon, maidens, wilderness.

Holy Symbol: A bow and arrow silhouetted against a full moon.

Clerical Training: Artemis has only priestesses who take vows of chastity and never marry. These women retreat from civilization, living in the woods where they can tend to the plants and animals. They train in hunting and animal husbandry as well as in herbalism.

Clerical Practices: Artemis sends her priestesses to protect wildlife and forested areas threatened by human hunters or supernatural creatures. She occasionally sends them to protect a young woman whose life and honour men threaten.

Prayers: Hunters pray to Artemis, as do herbalists. Young women pray to her if independent and do not want to be confined by marriage.

Shrines: Artemis has small, simple shrines scattered throughout the wilderness. These shrines are located in sacred groves or beside pure streams. She also shares several temples with of her brother, Apollo.

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

Rites: Artemis does not care for elaborate rituals. Her ceremonies are short and direct, always taking place in the wild.

Herald and Allies: Woodland creatures answer Artemis' call, particularly stags, foxes, and bears. Her twin brother Apollo is her greatest ally.

Athena

Zeus' shield-maiden, Athena (also called Pallas Athene) is a tall, striking woman with strong features and a powerful physique. Her grey eyes, one of her most impressive features, shift from light to dark to reflect her mood. A warrior and master of both weapons and strategies, Athena appears on the battlefield beside her chosen warriors. Athena is bold and decisive, though fear of incurring her father's wrath keeps her in check. She shows no mercy toward those who anger her, but protects her favourites and suggests ways for them to win fame and fortune.

Portfolio: Combat, wisdom, knowledge.

Holy Symbol: A snowy owl.

Clerical Training: Athena's priests serve as teachers and judges in many communities. They learn to fight, teaching villagers enough combat to defend themselves. Most nobles learn swordplay and the use of a spear from a priest of Athena. Her priests also dabble in or support the arts, encouraging their neighbours to decorate their homes and their wares. As Athena and Ares despise one another, their priests do not get along.

Clerical Practices: Athena may send her priests on quests to discover new lands or to perfect their artistic or combat-oriented skills. A priest of Athena will aid anyone in need, even if the aid delays his quest.

Prayers: Warriors pray to Athena before battle, seeking strength and strategy. Explorers pray to her when they start a new voyage or a hike. Judges and kings pray to her before reaching a decision in a case, and orators often include her in their prayers before a debate.

Shrines: Most large towns and cities have temples to Athena. These buildings are always large, solid, and easily defended. In smaller settlements, she might have only a shrine, though carefully placed so that in case of attack, the villagers can use it for defence.

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

Rites: Athena does not stand on ceremony. Her rituals are short, simple, and elegant, with simple phrases and gestures.

Herald and Allies: The owls serve Athena, and carry her messages and omens. She can also request aid from any intelligent warrior. Hera is an ally as well.

Dionysus

A god of wine, pleasure and revelry often invoked at bars, banquets and orgies. Since he is associated with wine cultivation he represents both the pleasures of wine and its darker side of mad passions and abuse. His favourite method of punishing wrong-doers is through madness. His cult throws wild orgies at which respectable women dance wildly in the countryside to the sound of raucous music.

Dionysus is an atypical Greek deity. While the Olympian deities are bright beings of sunlight, Dionysus is a creature of mystery, his very essence an enigma. His realm is shadowy and his followers flirt with madness, drunkenness and death. He is the god who brings wine, but also an intoxication that merges the drinker with the deity. And, perhaps most significantly, his connection with a certain type of cult activity, known as a "mystery" separates him from his fellow Olympians (with the exception of the goddess Demeter, who inspired her own mystery cult). It is through these mystery cults, the secrets of which were so well guarded that we know but a few essential details that we come into contact with a unique characteristic of Dionysus; for according to the legends of one of the cults, the god himself dies. That a god should die seems an oxymoron - by definition, a deity is immortal. And yet some of his followers believed that he was slain, and then reborn. Something which is unthinkable in the case of the other Olympian gods.

Portfolio: Wine, intoxication, madness and vegetation

Holy Symbol: Grape vine and ivy

Clerical Training: The majority of Dionysian priests are female. They are hedonists without equal. They are knowledgeable of many forms of intoxication not only through wine, but through the preparation of select plants. They are also skilled in the art of wine making, as it is said that Dionysus discovered this art.

Clerical Practices: Dionysus's priests are charged with observing and celebrating the sacred festivals of their god. They also strive to find new forms of intoxication to bring themselves closer to Dionysus's divinity. They also guard the secrets of his mystery cult and initiate new applicants.

Prayers: Prayers are made to Dionysus at every large feast or festival. Wine is also blessed in his name, and he is often invoked in prayers by wine makers.

Shrines: Dionysus temples are closely guarded by his priests, as they hold the secrets of his mystery cult. They can be large sprawling affairs in big cities to humble anonymous buildings in smaller towns. The main requirement of a Dionysian temple is that it has an inner sanctum where the secret and sacred rites of the mystery cult can be performed. They often have a cellar where vast quantities of wine are held. Smaller shrines to the god can be found in the wilderness and secluded areas.

Main Temples: Orchomenus, Athens, Lesbos, Naxos.

Rites: The festivals of Dionysus are very famous: the Great Dionysia, the Little or Rustic Dionysia, the Oschophoria, and the Anthesteria. They usually involve in wine drinking, sexual orgies and choral singing. The fathers and husbands are often distressed by the women's participation in those rites, but they don't interfere because of fear for the god or for the violence the intoxicated women followers would commit.

Herald and Allies: Bulls and goats are the messengers and heralds of Dionysus.

Demeter

This gentle goddess presides over agriculture, fertility and the earth. She played an important role in ancient Ionian society. The Ionians, like most ancient cultures, relied upon agriculture for their sustenance. As the patron deity of agriculture, Demeter is accordingly worshipped with festivals (such as the Thesmophoria) and other honours. Likewise her association with grain also translates into a close relationship with human fertility, as this was another crucial part in the continuing survival of mankind. Her sister Persephone spends six months of the year with Hades, symbolising the changing seasons. Demeter also has a mystery cult known as the Eleusinian mysteries.

Portfolio: Agriculture, Grain & Fertility

Holy Symbol: Sceptre and Sheaf of corn

Clerical Training: Priests of Demeter are both men and women who believe in the cycle of the seasons, and therefore also in the cycle of life and death. The priests and priestesses of the cult are held in high esteem among farmers, and “women with child”. They are schooled in the knowledge of farming and herb lore, and are also trained to be midwives.

Clerical Practices: The priests of Demeter can be found giving advice to farmers and ensuring that their crops are healthy. They are also consulted by women who wish to have healthy children.

Prayers: Farmers pray to Demeter in order to ensure a bountiful harvest. Mothers also pray to Demeter for healthy children.

Shrines: Shrines to Demeter are often located in forests or other wilderness areas, and are known as megara.

Main Temples: Eleusis, where a great mystery festival is held each year for initiates, other centres include Arcadia, Argos and Attica. Demeter also has her own mystery cult situated in the city of Eleusis in Attica.

Rites: Priests of Demeter celebrate life and growth in their rituals and rites, and often coincide with seasonal changes. They are often accompanied by orgies.

Several festivals are held in honour of Demeter and Persephone, the most important being the Thesmophoria. This lasts as many as ten days, although in Athens it is held only for three days in the month of October (Pyanopsion). The festival involves mainly married women and involves the re-enactment of the abduction of Persephone.

Herald and Allies: Serpents are heralds and messengers of Demeter. Dionysus is Demeter’s ally.

Hades

Zeus’ second brother, Hades, is a dark, brooding man with handsome but heavy features and a stern appearance. He spends most of his time in the Underworld, ruling over the ghosts and spirits, and rarely joins the other gods on Mount Olympus. Hades resents the freedom of his two brothers, who wander the world at will, but takes his duties very seriously, rarely ever leaving his kingdom.

Portfolio: Death, ghosts, the Underworld.

Holy Symbol: A black ram.

Clerical Training: The priests of Hades study death and the dead, learning how men die and what happens to the body during the process. They also study ghosts, learning to see and speak to these unquiet spirits. His priests learn something about healing and about herbs, but focus on ending suffering quickly.

Clerical Practices: Despite what people think, priests of Hades do not deliver plagues and illnesses to communities. Rather, they visit the communities to observe the disease process and to help comfort the afflicted. Hades also sends them to stop grave desecrations.

Prayers: Hades is the first god invoked at a funeral because he claims the soul and guides it down to his kingdom. When the sick tire of fighting their illnesses, they pray to him to leave their world and pain behind.

Shrines: Hades temples lie underground or in caves. When this is not possible, temple floors are sunk below ground level. The buildings never have windows; the priests like to keep them dark and cool like the Underworld their lord rules.

Main Temples: His cult was restricted to Pylos.

Rites: Hades' priests officiate at funerals and annual rites in honour of departed ancestors. These are serious events, and treated with great respect and dignity.

Herald and Allies: Ghosts are Hades' heralds and allies. He has no great friends among the other gods, though they do respect his responsibilities.

Hephaestus

One of the only gods who can claim both Hera and Zeus as parents, Hephaestus is the master smith of Mount Olympus. He creates Zeus' thunderbolts and any other metal items the gods want. He is a tall, powerfully built man, but his features are rough, with a hunched back, and one leg twisted—he was injured when he got between Zeus and Hera during a fight; Zeus threw him from the top of Mount Olympus. Hephaestus is surprisingly calm and rational considering both his appearance and his affinity for fire. Many times, he plays the peacemaker. He is devoted to his mother, and does anything she asks of him.

Portfolio: Metalworking, fire, creation.

Holy Symbol: Hammer and anvil.

Clerical Training: Hephaestus' priests handle the forge and train village blacksmiths. They also help train warriors, and generally encourage crafts, particularly those involving stone or metal. Hephaestus' priests are trained in several crafts, and mediate disputes.

Clerical Practices: Hephaestus often requires his priests to forge their own armour and weapons from raw ore they themselves dug from the earth. He also sends his priests to carry metal goods to those who need them and to bring fire and comfort to smaller villages in times of trouble.

Prayers: Blacksmiths, stone carvers, and other craftsmen pray to Hephaestus before beginning work on an item. Mortals offer him homage before lighting a fire, whether the fire emanates from a torch, pyre, or hearth. Some people pray to Hephaestus to settle an argument or protect them from bullies and tyrants.

Shrines: Hephaestus' stone temples are small, simple, and solidly made. A forge lies at the centre of the structure, and his priests work at the forge by day, crafting weapons, armour, and other non-martial objects. His temples have sleeping areas open to anyone; beggars know they can stay at his temples for as long as they need.

Main Temples: Lemnos, various sites on Sicily (his forge is within Mt. Etna)

Rites: Hephaestus favours direct words and actions, but he also loves beauty. His rituals involve a hammer beating against the forge, and always include fire of some sort. Small, delicately made items are sacrificed to the flames as a sign of respect.

Herald and Allies: Hephaestus is the gods' master craftsmen and he has made many wondrous items for them. Chief among these are the golden automata, life-sized golden statues with mobility and intelligence. These are his heralds, servants, and allies.

Hera

Zeus' wife-consort and the queen of the gods, Hera is a tall, well-built woman of maturity, whose handsome features have the strength and wisdom of age, while retaining the smooth skin of youth. She is a jealous wife, and hunts and kills Zeus' lovers. She also despises the children of these affairs, nursing vendettas for years. Hera, unlike the other gods, openly defies Zeus, and though she fears him, she refuses to let her unease stop her from following her own interests. She staunchly protects those she favours, but she invests her interest in cities and nations rather than individuals. Hera is not a fighter, so she rarely appears on the battlefield. She sends others as her messengers.

Portfolio: Marriage, childbirth, loyalty, revenge.

Holy Symbol: A fan of peacock feathers.

Clerical Training: Hera is one of the only deities to have both priests and priestesses. As the goddess of marriage, she understands the value of both genders. Her priests live with large families while training, learning how to relate to other people. If her priests are not already married, they find a mate while in training, and married by their mentor. Hera's priests do not move often, staying in places where they know the people and can build strong ties with their neighbours and parishioners.

Clerical Practices: Hera sends priests to oversee important weddings. She also sends them to exact or witness revenge for some deed against family and old friends. Finally, when families move to a new area, Hera might send the local priest to accompany them to ensure their safe arrival.

Prayers: Hera presides over weddings, births, and naming rituals. She is also the first deity called upon when enacting revenge; she approves of deeds bringing villains to justice.

Shrines: Hera has grand temples located in major cities. In small towns and villages, her priests farm or herd sheep like everyone else, but they build small shrines to Hera in the front of their homes, spending afternoons there consulting those in need.

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

Rites: Hera's priests officiate weddings, naming rituals, and coronations. Her ceremonies are short and emphasize loyalty and responsibility.

Herald and Allies: Hera calls upon peacocks as messengers. She can also summon any pair of animals to serve her. Her strongest ally is her son Hephaestus.

Hermes

Hermes appears as a handsome, slender, and graceful youth with smooth cheeks and a winning smile. He is a trickster, loves playing jokes on mortals and gods. These pranks are rarely dangerous, and Hermes rewards mortals who take them with good grace and good humour. He is very quick and sly, and likes to show how clever he is by thinking up complicated strategies. The other gods, particularly Zeus, often employ Hermes as a messenger or spy.

Portfolio: Travel, thieves, diplomacy, speed.

Holy Symbol: The Caduceus.

Clerical Training: The priests of Hermes are travellers, messengers, and an odd combination of trickster and diplomat. They train in running and in recitation, and they learn the lineages of every noble in their nation. They also travel across the countryside, and are expert guides because they know every route in the region. His priests also learn stealth and agility, and play frequent pranks on one another while training.

Clerical Practices: Hermes sends his priests all over the lands, so they learn the region. He also sends them to carry messages from one nation to another or to play tricks on specific people—to shake up their dull lives and to remind them life should not be serious all the time.

Prayers: Runners always pray to Hermes before a competition, and messengers pray to him when they start a mission. Thieves also pray to him, as do tricksters, and travellers ask his aid in reaching their destination quickly and safely.

Shrines: Hermes has few temples, as he prefers stealth to ostentation. Instead, small shrines appear along roadways and hidden deep within cities. Often thieves use these city shrines as meeting points to discuss activities or sell off their acquisitions. Travellers and priests leave small objects from their travels at the shrines; these are not valuable, but show respect and an interest in other lands.

Main Temples: Strong in Arcadia, but there are no temples, only statues and images - most temple priests of Hermes are permanent travellers, much like their god.

Rites: Hermes' rituals often involve speed, both physical and verbal. His priests employ complicated phrases and tongue twisters in their ceremonies.

Herald and Allies: Rats and raccoons, both animals known for stealth and trickery, answer to Hermes. So do ferrets and their kin. Hermes has no herald, as he *is* the herald of the gods. His strongest allies are his father Zeus and his brother Apollo, both of whom find his jokes amusing.

Poseidon

One of Zeus' two brothers, Poseidon rules the seas and is master of horses. He appears as a large, powerful man with dark green hair and a beard. He carries his great trident in one hand and either his sword or his horsewhip in the other. Poseidon resents Zeus' authority, frequently undermining his brother or simply defying his edicts. Zeus always catches on and punishes him. Poseidon is rash, particularly when angered, and once someone earns his enmity, the god holds a grudge for years.

Portfolio: Water, earth, horses

Holy Symbol: A trident.

Clerical Training: Poseidon's priests are sailors and seamen. They learn to handle any boat, and become expert swimmers, divers, and fishermen. They craft nets, fishhooks, and other fishing implements, and become extremely familiar with a particular coastline. Poseidon also insists his priests master horses, and many of his followers are charioteers or horsemen.

Clerical Practices: Poseidon sends his priests sailing about the world, visiting every community they can reach by sea. Most long sea voyages have one of his priests onboard. He also has his priests find and tame herds of wild horses, or dive into the sea in search of rare shells and lost ruins.

Prayers: Horsemen and charioteers always pray to Poseidon before a race, and sailors always offer him libations before a voyage. Fishermen pray to him every morning as they take their boat out onto the water, and divers pray before they search for snails, molluscs, and fish. Horse trainers also call upon his aid, as do shipwrights.

Shrines: Poseidon's temples are open structures located along coastlines, and the salt air constantly blows through them. The walls are covered in frescoes of either of the sea scenes or horses. Many of his temples have corrals in back to hold the horses his priests train and ride.

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

Rites: Prayers to Poseidon are slow and rhythmic, and often accompanied by a deep drumbeat. His priests sprinkle seawater about as they call upon him, and they wave whips and riding crops made from horsehair.

Herald and Allies: Dolphins and sea nymphs carry messages for Poseidon, or they accompany him on his travels. On land, horses do his bidding for Poseidon created them.

Zeus

The king of the gods, Zeus is a powerful man in his prime. He has thick white hair, a beard, and piercing eyes. He can be benevolent to his followers, but his mood shifts as rapidly as a summer storm, and one minute he may seem kindly, and the next his brow furrows with rage.

A bully, Zeus lords his power over the other gods, who are all his siblings or children. He does favour boldness, however, and he admires a certain amount of arrogance. He punishes anyone who dares to compare himself to the gods, however. Zeus also has an eye for beautiful women and chases after any beauty he sees. He rarely takes no for an answer and takes by force any woman who does not succumb to his advances. Many divine offspring have resulted from his insatiable libido. Zeus never personally takes part in battle, but sends his children and siblings to carry out his wishes, or hurls his thunderbolts from Mount Olympus.

Portfolio: Air, weather, knowledge, justice

Holy Symbol: A fist holding a thunderbolt.

Clerical Training: Zeus likes his priests to understand politics and diplomacy. He encourages them to mediate disputes and observe kings holding court, to get a feel for negotiations and a sense of justice. Zeus' priests often consider themselves more important than priests of other gods—after all, their deity is the king of the gods—and they visit other temples frequently. During such visits, they inspect the temple and its priests, criticize its shortcomings, and suggest improvements.

Clerical Practices: Zeus sends his priests to gather knowledge about new lands and new people, and teach the people they encounter about the gods. He also sends his priests to places where tyrants rule. In such places, his priests organize rebellions to overthrow the ruler and install someone more just.

Prayers: Zeus controls oratory and debate, and at the start of court and before any formal debates, the participants give a prayer. As the king of the gods, he is also the first prayed to in any general prayer, followed by the worshipper's chosen god.

Shrines: Zeus has temples in every settlement where the Olympians are worshipped, and these structures are the grandest buildings in the settlement. Even small villages have a large, well-built hut set aside for his shrine.

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

Rites: Zeus prefers gifts of wine, blood, and fresh meat, though grain and gold are also acceptable. His ceremonies are short but grand, and priests deliver prayers to him in a loud voice.

Herald and Allies: Zeus uses eagles as omens and as messengers. An eagle remains at his side or nearby.

When Gods War

Bitter rivalries exist among the gods, and arguments often occur on Mount Olympus. Unfortunately for mortals, since Zeus forbids actual warfare among gods, the gods use humans as tools to settle their differences.

Many of the bitterest arguments occur between Zeus and his wife Hera over his roving eye and perpetual infidelity. Hera does her best to kill or ruin as many of his lovers as possible, tormenting the bastard children he fathers. Zeus, in turn, defends his children, making Hera hate them even more, forcing her to find subtler ways of attacking them. As a result, she has become a master of subterfuge. Hephaestus often finds himself in the middle of their conflicts, since he always takes his mother's side.

Ares and Athena also feud constantly. They both claim dominion over war, but they handle very different aspects of it. Ares specializes in brute strength, raw rage, and mindless destruction; Athena specializes in wise tactics and graceful, intelligent combat. Ares is also jealous of Athena's favoured position with their father Zeus. Ares does his best to attack Athena's favourites when possible, but he is not terribly bright, so Athena always gets the better of him.

Ares has earned the enmity of another god as well. Hephaestus was once married to Aphrodite, the goddess of love, but she and Ares became lovers behind his back. When Hephaestus found out, he trapped the two of them in a net, and invited all the other gods to witness them caught in bed before sending Aphrodite away and selecting a new wife. Ares never forgave him for that insult, while Hephaestus has never forgiven Ares for seducing his wife. The two have a second reason to hate one another: both consider fire part of their domain. Ares uses fire to destroy, burning everything to ash; Hephaestus, the blacksmith, uses fire to purify, strengthen, and to create, rather than destroy. Poseidon and Hades both hold grudges against Zeus because he claimed the largest domain, the heavens, and became king of the gods, even though they are both older. Hades never defies Zeus openly but he makes trouble for Zeus' favourites when possible. Poseidon is more direct, opposing Zeus' plans including attacking his champions.

Of course, the gods find it demeaning to attack humans directly. Most gods stay on Mount Olympus to demonstrate their superiority to mortals and to keep an eye on their rivals. So the gods send messengers instead, usually in the form of their own mortal champions—and such favoured men often find

themselves challenged by the favourites of other deities. The gods also use natural disasters as weapons, sending earthquakes, floods, and devastating thunderstorms to destroy ships, crush homes, and kill men who displease them.

Most men think it a blessing to have one of the gods look upon them with favour. Yet those who have experienced it know this is rarely true. The favour of a god is wonderful, truly, but that attention makes them a target for other gods, who attack them and destroy their lives just to annoy the god favouring them. Sadly, there is no easy way out of the dilemma. Losing the favour of the first god may make him an enemy as well, and is no guarantee the others will cease their attacks. Appealing to the other gods may also anger the first god, since it suggests he is not strong enough to combat them. And no mortal can mediate between feuding deities—claiming ability to do is a death sentence. The best a man can hope for, if he does gain the favour of a god, is for it to pass quickly, and the gods soon forget him. In the meantime, he need make offerings not only to his chosen god, but to that god's rivals to appease them and soften their rage. He must make certain the first offering is larger and grander, demonstrating his own god is still the foremost in his heart and thoughts.

Offerings

The Greek gods demand constant attention and frequent proof of devotion in the form of libations, sacrifices, and other offerings. Priests or nobles generally proffer these offerings.

Libations

A libation consists of the mortal pouring wine out onto the ground in the gods' name. It symbolizes offering the god the first taste of wine (spilled because the gods do not physically arrive to accept it), which is a great honour. A full libation spills wine to each of the gods in turn, starting with Zeus, and then the mortal's favoured god, and then to each of the others in order of age or rank. Libations are simple matters, and performed quickly, hence they are the most common of sacrifices. They do not cost a great deal—only half a cup of wine is spilled in the ritual. Yet it pleases the gods because it shows proper respect.

In some cases, a libation is made only to the individual's favoured god. This usually occurs when someone else already offers libations to each god in turn, or when that god has clear dominance for the situation. For example, a blacksmith at work might pause to make libations only to Hephaestus, since he rules supreme in matters of the forge. When eating dinner, however, the blacksmith would offer libations to each of the gods, starting with Zeus, then Hephaestus, and then the rest. The quality of the wine does not matter for a libation, but it must be the same wine drunk by the hosts and guests. Offering a lesser wine to the gods insults them, just as offering a lesser wine to the guest's insults to them.

If wine is not available, the individual should offer libations of whatever he is drinking. Milk and honey are good substitutes. Even water is acceptable, if offered humbly.

Meat

After wine, the most common offering is meat. Offerings of meat are made to the gods before meals, giving them the first taste of meat just as the libation presents them with the first taste of wine. Just as with libations, these offerings do not have to be large. The most common technique is to take slices of thigh meat from the animal being cooked (usually a hog, a steer, or a sheep), fold them within layers of fat, and toss each wrapped morsel into the fire. If the flames consume the meat, the gods have accepted the offering and the meal can begin. As with libations, this offering is expected at every meal and should be the same meat as the host and guests eat.

Sacrifices

For larger events, and to win more favour from the gods, a mortal may sacrifice an entire animal. The method is similar to the one used above, but the entire carcass is tossed into the fire to show respect, including the animal's skin and bones. Sheep and goats are most often used. Larger animals, like oxen and hogs, serve as well, but more often when those creatures are offered, the worshippers sacrifice only the thigh meat to the flames, and the worshippers eat the rest.

For truly massive undertakings, like the sailing of a fleet or the launching of an army, hecatombs are offered. These are sacrifices of 100 sheep or oxen—in Greek it is written "hekatombe," from

“hekaton,” or “one hundred” and “bous,” which means “oxen.” Hecatombs are reserved for the most momentous events, however, as when Odysseus offered them to the gods after his return to Ithaca to appease Poseidon’s rage and make amends for killing the suitors in his own home.

Nor are animals the only beasts sacrificed. For extreme insults, human lives are also spent. Agamemnon sacrificed his own daughter Iphigenia to satisfy Artemis and convince her to let the fleet leave the harbour and begin its trip to Troy. Achilles captured a dozen Trojan youths and sacrificed them over Patroclus’ grave to honour his fallen kinsman and to demonstrate the high regard he had earned among the Achaean army. Human blood is potent, and should not be spilled in offering unless the life and death of thousands lies in the balance; the gods can be insulted if the offering overshadows the request it accompanies.

Other Offerings

In other cases, neither blood nor meat nor wine is required. Some sacrifices, particularly those made to the goddesses and those requesting love and happiness rather than power and success in battle, involve other materials. Hecuba, Priam’s wife and the Queen of Troy, selected her most expensive robe and laid it upon Athena’s altar, hoping the goddess would find the gift suitable to spare Troy. Grain also serves, either as part of an offering or as the offering itself; it was gathered while still in long stalks, and then tossed into the flames.

Purity was an important part of an offering. Heifers never having calves, sheep never shorn, and lambs not yet with horns were all considered better than their older, more experienced counterparts, because by sacrificing these animals, who had not yet reached their prime, the worshipper gave up the animal as well as its potential. Item sacrifice is the same way. A costly robe never worn was better than one that had, just as grain that had not been cut was offered instead of grain that had already been threshed.

Of course, not every offering was tangible. Warriors often dedicated victories to a particular god, just as bards might offer songs. Anything of value to the worshipper could be used to show respect to the gods. And if the gods considered the offering attractive and valuable, they might smile upon the worshipper, granting him gifts in return, such as victory, wealth, or happiness.

Religious Services

Although the Greeks were very religious, they did not have numerous large temples, nor did they gather often for services. Religion remained a private matter rather than a social one, and most prayers and offerings were conducted at home with only the family present.

This does not mean the Greeks lacked temples—some of the most famous structures in the world are ruins of these majestic buildings. Temples, however, honoured the gods and provided a place where people could go and worship to be closer to them, and not to hold large gatherings.

A typical ancient Greek family offered libations to the gods in the morning before breaking their fast. Then they would offer one at the noonday meal and another at dusk before supper. Thigh meat would accompany the libations every time they butchered a hog, ox, or steer for their meal. They made additional offerings just before a harvest or a hunt and before every major family event, such as weddings, births, and so on.

What, then, did the priests do in this setting? They offered guidance for the commoners, both in prayer and in daily life. Priests officiated at weddings and funerals, attended births and blessed the newborn in the name of the gods, and served as witnesses and advisors during important business transactions. More importantly, priests tended the temples and shrines, counselling those seeking them out. People experiencing troubling dreams or seeing strange sights came to the priests, asking them to interpret these signs. Those who suffered a string of bad luck asked if they had angered a particular god, and if so, what they could do to make amends. And those who had experienced good fortune donated money and goods for the priest to offer to the gods in their name, thanking them for their divine favour.

Priests were a central part of life, particularly in smaller communities. They were the voice of the gods, but also the voice of experience, reason, and wisdom. Sometimes they were the only source of objective history in the area, keeping track of each family line and remembering who owned what land, how much they had purchased it for, and they memorized dowry amounts. Priests knew everyone, and

served as mediators and judges. They owned no land, even their temples and shrines belonged to the community, and so they remained objective during disputes over property. They also had no interest in fame or wealth, the two other things that made men act irrationally. And, of course, they spoke for the gods, giving them considerable authority. When a farmer said it was going to storm soon, his neighbours demanded to know why he thought so. When a priest said the same thing, everyone began to take their clothing off the drying lines and made sure their roofs were tight.

During a war, religious services were more common and much larger. Priests held prayers before each major battle, and performed funeral rites for the dead afterward. The bodies were often collected and buried or cremated en masse, and the entire army attended the services together, noble and commoner alike. During these events, the army commander often assisted the priest, showing both that he was also religious and that he recognized the priests' superior authority in these spiritual matters. Priests could also serve as mediators and ambassadors between the warring sides, since they had no interest beyond the wishes of the gods and the well being of all mankind. Priests were ideal wartime envoys for another reason: no one in their right mind attacked a priest for doing so invited the wrath of their god.

Divination

Divination is an important and widely practiced art in ancient Greece with strong ties to religion. Practitioners of this art (called seers or soothsayers) traditionally observe the events and phenomenon around them and interpret these events to predict the future.

Types of Divination

The various divination techniques are:

- **Astrology** - Divination by charting the motion of the stars, planets, comets and other celestial phenomena in the night sky. After the conquests of Alexander astrology has swept in from Chaldea to assume great importance in religious cults. Used in the divination of health and disease.
- **Cleromancy** - Divination by drawing lots, usually stones or beans from a jar or from a bag, rolling dice or knucklebones or drawing straws. Used in the divination of cities and buildings.
- **Dendromancy** - Divination by listening to the sounds of leaves in wind-blown trees, or by studying the rings in a freshly snapped branch. Used in the divination regarding the wilderness.
- **Haruspication** - Divination by examining the entrails (especially the liver) of sacrificed animals. Used in the divination regarding work.
- **Hydromancy** - Oil is dripped onto water and the patterns it makes tells the diviner about events in the future. Used in the divination of travel
- **Meteromancy** - Divination by watching the weather, cloud formations, the direction of the wind, sun on the clouds etc. Used in the divination regarding animals
- **Ornithomancy** - Divination by observing the behaviour of birds, the different species, their calls and flight patterns. Used in the divination of encounters
- **Pyromancy** - Fire-divination, through the smoke of incense burning on a charcoal brazier, or of flour and laurel leaves on a fire. The smoke reveals patterns of future events to the diviner. Used in the divination of conflict and competition.

RACES

Amphictyonic

Unsophisticated, hardy and enduring, surrounded by wilderness.

Bonus: +1 Strength

Dialect of Greek: Western

Arcadian

Primitive and uncultured mountain-dwellers, close to nature

Bonus: +1 Spirit

Dialect of Greek: Arcadian

Argive

Believers of 'Nothing in Excess' and able horse-breeders

Bonus: +1 Spirit

Dialect of Greek: Doric

Athenian

Enterprising, cosmopolitan, artistic thinkers

Bonus: +1 Smarts

Dialect of Greek: Ionian

Boeotian

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

Bonus: +1 Strength

Dialect of Greek: Aetolian

Corinthian

Mercantile-minded, enterprising and industrious

Bonus: +1 Strength

Dialect of Greek: Doric

Cretan

Untrustworthy and sly

Bonus: +1 Agility

Dialect of Greek: Doric

Ionian

Intelligent, thoughtful and lovers of pleasure and relaxation

Bonus: +1 Smarts

Dialect of Greek: Ionic

Macedonian

Hardy northerners with a sense of spirit and fierce loyalty

Bonus: +1 Vigour

Dialect of Greek: Koine ('Common')

Spartan

Hard, brutal, fierce with a militant culture

Bonus: +1 Vigour

Dialect of Greek: Doric

Thessalian

Lovers of open spaces and horses

Bonus: +1 Agility

Dialect of Greek: Aetolian

From Other Cultures

There many human cultures that inhabit the known world. Many Egyptians, Persians, Syrians and so forth have severed their ancient roots to explore the wider world.

Arabian

Desert nomads concerned with sheep-herding, camel caravans, trade and survival!

Bonus: +1 Agility

Language: Speak Arabic

Cappadocian

Tough mountain folk with an exotic Persian-influenced culture.

Bonus: +1 Strength

Language: Speak Cappadocian, Read & Write Aramaic

Chaldean

Land of Babylon, Ur and Isin – cities of vast temples and towering ziggurats!

Bonus: +1 Vigour

Language: Speak Aramaic, Read & Write Aramaic

Egyptian

Ancient but rich land, bound by magic, superstition and religion.

Bonus: +1 Spirit

Language: Speak Egyptian, Read & Write Egyptian

Persian

Proud and magnificent Eastern Empire, rich with merchants and nobles.

Bonus: +1 Agility

Language: Speak Persian, Read & Write Aramaic

Phoenician

Cunning and fast-talking merchant people, sailors and pirates both!

Bonus: +1 Spirit

Language: Speak Punic, Read & Write Punic

Syrian

Sophisticated urban folk, open-minded, free-thinking and cosmopolitan.

Bonus: +1 Smarts

Language: Speak Aramaic, Read & Write Aramaic

Thracian

Fierce barbarian tribesmen living a warlike head-hunting existence.

Bonus: +1 Strength

Language: Speak Thracian

Professional Edges

Archer

Requirements: Novice, Agility d8, Shooting d6,

Every army needs archers, and they recruit them from fierce barbarian tribes on the fringes of civilisation. An archer may originate from the piratical island of Crete, the Arabian tribes of the desert, or from the wild mountain tribes of the Cimmerians.

Archers gain a +2 to Shooting rolls when using a bow.

Charioteers

Requirements: Novice, Agility d8, Drive d8, Throw d6.

Most soldiers fight on foot, trudging slowly across battlefields with their weighty shields and spears. A handful of men, however, master the art of the horse and the chariot. From these small open cars, they can attack swiftly and race away. Charioteers (in Greek, "egeta") are more than just warriors, however. They revel in the speed of their horses and in the ability to weave through crowds and race across open plains, delighting in the control they have over their steeds. For a charioteer, his horses are his closest companions, more trusted than any warrior, and lavished with more affection than any spouse. Foot soldiers regard charioteers with awe, as well they should, for this elite group can sway the tide of battle, sweeping through foes like a starved lion might fall upon deer, scattering everyone in their path.

Charioteers add +2 to Driving rolls. In addition, they may also spend bennies to make soak rolls for any vehicle or vessel they control. This is a Driving roll at -2 (cancelling their usual +2). Each success and raise negates a wound and any critical hit that would have resulted from it.

Hipparchos

Requirements: Novice, Strength d8, Agility d8, Riding d6.

Hipparchos is the Greek term for an armed and armoured cavalryman, often a nobleman who owes his position to the king. Hipparchiai are the battlefield's elite warrior, and a charge of cavalry can end a battle almost before it has begun.

Hipparchos gain a +2 to Fighting rolls when using a lance and to all riding rolls.

Hoplite

Requirements: Novice, Vigour d8, Strength d8, Fighting d6.

This term is used to describe the heavily armed and armoured warriors. They are tough, hard men, mercenaries who are willing to fight in wars that do not concern them, for generals they have never met. On the battlefield they are traditionally armed with huge 6m-long pikes, but for other duties (and general adventuring) they carry more traditional long or short spears. The wars of the Greeks are waged and won by hoplites, heavily armoured soldiers marching shield to shield as a mighty phalanx. With their long thrusting spears, shining armour and nodding horse-hair crests, these tough fighters are very distinctive. Citizens make up a part time hoplite army, but there are also a considerable number of mercenary hoplite forces. The armoured spearmen wander the world looking for employment, and fight faithfully for their employers. Some states (like Sparta) still call their citizens to battle, but many prefer to rely on the hired hoplites.

Hoplites gain a +2 to Fighting rolls when using a spear and shield and +1 to parry when using a spear and shield.

Mariner

Requirements: Novice, Agility d8+, Boating d8, Knowledge (navigation) d6

The ancient Greek civilization was built upon their seafaring traditions and abilities. Mariners are the men who man the trade ships and war ships of the Aegean and are the life line of many city states. Many are more comfortable upon the deck of their ships than dry land and see Poseidon as their patron.

Mariners add +2 to Boating rolls. In addition, they may also spend bennies to make soak rolls for any vessel they control. This is a Boating roll at -2 (cancelling their usual +2). Each success and raise negates a wound and any critical hit that would have resulted from it.

Olympian

Requirements: Novice, Agility d8+, Strength d6+

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

Those who have formal training in the athletic arts or are naturally agile may take this Edge. It adds +2 to all Agility rolls made to perform athletic manoeuvres (including Trick manoeuvres), and also adds +1 to a character's Parry as long as he has no encumbrance penalty.

Peltast

Requirements: Novice, Spirit d6+, Survival d8+, Tracking d8+

While the hoplites, arrayed in their tight formations, form the devastating heart of every Greek army, they are protected on the battlefield by the peltasts. These lightly armed and armoured infantrymen are mercenaries like the hoplite, but they rarely charge the enemy full on. Peltasts engage in reconnaissance and patrolling, and prefer skirmishing and ambushing tactics. Many peltasts originate from primitive hill-tribes, making them perfectly at home in the wilderness. They are light troops, scouts and auxiliaries, mountain-men, hunters and barbarians who sell their services to Greek city-states. They move freely and quickly, scouting out enemy units, moving along trails, and searching for ambushes. In battle they fling javelins at the enemy in rapid succession. The peltasts have great knowledge of the wilderness. They get their name from the pelta, the small (and easily carried) wicker shield carried by them into battle. The first and still the best peltasts are from Thrace, but any rough hill-country in Greece (such as Astoria or Acarnarnia) can provide hundreds of peltasts, ex-shepherds and huntsmen.

Peltasts are more at home in the wilderness than in urban areas. They are skilled trackers and scouts, and know how to live off the land. Huntsmen gain +2 to Tracking, Survival, and Stealth rolls made in the wilderness (not towns, ruins, or underground).

Philosopher

Requirements: Novice, d8+ in affected trait

A philosopher ("lover of knowledge") studies the workings of the universe, of light, mathematics, the composition of matter, geometry, astronomy and all of the other sciences, he is an early scientist. There are several schools of philosophers in the Greek-speaking world; their main pre-occupation is science, although they overlap somewhat with the more argumentative-based sophists.

The main ones are:

- **Megarian School:** Founded by Euclid the Socratic at Megara after Socrates' death in 399BC.
- **Eleatic School:** Founded by Xenophanes at Elea south of Naples in the mid-6th century BC.
- **Cynics School:** Founded after Socrates' death by Antisthenes in gymnasium of the Cynosarges in Athens. Appealed to virtue and austerity, reputation, honour, wealth are all considered vanities. Patron was Heracles.
- **The Academy:** Founded by Plato in 387BC in an open-air gymnasium (the Academy) on the outskirts of Athens. World's first university. Plato taught there till his death in 347 BC. Aristotle joined the Academy in 367 BC, aged 17.

Philosophers are in great demand by the powers of the day, each can advance the knowledge of a realm immeasurably, and they act as councillors and advisors, helping to shape political and economic policy of the dynastic house that pays them. Every royal court is filled with philosophers eager to gain funding

for experiments, projects and expeditions. It is because of this fact that they are found across the Greek speaking world, travelling in search of knowledge, or a patron - or both. Some are wise and famous; others are ignoble and cunning seekers of dark power.

Pick any two Knowledge skills that you have a d8 or better in. Add +2 to your total whenever these skills are used. Yes, those who study military history have a natural edge when commanding troops in mass battles—a +2 to a Knowledge (Battle) roll can mean the difference between a rousing victory and a crushing defeat.

Priest

Requirements: Novice, Spirit d8, Knowledge (Myth and Legend) d6.

The gods exist and actively participate in mortal affairs. The gods actually take sides and many of them make personal appearances on the battlefield to aid their favoured champions and turn the tide of battle. Most nobles, at least those with some form of divine heritage, have some gift at reading omens, but who speaks for the commoners? That is the role of the priest. These men and women mediate between gods and men, conveying their god's desires and moods to people and helping them to follow the path of respect and worship. Priests are advisors, counsellors, and spiritual fathers, and they preach the virtues of their god even as they offer suggestions on mundane matters to improve a person's life.

Priests gain a +2 to Persuasion rolls, and Knowledge (Myth and Legend).

Rogue

Requirements: Novice, Agility d8+, Climb d6+, Lockpick d4+, Stealth d8+

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

Rogues specialize in deceit, treachery, and acrobatics. They are nimble practitioners of the less than honest arts, but can be invaluable in typical fantasy campaigns where traps must be detected, walls must be climbed, and locks must be picked. Rogues add +2 to Climb, Lockpick, and Stealth rolls. The bonus to Stealth does not apply when the character is in a wilderness environment—only in urban areas.

Technitos

Requirements: Novice, Spirit d8, Smarts d6.

The technitos is a professional actor, an artiste who travels from city to city with his troupe staging theatrical performances such as comedies and tragedies. Some technitai are boorish charlatans, others are eloquent masters of their art who can move kings to tears. Many groups travel on a regular circuit of cities, with a central base to which they will return. Nearly all are organized in guilds centred in Athens, Teos or Corinth. All honour Dionysus, and they specialize in entertainment at Greek festivals; festivals like the Delphic Pythia and Soteria, the Heracleia at Thebes, the Dionysia at Teos, the Museia at Thespie, and the festival of Artemis Leucophryene at Magnesia. Although the technitai are members of a religious guild (devoted to Dionysus) with a high priest at its head, they are viewed with suspicion and many are rowdy troublemakers and scoundrels with great visions of their own place in the scheme of things. At Teos, the guild there is the dominant power! A technitos is a well-travelled and streetwise with a rowdy nature. Travelling from city to city he makes his living by putting on a show for the locals, and he supplements his income with a little theft, gambling and robbery before moving on. The technitos has little taste for a fight.

Technitos gain +2 to Persuasion rolls and Knowledge (Acting) rolls.

Chapter 3

WEAPONS, ARMOUR & EQUIPMENT

Money, Barter, and Bargaining

In the days of the Mycenaeans and the Dorians, the mode of exchange was barter. One sort of goods was exchanged for another, or a service was performed in exchange for the goods. Under this system, a craftsman might exchange a sword for a certain amount of an aristocrat's crop or a few goats. He might be equally likely to make a new plow blade for a farmer in exchange for the farmer's help in harvesting his family's little farm.

This type of interaction can be simulated by comparing prices for goods and services and trying to arrive at a fair price for the exchange. A charisma or reaction roll might come into play if a character is attempting to get a really good deal, and good role playing should help reduce prices a little.

Hellenes never expect to get the price they originally ask for something, whether bartering or selling. They will always begin by asking double the actual price of any item or service because a good, friendly session of bargaining is always welcome. Anyone who immediately pays the price asked will not only be considered a fool, but may even offend the person he is dealing with. It is considered the height of rudeness to try to hurry another shopper or bargainer or to offer a higher price for an item already under discussion by other people.

Coins

By the time of the flowering of the city-states, coinage became a widespread means of payment for goods and services. Almost all city-states minted their own coins, though standards varied. Additionally, gold darics from Persia were used extensively. Eventually, Athens' "owls", their silver drachma and four-drachma pieces, achieved a favourable position because of Athens' refusal to devalue their coinage as the other city-states did.

Coins were made of copper, bronze, or iron, silver, electrum, and even gold. Electrum coins were an alloy of silver and gold, but these became suspect, as city after city attempted to add as little gold to the mixture as they could. Cities also began cutting the weight of the metal in their coins or shaving them. This led to the practice of weighing coins and valuing goods in weights of coins rather than numbers. Gold was used sparingly. Only towards the end of the Greek era did gold become common as a coin. Until that time, it was considered more of a trade item than a currency, and mostly used to fashion jewellery and as a decorative accent for art and weaponry. It was coined only in emergencies.

The value of Greek coinage shifted rapidly. At one point, the obol was worth about 3 chalkoi, while another account reckons the value of an obol at 100 chalkoi. The following values have been assigned to aid the GM in pricing equipment and services in the Greek campaign. While not strictly accurate, it has been streamlined for ease in play.

The talent was not an actual coin, but a weight of gold equalling 57 pounds. Any amount of currency which equalled the price of 57 pounds of gold was called a "talent." The gold daric of Persia was roughly equivalent to the stater. The coins in most common usage were chalkoi (ch) (made of copper), obols (ob) (made of either bronze or iron), and drachma (dr) (made of silver).

Ships' tonnage was figured according to how many talents (57 pounds) of cargo they could hold. This did not imply that the cargo was worth that much money simply that it weighed the amount known as a talent.

Coin	CH	OB	DR	ST	MN	TL
Chalkoi (CH)	1	10	100	200	10,000	600,000
Obol (OB)	1/10	1	10	20	1,000	60,000
Drachma (DR)	1/100	1/10	1	2	100	6,000

Stater (ST)	1/200	1/20	1/2	1	50	3,000
Mina (MN)	1/10,000	1/1,000	1/100	1/50	1	60
Talent (TL)	1/600,000	1/60,000	1/6,000	1/3,000	1/60	1

Bronze Weapons

Mankind was using bronze long before he discovered how to work iron. Most of the great cultures of the ancient world used bronze to great effect, producing the Seven Wonders of the Ancient World with only bronze tools. The biggest drawback of bronze weapons is their tendency to bend under pressure.

Damage and Bending

Bronze weapons inflict no more damage than regular weapons. Their weakness is not in their ability to deliver damage (which is actually a product of sharpness, mass, and velocity), but to withstand the pressure inflicted by blows.

Whenever the wielder rolls a critical failure on his attack, he has bent his weapon. This doesn't have to be the result of a catastrophic miss, with the weapon slamming into the ground or a nearby inanimate object. Maybe the character struck armour, or perhaps the blow was parried in just the right place. Whatever description you use, the result is the same—an unwieldy weapon.

Each time a weapon is bent, it subtracts 1 from the skill used to wield it (Fighting for melee weapon and Throwing for spears and axes). The penalty is cumulative to a maximum of -6.

Straightening a bronze weapon requires the use of the Repair skill. A successful Repair roll eliminates 1 penalty, plus 1 per raise.

Hand Weapons

Blades	Damage	Weight	Cost	Min. Str.	Notes
Dagger	Str+1	1	2 dr	-	-
Short Sword [Xiphos]	Str+2	4	10 dr	-	-
Saber [Kopis]	Str+2	4	12 dr	-	-
Sickle	Str+1	3	6 ob	-	-
Axes & Mauls	Damage	Weight	Cost	Min. Str.	Notes
Battle Axe	Str+3	9	8 dr	d8	-
Hatchet	Str+2	2	3 dr	d6	-
Heavy Club	Str+3	8	3 ch	d8	-
Light Club	Str+2	6	2 ch	d6	-
Mace	Str+3	8	5 dr	d8	AP 1 vs. rigid armour
Pole Arms	Damage	Weight	Cost	Min. Str.	Notes
Staff	Str+1	8	3 ch	-	Parry +1, Reach 1, Requires 2 hands
Spear	Str+2	5	2 ob	d6	Parry +1, Reach 1
Hoplite Spear [Doru]	Str+2	8	5 dr	d8	Parry +1, Reach 2
Pike [Sarissa]	Str+3	18	5 dr	d8	Reach 2, Requires 2 hands
Lance [Xyston]	Str+4	9	6 dr	d8	AP 1, Reach 2
Trident	Str+2	8	15 dr	D6	Parry +1, Reach 1, Requires 2 hands
Misc.	Damage	Weight	Cost	Min. Str.	Notes
Cestus	Str+1	2	9 ob	-	-

Missile Weapons

Type	Range	Damage	Cost	Weight	Min. Str.
Thrown Rock	4/8/16	Str+1	-	1	-
Dagger	6/12/24	Str+1	2 dr	1	-

Sling	8/16/32	Str+1	5 ob	1	-
Javelin [Longche]	8/16/32	Str+1	5 ob	3	d6
Spear	6/12/24	Str+2	2 ob	5	d6
Bow, Self	24/48/96	2d6	25 dr	3	d6
Bow, Composite	28/56/112	2d6	50 dr	4	d8

Ammunition

Ammo	Weight	Cost	Notes
Arrow*	1/5	1 dr per 10	-
Sling stone	1/10	2 ob per 10	Stones can also be found for free with a Notice roll and 1d10 minutes searching, depending on terrain.

**Outdoors, arrows are recovered on a d6 roll of 4-6 (50% chance). Underground or indoors, the chance is reduced to a roll of 5-6 on 1d6 to reflect the increased chance of breakage.*

Armour

Bronze Armour

Armour served the ancient cultures well for centuries. It is relatively easy to shape to the wearer's profile, but can be dented and buckled.

In game terms, any blow which inflicts 2 or more wounds to the wearer in a single hit has damaged the armour, reducing its effectiveness by 1 point. If the armour reaches +0 Armour, it has been so badly damaged it is useless. Repairing bronze armour requires the use of the Repair skill. A successful Repair roll restores +1 armour value, plus 1 per raise.

Cuirass and Peturgis

The cuirass is the armour that covers the torso, moulded to the individual. A second matching piece covers the back, with leather straps holding the two together along the sides. The breastplate could be made of leather, linen or canvas covered in bronze disks or pure bronze, and layered or not.

The peturgis is essentially an apron, fastening to the belt and covering the groin. They are made of 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.

Type	Armour	Weight*	Cost	Notes
Leather	+1	9	10 dr	Covers torso
Bronze Scale	+2	14	20 dr	Covers torso
Bronze	+3	18	70 dr	Covers torso

**This is effective weight when worn. Most armour weighs quite a bit more when carried rather than worn.*

Greaves

These moulded pieces cover the legs from just below the knee down to just above the foot. They have no backs, and straps around the back and with clips attaching to the bottom to the sandals secure them. Greaves could be made of leather, or bronze.

Type	Armour	Weight*	Cost	Notes
Leather	+1	9	5 dr	Covers legs
Bronze	+3	14	15 dr	Covers legs

**This is effective weight when worn. Most armour weighs quite a bit more when carried rather than worn.*

Helmets

Helmets come in a variety of shapes, but cover the top and back of the head completely. Most Homeric 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 plumes. Common soldiers often 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.

Type	Armour	Weight*	Cost	Notes
Leather	+1	4	5 dr	Covers head
Bronze	+3	8	10 dr	Covers head

**This is effective weight when worn. Most armour weighs quite a bit more when carried rather than worn.*

Shields**

Shield, Pelte

Runners use these 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 back, allowing them to run without bumping against the shield's lower edge.

Weight	Cost	Notes
7	3 dr	+1 Parry

Dyplon Shield

This style of shield, it has curved edges and cut-outs on each side. Its figure-eight shape lets it provides 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. It is usually made of wicker and hide.

Weight	Cost	Notes
8	5 dr	+1 Parry, +1 Armour to ranged shots that hit

Aspis shield

This is the typical shield style used by hoplites; 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 a spear. It is usually made of wood covered in a layer of bronze.

Weight	Cost	Notes
10	8 dr	+1 Parry, +2 Armour to ranged shots that hit

***Shields protect only against attacks from the front and left (assuming a right-handed character).*

Barding for Horses

Type	Armour	Weight*	Cost	Notes
Leather	+1	14	20 dr	For horses
Bronze	+3	26	50 dr	For horses

**This is effective weight when worn. Most armour weighs quite a bit more when carried rather than worn.*

Goods, Equipment & Services

Clothing

Belt – 3 ob

Boots – 1 dr

Chiton (tunic)

- Long, Plain – 12 ob
- Long, Embroidered – 5 dr
- Short, Plain – 6 ob
- Short, Embroidered – 3 dr

Chlamys (cloak)

- Plain – 6 ob
- Embroidered – 3 dr

Dagger Sheath – 2 dr

Fibula (clothing pin)

- Plain – 5dr
- Jewelled – 10 - 250 dr

Girdle – 2 dr

Hat – 5 ob

Himation

- Plain – 5 dr
- Embroidered – 10 dr

Kilt – 4 ob

Loincloth – 2 ob

Pouch – 1 dr

Robe

- Plain – 5 ob
- Embroidered – 10 dr

Sandals – 6 ob

Sword Scabbard – 3 dr

Household Costs

Blanket, winter – 2 dr

Bowl, mixing

- Wood – 4 ch
- Silver – 10 dr
- Gold – 50 dr

Bucket – 6 ch

Cauldron

- Copper – 20 dr
- Bronze – 30 dr
- Iron – 10 dr

Chair, backed

- Wooden – 3 dr
- Bronze – 15 dr
- Gold – 100 dr

Chair, backless

- Wooden – 1 dr
- Bronze – 10 dr
- Gold – 70 dr

Candle – 2 ch

Chest – 8 dr

Food

- Bread (per loaf) – 5 ch
- Cheese (per pound) – 4 ob
- Figs (per pound) – 2 ob
- Fish, fresh – 1 ob
- Fish, salted (per 100) – 1 dr
- Grain (1 bushel) – 1 dr

○ Honey (per quart) – 5 ob

○ Lentils (per pound) – 5 ch

○ Meat (one serving) – 8 ob

○ Olive oil, refined (quart) – 5 ob

○ Olives (per pound) – 8 ob

○ Onions (per pound) – 8 ch

○ Peas (per pound) – 6 ch

○ Spice, exotic – 15 dr

○ Spice, rare – 4 dr

○ Spice, uncommon – 1dr

○ Wine, black (1 /2 gallon) – 1 dr

○ Wine, black (tun) – 20 dr

○ Wine, common (1 /2 gallon) – 2 ob

○ Wine, common (tun) – 8 dr

Footstool

Wood – 5 ch

Stone – 1 ob

Bronze – 5 dr

Gold – 80 dr

Goblet

Bronze – 5 dr

Silver – 20 dr

Gold – 40 dr

Jug, clay – 2 ch

Lamp, Clay – 2 dr

Lamp Oil – 3 ob

Lock – 10 dr

Mirror, large, bronze – 15 dr

Mug

○ Wooden – 3 ch

○ Stone – 6 ch

Pitcher, clay – 2 ch

Papyrus (per sheet) – 8 ob

Platter

○ Wood – 3 ch

○ Silver – 10 ob

○ Gold – 40 dr

Pot, iron – 5 ob

Stylus – 3 ch

Table

○ Large – 4 ob

○ Small, plain – 2 ob

○ Small, fancy – 9 dr

Tripod

○ Copper – 2 ob

○ Bronze – 5 dr

○ Iron – 3 ob

Wax Table – 2 dr

Writing Ink – 8 ob

Lodgings

House purchase, common – 800 dr

House purchase, poor – 500 dr

House purchase, wealthy – 1800 dr

House rent, common (year) – 80 dr

House rental, poor (year) – 50 dr

House rent, wealthy (year) – 180 dr

Inn room and board (per day) – 6 ob
 Inn room and board (per week) – 4 dr
 Inn room and board (per month) – 15 dr

Tack and Harness

Bit and bridle – 15 ob
 Brush and curry comb – 3 ob
 Cart harness – 2 dr
 Feedbag – 3 ch
 Halter – 5 ch
 Horseshoes and shoeing – 1 dr
 Saddle bag – 2 dr
 Saddle blanket – 3 ob
 Saddle pad – 2 dr
 Yoke, horse – 5 dr
 Yoke, ox – 3 dr

Animals

Boar – 4 dr
 Bull – 20 dr
 Calf – 5 dr
 Cow – 10 dr
 Dog

- Guard – 15 dr
- Hunting – 10 dr
- War – 7 dr

 Donkey – 8 dr
 Goat – 3 dr
 Hen – 2 dr
 Horse

- Chariot team – 400 dr
- Riding – 50 dr
- War – 150 dr
- Wild – 30 dr

 Mule – 9 dr
 Pig – 1 dr
 Ram – 3 dr
 Rooster – 1 dr
 Sheep – 2 dr
 Songbird – 2 dr

Transport

Bireme – 30,000 dr
 Chariot

- Riding – 200 dr
- War – 500 dr

 Fishing boat – 30 dr
 Merchant ship – 25,000 dr
 Palanquin – 50 dr
 Penteconter – 10,000 dr
 Tlireme – 45,000 dr

Specialty and Trade Goods

Barrel – 3 dr
 Basket,

- Large – 3 ob
- Small – 5 ch

 Body oil, scented (pint) – 1 dr
 Charcoal (per pound) – 7 dr
 Cloth

- Common (10 square yards) – 7 dr
- Fine (10 square yards) – 20 dr

Fish net, 25 sq. ft. – 4 dr
 Flute – 1 dr
 Kohl (per pot) – 5 ch
 Lyre – 11 dr
 Merchant's scale – 2 dr
 Mirror, bronze, small – 1 dr
 Perfume (per vial) – 1 ob
 Rouge (per pot) – 5 ch
 Slaves

- Man – 500 dr
- Woman – 300 dr
- Child – 150 dr

 Strigil (oil scraper) – 5 ch
 Water clock – 800 dr

Adventuring Supplies

Backpack – 1 dr
 Bedroll – 3 ob
 Blanket – 1 dr
 Cooking pot, small – 8 cp
 Dry rations (per week) – 8 dr
 Firepot, small – 6 ob
 Fishing hook – 4 ob
 Grappling hook – 8 ob
 Healer's bag – 5 dr
 Map or scroll case – 8 ob
 Quiver – 8 ob
 Rope, hemp (50 ft.) – 1 dr
 Sack

- Large – 2 ob
- Small – 5 ch

 Tent

- Large – 25 dr
- Small – 5 dr

 Thieves Picks – 40 dr
 Torch – 1 ch
 Waterskin – 8 ob
 Whetstone – 3 ob

Services

Barber (per treatment) – 2 ob
 Bard/Poet (per composition) – 30 dr
 Cook – 5 dr
 Craftsman – 5-100 dr
 Entertainer

- Acrobat – 5 dr
- Flute Girl – 6 dr
- Juggler – 5 dr

 Guide (per day) – 6 ob
 Herald (per announcement) – 6 ob
 Messenger (within city) – 6 ob
 Mourner (per day) – 5 dr
 Orator (per speech) – 6 dr
 Physician (per treatment) – 2 dr
 Priest (per sacrifice) – 1 dr
 Torchbearer (per night) – 4 ch

VEHICLES

The following pages include information on some select vehicles for land and water. They're grouped by type to help you when purchasing or choosing equipment.

Acc/Top Speed is the vehicle's Acceleration and Top Speed in feet per round.

Toughness for a vehicle is the same as Toughness for a human. The number in parentheses is the vehicle's Armour, which is already figured in to its Toughness.

Passengers list the number of crew plus any additional passengers it can transport.

Cost is the average price of the vehicle.

Vehicular Notes

Some of the vehicles have special abilities due to their construction or optional equipment. Here's a list of some common abilities.

Heavy Armour: Only weapons marked as Heavy Weapons can hurt this vehicle, regardless of the damage roll. Also, vehicles with Heavy Armour halve damage they take from colliding with other obstacles (including vehicles) that don't have Heavy Armour.

Heavy Weapon: This weapon can harm vehicles equipped with Heavy Armour (see above).

Ground Vehicles

Horse and Wagon

Acc/Top Speed: Half animal's Pace/Top Speed is animal's Pace + running; **Toughness:** 2; **Crew:** 1+3; **Cost:** 200 dr; **Notes:** See horse statistics.

Horse and Chariot

Acc/Top Speed: Animal's Pace/Top Speed is animal's Pace + running; **Toughness:** 4; **Crew:** 1+2; **Cost:** 300 dr; **Notes:** See horse statistics.

Horse and War Chariot

Acc/Top Speed: Animal's Pace/Top Speed is animal's Pace + running; **Toughness:** 10; **Crew:** 1+1; **Cost:** 500 dr; **Notes:** See horse statistics.

Boats & Ships

Fishing Boat

This is your basic boat used for fishing or short distance transport.

Size: 10 metre length x 2 metre beam; **Cargo:** 1/2 ton; **Acc/Top Speed:** 2/4 (1/2 under oar);

Toughness: 8 (2); **Crew:** 1+3; **Cost:** 30 dr

Notes: —

Merchant Ship

Ships used for merchant ventures were more rounded than those used for war and depended on sail power more than oarsmen (though they were still used). Many were open ships with a small forecastle and poop deck and a single square sail. The cargo was carried in the centre of the ship where it was open to the elements. Others had more decking; more sails, and even cabins. The average ship was only 30 or so tons and could be hauled up on shore at night to allow the crew to sleep on land.

Size: 32 metre length x 6 metre beam; **Cargo:** 8 tons; **Acc/Top Speed:** 2/10 (2/6 under oar);

Toughness: 12 (2), **Crew:** 20 sailors; **Cost:** 25,000 dr

Notes: Heavy Armour (Merchant ships aren't actually armoured, but are massive enough that they require heavy weapons to harm them)

Biremes

It had a broad bottom with a shallow draft. Biremes were propelled by two banks of oars and virtually skimmed over the seas. The bow had a portion that protruded out at water level. It is thought that this configuration was intended for ramming and piercing the enemy's ships hull. A bireme was outclassed in combat by a trireme's speed and weight but its combat power should not be underestimated.

Size: 33 metre length x 4.5 metre beam; **Cargo:** 5 tons; **Acc/Top Speed:** 4/12 rowed (2/10 sail);

Toughness: 16 (2), **Crew:** 150 rowers + 20 sailors; **Cost:** 30,000 dr

Notes: Heavy Armour (Biremes aren't actually armoured, but are massive enough that they require heavy weapons to harm them)

Weapons: Ram. Heavy Weapon. Biremes had rams mounted on their bows. This gives the ship AP 4 and the damage taken by the ship when ramming an opponent's vessel is negated when using the ram.

Triremes

The Trireme was a powerful warship propelled by three banks of oars and a sail. It could ram opposing ships and launch boarding actions. Originally a Greek design it was widely copied because of its good qualities. Skilled oarsmen were needed but then this gave the ship tremendous power in a 'sprint' at ramming speed. As might be expected the trireme was its own main weapon, as it carried a bronze-tipped ram on the bow at the waterline. Once an enemy ship has been rammed or had its oars smashed, the crew withdrew before seek another target.

Size: 38 metres length x 5.5 metre beam; **Cargo:** 6 tons; **Acc/Top Speed:** 4/16 rowed (2/8 sail);

Toughness: 19 (4) **Crew:** 170 rowers + 25 sailors; **Cost:** 45,000 dr

Notes: Heavy Armour (Triremes aren't actually armoured, but are massive enough that they require heavy weapons to harm them)

Weapons: Ram. Heavy Weapon. Triremes, had rams mounted on their bows. This gives the ship AP 4 and the damage taken by the ship when ramming an opponent's vessel is negated when using the ram.

BESTIARY

Animated Statue, Metal

Typically crafted in humanoid form from bronze, these animated statues are among the most powerful. They are often gifts or guardians created by Hephaestus.

Attributes: Agility d6, Smarts d4, Spirit d8, Strength d12+3, Vigour d12+1

Skills: Fighting d10, Intimidation d10, Notice d6

Pace: 12; **Parry:** 6; **Toughness:** 15

Gear:

- Great axe (Str+4, -1 Parry, requires 2 hands)

Special Abilities:

- **Armour:** +4 hardened metal.
- **Construct:** +2 to recover from being Shaken; No additional damage from called shots; Piercing attacks do half-damage; Immune to poison and disease.
- **Fearless:** Animated Statues are immune to Fear and Intimidation.
- **Improved Sweep:** Animated Statues may attack all adjacent creatures at no penalty.
- **Size:** +2, Animated Statues stand over 10' high and weigh 6,000 pounds.

Animated Statue, Stone

These are the traditional animated statue. As with most animated statues, they are shaped in the form of warriors and serve as guardians.

Attributes: Agility d6, Smarts d6, Spirit d8, Strength d12+2, Vigour d12

Skills: Fighting d10, Intimidation d8, Notice d6

Pace: 10; **Parry:** 7; **Toughness:** 13

Special Abilities:

- **Armour:** +3, hardened stone.
- **Construct:** +2 to recover from being Shaken; No additional damage from called shots; Piercing attacks do half-damage; Immune to poison and disease.
- **Fearless:** Animated Statues are immune to Fear and Intimidation.
- **Size:** +1, Animated Statues stand over 8' high and weigh 4,000 pounds.
- **Stone Fists:** Str+2.

Bear, Large

Large bears covers grizzlies.

Attributes: Agility d6, Smarts d6 (A), Spirit d8, Strength d12+4, Vigour d12

Skills: Fighting d8, Guts d10, Notice d8, Swim d6

Pace: 16; **Parry:** 6; **Toughness:** 10

Special Abilities:

- **Bear Hug:** Bears don't actually "hug" their victims, but they do attempt to use their weight to pin their prey and rend it with their claws and teeth. A bear that hits with a raise has pinned his foe. The opponent may only attempt to escape the "hug" on his action, which requires a raise on an opposed Strength roll.
- **Claws:** Str+2.
- **Size +2:** These creatures can stand up to 8' tall and weigh over 1000 pounds.

Boar

Massive, feral pigs, with razor-sharp tusks; they're notoriously short-tempered. Wild boars are hunted for their rich meat. They are tenacious fighters, especially when wounded.

Attributes: Agility d6, Smarts d4 (A), Spirit d6, Strength d8, Vigour d10

Skills: Fighting d6, Guts d8, Notice d6, Stealth d6

Pace: 12; **Parry:** 5; **Toughness:** 7

Special Abilities:

- **Berserk:** When a boar is wounded, it goes berserk. It gains +2 to all Fighting and Strength rolls and its Toughness, but Parry is reduced by 2. It also ignores wound penalties.
- **Gore:** If a boar can charge at least 12' before attacking, it adds +4 to damage.
- **Tusks:** Str+1.

Bull

Bulls are usually only aggressive toward humans when enraged. Of course, if you're looking up the statistics here, it's probably already seeing red.

Attributes: Agility d6, Smarts d4 (A), Spirit d8, Strength d12+2, Vigour d12

Skills: Fighting d4, Guts d8, Notice d6

Pace: 14; **Parry:** 4; **Toughness:** 10

Special Abilities:

- **Bite:** Str.
- **Horns/Hooves:** Str+2
- **Gore:** Bulls charge manoeuvre to gore their opponents with their long horns. If they can move at least 12' before attacking, they add +4 to their damage total.
- **Size:** +2, Bulls are large creatures.

Bulls, Hephaestan

Brass-footed bulls that puff fire from their mouth. Hephaestus created them, and gave them to Aeetes, the king of Colchis, as a gift.

Attributes: Agility d4, Smarts d6 (A), Spirit d8, Strength d12+1, Vigour d10

Skills: Fighting d6, Guts d10, Intimidation d8, Notice d4

Pace: 12; **Parry:** 5; **Toughness:** 12

Special Abilities:

- **Armour:** +1, Thick Hides.
- **Horns/Hooves:** Str+2
- **Bite:** Str.
- **Gore:** Bulls charge manoeuvre to gore their opponents with their long horns. If they can move at least 12' before attacking, they add +4 to their damage total.
- **Flame Breath:** Hephaestan Bulls can project a searing blast of flame with a 48' range. Characters within the cone must beat the spirit's Shooting roll with Agility or suffer 2d10 damage, plus the chance of catching fire.
- **Size:** +2, Hephaestan Bulls are large creatures.

Catoblepas

The catoblepas is a four-legged beast not unlike a bull, though it has scaly skin. It has a long neck and a large head, which usually hangs down to face the earth. Although not a particularly fierce beast, its gaze and breath are deadly. They commonly haunt marshy ground, but can stray into cultivated lands in search of cows with which to mate.

Attributes: Agility d6, Smarts d4 (A), Spirit d8, Strength d12, Vigour d12

Skills: Fighting d4, Guts d8, Notice d8

Pace: 12; **Parry:** 4; **Toughness:** 9

Special Abilities:

- **Breath:** A catoblepas can breathe a 30' cone of noxious fumes. Anyone caught by the fumes must make a Vigour roll or be struck blind and deaf for 2d6 hours, after which they die.
- **Gaze:** Like the basilisk, the gaze of the catoblepas is deadly. Fortunately, the head of the catoblepas is so heavy it must make a Strength roll at -2 to lift it each time it wishes to use this power. The creature may look at a single target each round. The victim, whether he can see the beast or not, must make a Vigour roll at -2 or drop dead instantly.
- **Kick:** Str+2.
- **Size:** +1, A catoblepas is the same size as a small cow.

Centaur

Centaur has the upper body of a human and the lower body of a horse. In some settings they are reclusive philosophers. In others, they are nomads, wandering the plains and forests in herds.

Attributes: Agility d6, Smarts d8, Spirit d8, Strength d10, Vigour d8

Skills: Fighting d8, Notice d8, Shooting d8, Stealth d6, Survival d8, Shooting d6, Tracking d6

Pace: 16; **Parry:** 7; **Toughness:** 9

Gear: Leather armour (+1), spear (Str+2, Parry +1, Reach 1), bow (Range 12/24/48, Damage 2d6)

Special Abilities:

- **Fleet Footed:** Centaurs roll a d8 when running, instead of a d6.
- **Hooves:** Str.
- **Size:** +2, Centaurs are the same size as riding horses.

Chimera

A terrible creature with the fore body of a lion, hindquarters of a goat, and the wings of a dragon, with a head from each creature. It breathes fire and lives in the mountains around Lycia. In classical mythology, there was only one chimera. Though destroyed by Bellerophon, there could have been other chimera.

Attributes: Agility d8, Smarts d6 (A), Spirit d10, Strength d12+2, Vigour d8

Skills: Fighting d8, Guts d10, Notice d8

Pace: 16; **Parry:** 6; **Toughness:** 8

Special Abilities:

- **Bite/Claw:** Str+2.
- **Fear:** Chimeras are fearsome creatures to behold, and force a Guts check when initiating combat.
- **Fiery Breath:** Chimeras breathe fire. Every target within a 48' cone may make an Agility roll at -2 to avoid the attack. Those who fail suffer 2d10 damage and must check to see if they catch fire. A chimera may not attack with its claws or bite in the same round it breathes fire.
- **Flight:** Chimeras are capable of winged flight, at a pace of 20'; with a 4' acceleration (their massive bodies make it difficult for them to become initially airborne).
- **Improved Frenzy:** If a chimera does not use its Fiery Breath Ability, it may make an additional Fighting attack with no penalty.
- **Size:** +4
- **Three Headed:** The chimera's three heads afford it the following bonuses; it gets a +2 to all Notice rolls, a +2 to recover from Shaken, and called shots to the head do no additional damage. However, a called shot to the head which results in at least 1 wound will kill that head, though the creature suffers no particular ill effects from this. Destroying all three heads kills the creature.
- **Two Fisted:** A chimera may attack with its claws and bite in the same round with no multi-action penalty.

Cyclops

This one-eyed race of giants lives on their own island in homes carved into the hills. They worship Poseidon, who fathered their leader Polyphemus, and they herd sheep and goats. They also enjoy devouring travellers.

Attributes: Agility d6, Smarts d6, Spirit d6, Strength d12+3, Vigour d8

Skills: Fighting d8, Guts d6, Intimidation d8, Notice d4, Throwing d6

Pace: 16; **Parry:** 6; **Toughness:** 8

Gear:

- **Big Club:** Str+3
- **Thrown Rocks:** Str+1, range 3/6/12

Special Abilities:

- **Large:** Attackers add +2 to any attack rolls against a Cyclops due to its large size.
- **One Eye:** -2 to all trait rolls involving depth perception, such as Throwing.
- **Size:** +5

Deer

You can use this template for animals such as deer.

Attributes: Agility d10, Smarts d6 (A), Spirit d6, Strength d8, Vigour d6

Skills: Fighting d4, Guts d4, Notice d6

Pace: 24; **Parry:** 4; **Toughness:** 6

Size: +1

Special Abilities:

- **Fleet of Foot:** Antelope have a Pace 12 and roll a d12 for Running.
- **Sharp Senses:** They get a +1 to all Notice rolls.
- **Kick/Horns:** Str+1

Dog/Wolf

The stats below are for large attack dogs, as well as wolves, hyenas, and the like.

Attributes: Agility d8, Smarts d6 (A), Spirit d6, Strength d6, Vigour d6

Skills: Fighting d6, Guts d6, Notice d10

Pace: 16; **Parry:** 5; **Toughness:** 4

Special Abilities:

- **Bite:** Str+1.
- **Fleet Footed:** Dogs roll a d10 when running instead of a d6.
- **Go for the Throat:** Dogs instinctively go for an opponent's soft spots. With a raise on its attack roll, it hits the target's most weakly-armoured location.
- **Size -1:** Dogs are relatively small creatures.

Dragon (WC)

The Drakones of Greek mythology were gigantic toothed serpents. Some had multiple heads, others were winged, and some spat poison so venomous it could kill at the touch. The word drakōn probably comes from "drakein" or "derkomai", meaning to see clearly or gaze sharply.

Attributes: Agility d8, Smarts d8, Spirit d10, Strength d12+9, Vigour d12

Skills: Fighting d10, Guts d12, Intimidation d12, Notice d12

Pace: 16; **Parry:** 7; **Toughness:** 20

Special Abilities:

- **Armour:** +4, Scaly hide.
- **Claws/Bite:** Str+3.
- **Fear:** Anyone who sees a mighty dragon must make a Guts check at -2.
- **Fiery Breath:** Dragons breathe fire with a 50' range. Every target within this area of effect may make an Agility roll at -2 to avoid the attack. Those who fail suffer 2d10 damage and must check to see if they catch fire. A dragon may not attack with its claws or bite in the round it breathes fire.
- **Poison Breath:** Some dragons breathe a noxious mix of gas and corrosive liquid instead of fire. The corrosive liquid inflicts a further 2d6 damage the round after it was breathed, then it neutralizes.
- **Flight:** Dragons have a Flying Pace of 48', with an Acceleration of 12'.
- **Hardy:** Dragons do not suffer a wound from being Shaken twice.
- **Huge:** Attackers add +4 to their Fighting or Shooting rolls when attacking a dragon due to its massive size.
- **Improved Frenzy:** If a dragon does not use its Fiery Breath Ability, it may make two Fighting attacks with no penalty.
- **Level Headed:** Dragons act on the best of two cards.
- **Size:** +8, Dragons are massive creatures. This version is over 40' long from nose to tail, and weighs well over 30,000 pounds.
- **Tail Lash:** The dragon can sweep all opponents in its rear facing in a 6' long by 12' wide area. This is a standard Fighting attack and damage is equal to the dragon's Strength-2.

Dryad

Dryads are nature spirits, specifically those of the woodlands. Shy by nature, they prefer to watch intruders, only making their presence felt if the need arises. They are tied to a tree at birth, and die if the tree dies. They're generally peaceful and reclusive.

Attributes: Agility d8, Smarts d10, Spirit d10, Strength d6, Vigour d6

Skills: Climbing d6, Fighting d4, Guts d6, Notice d10, Persuasion d8, Stealth d10

Charisma: +2; **Pace:** 12; **Parry:** 4; **Toughness:** 5

Special Abilities:

- **Attractive:** Dryads resemble attractive human females, but often have a green or brown tint to their skin.
- **Tree Bond:** Dryads share their soul with a particular tree. They must remain within 80' of the tree or their magic does not work. If the tree dies or becomes unhealthy, so does the dryad (and vice versa).
- **One with the Forest:** Dryads get a +2 to their Notice and Stealth rolls.
- **Charm:** Few men can resist the charms of a dryad. This is the equivalent of the Puppet power; the dryad and target make opposed Spirit rolls. If the dryad wins, the target is under her control. When facing numerous opponents, she'll use the target to occupy them until she can escape; if facing a single foe, she'll take them back to her tree and Merge them (see below). A Charmed target remains under control for one hour.
- **Merging:** A dryad can physically merge with her tree by making a Spirit roll. While inside the tree, she can't be harmed unless the tree is harmed. If she's taken more than 100' away from her tree, however, she must make a Vigour roll each round or die. A dryad can also force a

Charmed opponent to merge with her tree; the target can make a Spirit roll to resist, but failing that, they will be dragged into the tree. Merged victims will live as long as the tree does, and can be freed by the dryad.

Fury

Furies are savage, bestial creatures sent by the gods to punish worshippers for major transgressions. The exact form of a fury varies by deity, but all have sharp claws and wings of some description.

Attributes: Agility d8, Smarts d6 (A), Spirit d10, Strength d10, Vigour d8

Skills: Fighting d6, Intimidation d6, Persuasion d6, Taunt d8, Throwing d6

Pace: 12; **Parry:** 5; **Toughness:** 7

Special Abilities:

- **Arcane Resistance:** +2 Armour against damage causing powers and +2 on trait rolls to resist opposed powers.
- **Armour:** +1 Hide.
- **Berserk:** Furies can become Berserk at will.
- **Claws:** Str+1
- **Flight:** Furies have a Flying Pace of 12' and a Climb of 6'.

Game

Small game animals, such as rabbits and deer, rarely pose much threat to an adventuring party. They are, however, a handy resource. Every character that spends the time may make a Survival roll to net 1d6 days of food per success and raise. Make a group roll for extras assigned to this task and multiply the results by the number of people involved. A party of 18 foragers, for example, with a single success, rolls 1d6 x 18.

Ghost

Spectres, shades, and phantoms sometimes return from death to haunt the living or fulfil some lost goal.

Attributes: Agility d6, Smarts d6, Spirit d10, Strength d6, Vigour d6

Skills: Fighting d6, Intimidate d12+2, Notice d12, Taunt d10, Stealth d12+4, Throwing d12

Pace: 12; **Parry:** 5; **Toughness:** 5

Gear:

- Thrown objects (Str+1)

Special Abilities:

- **Ethereal:** Ghosts are immaterial and can only be harmed by magical attacks.
- **Fear:** Ghosts cause Guts checks at -2 when they let themselves be seen.

Giant

Depending on where they are found, these hulking brutes are known as forest giants, hill giants, mountain giants, or simply as giants. There are slight differences between the breeds, but not enough to separate them.

Attributes: Agility d6, Smarts d4, Spirit d6, Strength d12+5, Vigour d10

Skills: Fighting d8, Guts d8, Intimidation d10, Notice d6, Throwing d8

Pace: 16; **Parry:** 6; **Toughness:** 13

Gear:

- Skins or furs (+1), Stone-headed clubs (Str+4), thrown rock (Range: 6/12/24, Damage: 3d6)

Special Abilities:

- **Clueless:** Giants receive a -2 penalty to Common Knowledge rolls.
- **Improved Sweep:** Giants can attack all adjacent foes at no penalty.
- **Large:** Attackers gain +4 to attack rolls against giants due to their size.
- **Size:** +5, Giants are over 20' tall.

Golden Ram

Golden ram are large beasts, living in remote mountainous regions. Their fleece is actually made of fine gold threads, which makes them popular with hunters and trappers.

Attributes: Agility d8, Smarts d6 (A), Spirit d8, Strength d12+1, Vigour d10

Skills: Fighting d8, Guts d6, Notice d6

Pace: 16; **Parry:** 6; **Toughness:** 9

Special Abilities:

- **Gore:** Rams use the charge manoeuvre to gore their opponents with their long horns. If they can move at least 12' before attacking, they add +4 to their damage total.
- **Horns:** Str+2.
- **Mountain Beast:** Golden rams ignore penalties for Difficult Terrain in mountainous regions.
- **Size:** +2, Golden rams weight over 800 pounds.

Gorgon

The legendary medusa was a unique creature—a former maiden of beauty cursed by the gods for her vanity. The fabled creature of Greek legend, a gorgon appears as a woman with a perfect body, but a hideous face topped with snakes in place of hair. Their lair is usually decorated with numerous “statues.”

Attributes: Agility d8, Smarts d8, Spirit d8, Strength d8, Vigour d8

Skills: Fighting d6, Guts d8, Intimidation d10, Notice d8, Shooting d8, Stealth d8

Pace: 12; **Parry:** 5; **Toughness:** 6

Hindrances: Horrible Beauty (As long as her face and head are covered, she gets a +4 Charisma; once her true nature is revealed, it becomes -4.)

Gear:

- Short sword (Str+2), bow (Range: 12/24/48, Damage: 2d6)

Special Abilities:

- **Petrify:** The visage of a medusa is deadly to behold. In combat, a character may avert his eyes by taking a penalty to his attack roll. The attacker may take a -1, -2, -4, or -6 penalty to his attack roll (his choice). Whether the attack is successful or not, he must then make a Spirit roll with a bonus equal to the penalty he took to his attack roll. On a failure, he catches sight of the medusa's face and is turned to stone—permanently. A character Surprised by a medusa may make an Agility roll at -4 to quickly avert his gaze.
- **Snake Hair:** The writhing snake hair of a medusa can attack all adjacent foes with no multi-action penalty. The bite inflicts d4+2 damage, and also delivers poison. Victim must make a Vigour roll at -2. With success, the bite area swells and becomes numb. The victim becomes Exhausted until healed. With a failure, the victim becomes Incapacitated and must make a second Vigour roll or die. As an action, a medusa may drip venom from a snake onto an arrow. The poison is good for one shot.

Griffin

Griffins have the body of a lion and the head and wings of an eagle. They are fierce predators, swooping down on their foes to pin them. Once their prey is trapped and helpless they tear them open with their sharp beaks.

Attributes: Agility d8, Smarts d6 (A), Spirit d8, Strength d12, Vigour d10

Skills: Fighting d8, Guts d8, Intimidation d8, Notice d12, Stealth d6

Pace: 12; **Parry:** 6; **Toughness:** 9

Special Abilities:

- **Bite/Claws:** Str+2.
- **Flight:** Griffins have a Flying Pace of 24' and a Climb of 12'.
- **Grapple:** If a griffin gets a raise while performing a grapple, it has knocked its foe to the ground and pinned it with its paws. Bite attacks against a pinned foe are made at +2.
- **Horse Terror:** Griffins' favourite prey is horse flesh. Horses seeing a griffin must make a Guts roll or become Panicked.
- **Improved Frenzy:** Griffins may make two Fighting attacks each action at no penalty.
- **Size:** +2, Griffins weigh over 500 pounds.
- **Swoop:** Griffins often swoop on their prey to pin it to the ground. It gains +4 to its attack and damage for this action. Its Parry is reduced by -2 until its next action when performing the manoeuvre, however.

Harpy

Harpies have the lower body, wings, and claws of a vulture and the head and chest of an ugly woman. In mythology, they were created by the gods.

Attributes: Agility d8, Smarts d6, Spirit d6, Strength d6, Vigour d6

Skills: Fighting d6, Guts d6, Intimidation d6, Notice d6, Stealth d6

Pace: 4; **Parry:** 5; **Toughness:** 5

Special Abilities:

- **Claws:** Str+1.
- **Flight:** Harpies have a Flying Pace of 16' and a Climb of 8'.
- **Poison:** (-2), Harpies live in unsanitary habitats, and their claws are caked in filth. Any victim wounded or Shaken by a claw attack must make a Vigour roll or the wound becomes infected. Each day, the victim must make a Vigour roll or gain a level of Fatigue. A successful Healing roll, also at -2, cleans out the infection. Fatigue levels are recovered at the rate of one per day once the infection is stopped.

Hawks

These birds of prey are often tamed and used for hunting.

Attributes: Agility d10, Smarts d6 (A), Spirit d10, Strength d4, Vigour d6

Skills: Fighting d8, Guts d8, Notice d10

Pace: 4; **Parry:** 6; **Toughness:** 3

Special Abilities:

- **Claws/Beak:** Str+2
- **Go for the Eyes:** With a raise on its Fighting roll, the hawk has attached itself to the targets head, and will begin clawing and pecking at their face. The target is at .4 to all rolls while they're being attacked, and must make an opposed Strength roll to get the hawk off. While attached, the hawk gets a +2 to its Fighting and damage rolls. If the character suffers an Injury from this damage, they've lost an eye. Anyone attacking the hawk while it's attached must get a raise on their attack roll or they'll hit the victim instead!
- **Swoop:** If the hawk can fly at least 20' in a straight line before attacking, they do Str+4 damage with its claws.
- **Slow:** On the ground, hawks can only hop for a Pace of 2, and can't run.
- **Flight:** Hawks fly at 20', with an Acceleration 5'.
- **Sharp Eyes:** Hawks get a +4 to all Notice rolls.
- **Size:** -2

Horse, Riding

Riding horses are medium-sized animals that manage a good compromise between speed and carrying capacity.

Attributes: Agility d8, Smarts d4 (A), Spirit d6, Strength d12, Vigour d8

Skills: Fighting d4, Guts d6, Notice d6

Pace: 20; **Parry:** 4; **Toughness:** 8

Special Abilities:

- **Fleet Footed:** Horses roll a d8 when running instead of a d6.
- **Kick:** Str.
- **Size:** +2, Riding horses weigh between 800 and 1000 pounds.

Horse, War

War horses are large beasts trained for aggression. They are trained to fight with both hooves, either to their front or their rear. In combat, the animal attacks any round its rider doesn't make a trick manoeuvre of some kind.

Attributes: Agility d6, Smarts d4 (A), Spirit d6, Strength d12+2, Vigour d10

Skills: Fighting d8, Guts d8, Notice d6

Pace: 16; **Parry:** 6; **Toughness:** 10

Special Abilities

- **Fleet Footed:** War horses roll a d8 when running instead of a d6.
- **Kick:** Str+1.
- **Size:** +3, Warhorses are large creatures bred for their power and stature.

Hydra

The hydra was a gigantic, nine-headed water-serpent, which haunted the swamps of Lerna. Herakles was sent to destroy her as one of his twelve labours, but for each of her heads that he decapitated, two more sprang forth. So with the help of Iolaos, he applied burning brands to the severed stumps,

cauterizing the wounds and preventing regeneration. This monster is one of the offspring of Typhon and Echidna.

Attributes: Agility d6, Smarts d4 (A), Spirit d8, Strength d10, Vigour d8

Skills: Fighting d6, Guts d8, Intimidation d10, Notice d6

Pace: 10; **Parry:** 5; **Toughness:** 13

Special Abilities:

- **Armour:** +2, Scaly hide.
- **Bite:** Str+2, Reach 1.
- **Multiple Heads:** Hydras have between four and ten heads. Each head may make a Fighting roll in a round without incurring a multi-action penalty, though no more than four heads may attack a single target, regardless of its size. Every head has 1 wound and is severed if it is Incapacitated. Damage caused to heads does not affect the hydra, though it dies when the last head is severed.
- **Regeneration:** Each round after a head is severed, the hydra makes a Vigour roll. On a success, any severed heads are replaced by two new ones. Damage caused by fire prevents regeneration, as does cauterizing the wound before a new heads grow. This requires a successful Fighting roll with a torch or other flaming object.
- **Size:** +5, Hydra are large creatures. Most weigh over 10,000 pounds.

The Kraken (WC)

Perhaps no creatures inspire more fear in sailors than these beasts of Poseidon: the Kraken!

Attributes: Agility d6, Smarts d6 (A), Spirit d12, Strength d12+12, Vigour d12

Skills: Fighting d10, Guts d12, Notice d4

Pace: 20; **Parry:** 7; **Toughness:** 23

Edges: Improved Frenzy, Improved Sweep

Special Abilities:

- **Aquatic:** The kraken breathes water, and can swim at Pace 20.
- **Bite:** Str+3; must grab first (see below). The kraken can bite as a free attack. If it gets a raise on its attack roll when biting, it swallows the target whole: they're dead.
- **Fear:** -4
- **Gargantuan:** Opponents get a +4 to all attack rolls.
- **Size:** +10
- **Tentacles:** Str damage, plus Size bonus, or d12+22 total. With a raise on its attack roll, it grabs the target and either drags them to its mouth to bite next round if edible, or lifts it up and slams it into the water if not. Breaking free with raw strength is all but impossible (you can try to make an opposed Strength roll); wriggling free with an Agility roll at -2 is more likely. Treat these as Heavy Weapons. When attacking ships, the kraken ignores their Armour bonus.
- **Tough Hide:** Armour +5; counts as Heavy Armour.

Lion

The kings of the jungle are fierce predators, particularly in open grassland where their prey cannot seek refuge.

Attributes: Agility d8, Smarts d6 (A), Spirit d10, Strength d12, Vigour d8

Skills: Fighting d8, Guts d10, Notice d8

Pace: 16; **Parry:** 6; **Toughness:** 8

Special Abilities:

- **Bite or Claw:** Str+2.
- **Improved Frenzy:** Lions may make two Fighting attacks each action at no penalty.
- **Pounce:** Lions often pounce on their prey to best bring their mass and claws to bear. It can leap 2d6' to gain +4 to its attack and damage. Its Parry is reduced by -2 until its next action when performing the manoeuvre however.
- **Size +2:** Male lions can weigh over 500 pounds.

Manticore

A manticore has the body of a lion and a vaguely human head. Its mouth contains three rows of razor sharp teeth and its tail ends in a ball of darts or spines. Manticores are fierce predators and devour every part of their victims.

Attributes: Agility d8, Smarts d6, Spirit d8, Strength d12+2, Vigour d10

Skills: Climbing d8, Fighting d8, Guts d10, Intimidation d8, Notice d8, Shooting d8, Stealth d8, Tracking d6

Pace: 16; **Parry:** 6; **Toughness:** 9

Special Abilities:

- **Bite/Claw:** Str+2.
- **Defensive Volley:** Rather than fire its tail darts at one target, the manticore may launch them in a circular pattern. The manticore makes a single Shooting roll against all target within range. Victims suffer 2d6 damage. The manticore may take no other actions in the round it uses this ability, including movement. This ability may be used only once per day and uses all the darts in the tail. There must be at least 3 volleys of darts left for this ability to work.
- **Improved Frenzy:** Manticores may make two Fighting attacks each action at no penalty.
- **Tail Darts:** Each round, a manticore may fire a volley of darts at one target. Range: 4/8/16, Damage: 2d6. It may not fire its darts at the same target it attacks with its claws or bite during the same round. A manticore can only fire 10 volleys in a single day.
- **Size:** +2, Manticores weigh over 600 pounds.

Mermen

Mermen dwell in Poseidon's underwater kingdom, whom they worship as the father of their race. They prefer not to sully themselves with dirt dwellers, though they'll sometimes form temporary alliances against a common foe.

Attributes: Agility d8, Smarts d6, Spirit d6, Strength d6, Vigour d8

Skills: Fighting d6, Guts d6, Notice d6, Throwing d8

Pace: 16; **Parry:** 5 (6 w/ shield); **Toughness:** 6

Gear:

- **Armour:** +1, usually made of layered seashells.
- **Turtle Shell Shield:** +1 Parry, +2 armour to ranged shots that hit.
- **Trident:** Str+2. These are short spears, used one-handed.

Special Abilities:

- **Aquatic:** Mermen can breathe air and water equally well. They swim at Pace 16, and are immune to the cold and high pressure of deep water.
- **Low Light Vision:** They ignore Dim and Dark lighting penalties.
- **Weakness (Water bound):** Mermen cannot survive long out of the sea. After an hour, they must begin making a Vigour roll every 10 minutes or become Fatigued.

Minotaur

A bull-headed man, the child of Pasiphae the queen of Crete and the Cretan Bull (some claim the bull was actually Zeus in disguise), the Minotaur was a terror unmatched, feasting on those trapped in the labyrinth of Minos. Minotaurs stand over 7' feet tall and have massive, bull-like heads and horns. They are used as guardians of labyrinths. They are fierce beasts eager for battle and the taste of their opponents' flesh.

Attributes: Agility d8, Smarts d6, Spirit d8, Strength d12+2, Vigour d12

Skills: Fighting d10, Guts d12, Intimidation d12, Notice d10, Throwing d6

Pace: 16; **Parry:** 7; **Toughness:** 11

Gear:

- Leather armour (+1), spear (Str+2, Reach of 1), short sword (Str+2)

Special Abilities:

- **Bite:** Str.
- **Fleet-Footed:** Minotaurs roll d10s instead of d6s when running.
- **Gore:** Minotaurs use this manoeuvre to gore their opponents with their horns. If they can charge at least 12' before attacking, they add +4 to their damage total.
- **Size +2:** Minotaurs stand over 7' tall.

Mule

Mules are a cross between a donkey and a horse, and are usually used to haul heavy goods or pull wagons.

Attributes: Agility d4, Smarts d4 (A), Spirit d6, Strength d8, Vigour d8

Skills: Guts d6, Notice d4

Pace: 12; **Parry:** 2; **Toughness:** 8

Special Abilities

- **Fleet-Footed:** When a mule can be convinced to run, it rolls a d8 instead of a d6.
- **Kick:** Str.
- **Ornery:** Mules are contrary creatures. Characters must subtract 1 from their Riding rolls when riding them.
- **Size +2:** Mules are stocky creatures weighing up to 1000 pounds.

Naiad

Naiads are fresh water spirits, in the way dryads are tree spirits. Nereids are the salt water equivalent to naiads and use the same stats.

Attributes: Agility d8, Smarts d10, Spirit d10, Strength d6, Vigour d6

Skills: Fighting d4, Guts d6, Notice d10, Persuasion d8, Stealth d10, Swimming d10 **Charisma:** +2;

Pace: 12; **Parry:** 4; **Toughness:** 5

Special Abilities:

- **Aquatic:** Naiads have a Pace of 10 underwater.
- **Attractive:** Naiads resemble attractive human females, but often have a blue tint to their skin.
- **Charm:** Few men can resist the charms of a Naiad. This is the equivalent of the Puppet power; the Naiad and target make opposed Spirit rolls. If the Naiad wins, the target is under her control. When facing numerous opponents, she'll use the target to occupy them until she can escape; if facing a single foe, she'll take them back to her pond. A Charmed target remains under control for one hour.
- **Pool Bond:** Naiads share their soul with a particular pool or similar small body of water. They must remain within 80' of the water or their magic does not work. If the pool is polluted, the naiad must make a Vigour roll each day or suffer a Fatigue level until the taint is cleared.
- **Merging:** A Naiad can physically merge with her pool by making a Spirit roll. While inside the pool, she can't be harmed. If she's taken more than 100' away from her pool, however, she must make a Vigour roll each round or die. A Naiad can also force a Charmed opponent to merge with her pool; the target can make a Spirit roll to resist, but failing that, they will be dragged into the pool. Merged victims will live as long as the pool is not destroyed, and can be freed by the Naiad.

Pegasus

Pegasi (singular: Pegasus) are horses with great, feathery wings. Though its parents are Poseidon and Medusa, legends claim that it sprang from the neck of its mother when Perseus removed her head. In Greek myth the animal was unique.

Attributes: Agility d10, Smarts d4 (A), Spirit d8, Strength d12, Vigour d8

Skills: Fighting d6, Guts d8, Notice d6

Pace: 16; **Parry:** 5; **Toughness:** 8

Special Abilities:

- **Fleet Footed:** They move at Pace 10 and roll a d10 for running.
- **Flying:** Pegasi have a Flying Pace of 24 and a Climb of 12.
- **Kick:** Str.
- **Size:** +2, Pegasi weigh around 800 pounds.

Phoenix

Clad in fiery feathers of yellow, orange, and red, the immortal phoenix is seen as a representation of the sun. Many cultures consider the bird sacred, but its feathers contain magical power and thus the bird is often hunted. The greatest gift a phoenix can bestow is one of its tail feathers.

Attributes: Agility d10, Smarts d10 (A), Spirit d8, Strength d6, Vigour d10

Skills: Fighting d6, Guts d8, Notice d10

Pace: 4; **Parry:** 5; **Toughness:** 6

Special Abilities:

- **Flight:** Phoenix have a Flying Pace of 24' and a Climb of 12'.
- **Rebirth:** If a phoenix is killed, it explodes into flame filling a Medium Burst Template. Creatures within the Template suffer 2d10 damage and have a chance of catching fire. During the explosion, the body of the phoenix transforms into an egg. A new phoenix hatches 2d6 days later.

- **Size:** -1, A phoenix is the same size as a large eagle.
- **Fiery Touch:** Str+2; chance of catching fire.
- **Flame Strike:** Phoenix can project a searing blast of flame with a 48' range. Characters within the cone must beat the bird's Shooting roll with Agility or suffer 2d10 damage, plus the chance of catching fire.

Shark, Man-eater

These statistics cover most medium-sized man killers, such as tiger sharks and bulls.

Attributes: Agility d8, Smarts d4 (A), Spirit d6, Strength d8, Vigour d6

Skills: Fighting d8, Guts d6, Notice d12, Swim d10

Pace: —; **Parry:** 6; **Toughness:** 5

Special Abilities:

- **Aquatic:** Pace 20.
- **Bite:** Str+2.

Sea Serpent

Sea serpents are monstrous beasts that serve Poseidon's will, and are capable of crushing ships into kindling.

Attributes: Agility d8, Smarts d4 (A), Spirit d8, Strength d12+8, Vigour d10

Skills: Fighting d8, Guts d10, Intimidation d10, Notice d6, Swimming d8

Pace: —; **Parry:** 6; **Toughness:** 19

Special Abilities:

- **Aquatic:** Pace 24.
- **Bite:** Str+2, Reach 2. Heavy Weapon.
- **Crush:** A sea serpent may wrap its serpentine body around a ship (or large sea creature) as a grapple. Victims suffer damage each round the grapple is maintained. A sea serpent may crush and bite in the same round without incurring a multi-action penalty.
- **Gargantuan:** Heavy Armour. Creatures add +4 when attacking the body of a sea serpent due to its great size. Add Size to damage when crushing but subtract Size of victim. Ships have a Size equal to their base Toughness (ignoring Armour).
- **Long Neck:** A sea serpent's long neck gives it a Reach of 2.
- **Quick:** Sea serpents possess fast reflexes, able to turn in an instant and whip their long necks to attack passing prey. They redraw action cards of 5 or lower.
- **Size:** +12, Sea serpents measure over 150' long.

Skeleton

The skin has already rotted from these risen dead, leaving them slightly quicker than their flesh-laden zombie counterparts. They are often found swarming in legions.

Attributes: Agility d8, Smarts d4, Spirit d4, Strength d6, Vigour d6

Skills: Fighting d6, Intimidation d6, Notice d4, Shooting d6

Pace: 14; **Parry:** 5; **Toughness:** 7

Gear: Varies

Special Abilities:

- **Bony Claws:** Str+1.
- **Fearless:** Skeletons are immune to fear and Intimidation.
- **Undead:** +2 Toughness. +2 to recover from being Shaken. Called shots do no extra damage to such creatures. Arrows, bullets, and other piercing attacks do half-damage.

Snake, Venomous

Here are the stats for cobras and similar medium-sized snakes with extremely deadly poison.

Attributes: Agility d8, Smarts d4 (A), Spirit d6, Strength d4, Vigour d4

Skills: Fighting d8, Guts d6, Notice d12

Pace: 20; **Parry:** 6; **Toughness:** 2

Special Abilities:

- **Bite:** Str
- **Poison:** Snakes this size do little serious damage with their bite, but may inject deadly venom. A character bitten by a rattlesnake or similar viper must make a Vigour roll at -2. With success, the bite area swells and becomes numb. The victim becomes Exhausted until healed. With a failure, the victim becomes Incapacitated and must make a second Vigour roll or die.

More deadly snakes (cobra, etc), cause death if the Vigour roll is failed. A few such snakes cause death in 2d6 rounds. Death in 2d6 minutes is more common, but a few take 2d6 hours to kill a full-grown man.

- **Quick:** Snakes are notoriously fast. They may discard action cards of 5 or lower and draw another. They must keep the replacement card, however.
- **Size:** -2, most venomous snakes are four to six feet in length, but only a few inches thick.
- **Small:** Anyone attacking a snake must subtract 2 from his attack rolls.

Spectre

Malevolent spirits from beyond the grave, spectres feed on fear and are among the most feared of the undead.

Attributes: Agility d8, Smarts d6, Spirit d12, Strength N/A, Vigour d10

Skills: Fighting d8, Guts d8, Intimidation d10, Notice d8, Stealth d12+4

Pace: 12; **Parry:** 6; **Toughness:** 9

Special Abilities:

- **Chilling Touch:** By making a touch attack, a spectre can drain vitality. Make a Vigour roll at -2; if you fail, you lose 1 die type of both Strength and Vigour. If either of these is reduced to 0, the victim is Incapacitated and will die in 1d6 rounds. Rest in a temple will return one level of each Attribute, while normal rest and recuperation will return all lost levels.
- **Fear:** -2, a spectre must be visible to use this power.
- **Incorporeal:** Normally, a spectre is invisible and incorporeal. When it decides to use its touch attack, it becomes visible and partially corporeal and must remain so for 3 rounds. In this state, it can still only be harmed by Arcane effects, or magic or blessed weapons. It can become visible at any time, for as long as it wishes, while still remaining incorporeal.
- **Undead:** Spectres gain the following: +2 Toughness, +2 to recover from Shaken, called shots do no extra damage, bullets/piercing attacks do half damage, ignores all Wound penalties, immune to disease/poison.

Sphinx

A sphinx has the body of a lion, the head of a human (often female), and feathered wings. They are extremely clever, enjoy riddles, and savour the taste of human flesh.

Attributes: Agility d8, Smarts d12+1, Spirit d10, Strength d10, Vigour d8

Skills: Fighting d8, Guts d8, Intimidation d8, Notice d6, Persuasion d10, Stealth d8, Taunt d12

Pace: 8; **Parry:** 6; **Toughness:** 8

Special Abilities:

- **Bite/Claw:** Str+2.
- **Flight:** Sphinxes have a Flying pace of 24' and a Climb of 12'.
- **Riddles:** Rather than immediately attack sentient prey, sphinxes prefer to enter into riddle contests. If the prey loses, it gets eaten. Riddle contests are conducted as an opposed Smarts roll.
- **Size +2:** Sphinxes are the same size as lions.
- **Strong Willed:** As masters of trickery, a sphinx gets a +2 bonus on Tests of Will.
- **Wise:** Sphinxes are renowned for their wisdom. They get +2 to all Common Knowledge rolls and roll a d8 for all Knowledge skills.

Stymphalian Bird

Man-eating which haunted lake Stymphalus in Arkadia. Heracles was sent to drive them away as one of his Labours. They take down prey with their iron beaks or claws, or by firing iron feathers tipped with poison. They are also masters of hiding, but are easily startled by loud noises.

Attributes: Agility d10, Smarts d4 (A), Spirit d6, Strength d6, Vigour d6

Skills: Fighting d6, Guts d4, Notice d6, Shooting d8, Stealth d12

Pace: 4; **Parry:** 5; **Toughness:** 7

Special Abilities:

- **Armour:** +3, Iron feathers.
- **Flight:** Stymphalian birds have a Flying Pace of 16' and an Acceleration of 8'.
- **Iron Beak/Claws:** Str+2.
- **Iron Feathers:** Stymphalian birds can fire their iron feathers. Range: 6/12/24, Damage: 2d6. Up to 3 may be fired each round, with standard multi-action penalties.

- **Poison:** The feathers of these birds are poisonous. Victims must make a Vigour roll or be paralysed for 2d6 rounds.
- **Size:** -1, Stymphalian birds are 3' high.

Swarm

Sometimes the most deadly foes come in the smallest packages. The swarm described below can be of most anything—from biting and stinging insects to filthy rats. The swarm is treated just like a creature. When it is wounded, the swarm is effectively dispersed. Swarms cover an area equal to 20' in diameter and attack everyone within every round.

Attributes: Agility d10, Smarts d4 (A), Spirit d12, Strength d8, Vigour d10

Skills: Notice d6

Pace: 20; **Parry:** 4; **Toughness:** 7

Special Abilities:

- **Bite or Sting:** Swarms inflict hundreds of tiny bites every round to their victims, hitting automatically and causing 2d4 damage to everyone within 10'.
- **Split:** Some swarms are clever enough to split into two smaller swarms (12' diameter area) should their foes split up. The Toughness of these smaller swarms is lowered by -2 (to 5 each).
- **Swarm:** Parry +2; because the swarm is composed of scores, hundreds, or thousands of creatures, cutting and piercing weapons do no real damage. Area-effect weapons work normally, and a character can stomp to inflict his damage in Strength each round. Swarms are usually foiled by jumping in water (unless they are aquatic pests).

Wight

Wights are restless dead, most often noble lords whose greed and earthly desires cause their spirits to remain behind to guard their treasures.

Attributes: Agility d8, Smarts d8, Spirit d10, Strength d8, Vigour d8

Skills: Fighting d8, Guts d10, Intimidation d10, Notice d6, Stealth d10

Pace: 12; **Parry:** 6; **Toughness:** 11

Gear:

- Ancient bronze breastplate (+3), Short sword (Str+2)

Special Abilities:

- **Armour:** +1, Leathery skin.
- **Bony Claws:** Str+1.
- **Fear:** Anyone who sees a Wight must make a Guts check at -1.
- **Fearless:** Wights are immune to Fear and Intimidation.
- **Undead:** +2 Toughness. Called shots do no extra damage to such creatures. +2 to recover from being Shaken. Arrows and other piercing weapons do half damage.

Zombie

These walking dead are typical groaning fiends looking for fresh meat.

Attributes: Agility d6, Smarts d4, Spirit d4, Strength d6, Vigour d6

Skills: Fighting d6, Intimidation d6, Notice d4, Shooting d6

Pace: 8; **Parry:** 5; **Toughness:** 7

Special Abilities:

- **Claws:** Str.
- **Fearless:** Zombies are immune to Fear and Intimidation.
- **Undead:** +2 Toughness. +2 to recover from being Shaken. Called shots do no extra damage. Arrows and other piercing attacks do half-damage.
- **Weakness (Head):** Shots to a zombie's head are +2 damage, and piercing attacks do normal damage.

Appendix 1: NPCs

Assassin

Assassins are hired killers. They may be mysterious loners or belong to an organized guild. What they have in common is a lack of scruples about killing for money.

Assassin

Attributes: Agility d10, Smarts d6, Spirit d8, Strength d6, Vigour d6

Skills: Climbing d8, Fighting d8, Guts d6, Intimidation d6, Notice d8, Stealth d8, Shooting d6, Streetwise d6, Throwing d6

Pace: 6; **Parry:** 6; **Toughness:** 6

Hindrances: Various

Edges: Alertness, First Strike, Rogue

Gear:

- Short sword (Str+2), throwing dagger (Range: 3/6/12, Damage: Str+1)

Special Abilities:

- **Poison:** The quickest way to kill someone is with poison. A typical poison requires a Vigour roll at -2 or take an automatic wound.

Master Assassin

Attributes: Agility d12, Smarts d8, Spirit d8, Strength d6, Vigour d6

Skills: Climbing d8, Fighting d12, Guts d10, Intimidation d8, Notice d10, Shooting d6, Stealth d12, Streetwise d8, Throwing d10

Pace: 6; **Parry:** 9; **Toughness:** 6

Hindrances: Various

Edges: Acrobat, Alertness, Block, First Strike, Marksman, Level Headed, Quick Draw, Rogue

Gear:

- Short sword (Str+2), throwing dagger (Range: 3/6/12, Damage: Str+1)

Special Abilities:

- **Poison:** Master assassins use more deadly venoms in their trade. Victims must make a Vigour roll at -2 or die in 2d6 rounds.

Bandits

Bandits are outlaws, earning a living by raiding small settlements or waylaying travellers. Not all bandits are necessarily evil. Some may have been wrongly outlawed or forced to flee their homes by an invading force. Others may be Robin Hood-type figures, fighting against an unjust system.

The bandits presented here are the standard ruffian sort, out to get what they can by whatever means necessary.

Bandit

Attributes: Agility d6, Smarts d6, Spirit d6, Strength d6, Vigour d6

Skills: Climbing d6, Fighting d6, Guts d6, Notice d6, Shooting d6, Stealth d6, Throwing d6

Charisma: -2; **Pace:** 6; **Parry:** 5; **Toughness:** 6

Hindrances: Greedy, Mean.

Edges: —

Gear:

- Leather armour (+1), short sword (Str+2), various weapons

Bandit Chief (Wild Card)

Attributes: Agility d8, Smarts d6, Spirit d8, Strength d8, Vigour d8

Skills: Climbing d6, Fighting d10, Guts d8, Intimidation d8, Notice d6, Riding d8, Shooting d10, Stealth d8, Throwing d8

Charisma: -2; **Pace:** 6; **Parry:** 8; **Toughness:** 8

Hindrances: Greedy, Mean

Edges: Block, Combat Reflexes, Command

Gear:

- Leather armour (+1), short sword (Str+2), various weapons

Citizen

“Citizens” covers everything from farmers to crafters.

Attributes: Agility d6, Smarts d6, Spirit d6, Strength d6, Vigour d6

Skills: Fighting d4, Guts d4, Knowledge (Trade) d6, Notice d6, Shooting d4, Stealth d6

Pace: 6; **Parry:** 4; **Toughness:** 5

Hindrances: —

Edges: —

Gear:

- Dagger (Str+1)

Mercenary

Mercenaries are hired soldiers. Some belong to respectable units, with a history of integrity and loyalty to their paymaster. Others happily switch sides if a better offer is made. Groups of mercenaries are often armed with the same weapons. Thus, one finds mercenary hoplites (the most common), skirmishers, archers, and so on.

Common Mercenary

Attributes: Agility d6, Smarts d6, Spirit d6, Strength d6, Vigour d8

Skills: Climbing d6, Fighting d6, Guts d6, Notice d6, Shooting d6, Stealth d6, Throwing d6

Pace: 6; **Parry:** 5; **Toughness:** 7

Hindrances: Various.

Edges: —

Gear:

- Bronze Scale Cuirass and Peturgis (+2), Leather Greaves (+1), Bronze Helm (+3), Aspis Shield, Hoplite Spear (Str+2), Short Sword (Str+2).

Veteran Mercenary

Hardened by battle, these tough combatants charge more for their services. As with common mercenaries, their reputation and weapons vary considerably.

Attributes: Agility d8, Smarts d6, Spirit d8, Strength d8, Vigour d8

Skills: Climbing d6, Fighting d10, Guts d8, Intimidation d8, Notice d6, Shooting d10, Stealth d6, Throwing d8

Pace: 6; **Parry:** 7; **Toughness:** 8

Hindrances: Various

Edges: Combat Reflexes

Gear:

- Bronze Scale Cuirass and Peturgis (+2), Leather Greaves (+1), Bronze Helm (+3), Aspis Shield, Hoplite Spear (Str+2), Short Sword (Str+2).

Mercenary Captain (Wild Card)

Captains are experienced soldiers commanding a mercenary unit. They typically carry the same weapons as their men.

Attributes: Agility d8, Smarts d8, Spirit d8, Strength d10, Vigour d8

Skills: Climbing d6, Fighting d12, Guts d10, Knowledge (Battle) d10, Intimidation d10, Notice d8, Riding d8, Shooting d10, Stealth d6, Throwing d10

Pace: 6; **Parry:** 9; **Toughness:** 9

Hindrances: Various

Edges: Block, Combat Reflexes, Command, Fervour, Hold the Line

Gear:

- Bronze Cuirass and Peturgis (+2), Leather Greaves (+1), Bronze Helm (+3), Aspis Shield, Hoplite Spear (Str+2), Short Sword (Str+2).

Noble

This entry covers both true nobles and their courtier lackeys, such as seneschals and chancellors. The generic noble is suitable for every noble rank.

Courtier

Courtiers are more than just servants; they are advisors and often hold positions of importance within the court. Unless the characters know a noble personally, most dealings are conducted through a trusted courtier, typically a seneschal.

Attributes: Agility d6, Smarts d8, Spirit d6, Strength d6, Vigour d6

Skills: Fighting d4, Guts d6, Notice d8, Persuasion d8, Riding d6, Streetwise d8

Charisma: +2; **Pace:** 6; **Parry:** 5; **Toughness:** 5

Hindrances: Various

Edges: Charismatic

Gear:

- Dagger (Str+1)

Noble

Some nobles are decadent dandies content with living a life of luxury. Others are rich landowners, skilled in business matters. Other noble types include military commanders, advisors to a higher authority, poverty stricken ones, extremely wealthy ones, and those who dabble in forbidden arts. This version presents a typical middle-of-the-road noble. A few specific Hindrances and Edges can quickly turn this into any sort of noble you need.

Attributes: Agility d8, Smarts d6, Spirit d8, Strength d8, Vigour d6

Skills: Fighting d6, Guts d8, Intimidation d8, Notice d6, Persuasion d6, Riding d8

Charisma: +2; **Pace:** 6; **Parry:** 6; **Toughness:** 5

Hindrances: Various.

Edges: Command, Connection, Noble

Gear:

- Dagger (Str+1)

Priest

“Priest” covers everything from a lowly acolyte to the high priest.

Attributes: Agility d6, Smarts d8, Spirit d10, Strength d6, Vigour d6

Skills: Guts d6, Notice d6, Persuasion d8, Knowledge (Myth & Legend) d8.

Charisma: +2; **Pace:** 6; **Parry:** 2; **Toughness:** 5

Hindrances: Various.

Edges: Priest, Charismatic

Gear:

- Dagger (Str+1)

Rogue

Rogues earn a living from stealing from others. Some may be allies of the characters, other are antagonists. In a city or town, thieves often assemble into a guild. Despite being tricky customers, Rogues’ guilds are often excellent sources of information—if you can find them.

Rogue

Attributes: Agility d10, Smarts d6, Spirit d6, Strength d6, Vigour d6

Skills: Climbing d8, Fighting d6, Guts d6, Lockpicking d8, Notice d8, Stealth d8, Streetwise d6, Taunt d6, Throwing d8

Pace: 6; **Parry:** 5; **Toughness:** 6

Hindrances: Various

Edges: Rogue

Gear:

- Short sword (Str+2), throwing daggers (Range: 3/6/12, Damage: Str+1).

Master Rogue

Attributes: Agility d12, Smarts d8, Spirit d8, Strength d6, Vigour d6

Skills: Climbing d8, Fighting d6, Guts d8, Lockpicking d12, Notice d10, Stealth d12, Streetwise d8, Taunt d8, Throwing d8

Pace: 6; **Parry:** 5; **Toughness:** 6

Hindrances: Various

Edges: Acrobat, Dodge, Level Headed, Rogue

Gear:

- Short sword (Str+2), throwing daggers (Range: 3/6/12, Damage: Str+1).

Slave

“Slaves” covers everything from galley slaves to household servants.

Attributes: Agility d6, Smarts d6, Spirit d4, Strength d8, Vigour d8

Skills: Fighting d6, Guts d6, Notice d6, Stealth d6,

Pace: 6; **Parry:** 5; **Toughness:** 6

Hindrances: —

Edges: —

Soldiers

These are the average soldiers employed by armies of the Successor kingdoms. There are several different types of soldiers; hoplites (the most common), skirmishers, archers, and so on.

Common Soldier

Attributes: Agility d6, Smarts d6, Spirit d6, Strength d6, Vigour d8

Skills: Climbing d6, Fighting d6, Guts d6, Notice d6, Shooting d6, Stealth d6, Throwing d6

Pace: 6; **Parry:** 5; **Toughness:** 7

Hindrances: Various.

Edges: —

Gear:

- Bronze Scale Cuirass and Peturgis (+2), Leather Greaves (+1), Bronze Helm (+3), Aspis Shield, Hoplite Spear (Str+2), Short Sword (Str+2).

Veteran Soldier

Hardened by battle, these are tough combatants, and are often part of elite units. As with common soldiers, their reputation and weapons vary considerably.

Attributes: Agility d8, Smarts d6, Spirit d8, Strength d8, Vigour d8

Skills: Climbing d6, Fighting d10, Guts d8, Intimidation d8, Notice d6, Shooting d10, Stealth d6, Throwing d8

Pace: 6; **Parry:** 7; **Toughness:** 8

Hindrances: Various

Edges: Combat Reflexes

Gear:

- Bronze Scale Cuirass and Peturgis (+2), Leather Greaves (+1), Bronze Helm (+3), Aspis Shield, Hoplite Spear (Str+2), Short Sword (Str+2).

Captain (Wild Card)

Captains are experienced soldiers commanding a unit. They typically carry the same weapons as their men.

Attributes: Agility d8, Smarts d8, Spirit d8, Strength d10, Vigour d8

Skills: Climbing d6, Fighting d12, Guts d10, Knowledge (Battle) d10, Intimidation d10, Notice d8, Riding d8, Shooting d10, Stealth d6, Throwing d10

Pace: 6; **Parry:** 9; **Toughness:** 9

Hindrances: Various

Edges: Block, Combat Reflexes, Command, Fervour, Hold the Line

Gear:

- Bronze Cuirass and Peturgis (+2), Leather Greaves (+1), Bronze Helm (+3), Aspis Shield, Hoplite Spear (Str+2), Short Sword (Str+2).

Town/City Watch

The watch are charged with maintaining law and order within the settlement, and defending it in time of attack. Depending on the settlement, the watch may be a fulltime professional body led by officers or local farmers.

Watch

These are average town or city guardsmen. They are competent and brave, but not suicidal.

Attributes: Agility d6, Smarts d6, Spirit d6, Strength d6, Vigour d6

Skills: Fighting d8, Guts d6, Intimidation d8, Notice d6, Shooting d8, Stealth d6

Pace: 6; **Parry:** 7; **Toughness:** 7

Hindrances: —

Edges: —

Gear:

- Leather Cuirass and Peturgis (+1), Leather Greaves (+1), Bronze Helm (+3), Dyplon Shield, Spear (Str+2), Short Sword (Str+2). Some are equipped with bows (Range: 12/24/48, Damage 2d6)

Veteran Watch

These fellows are well-trained, well-equipped, and well-led. They are veterans of many scrapes and know how to handle themselves.

Attributes: Agility d8, Smarts d6, Spirit d8, Strength d8, Vigour d8

Skills: Fighting d10, Guts d8, Intimidation d8, Notice d8, Shooting d8, Stealth d6

Pace: 6; **Parry:** 8; **Toughness:** 9

Hindrances: —

Edges: Combat Reflexes

Gear:

- Leather Cuirass and Peturgis (+1), Leather Greaves (+1), Bronze Helm (+3), Dyplon Shield, Spear (Str+2), Short Sword (Str+2). Some are equipped with bows (Range: 12/24/48, Damage 2d6)

Watch Captain (Wild Card)

Captains command a squad of town or city guards and answer only to the ruling authority.

Attributes: Agility d8, Smarts d8, Spirit d8, Strength d10, Vigour d8

Skills: Fighting d10, Guts d8, Intimidation d10, Notice d8, Riding d8, Shooting d8, Stealth d6

Pace: 6; **Parry:** 9; **Toughness:** 9

Hindrances: —

Edges: Block, Combat Reflexes, Command

Gear:

- Bronze Scale Cuirass and Peturgis (+2), Leather Greaves (+1), Bronze Helm (+3), Dyplon Shield, Spear (Str+2), Short Sword (Str+2)

Town/Village Militia

Militia are employed in smaller towns and in large villages. Though they are tasked with defending the area in case of emergency it isn't their primary job and they are not particularly skilled.

Attributes: Agility d6, Smarts d6, Spirit d6, Strength d6, Vigour d6

Skills: Fighting d6, Guts d4, Intimidation d4, Notice d4, Shooting d6, Stealth d6

Pace: 6; **Parry:** 5; **Toughness:** 6

Hindrances: —

Edges: —

Gear:

- Leather Cuirass and Peturgis (+1), Leather Helm (+1), Dyplon Shield, Spear (Str+2). Some militia use slings (Range: 4/8/12, Damage: Str+1).

Appendix 2: Names

Greek Names

The names given here are taken from Greek names still in current usage and from historical or mythological names. Different historical periods are represented; some names came into use late in Greek history. In most cases, the names we are familiar with are Romanized versions. Many names which would have been spelled with a *K* are shown here with a *C*. This promotes clarity, as most people are familiar with Socrates rather than Sokrates.

No last names were used during this period, but people might be known by the town or area they hailed from, the profession they practiced, a trait which described them, or by their relation to someone else. For example, a potter from Athens who has a young nephew with the same name and who is known to be particularly clever and the son of a great general might be known as Makarios of Athens or Makarios the Wise. He could also be called Makarios the Elder, Makarios the Potter, or Makarios, son of Xeno.

Names of historical figures, gods, giants, and heroes are denoted by an asterisk (*).

Pronunciation

a = "ah" as in tall
 e = "ay" as in fate
 i = "ee" as in keep
 c = "kas" in cat
 g = "h" as in hoe
 o = "oh" as in coat

All syllables are sounded out, and an *e* on the end is not silent. For example, Aristophanes is *air-iss-toff-an-eez*. Additionally, Bane is not pronounced *bain*, but instead as *buh-nay*.

Male Names

Achillios *	Atemas	Dionysus*	Isidorios	Pello
Aeneas*	Athanasios	Dorian	Jason*	Pelopidas
Aeschylus*	Avel	Draco*	Kai	Perdiccas
Agapios	Balasi	Dunixi	Kyrillos	Pericles*
Agasilaus	Bane	Elutherios	Konstandinos	Philip
Agis	Baruch	Eneas	Korudon	Phormio
Agler	Basil	Erasmus*	Kuiril	Pindar*
Alceus	Brasidas	Etor	Kyros	Plato*
Alcibiades“	Callimachus	Eugenios	Lamachus	Polysperchon*
Alexander*	Cassander	Eumenes	Leander	Poul
Altair	Cimon	Euripedes*	Lycurgus*	Preben
Ambrose	Clarchus	Eurybiades	Lysander*	Prophyrios
Anatoli	Cleombrotus	Euthydemus	Lysimachus	Pythagoras*
Anaximander*	Cleomenes	Feodor	Makarios	Sebasten
Anaximenes*	Cleon	Georgios	Meletios	Socrates*
Andrew	Cleophon	Gilos	Menelaeus	Solon*
Anker	Cletus	Guilios	Mentor	Sophocles*
Antigonus	Colin	Gorka	Milos	Spyridon
Antiochus	Cosimo	Gregorios	Narcissus*	Stamatios
Antipater	Craterus	Hali	Nestor*	Stavros
Apollo*	Cyrus	Hector*	Nicias*	Stefanos
Apollonios	Cyril	Hephaestos*	Nicodemus	Thanos
Archimedes*	Damen	Heracles*	Nikolos	Theodore
Ares*	Demetrius	Hermes*	Orestes*	Theodosios
Argus*	Demosthenes*	Hesiod*	Orion*	Theophile
Aristeides	Dimitri	Hesperos	Panteleimon	Thespis*
Aristokles	Dinos	Hipparchus*	Parmenio	Thucydides*
Aristophanes*	Diogenes*	Hippias	Parthenios	Titos
Aristotle*	Dion	Hippocrates*	Pausanius	Todor
Arsene	Dionysios	Homer*	Peder	Uranus*

Vasileios
Vasilis

Xenophanes*
Xenophon*

Zeno
Zeus*

Zorba
Zotikos

Female Names

Adara	Cassandra*	Evangelia	Lalage	Persephone*
Adonia	Cassia	Evania	Lana	Phaedra*
Agalia	Catalin	Evanthe	Leda*	Philippa
Agate	Celena	Filia	Lelia	Phyllis
Agatha	Charis	Gaea*	Lenore	Philomena
Aleka	Charissa	Galatea*	Ligia	Phoebe
Alena	Chloris	Georgia	Lonia	Rhea*
Alethea	Cleopatra*	Georgina	Lycoris	Rhoda
Alexandra	Clio*	Grette	Lydia	Rita
Althea	Cloris	Hedia	Magarethe	Saffi
Amarande	Cora	Helen*	Margareta	Sandra
Anatola	Corine	Helia	Mathilde	Sappho
Andrianna	Cosima	Henrika	Medea*	Sebastene
Angele	Cybele	Hera*	Melania	Selena
Anthea	Cyma	Hermione	Melanie	Sibyl
Antigone*	Cynthia	Hesper	Melantha	Sofia
Antonia	Damara	Hyacinthe	Melissa	Sofronia
Aphrodite*	Damaris	Ianthe	Melita	Sonia
Apollonia	Damia	Ilithya	Meet	Sonya
Arachne*	Delbin	Ines	Mette	Stephania
Arene	Delphine	Io	Mona	Terese
Arete	Demeter*	Iona	Monika	Tessa
Aretha	Dionna	Ionia	Myra	Thea
Aretha	Dioreann	Iphigenia*	Nerissa	Thekla
Araidne*	Dorisa	Irene*	Nicola	Theodora
Ariane	Drew	Iris*	Nike*	Theodosia
Artemis*	Echo*	Isaura	Niobe*	Theophania
Artemisia	Elena	Ismini	Nora	Theophilia
Aspasia*	Eleanor	Jacinthe	Nyssa	Thetis
Asta	Electra*	Jocasta*	Odele	Tiphane
Athanasia	Elefteria	Kaia	Olympe	Vanessa
Athena*	Eleni	Kairos	Olympia	Vania
Aura	Ellen	Kalliope	Ophelie	Varvara
Barbara	Elna	Kalonice	Pallas	Veronike
Calandra	Elpida	Kalcya	Pamela	Xenia
Calantha	Erianthe	Kama	Pandora*	Zena
Callia	Eudosia	Karena	Panthea	Zenaide
Callista	Eugenie	Kasana	Parthenie	Zenobia
Calypso*	Euphemia	Kepa	Pelagia	Zephyr
Candace	Eurydice*	Kolete	Penelope*	Zoe
Candis	Evadne	Kolina	Perrine	

Appendix 3: Artifacts & Wondrous Items

Minor Artefacts

Great heroes and kings own most of these minor artefacts.

Aeolus' Bag of Wind

This large sack contains the four winds. If the bag is opened, one or more of the winds can escape. Each is a strong gust of wind 48' long, the wind lasts for 1d6 minutes. Anything coming into contact with it must make a Strength roll or be knocked prone. If they roll a 1, regardless of Wild die, they are also Shaken. Once per day, if it is windy, the bag's owner can try to capture another wind (if the bag has three or less left at the time). Capturing the wind requires an Agility role with a -2 penalty. Failure indicates the wind was not captured.

Agamemnon's Armour

This chased burnished layered bronze panoply includes a handsome pair of greaves with silver ankle clips and a four layered plumed helmet. The most stunning piece, however, is the cuirass, which King Cinyras of Crete gave to Agamemnon. The cuirass has two layers of bronze, but atop the outer layer are enamelled strips: 10 of dark blue enamel, 12 of gold, and 20 of tin. Six iridescent enamelled snakes, which rise up three on each side, encircle the neck of the cuirass. This cuirass protects Agamemnon from any poison of any kind and provides and adds +2 toughness. Finally, anyone seeing this cuirass must make a Guts check or become Shaken.

Armour of Achilles

Hephaestus fashioned this +8 layered tempered burnished chased bronze panoply for Achilles after Hector claimed the armour of Peleus. The armour is decorated with elaborate scenes of combat, and it strikes fear into the heart of opponents, this power causes the target overwhelming dread and horror. The area of effect is the Large Burst Template. Every creature beneath the template must make a Guts check, apply -2 to the Guts roll if the caster got a raise. Wild Cards who fail roll on the Fear Table. Extras are Panicked instead. In addition, the wearer gains immunity to all forms fear and adds +3 toughness.

Blood of Medusa

The legend says that deep in the bowels of the earth there must be an earthen phial that contains a little portion of Medusa's blood. When a few drops of it are mixed with the foam of the sea, a Pegasus will be born, which will only listen to the one who 'created' it.

Dragon Teeth of Colchis

These magical teeth (five in total) have in fact the same effect as any extremely fast growing plant seed. If a tooth is put into the ground it will instantly "give birth" to a totally equipped warrior who will help the Hero in a combat (use the stats for the veteran soldier in the NPC section). If the warrior is slain during combat, the tooth is lost forever; if not, the warrior will become dust and the tooth can be used again.

Gold Shield of Nestor

This burnished layered round shield has an inner layer of bronze but an outer layer of gold. Its wielder can calm any horse within a 60-ft. radius and has the same values as a hoplon shield.

Golden Chariot

The golden chariot was part of Poseidon's wedding present to Peleus, who then gave it to Achilles. The chariot is made of bronze with gold inlays, and gives its driver +3 bonus to Drive checks and +2 bonus to all Strength or Agility checks or skill checks related to controlling the horses.

Hector's Silver Helmet

This burnished silver helmet was a present from Apollo himself. It provides its wearer with a +2 bonus to Spirit roles and adds +2 toughness.

Heracles' Cloak

Heracles' cloak is the skin of the Nemean lion, a beast invulnerable to weapons. The cloak grants its wearer a +3 to their toughness.

Inos' Scarf

This delicate sea-green silk scarf, when wound about the waist, shields the wearer from any damage dealt by a water source. If the wearer is submerged, he immediately floats to the surface again at will. However, he can breathe underwater. To use this minor artefact, the user cannot wear any other clothing or armour.

Iron Mace of Areithous

King Areithous was known as the Mace man because his favoured weapon was this +2 heavy iron mace. In addition to its normal effects, its wielder gains the benefit of the Mighty Blow edge while wielding it as his primary weapon.

Odysseus' Bow

This +3 composite bow originally belonged to Eurytus, the archer King of Oechalia, who had taught Heracles how to use the bow. Iphitus, Eurytus's son and an old ally of Laertes presented the bow to young Odysseus as a mark of their friendship. It cannot be strung by anyone with a Strength less than d10. Odysseus left the bow in Ithaca before leaving for the Trojan War.

Orion's Bronze Mace

Orion wielded this +2 mace in battle, and when he transformed into a constellation, his weapon remained in the world of mortals. The wielder of Orion's Bronze Mace gains a +2 to bonus to his Strength and Vigour scores, and once per day receives the benefit of the Hard to Kill edge for one combat.

Scepter of Atreus

Hephaestus crafted this studded golden sceptre for Zeus, who gave it to Hermes, who then gave it to Pelops. When Pelops left his kingdom in the hands of Atreus and Thyestes, he gave them the sceptre as the sign of rulership. Atreus eventually passed it to his son, Agamemnon. The sceptre functions as a +1 mace and grants the wielder a +4 bonus to his Charisma score.

Shield of Peleus

Hephaestus fashioned this burnished five-layered round bronze shield for Achilles provides the user with a +2 parry bonus, and it matches his armour. The shield is decorated in fabulous designs of constellations, cities, fields, and men. Any foe that faces the man carrying this shield must succeed on a Guts roll or be Shaken.

Shield of Ajax

This huge dyplon has seven layers of ox-hide and one of bronze. It is so large that it requires d10 Strength to carry. It is built specifically for Ajax and is large enough to cover two individuals and provides a +2 parry bonus.

Sickle of Adamante

Gaea gave this unbreakable +3 sickle to her son, the Titan Chronos, to castrate his father Uranus. Zeus later used it to fight the monster Typhon, and Hermes used it against Argus Panoptes. The last known use of the sickle was when Perseus borrowed it from Hermes to sever Medusa's head. It has since vanished.

Spear of Peleus

This impressive +3 hoplite spear has an ash wood shaft (from an ash tree on Mount Pelion) and a long bronze head. Chiron the centaur crafted it and gave it to Peleus as a wedding present. Peleus gave it to Achilles for the war. It also grants its wielder a +2 to their Fighting skill.

Sword of Peleus

This +3 shortsword was given to Peleus as a wedding present. He gave it to Achilles when he went off to the war. The wielder is granted two actions per round instead of the usual one (at no multi-action penalty).

Major Artefacts

These items belong to the gods themselves. They jealously guard them, so few mortals have ever seen a major artefact. Anyone who dares to steal one earns the displeasure of the item's true owner.

Aegis

The aegis can be either a +3 layered round bronze shield. It belongs to Zeus, but his daughter Athena normally carries it in his stead. At its centre, in place of a boss is the head of a woman with snakes for hair. This is Medusa the Gorgon, and one glance at her turns anyone to stone (in combat, a character may avert his eyes by taking a penalty to his attack roll. The attacker may take a -1, -2, -4, or -6 penalty to his attack roll (his choice). Whether the attack is successful or not, he must then make a Spirit roll with a bonus equal to the penalty he took to his attack roll. On a failure, he catches sight of the Aegis and is turned to stone—permanently. A character Surprised by the wielder may make an Agility roll at -4 to quickly avert his gaze.). The Aegis also grants an additional +2 Parry bonus. Finally, the inside of the shield is mirror-bright. As long as the wielder carries the shield, he cannot be flanked.

Caduceus

This shepherd's staff first belonged to Apollo but he gave it to Hermes in exchange for the lyre. The Caduceus has two snowy wings on either side near the top and two serpents intertwined around it. While holding it Hermes receives the Improved Dodge edge. Three times each day, the rod gives him the power to fly at 24', for up to one hour at a time. The serpents grant Hermes the power to *speak with animals* at will and to *control animals* three times each day as per the spell. The rod also gives him a +4 bonus to, Stealth checks. When used by someone other than Hermes or someone he has chosen, however, the two serpents come to life and bite the wielder, dealing 1d6 damage and poison. The poison has a -4 penalty to Vigour save, and secondary drain 1 level of Str. Each day after the first, the venom strikes again, forcing the subject of the attack to succeed on a new save or takes the Strength drain again. Once poisoned, the subject can only be healed by Hermes or one of his priests.

Cestus

The magic girdle of Aphrodite contains the power of love and inspiration. Anyone wearing the cestus gains +4 bonus to Charisma and with an opposed Spirit roll may charm a person into doing their bidding.

Helm of Darkness

The helm of darkness belongs to Hades. The Cyclops made it during the war against the Titans. Perseus borrowed the Helm during his quest against Medusa. This jet-black helm completely covers Hades' head, and has no eye slits or breathing holes. Once worn, it turns the wearer invisible (-6 penalty to detect). The helmet also bestows the ability to see without any light source, water breathing, and immunity to inhaled poisons. The helm can be used for three hours each day.

Invisible Chains

Hephaestus created these heavy iron chains and used them to capture his wife Aphrodite and her lover Ares. They are invisible except to Hephaestus himself. Each chain, and the manacles attached to them, has a Toughness of 15. They cannot be opened without the key.

Petanus

Hermes wears this winged cap. When donned, the wearer can assume the appearance of any person he likes. The cap also provides the wearer with the benefit of seeing invisibility and the ability to see without any light source.

Poseidon's Sword

The god of the ocean carries this +3 Shortsword into battle. Its blade looks like a frozen wave of water, and can pass through the gaps in any armour (AP 4). The wielder is granted two actions per round instead of the usual one (at no multi-action penalty).

Poseidon's Trident

The Cyclops made this +3 trident for Poseidon to use in the war against the Titans. Whenever the wielder successfully hits a target with the trident, and if a body of water is nearby, the weapon projects a torrent of rushing water. This automatically puts out any normal fires, or 1d6 ship fires. Creatures within the cone must make a Strength roll at -4 or be Shaken.

Silver Bows

There are two silver bows, one for Apollo and the other for his twin sister Artemis. Each bow counts a +3 composite bow. The bow's range increments, however, are 500/1000/2000, and arrows shot from the bow count as +3 arrows. Arrows fired from *silver bows* are never at risk from miss chances derived from concealment or invisibility. Finally, the bows are never far from the gods' reach. If used by anyone other than Apollo or Artemis, the bow deals 4d8 points of damage each round to the wielder, and the bow imposes a -10 to all Shooting rolls. Apollo and Artemis can suppress this aspect of the bow's defences if they grant permission to the mortal to wield it.

Talaria

These winged sandals grant a wearer a fly speed of 120', with excellent manoeuvrability, and requiring no more concentration than walking. The sandals may be used up to four hours per day though not necessarily consecutively. When not activated or spent for the day, the sandals hover just above the ground, allowing the wearer to ignore earthquakes and any other instabilities of the ground, and to move across any surface at full speed and gains the benefit of the Steady Hands edge.

Thunderbolts of Zeus

The Cyclops made the thunderbolt for Zeus for the war against the Titans. They have since become the sky god's symbol and favoured weapon. Each thunderbolt appears to be a +3 javelin with a lightning bolt etched along the haft. Once thrown, however, the spear transforms into a 3d10 lightning bolt, with unlimited range. The weapon is consumed when thrown.

Wondrous Items

Anklet of Agility

This silver anklet is engraved with tiny images of cats. It grants the wearer a one die increase to his Agility.

Armbands of Strength

Fashioned from iron and engraved with runes of power, the wearer receives a one die increase to his Strength.

Axe of the Berserker

This great axe is as much a bane as it is a boon. While it grants +3 damage and +2 Fighting against all foes, it also subjects the user to the Berserk Edge as soon as he is wounded. It is said that even the fierce warriors treat this weapon with caution.

Band of Truth

This heavy gold ring allows rulers to know whether their subjects speak the truth. Anyone who kisses the ring must succeed on a Spirit roll with a -2 penalty or be unable to lie for the next 2 minutes.

Belt of Strength

A wide leather belt with a buckle formed from two bulls interlocking horns, this major artefact increases the wearer's Strength by two die steps.

Begging bowl

This simple but well-crafted wooden bowl is highly prized among beggars because its magic encourages people toward charity. On command, the bowl forces a target within 10 feet to succeed on a Spirit roll or feel compelled to give the beggar something, as if under the effect of suggestion. The gift must have real value—food and drink are acceptable, but trash or old bones are not.

Blood Banner

Drenched in the blood of a hundred soldiers slain on the battlefield, this deep red banner functions only when held aloft. All allied characters (including Wild Cards) within 10 yards of the carrier receive a +1 bonus to recover from being Shaken and +1 to their Fighting rolls so long as the banner is raised.

Bracelet of Danger Sense

Made from silver good luck charms held together by a silver thread, this bracelet begins to jingle if the wearer is in imminent danger (such as a surprise attack, ambush, or other nasty surprise). The wearer is automatically on Hold for the first round of combat.

Bracers of Agility

These wrist guards are decorated with images of striking serpents. The wearer gains a two dice increase to his Agility.

Bracers of the Mule

Decorated with images of mules, these thick leather wristbands allow the wearer to carry to 8x his Strength.

Brooch of Confidence

The wearer of this finely decorated silver brooch gains a one die step increase to his Spirit.

Brooch of Fitness

Made from iron and cast in the shape of a bull, the brooch grants the wearer a one die step increase to Vigour.

Cap of Night

A master scout crafted this close-fitting leather cap to make his night time forays even easier. The wearer gains a +2 bonus to their Stealth skill checks.

Captain's Crest

This elegant red feather plume must be worn atop a helmet to function. When so worn, all allied characters (including Wild Cards) within 10' of the wearer gain a +2 bonus to recover from being Shaken.

Cloak of Invisibility

When donned, the wearer becomes transparent, leaving only a faint outline. A character may detect his presence if he has a reason to look and makes a Notice roll at -4. Once detected, he may attack his foe at -4 as well.

Courtier's Robes

Made from the finest material and lavishly decorated with gold and silver thread, the wearer of these robes would not be out of place in a king's court. The wearer gains a bonus to his Persuasion rolls.

Cuirass of Heroes

Crafted in ancient times, the cuirass is engraved with a radiant sun. Each cuirass grants +4 Armour. In addition, they grant the wearer +1 to Guts rolls.

Giant Slayer

Crafted by ancient weapon smiths for the gods, Giant Slayer is a hoplite spear dealing +2 damage to all it strikes. It also deals an additional +1d6 damage against foes three sizes or more larger than the wielder.

Girdle of Endurance

This broad leather belt is carved with images of bulls. The wearer gains a two dice increase to his Vigour.

Horn of Heroes

Made from a conch shell studded with lapis lazuli, the horn of heroes has the power to bring Shaken creatures back to their sense.

To use it, the wielder simply blows into it as an action. Any creature, friend or foe, within 48' in front of the user, may make a Spirit check to recover from being Shaken as a free action.

Javelin of the Gods

This elegant throwing spear is engraved with runes of fire and destruction. When it strikes a target, it explodes in a 20' diameter area of effect for 3d6 damage as an Area Effect weapon. The spear is consumed in the explosion and thus cannot be reused.

Mask of Beauty

Carved from fine wood, this magical mask represents an androgynous face. When placed against the face, it disappears beneath the skin, and alters the features of the wearer to be more appealing. It grants a +2 Charisma bonus. The mask can be removed simply by placing two fingers under the chin and pushing upward and forward, toward the end of the chin. The mask then lifts away from the face.

Runner's Sandals

These handsome ox-hide sandals have straps that lace around and up the calves. Anyone wearing both sandals has their pace doubled.

Slaver's Shackles

These sturdy metal wrist and ankle shackles are joined by a thick chain. When placed on a victim, his Pace is automatically halved and movement at base Pace or less becomes an action. In addition, the victim must redraw action cards high than 10, except Jokers, which work as normal.

Standard of the Forlorn Hope

The forlorn of hope are usually the first into battle, though they can also be the soldiers left behind to hold the line while the main army retreats. Either way, it isn't a pleasant posting. When held aloft, the standard grants all allied characters within 10' a +1 bonus to recover from being Shaken and +1 Toughness.

Wind Bag

This lesser version of *Aeolus' bag of wind* is popular among sailors. The large leather bag holds enough wind for 1d4 strong gusts. Each is a strong gust of wind 48' long, the wind lasts for 1d4 minutes. Anything coming into contact with it must make a Strength roll or be knocked prone. If they roll a 1, regardless of Wild die, they are also Shaken. It can also be used to capture wind and store it until needed. Capturing the wind requires an Agility role with a -2 penalty. Failure indicates the wind was not captured. Capturing wind can only be performed when the bag is already empty. Once captured, the wind bag stores 1d4 more uses.

Cursed Items

Anklet of Clumsiness

This thin silver chain is marked with runes of gracefulness, but actually lowers the wearer's Agility by one die type (minimum of d4). Skills are not affected, but the wearer is generally clumsier.

Brooch of Weak Will

Etched with runes of willpower and self-confidence, the wearer actually suffers a one die type decrease in his Spirit (minimum of d4).

Ring of Delusions

This insidious ring warps the wearer's perceptions. Exactly how is left to the imagination of the GM, but here are a few examples. The wearer becomes paranoid, convinced that his closest friends are out to steal his treasure or kill him when he sleeps. The wearer becomes convinced the ring is intelligent and speaks to him, telling him to do terrible deeds (gain the Bloodthirsty Hindrance). In all cases, the wearer totally believes the delusion. There is no roll to resist its vile effect.

Sword of Slaying

This shortsword is cursed with bloodlust, which it imparts on the holder. The character gains the Berserk Edge, but also the Bloodthirsty Hindrance. No matter how hard he tries, the possessor cannot resist its power—he must use it in every combat. He cannot leave it behind, refuse to use it, or throw it away for long. Each day he does not use it to slay a prisoner or innocent victim, he gains a Fatigue level. Fatigue gained this way is only removed by taking the life of a defenceless person— one life removes one level of Fatigue. The sword has no wish to slay its owner, and the character can never become Incapacitated through Fatigue gained from not using the sword. It functions as a regular shortsword, but grants no benefits to damage or Fighting.